

New York Consul General Ends 'Intensive' Three-Year Term

by Yitzhak Rabi

NEW YORK (JTA) — When Moshe Yegar assumed his post as Israel's consul general in New York in the summer of 1985, he believed he would be able to concentrate on cultural activities to promote Israel's cause.

"The time was right after the Lebanon war, and I assumed that, as after any other Mideast war, several 'quiet' years were lying ahead," Yegar recalled in an interview with the Jewish Telegraphic Agency.

"But I was wrong," he said, puffing on a cigar at his office at the Israeli Consulate.

"These were an intensive, very intensive three years," the 57-year-old envoy said, when asked to summarize his term in office, which will conclude at the end of this summer.

Using the word "intensive" was, apparently, Yegar's diplomatic way of saying "stormy," since the last three years were marked, in Yegar's own words, by "major crises," most notably the Jonathan Pollard spy affair and the continued Palestinian uprising in the West Bank and the Gaza Strip.

The case of Pollard, who is serving a life sentence for spying on behalf of Israel, and the riots in the territories, which began last Dec. 9, refocused attention on the special and delicate ties between the United States and Israel, and on the sensitive and unique relations between American Jews and Israel.

Yegar, a career diplomat who joined the Israeli Foreign Affairs

Ministry in 1956, admits that the Palestinian "intifada" and, to a lesser degree, the Pollard affair have been controversial and have brought about criticism of Israel from some American Jews.

"But criticism of Israel and its policies from American Jews is not something new," Yegar asserted. "Differences of opinion always existed. Sometimes more and sometimes less."

He pointed out that American Jewish leaders "had a major disagreement with David Ben-Gurion on the issue of aliyah, since Ben-Gurion claimed that being a Zionist means living in Israel."

Yegar observed that American Jewry is not a monolithic group. "At times of tension and crisis," he said, "the differences within the community start to surface."

As for criticism of Israel's policy in the territories in the last year, Yegar said: "To the best of my knowledge, the overwhelming majority of the Jews in America support the State of Israel as she is, regardless of the different political factions in the government."

"I also believe that those Jewish leaders who support only a particular political view in Israel are a minority," he said. "I have good reasons to assume that they do not even represent the organizations on whose behalf they speak."

Yegar declined to name any of these leaders, but he was apparently referring to those Jews who advocate a territorial

compromise with the Palestinians and who are critical of Israel's tough measures in dealing with the uprising.

Yegar, however, was quick to add: "I think, nonetheless, that everybody has the right to criticize. Israel is an open, democratic society and so is the American Jewish community."

"But those who criticize should be aware that criticism can go both ways," he said. "Israeli citizens, too, can criticize American Jewry and find fault in negative developments among American Jewry, like assimilation, the lack of Jewish education or the absence of aliyah among Jews here."

"American Jewish leaders must realize when criticism against Israel turns into anti-Israel propaganda, that weakens the entire Jewish state," the outgoing consul general continued. "I am not going to name names, but I was very disturbed to read in newspapers that several prominent Jews urged the administration to cut aid to Israel to pressure it to change its policies in the territories."

Limits Of Criticism

Asked to define the line between criticism and "anti-Israel propaganda," the Israeli envoy said: "The limit of criticism is where it begins to harm Israel and weaken her. Everyone must be his own judge and set his or her own limits."

But, Yegar stressed, "the national interests of Israel will be decided only by Israeli citizens. Those Jews who want to take part

Camp Jori Meeting Against All Odds



Heather Posner of Queens, New York, and Julia Volinsky of Providence, from left. For story, see page 8. Photo by Dorothea Snyder.

in the decision-making process are more than welcome to come on aliyah and participate in the democratic process of Israel. You cannot influence by remote control," the consul said.

Yegar's diplomatic position in New York was not his first in America. He previously served for three years as consul of Israel in Los Angeles (1966-69) and for three years as consul general in Philadelphia (1969-72).

"I feel today, in the summer of 1988, the same warmth and solidarity of American Jews with Israel as I felt in the summer of

1966 in Los Angeles," Yegar said. He said that he never found the same feeling of warmth and friendship toward him as representative of Israel in any other country in the world where he had served.

"The support and solidarity of American Jews with Israel is a special 20th century phenomenon," he remarked. "I do not believe it will ever disappear."

Yegar, who is scheduled to assume the post of Israel's ambassador to Sweden this fall, said he cannot explain the fact that (continued on page 15)

Young Hungarian Jews Discover Their Jewishness For First Time

(Part 1 Of A Series)
by Susan Birnbaum

BUDAPEST (JTA) — Wherever the Emanuel Foundation for Hungarian Culture delegation went in Budapest, the refrain was the same: "I didn't know I was Jewish until..."

The ages varied, but the words were the same. Their discovery was startling, unexpected. Now, these people say, the recognition that they are Jewish gives them pride, a sense of responsibility and special feeling toward Israel.

In Hungary, Jews are beginning to adjust, not only to a widely acknowledged acceleration of freedoms that include religious expression, but to the mere ability to openly say the word "Jew."

Laszlo Siklos, 35, a member of the Goldmark Choir, Budapest's accomplished Jewish chorus, said he didn't know he was Jewish until he was 13, when his father said he was needed to say prayers at a Jewish funeral.

Lajos Diosi, 38, another choir member, admitted that until recently his Jewish background was something he dodged. "You have to know that in our press, the word 'Jewish' was avoided." On a trip where Jewish journalists and filmmakers seemed to abound, several admitted that only as young adults did they learn of their

Jewishness. Asked to discuss this, most said, "Ah, but that is a long story for another time."

One man who wanted to talk was Endre Rosza, a radio producer who broadcasts programs unabashedly Jewish.

Until recently, said Rosza, "One didn't pronounce the word 'Jew' out loud." He emulated the effect twice, lowering his face, to bring home his point. "It was an insecurity."

Rosza lived in Paris for several years but decided to return because "I had something to do," namely, to "reaffirm that I am Hungarian and Jewish."

He said he "absolutely believe(s) in Israel. It is our gravitational center."

In September, Rosza began the Federation to Maintain Hungarian Jewish Culture. The group of about 70 has no formalized structure, and meetings, including Torah study, take place in member's apartments.

Estimates of how many Jews live in Hungary vary, with official tallies between 80,000 and 100,000. Most agree that only between 20,000 and 30,000 fully participate in Jewish life.

But all agree an accurate count is impossible because of the large number of Jews who for years have not practiced Judaism, and the

indeterminate number of those who don't know they're Jews.

Professor Geza Komoroczy, a professor of Near East Studies at the University of Budapest, is now director of the Center for Jewish Studies at the university.

The center was established — in a public ceremony last year — between the Hungarian Academy of Sciences and the New York-based Memorial Foundation for Jewish Culture.

Komoroczy, who teaches Assyrian, Arabic and cuneiform, was allowed to include the study of classical Hebrew at the school — the first such program in all Eastern Europe, he said.

This year the department offered a "trial balloon" — beginners' Hebrew — to determine the demand for Hebrew classes.

Usually, 10 students of Near Eastern studies enrolled in his Biblical text-reading class. But in the beginner's class, where 20 enrolled, Komoroczy said, "I looked at the faces in the first class, and they were regular Hungarian Jewish students."

Then, he said, the students started coming to him in his office, saying, "I am only a Jew. Can I take this class?"

Komoroczy said they got permission to add a Hebrew major. Komoroczy, sporting a long,

Hasidic-style beard and faded jeans, brimmed with anecdotes about Hungarian Jews and the success of the Hebrew program.

His favorite incident took place in June, when he participated in the Scheiber Memorial Lectures at the Budapest Rabbinical Seminary, named for its late director, Rabbi Sandor Scheiber.

As he finished speaking, an old lady approached him, smiling. He did not recognize her but noted her fine dress and the presence of a "chai" on a chain around her neck.

"Do you not remember me, Dr. Komoroczy?" the woman asked.

He re-created how he looked carefully at the woman, obviously a member of the upper middle class, "very fine. And I looked and looked, but I couldn't place her."

"Don't you know me, professor?" she asked again, and then he realized that "she was the woman who had cleaned my room for 15 years at the university."

Never in all that time had it ever occurred to him that she was Jewish, and never had she let on that she was educated.

Suddenly, Komoroczy understood this woman's story, that she must have been the wife of a man of some stature, or perhaps she herself had once held an impressive position, and had lost it in the strain of the Communist government. "And she never said a

word."

The absolute stunner, however, came when a reporter asked Komoroczy about his personal story. "But I am not Jewish," he said. His statement was met with disbelief.

Thus it has taken the strength of a Christian philo-Semite to inaugurate the class that will teach Hungarians to converse with their coreligionists and learn their religion.

Most Hungarian male Jews still do not feel comfortable publicly sporting a yarmulke — what they call a "Koppel" — in public.

Little David Doman, 10, son of the Jewish newspaper's editor, looked like any religious Israeli, or American or French Jewish, boy in his knitted blue and white kippa and his "Jerusalem" T-shirt as he waited backstage at the Vigado concert hall during the program of Jewish music. David said he carries his koppel to wear when he is "with Jews." Asked if he would like to wear it all the time, he replied simply, "It would be nice."

As he left the concert, Siklos changed his koppel to the black one he wears "frequently." But why not always?

"For us in Hungary, to be a Jew is not a shame — but it is not a glory, either."

(Next: Learning to be Jewish)

Local News

Parent's Plights And Rights

by Dr. Steve C. Imber

Congregation Ohave Sholam

Services this Friday evening are 7:40 p.m. Shabbat morning, the first day of Rosh Chodesh Elul, Paul Marks will be called to the Torah in honor of his forthcoming marriage. An elaborate kiddush will be sponsored by his parents, Mr. and Mrs. Israel Marks. Services begin at 9 a.m. Saturday evening Mincha will be at 7:30 p.m. followed by the Third Sabbath Meal. Maariv is at 8:25 p.m. Havdalah is 8:35 p.m.

Upcoming activities include a pre-Selichot program. It will include a comedy film, followed by refreshments. It will take place at the congregation Saturday evening, Sept. 3 at 10 p.m. At midnight Selichot will follow.

Services this coming week are as follows: Morning — Sunday 8 a.m.; Monday and Thursday 6:50 a.m.; Tuesday, Wednesday and Friday 6:50 a.m. Evening — 7:30 p.m. daily.

Eden Garden Club

The August 18 meeting of the Eden Garden Club will be held at the home of Dorothy Kramer, 15 Sunset Drive, East Greenwich. Lunch will be served at 12 noon. Program: Demonstration and talk on "Simple Flower Arrangements for Home Use."

Reservations a must by August 15. Call 884-2903.

Announce your child's bar or bat mitzvah in the Herald. Black and white photos are welcome.

Sons Of Jacob

Friday, August 5 — Candlelighting at 7:39 p.m. The Minchah service is at 7:50 p.m.

Saturday, August 6 — Reading of the Torah-Ekev. Morning services 8:30 a.m. Blessing of the new month of Elul. Minchah services at 7:30 p.m. The Sabbath is over at 9 p.m.

Next Saturday and Sunday, August 12 and 13, is Rosh-Chodesh.

Sunday, August 7, morning services at 7:30 a.m.

Minchah for the entire week is at 7:40 p.m. — promptly!!

Once again, Rabbi Morris Drazin's lectures between Minchah and Maariv concerning preparations for the forthcoming High Holidays.

Temple Emanu-El Leisure Club

The Temple Emanu-El Leisure Club will have a trip to Theatre-By-The-Sea, Matunuck on August 24, 1988 for the performance of *42nd Street*, an extravaganza that will entertain you with fabulous scenery and costumes and swarming with talent.

Prior to the theatre, we will stop at the 108 House for a full-course luncheon.

Bus will leave Temple Emanu-El at 10:30 a.m. and Temple Torat Yisrael at 10:45 a.m.

For information and reservations, please call Honey Zenofsky at 751-9480.

Read your community news in the Herald.

First Fellowship To Discuss Conversion

Rabbis from the U.S. and Canada will be gathering together on Monday and Tuesday, August 29 and 30, at the International Synagogue, JFK International Airport, N.Y. for the first conference of the Fellowship of Traditional Orthodox Rabbis.

In response to the interest of many of its members, the Monday afternoon session will deal exclusively with the subject of conversions, firstly with a presentation of a broad spectrum of relevant halachic views, followed by a treatment of the issue from an historical perspective. Rabbi Melech Schacter, Ph.D. (Dropsie College), Rosh Yeshiva at Riets of Yeshiva University, and former coordinator of the Beth Den of the RCA, will make the halachic presentation while Rabbi C. Gershon Bacon, Ph.D. (Columbia University), senior lecturer in Bar Ilan University and visiting assistant professor of history at Bernard Revel Graduate School and the Jewish Theological Seminary, will deal with the latter perspective.

Included in the conference will be a workshop involving exchanges of ideas and materials on Friday evening programs, bnot mitzvah, and fund-raising projects; as well as a High Holiday Sermon Seminar in conjunction with the Board of Rabbis of Greater New York.

The conference will conclude with a Tuesday afternoon luncheon and plenary session devoted to the consideration of resolutions placed before the conference, the charting of the forthcoming agenda for the Fellowship, and the election of officers and the Board.

Registration for the conference and hotel reservations at the Airport Holiday Inn can be made through the National Director, Rabbi Gilbert L. Shoham, FTOR, Box 22676, Kansas City, MO 64113-2676, (816) 561-6427 or (816) 444-0204.

Barrington Public Library

Adventure In China And Tibet

Share in Bernice and Richard Graser's adventure riding mountain bikes in the Tibetan side of China. Barrington resident Bernice Graser will be giving a slide and video-illustrated talk about this unusual trip at 7:30 p.m. on Wednesday, August 17, at the Barrington Public Library. She and her husband have given this talk the title *Two Feet from Eternity* for a good reason. Recently returned from a tour of Australia's remotest areas, the Grasers set out to discover a way to take a firsthand look at parts of China where few Westerners had ventured before them. They spent an exciting, and sometimes physically perilous, few weeks living with the Chinese and Tibetans in mountainside and river bed tents and various communes.

Determined to record their journey, they carried a Hitachi videocamera, a dozen blank tapes, six battery packs, two adapters for the various electrical currents in China and Tibet, a 35mm camera and 50 rolls of color negative film. Using that equipment, and their own unique perspective, they have brought back a fascinating glimpse of life on the roof of the world.

Two Feet from Eternity is part of the Library's summer travel series. It is free and open to all.

Dear Dr. Imber:

I have a young son who gets very upset whenever he is separated from me. I don't just mean upset, I mean tearful and physically ill. On occasion, he can make himself sick to his stomach. My husband and I were so concerned that we took him to his pediatrician. Medically, there seems to be nothing wrong whatsoever. Recently, we were on vacation and had to return because he became so ill. Can children really make themselves that sick? We'd really appreciate some help on this one.

Feeling Imprisoned

Dear Imprisoned:

The situation which you have encountered is a most difficult and frustrating one. You were wise to take your son to his pediatrician, however, you may wish to refer your son to a gastrointestinal specialist to conduct a further assessment. Now, some kids just can't stomach their parents leaving them with another. For some children, the situation is genuinely anxiety-provoking. Kids may be afraid that their parents are just not going to come back. Other children find it difficult to adjust to any change — including being left with another adult. In some instances, children develop anxious perceptions because of real experiences. Perhaps, their parents have left them and were gone for far longer than they initially intended. In some instances, parents may unwittingly leave a child with an adult who is uninvolved, uncaring, or unsupportive.

Parents themselves are often afraid to leave their children with another. If, for example, a mother is very anxious about leaving her child in the care of others, or the mother becomes overly anxious about her child's possible discomfort, the child may react to these "vibes" and sense that there may indeed be something to worry about.

It is entirely possible that a child who is initially anxious for some of the reasons just described may continue to exhibit upset behavior because of the consequences. For example, a child who is going to nursery school for the first time may be excited and somewhat anxious. His mother may also be excited and anxious. However, if the child senses that mother's anxiety level is high, the child may perceive that there is indeed something to be concerned about. The child may cry or even throw-up because he is genuinely upset. If the child's mother is called and the child is taken home, the child may unwittingly learn that he can control the situation. The situation can develop into a very complex problem which may have serious implications for parents and child.

It would seem most appropriate for the child to have further medical assessment in order to ensure that there is indeed no "physical" problem. The problem which you have described might be addressed through more soothing but firm parenting. You may need to prepare the child when you leave him with a trusted adult and show understanding of his feelings but maintain your position, even if he does become "sick." The trusted adult will probably need to be prepared to deal with the situation, although it will be difficult at first. Before you actually commit yourself to a plan, it might be in your child's best interest to discuss the matter with a counselor or consultant.

Dr. Imber is a Professor of Special Education at Rhode Island College, a past president of the International Council for Children with Behavioral Disorders and a consultant to parents and schools. Questions about children an adolescents with learning or behavioral problems can be mailed to him at 145 Waterman Street, Providence, RI, 02906 (401) 276-5775. All communication will be held in strict confidence.

Salem Pro-Sail Series In Newport

NEWPORT — Ken Read wanted to quit sailing when he was 10 years old, but his father wouldn't let him.

When Read won the 1985 Rolex Yachtsman of the Year award, he knew his father had forced him into making the right decision.

"Winning that award was definitely one of the highlights of my sailing career," Read said. "I was really glad my father never let me quit."

This year, in the first year of the Salem ProSail Series, he is sailing Formula 40 catamarans and says he's "totally hooked."

"They're so much faster than any type of boat we've sailed," said Read, 27, of Newport.

Read has sailed all kinds of boats. He won the 1985 J/24 World Championship in Japan, and raced J24s until 1987, when he began racing Formula 40s. He won his first Formula 40 event at the Boston Grand Prix, and later won the Newport Unlimited Regatta.

"Our entire crew had sailed for many years, so none of us had really been scared in a long time."

"But these boats can scare the living daylights out of you — they're so powerful."

Read said Formula 40s will travel 14 to 15 knots going upwind, and 30 knots going offwind.

"You're really pushing it to the limit in these boats, and you don't get many opportunities in life to do that."

Read will get his opportunity August 11-14 at the Salem ProSail Series/Newport. The 1988 Salem ProSail Series is a \$500,000 six-event program. Three regional Hobie 21 Salem ProSail Series events have been completed. The Newport event is the first of three national events where Formula 40 catamarans join the competition.

Skippers will race in seven events on Saturday and Sunday. The winner will be determined by an aggregate, low-point scoring system.

The Formula 40 winner will take home \$20,000 of the \$125,000 event purse.

"There hasn't been much Formula 40 racing in the U.S.," Read said. "We used to maybe race three or four regattas a year. Now it's the real thing. A whole new concept — winning money."

"Since Newport is the first event, it's really hard to say who will win," Read said. "Our boat is two years old, whereas some of the boats will be brand new. But we have some tricks up our sleeve."

"Our crew has been sailing together over a month now, which should help us a lot. Also, I've been working on a sail development program which should be a big advantage. But we'll have to see how it goes."

The Salem ProSail Series/Newport will be held at the Newport Yachting Center on America's Cup Avenue. Friday, wild-card qualifying for Hobie 21 skippers will begin at noon. Saturday, racing begins at noon and will conclude at approximately 4 p.m. Sunday, racing begins at 11 a.m. and will conclude at approximately 2 p.m.

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Books vs. Beach: BBYO Summer Program

STARLIGHT, Pa. — As Bridget Barrows played with the food on her dinner plate, she thought of how confusing the search for her Jewish identity had become.

"You hear one thing, and then you hear the opposite," she said. "I don't really know what I believe right now, but I'm learning a lot and feel good about it."

Bridget was one of the 140 Jewish teenagers experiencing a phenomenon that, since 1964, has helped more than 1,000 youth study and explore Judaism in perhaps as unique and challenging an environment as possible: the B'nai B'rith Youth Organization's (BBYO) International Kallah. The Kallah, an intense four-week study program, is held at the B'nai B'rith Perlman Camp in Starlight, Pa. This year's program ran from June 30 to July 27.

For four weeks, Bridget and her peers learned Judaism's various ideologies from a staff that includes an Orthodox rabbi, a Reconstructionist rabbi, and Jewish educators from across North America and Israel.

It's not how you would expect mainstream teenagers, a group more attuned to summer days at the beach and rock 'n roll concerts, to spend a vacation.

Complementing the staff are a wide variety of guest speakers. Since the first Kallah, 25 years ago, personalities such as Elie Wiesel, Mordechi Kaplan, and several U.S. Congressmen have addressed the program's participants.

On weekdays, the youth participate in activities such as studying Yiddish, learning modern dance, and debating various approaches to observing traditional beliefs. On Friday evenings and Saturdays, they enjoy the Sabbath with creative services and relaxation — and voluntary classes (called Shabbat electives).

The obvious question is, "Just how does one convince a teenager on summer vacation to sit in a classroom, exploring and experimenting with Judaism's various philosophies?"

"There's no secret," says Kallah director, Peter Stark. "It's simply that we take the kids seriously and challenge them all the time. The challenge is matched with a lot of staff contact, variation in programming and the spirit of a community."

"These are regular Jewish kids who have an interest, as most kids do, in learning more about themselves and about their people," he adds. "We give them a uniquely challenging opportunity to do that."

Stark, as with many Kallah staff members, is a past participant in the program himself. A 1966 Kallah graduate, he has, on the Kallah staff, spent the last 12 summers doing everything from teaching Yiddish to leadership program. For the past five years he has directed the program. When he is not at the Perlman Camp, he teaches Biblical literature to sixth, seventh and eighth graders in Boston, and works on a Ph.D in Biblical and Assyriological Studies.

His own experience as a participant was a life-changing one. "Even now, 23 years later, I can still feel shivers sitting in a spot where Elie Wiesel stood and spoke to us at a time when nobody had ever heard of him," he says.

For him, one of the most gratifying aspects of the program is how it "stretches" the minds of its participants.

The Kallah participant's comments, however, show that they are not stretched to one perspective of Jewish thought, but the entire spectrum of Jewish ideology.

While Alana Muller said that she is now leaning toward Reform Judaism's ideologies, Julie Jonenshine countered that the program has made her more comfortable with Orthodox Judaism.

"I'm not Orthodox, but I know the Torah came from God because that's the way it is," she explains. "I agree with Reb Shaya (the staff's Orthodox rabbi) because he's right. How can you argue with him?"

Regardless of individual views,

all agreed with Lora Koenig of Rochester, N.Y.

"I feel so good about my Judaism now," she explains. "I'm very confused because everybody feels so different, but we were warned that this is an intense Jewish experience and that if we leave a little confused, that's OK."

For David Smolar of Baltimore, Kallah is the challenge he had hoped for.

"To get into this program, you have to sign a waiver that says you have to be open and remember that, no matter what your background, you have to participate in every program and be exposed to as many different philosophies as possible," he says.

"I came here to look at as many different aspects of Judaism as I could, to clear my head and then fill it with as much as I could," he says. "So far, I'm still filling it with different ideas."

While Stark repeatedly claims there are no secrets to Kallah's success, a key element is surely the staff he assembles.

A prime example is Lucy Blazer, the Kallah's head of Israeli education. Blazer, a New York native and 11-year resident of Israel, she is spending her first summer teaching at Kallah. She is amazed at the teenagers' eagerness to learn.

"In Israel I usually have to challenge kids to be more open," she says. "Here I have to get them to scale down the scope of their thoughts. Their minds are so open."

Rabbi Shaya Kilimnick, known as Reb Shaya, is in his seventh summer on the staff. A warm and gentle man who laces his classes with jokes and anecdotes, he calls Kallah "the most important program for Jewish youth who do not have a very sound Jewish education."

"What brings me back each year is the opportunity to share my commitments to boys and girls from across the country," he explains. "Here, there's a friendship that's being highlighted by in-depth study of Jewish identity and our people's history," he adds. "It is not just

games here, but it is questioning and new ideologies and making new commitments.

"It is normal for the kids to become confused. One of the things that a Jewish person has to hear is that if you end your search then you have locked yourself in; there's no growth."

Reconstructionist Rabbi Bruce Aft does not share Kilimnick's theological ideology, but the two share a deep friendship and commitment to teaching the richness of Jewish life.

"More important than what is learned in class at Kallah are the role models," says Rabbi Aft. "Anybody can pick up a Jewish-interest book and read a few ideas but here you have an opportunity to interact with people who represent the movements of Judaism."

Rabbi Aft, as with the rest of the staff, is teacher, friend and

confidant to the teenagers. In the midst of an interview with him, a participant approaches and says, "Rabbi I did as you suggested and took her flowers as a peace offering."

"So, are you going to get back together with her?" the rabbi asks.

"No, but we're friends again and I feel better," the youth says with a smile. "Thanks for your help; I just wanted you to know."

The scene speaks for the warmth and relaxation in which the Kallah is run. As Stark says, "Here, the person who is teaching in the classroom may be weeding alongside the kids and talking about God, one hour later."

"So many Jewish education systems are afraid to take kids seriously," he adds. "If Jewish communities across North America tried programs like this, it would do wonders for Jewish education," he says.

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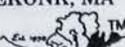
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Opinion

The Night Of The Murdered Poets

by Abraham H. Foxman

Abraham H. Foxman is national director of the Anti-Defamation League.

The Soviet Union is attempting to make amends for the abuses and crimes of the past. Under "glasnost," the openness introduced by General Secretary Gorbachev, Soviet citizens are finally confronting the murderous tyranny of the Stalin era. Bukharin has been posthumously rehabilitated and the name of Trotsky, hitherto unmentionable, is coming out of the shadows.

But rehabilitation of Stalin's victims has only just begun. The Soviet Union has yet to make a gesture of atonement for many more victims and to remove the stain from their names. The Kremlin has yet to unblinkingly face up to one of the most notorious single incidents of Stalin's rampages — the murder 36 years ago of 24 Jewish poets, intellectuals and scientists who died on August 12, 1952 in Lubyanka Prison. It was the "night of the murdered poets."

Why were they executed? What was their crime?

The official accusation against Leib Kvitko, Itzik Feffer, David Hofshyten, Itzik Nusinow and the other ill-fated intellectuals said that they were "enemies of the U.S.S.R., agents of American imperialism, bourgeois nationalist Zionists and rebels, who sought by armed rebellion to separate the Crimea from the Soviet Union and to establish their own nationalist/Zionist republic there."

These completely fabricated charges were cover-ups for their real "crime" in the perverted mind of Stalin.

Simply stated, the 24 were guilty

of being Jews.

The poignancy of the life and death of one of the poets, Kvitko, points up the infamy of Stalin's crime. An orphan, reared in the Ukraine by his grandmother, he began to write poetry at the age of 12. Recognition came early for his poems and children's stories. He embraced Communism in the fervent belief that it was opposed to anti-Semitism and was dedicated to eradicating prejudice. Before he was killed in Lubyanka, Kvitko wrote: "A survivor . . . will enumerate the slain; My dead name will be written along with many others in letters small on a lengthy list."

Mourning Kvitko, the Russian writer Kornei Chukovsky wrote: "Kvitko was a victim of dark suspiciousness, libels and violence and perished at the time of the Stalinist lawlessness."

Kvitko and the others murdered on that savage night were the targets of a calculated and deliberate effort to eradicate Jewish life in the Soviet Union that had begun four years earlier in 1948 with assassination — at Stalin's order — of a leading Soviet Jewish intellectual, Solomon Mikhoels.

His slaying took place in Minsk where Mikhoels had been sent on an official mission as a member of the Stalin Prize Committee. Reported as "accidental death," his murder remained unsolved until after Stalin's death when it was revealed that Mikhoels was killed by the Soviet secret police who ran him down with a truck.

Mikhoel's friend, Peretz Markish, dared to intimate his suspicions by challenging the official version in a memorial dirge:

"Your dead eyes blaze with anger, and your heart they Trampled on cries out against The murderous crew . . ."
Markish was to be one of those

murdered on that August night.

The memory of these 24 has been effaced for most Russians; they are still "unpersons." Moreover, despite the heady atmosphere of glasnost, anti-Semitism continues in the Soviet Union. How can this humane openness be squared with the invectives against Jews that persist in some Soviet publications? How can the Soviet government ignore the problems posed by the anti-Semitic, nationalist Pamyat movement? Is it not possible for the Kremlin to issue a signal of displeasure, at least, instead of according Pamyat official neutrality?

In seeking to understand the new direction of Soviet policy, one wonders if the night of the murdered poets will continue to be covered up. Will these 24 intellectuals be rehabilitated as well as the Jewish doctors whom Stalin accused of plotting his murder? Will glasnost open up Jewish communal, cultural and religious life so that worship is uninhibited, Hebrew can be taught and spoken — and anti-Semitism finally eliminated as Jews vainly hoped in 1917?

Will the Soviet government truly honor the memory of the murdered poets by making it possible for Jews to go to Israel if they wish?

These questions constitute an important litmus test for glasnost — to determine the possibilities of democratization and humaneness under Gorbachev.

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The 1988 Presidential Elections

by Don Walsh

Do you remember the Sondheim song *Send in the Clowns*? That's right, the little piece of musical and verbal poetry that could break your heart (or at least make you listen). It is the single song of America's greatest living lyricist/composer that might be termed a popular hit. It made the charts!

Which I could care less about. You see, I was always intrigued by the title: *Send in the Clowns*. Sondheim says he took it from the circus ringmaster's order when real or imagined tragedy had occurred in the show. When a high-wire performer or trapeze artist fell.

The clowns were used to divert the audience's (mostly children) attention; to relieve the tension and horror they had witnessed; make-believe replacing reality.

In a way, regrettably, our national and world leaders have been practicing this little con for too long now. They have been sending in their clowns to divert us; take us from reality to a nuclear never-never land.

When Secretary of Defense Weinberger resigned, a topical joke was that President Reagan on hearing of it said: "I didn't even know he was under indictment."

Somehow, I fail to see the humor in that given the Pentagon scandal, Irangate, Ollie (Gee Whiz) North, AG Meese and the rest of the sleaze in Washington.

Therefore, as campaign '88 winds down, I wish the principals' advisors would remind them of the meaning of *Send in the Clowns*. And, come January '89, either George Bush or Michael Dukakis and their men and women be prepared to govern wisely and well. We Americans are tired of suffering fools gladly (2 Corinthians. XI, 19).

Republican. Democrat. Independent. We want you to succeed Mr. President. We want to be proud of our government. We want the world to see what America's best and brightest can do.

Just leave Sondheim's *Clowns* to the stage and the Big Top.

Don Walsh writes musical reviews and children's theater plays.

The Six Day War

by Isaac Klausner

The Six Day War is lately much in the news. It is discussed, criticized, and admired. It surprised the entire world. It had a far-reaching effect for the State of Israel. It transformed the fabric of the Jewish State and Israel's life politically, economically, and culturally.

Let us recall very briefly this war of 21 years ago.

Terrorist attacks on Israel escalated in the spring of 1967. At the demand of Egyptian President Nasser, the peacekeeping force of the U.N. between Israel and Egypt was removed. Nasser also imposed a blockade on Israel's southern ports, which was contrary to international law. Egyptian, Syrian, Jordanian, Iraqi, and Saudi Arabian forces were put in a

state of alert. It was evident that the Arabs were preparing for war against Israel. Jordan was warned by Israel that if it did not join Nasser, Israel would not attack Jordan. Jordan did not take the warning seriously and sent its forces across the border. Israel could not wait any longer for the Arabs' attack and decided for a preemptive strike. On the morning of June 5, 1967, Israel launched the attack. Within a few hours the air war was finished. The war was ended in 6 days. Israel's victory resulted in a reunited Jerusalem, occupation of the Golan Heights, Sinai, the West Bank and the Gaza strip.

The future is, of course, unpredictable, but many lessons, often contradictory, may be learned from the Six Day War.

Letters To The Editor

Dutch Holocaust Survivors Sought

The Royal Canadian Mounted Police has asked the World Jewish Congress for help in locating witnesses to Nazi atrocities in Holland during the War.

The Royal Canadian Mounted Police is investigating Canadian residents who may have been involved in war crimes or crimes against humanity committed during World War II. Under amendments made to the *Criminal Code of Canada* in 1987, Canadian Courts now have the jurisdiction to try in Canada individuals implicated in such crimes where their activities would have been an offense if committed in Canada.

Among the cases currently under investigation is one alleging involvement of local auxiliary police in the deportation of persons from the Netherlands, including members of the Jewish community.

While the majority of deportations would have occurred in the Netherlands between 1941 and 1943, a number of persons went into hiding. It is these persons that some members of local auxiliary police units are alleged to have sought, arrested, and turned over to the occupying Nazi forces for detention in Westerbork and eventual deportation.

In pursuit of this investigation, the Royal Canadian Mounted Police is looking for witnesses and seeking the cooperation of persons who may have direct knowledge of such activities or who may have lived in the provinces of Drenthe and Groningen, in particular the

towns of Roden, Leek, Norg, Pieze and Assen during the period of Occupation.

Individuals who can be of assistance in this matter are asked to contact: Ms. Bessy Pupko, World Jewish Congress, 501 Madison Ave., New York, N.Y. 10022 (212) 755-5770.

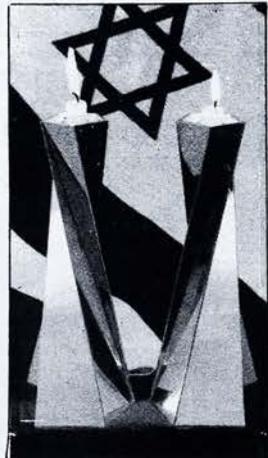
Witnesses To Nazi Crimes In Lithuania Sought

The United States Justice Department has requested the assistance of the World Jewish Congress in locating witnesses to crimes committed against the Jews of the village of Tryskiai (Siauliai District), Lithuania in the summer of 1941.

At the end of July 1941 the local Lithuanian police force of Tryskiai rounded up all Jewish males and shot them in the woods outside the village in a spot near the river Virvyte. The Jewish women and children were then transported to Zagare on the Latvian frontier and also shot.

Other crimes were committed against Jews in this area in the days preceding the massacre of the men and deportation of the women and children. It is of great importance that living survivors of Tryskiai be found in support of current investigations by the Justice Department relating to their prosecution of Nazis and their collaborators.

Individuals who can be of assistance in this case are asked to contact: Ms. Bessy Pupko, World Jewish Congress, 501 Madison Ave., New York, N.Y. 10022 (212) 755-5770.



Candlelighting
August 12, 1988
7:32 p.m.

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Religion Is Not Politics, Zionism Is Not The Same As Judaism And "Israel Is All Of Us"

Responses To The Maariv
Symposium
by Jacob Neusner

In its Yom Kippur edition, September 20, 1988, the Israeli daily Hebrew newspaper, *Maariv*, is publishing a special issue, described in a letter to me from the Deputy Editor-in-chief, Levy Hayerushalmi, as "a collective intellectual heshbon hanefesh (soul searching)." He asked three questions to those he described as "leading Jewish intellectuals in both Israel and the diaspora, especially the USA, England, and France." These are the questions to which he asked me to reply, and, after them, I give my answer.

1. Is Israel, in its fortieth year, the state that you, as a Jew, dreamed about?

2. What is the soul searching between you and the State, between you and the Jewish People, forty years after?

3. What has been the State's contribution to the individual Jew in the world, and what liabilities has it created for the Jew?

These are the answers I sent to *Maariv*:

Seen in the perspective of the long history of the Jewish People from 70, the creation of the State of Israel in 1948 dominates the scene, the definitive fact that redefines everything that happened from 70 to 1948 and that has taken place since that time. Those two dates, 70 and 1948, mark an ending and a beginning, specifically, to one definitive fact of Jewish existence: the Jews as a political entity, located in the one place in which Jews wish to constitute a political entity: the people of Israel in the Land of Israel constituting the State of Israel. To me that view of matters is the Zionist one, and, on account of its self-evident validity, I regard myself as a Zionist. But in the cramped vision afforded by the

ephemeral history of the everyday and the here and now, matters take on a different appearance.

Fault-finding, carping, complaining — these form the wherewithal of free speech, and we Jews compete for the gold medal in the Olympics of dissatisfaction. It is our trait as Israel, the holy people, the people prepared to contend, after all, with the Creator of the world for so little as having leeks and onions for our breakfast salad. No wonder, then, that Israelis find fault with the everyday reality of the State of Israel, and we of the Golah follow suit, with our skills at Israel- and Israel-bashing second only to our capacity for finding fault with the Jewish communities that we have formed for ourselves. It is the spice of Jewish existence, a spice as common, indeed, as salt, and we manufacture it every morning.

In that context we are apt to lose sight of what really matters, and that is the totally irreversible, and utterly complete revolution in the existence of the Jewish People, wherever located, brought about by the creation of the State of Israel in 1948 and the extraordinary success its people have achieved in making the State work, and work well, despite wars and disappointments, since that time. We Jews simply are not now what we were before 1948, and if, God forbid, the State of Israel were to be dismantled, 1948 would still mark a turning in a journey on a path never to be retraced, toward a goal never to be given up. The destiny is limned by the conception that the Jews form a people, one people, that constitutes in particular a political entity, not merely a clan of families or like-minded individuals. That has happened, and it cannot be made to unhappen.

In that perspective, the State has made its contribution to the

self-understanding of Jewry everywhere. True, the State solved some Jewish problems but precipitated other ones. But, again seen in proper perspective, these problems, anti-Semitism brought about by Jewish power, rather than Jewish powerlessness, for instance, define indicators of success. And none would rather confront the ones that were solved — homelessness, pariah-status among peoples — than the ones that have come about.

If I had to identify the State's contribution to the individual Jew, as distinct from its contribution to the political and communal life of the Jewish People, however, radically matters shift in focus. The question is inappropriate and unanswerable, outside of narrow circles of state-claques, stale propagandists and party hacks. For Zionism, reaching fulfillment in the creation of the State, never centered its attention on the individual Jew, and that by definition. A movement that defined the Jewish People as a political entity could not concede that individual Jews formed an appropriate classification for discourse, quite the contrary. Framing a question to individuals is an anti-Zionist initiative; we are not individuals from the perspective of Zionism. That is what makes Zionism: the demand that we constitute a public, a political, a shared and empowered entity.

But as individuals, we are many other things too, we live in many dimensions of existence. Has the State of Israel made much difference in what I eat for breakfast? No, why should it? Has it affected my personal goals for my life and career? Not really, how can it have done so? Only insofar as it has defined the conditions in which I, among millions, make my individual decisions and live out my personal life, which is to say, for everyone equally yes, but for any particular person in some one place and at some one time, hardly ever. How could it have been otherwise? What is the State supposed to do, or permitted to do, that it should contribute to my personal life either liabilities or assets? It is not as though I heard

a call to convert, as Christians of a certain sort find themselves called by Jesus to convert, from one thing to something else. A State is not a religion and its task is not to change lives, but to make possible for people to live out their lives in any way they want: but to do so effectively.

Politics addresses collectivities and defines their status. It speaks of peoples and calls some nations, others not. Religion, in the Protestant West, speaks to individuals and claims to change the life of private persons. In invoking such a theological category as "soul searching," one therefore commits a stunning confusion of categories that do not mix. We want a *political* fact to make its impact upon a *private* person, the heart and conscience, the mind and soul, of the individual. But politics is public, collective, deals in power. That is why politics does not work that way and should not work that way; when it by intent does make its impact upon the individual, we call that politics totalitarianism and flee from it: we Jews above all flee. Politics rightly practiced leaves us free to be many other things. The State of Israel is not a religion, that speaks to the heart and calls into the depths of the soul, and it does not propose to convert people for purposes of salvation. These are things that religions do, but states do not do. That is why to invoke the metaphor of soul-searching profoundly misunderstands the meaning and end of statehood and nationality.

Accordingly, the premise (such as the questions at hand propose) of an individual dimension to Zionism, a movement that concerns the empowerment of the Jewish People to form a Jewish State, fails. The reason is that categories are grossly confused when we ask people to respond to politics in a religious way, when in the context of celebrating forty

years of the State of Israel, we speak of our dreams as private persons, or of soul-searching between us and the State of Israel, or of the contribution of the State to the individual Jew. Such questions treat the private person as a political animal, and draw together both power and conscience within a single category. But when we are political, we are no longer individual. When we search our souls, it is not for the epiphenomena of politics, writ small and private in our hearts. That is not how life works, or should work, or can work, within the human condition as we know it and want it to be.

So to answer the question: "Is the State of Israel the state that I, as a Jew, dreamed about?" The simple fact is that, when I dream, it is simply not "as a Jew" at all. And, as a matter of fact, most of what I do, most of the time awake or dreaming, and all of my life, is not "as a Jew" at all: it is as a human being striving to know what it means to be me, which is to say, in my person, "Israel."

Jacob Neusner is University Professor and Ungerleider Distinguished Scholar of Judaic Studies at Brown University, Providence, Rhode Island.

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Untruth In Advertising

by Eric Rozenman

The picture catches a soldier, hands on the barrel of his rifle, holding it like a club. A group of women cover before him.

"Israel putting your tax dollars to work!" announces the poster. "Please ask your congressman to 'just say no' to unconditional aid to Israel. Only Congress can stop this madness."

A companion poster shows the same wire service photo. "Soviet Union, South Africa, Israel. One yardstick for human rights," asserts the headline text.

The identification line at the bottom notes: "This is a paid political advertisement by the American Arab Anti-Discrimination Committee" (ADC). The ADC spent \$10,000 for the posters to appear in half of Washington's 426 Metro subway cars. Part of what the committee calls a "nationwide grassroots campaign," the ads began a 30-day run last week.

Metro officials, who lost a 1984 court case trying to block an anti-Reagan poster they considered false and deceptive, voted 4 to 1 not to delay installing the ADC posters. The Washington Jewish Community Council called them "odious and misleading," charging that they "come close to bigotry and certainly foster ill will."

Exactly. The ADC's name is camouflage. Its desire — apparent in official press releases, membership mailings and public campaigns — is not so much to improve the lot of Americans of Arab descent but to undermine U.S. support for the Jewish state.

The ADC and complementary

groups are trying to pull a fast one. Having learned from the mistakes of their predecessors, they eschew the language of Israel's enemies in the Middle East. Talk of *Jihad*, of "cleansing Jerusalem of the Jews," of dismantling the Jewish state, sounds harsh to Americans — even those who think the difference between King Hussein and President Hussein is a typo.

So the enemies of Israel speak of Palestinian human rights, hoping to leave the impression that the Arab-Israeli conflict resembles an American civil rights complaint. They speak of the need for security, recognition and peace by both the Palestinian Arabs and Israel, but define the terms so that security, recognition and peace for the former will jeopardize that of the latter.

The ADC does not call on Congress to get tough with Arab states — many of whose denial of human rights to their own people is systematic and far more brutal than Israel's efforts to control the Palestinian Arab uprising.

It does not call for the PLO to renounce terrorism — to stop hijacking Israeli buses and murdering the civilian passengers, to cease planting bombs on U.S. airliners.

It does not demand that Syria end its bloody occupation of Lebanon.

It does not call for the rest of the Arab countries — and the Palestinian Arabs — to state unambiguously their recognition of Israel and willingness to negotiate a mutually acceptable compromise with it.

The ADC is not really interested

in those things. It is obsessed by its anti-Israel campaign, all the components of which — including the Metro posters — should be labeled: "Caution: The contents are harmful to American politics and U.S. diplomacy."

A July 12 letter from New Zealand's ambassador to the United States to Rep. Howard Berman (D-Calif.) is part of the same psychological environment. Berman had questioned New Zealand's decision to protest Jerusalem's handling of the uprising (*NER*, Aug. 1) by deferring presentation of its new ambassador to Israel. Ambassador H.H. Francis replied that "there will be no peace in the region until ... Israel recognizes frankly and openly that the Palestinians have a right to a national homeland and, on the other, that the Arab states and Palestinians no less openly accept the existence of Israel."

No. As Abba Eban once noted, no one does Israel a favor by accepting its existence. The phrase itself is an insult. What is necessary is for Israel's enemies openly and frankly to recognize the *right* of the Jews to their national homeland.

At Camp David, Israel committed itself to negotiations recognizing "the legitimate rights of the Palestinian (Arab) people."

But negotiations based on one side's efforts to fulfill "the legitimate rights" of the other, while the second party only grudgingly "accepts the existence" of the first — but not its *legitimate rights* — are inherently flawed. Their outcome is likely to be temporary.

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Social Events

Mr. And Mrs. Eric Ruben Announce Birth

Mr. and Mrs. Richard Grossack (Jori Ceder) of Brookline, Mass. are pleased to announce the birth of their first child, a son, Samuel Joseph on July 18, 1988.

Maternal grandparents are Mr. and Mrs. Harold Ceder of Chestnut Hill, Mass. and Dr. and Mrs. Martin Grossack of Hull, Mass.

Jori is the granddaughter of the late Samuel and Pearl Berkowitz of Providence.

Mr. And Mrs. Richard Grossack Announce Birth

Mr. and Mrs. Eric Ruben of 75 Urquhart St., Cranston announce the birth of their second daughter, Jillian, on July 2. Maternal grandparents are Mr. and Mrs. H. Howayek. Paternal grandparents are Mr. and Mrs. Arthur Rubin. Great-grandparents are Lillian Gladstone and Mr. and Mrs. Alex Rubin.

Twelfth Generation Arrives

Mark and Heidi Loomis joyfully announce the birth of their first son, Matthew Cass, on July 28, 1988. The proud grandparents are Mr. and Mrs. Neville Winkler of Providence, and Mr. and Mrs. Albert Loomis of Tampa, Florida. Maternal great-grandmother is Elizabeth Castellucci.

Carol And Dr. Stephen Shore Announce Birth

Carol and Dr. Stephen Shore of Providence joyfully announce the birth of their second child, a daughter, Mira Bette Swartz Shore, on Saturday, May 28, 1988. Sister to Elon Michael.

Maternal grandparents are Charles and Esther Swartz of East Providence, R.I. Paternal grandparents are Leon and Bernice Shore of Glenside, Pa. Paternal great-grandmother is Dora Shore of Philadelphia, Pa.

Michele Alchew Weds David Ruttenberg

Michele Lee Alchew of Brooklyn, N.Y., the daughter of David and Rae Alchew of Bronx, N.Y., was joined in marriage to David Harold Ruttenberg of Brooklyn, N.Y., the son of Bruce and Barbara Ruttenberg of Providence.

The ceremony took place at the Lincoln Park Jewish Center in Yonkers, N.Y. on July 31, 1988. A reception followed at the Center.

Linda Alchew, sister of the bride, was maid of honor. Bridesmaids were Beth Ruttenberg and Jennifer Ruttenberg, sisters of the groom; Melissa Shapiro, Linda Rosenthal, Juanita Lane, Gail Zweig, and Erica Weiss. The groom's brother-in-law, Leon Fortin, served as best man. Ushers were Robert Lieberman, Arthur Herman, William Garner, Gary Blaustein, Glen Ladau, David Gilad, and Alex Tal.

The bride, a graduate of the University of Pennsylvania, is employed as a Marketing Research Analyst at Chudnoff and Beacham, Inc. in New York City. The groom also graduated from the University of Pennsylvania, and will be entering New York University Law School in September of this year. He is currently employed as a paralegal in the law firm of Cahill, Gordon, and Reindel of New York City.

After a wedding trip to Greece, the couple will reside in New York.

Sidney Shapiro Honored

On Sunday, August 7, 1988 the Jewish Committee for Scouting of the Narragansett Council Boy Scouts of America dedicated a plaque in memory of the late Sidney Shapiro. The dedication took place at the Jewish Chapel at Camp Yawgoog, the Boy Scout reservation in Rockville, R.I. at 10 a.m. Rabbi Jagoliner of Temple Shalom, Middletown, R.I. officiated at the dedication, to which friends and associates of Sidney Shapiro's, as well as friends of scouting attended.

Sidney Shapiro had served the scouting program for over 25 years, beginning as Troop Committee Chairman of Troop 66, Garden City, Cranston. For the past decade he was very active in the Jewish Committee for Scouting, and his efforts were very instrumental in the necessary fund raising to build the new Jewish Chapel at Camp Yawgoog five years ago.

Man of La Mancha At Wang

Hal Linden will star in the dual role of Don Quixote, the fantastical knight errant, and his creator, the beleaguered 17th Century Spanish novelist Cervantes, when *Man of La Mancha* opens Tuesday, August 16 through Sunday, August 21 for eight performances at the Wang Center, 270 Tremont St., Boston.

The book of *Man of La Mancha* was adapted by Dale Wasserman from Cervante's immortal classic, *Don Quixote*. Designer Dee Doucette's scenery shifts from Cervante's murky dungeon to the various sites of Quixote's mad and mirthful escapades. Ted Forlow is the production's director.

Performances are Tuesday through Saturday evenings at 8 p.m.; Sunday evening at 7:30 p.m. Matinees are Saturday and Sunday at 2 p.m. Tickets \$17.50 to \$32.50. For group sales, call (617) 426-6444. For tickets and information, call Ticketmaster at (617) 787-8000.

Fran Weisman Honored

CHICAGO — Fran Weisman of Western New England Region, Kent County Chapter has been named a winner of the 1988 Hadassah National Leadership Award, Hadassah National President Ruth W. Popkin announced at the organization's 74th annual convention here.

Mrs. Weisman has demonstrated the commitment, compassion and dedicated leadership exemplified by the life and work of Henrietta Szold, Hadassah's founder," Mrs. Popkin said in making the announcement. "It is a privilege to honor Mrs. Weisman with the Hadassah National Leadership Award for her service to her people, her community and Hadassah."

The award was created to honor Hadassah women across the country who are leaders in their chapters, play a significant role in developing leadership at the local level and are active in Jewish life in their communities.

More than 2,500 delegates and guests from throughout the United

States and Israel attended Hadassah's 74th National Convention (July 31-August 3) at the Hyatt Regency Chicago. With 385,000 members in 1,500 chapters across the nation, Hadassah, the Women's Zionist Organization of America, is the largest Jewish women's volunteer group in the U.S. and the largest Zionist organization in the world.

The delegates were expected to take action on a range of issues influencing the role of American Jewish women in the world Zionist movement and in Jewish communal life.

In Israel, Hadassah established and maintains an extensive network of projects in health care, career education and counselling, youth welfare and land reclamation and development. Here in the U.S., Hadassah provides programs in Jewish education, personal and leadership development, Zionist and American affairs and Zionist youth activities.

World Famous Stage Deli Comes To Boston

The world famous Stage Delicatessen and Restaurant, a New York landmark for over half a century, is coming to Boston. Starting in August, hungry Boston-area diners will be able to feast on the world's best corned beef sandwich, Celebrity Club Combos and over a hundred more deli masterpieces served with the show business flair that has made the original Stage Deli a New York institution.

The essentials of the Stage's menu will be trucked in daily from New York, so that Boston diners can nosh on the same rye breads, cheesecake, corned beef, pastrami and other delicacies that are served at "the corned beef crossroads of the nation," the original Stage in Manhattan at 7th Avenue and West 54th Street. The Stage in Boston will be a full service delicatessen and restaurant offering take-out service and catering from its two-floor location in the new Quality Inn hotel (the "Q"), in the heart of the Theatre District. It represents the Stage's first expansion on the East Coast.

At center stage in the menu will be the Celebrity Club Combos, a galaxy of 30 overstuffed deli sandwiches named after prominent local and national celebrities. In New York, it's said that having a sandwich named

after you at the Stage is the ultimate honor the city can bestow — and it's one that high-profile Bostonians will soon be coveting. Bill Cosby, Frank Sinatra, Barbara Streisand and Robin Williams have each been immortalized at the Stage in heaping portions of corned beef, pastrami, liverwurst, salami, beef tongue and sliced turkey slathered with mustard, mayonnaise, and Russian dressing.

The Stage will serve breakfast, lunch, and dinner, as well as offering late night service for after-hours patrons with a passion for noshing Stage-style. In the morning, start off with Cheese Blintzes and Potato Pancakes, or a fish platter with Nova Scotia Salmon, Sturgeon, Whitefish or Lox. As the sun rises higher in the sky — or well after it's gone down — move on to the Stage's homemade chicken soup (with matzoh balls or freshly made kreplach), salads, burgers and chicken, and, of course, the over 60 deli sandwiches.

The Stage will be open seven days a week, 365 days a year, serving breakfast, lunch and dinner. Sunday through Thursday 6:30 a.m. until midnight, Friday and Saturday until 3 a.m. Private function facilities, catering and delivery will be available.

From Our Readers

Portraits In The Midsummer Sands

by Michael Fink

III. "Melissa" And "Maudie"

Graduation from college is for some of us the stressful leaving off of dreams of hope and glory and the taking up again of homely scenes of childhood. I moved into my parents' home amid neighbors of about my age who had also come back — against the motto of Thomas Wolfe — to our pretty-plain little bungalows all put up in the time-stopped mid-thirties. Our defeats intensified the street, like a magnifying glass concentrating on a poor trapped ant on the sidewalk.

It seemed to me that my bosses found me unsuitable. Cousins in Canada dropped me like a poor relation. Graduate student guys and gals found me unscholarly. My brothers married and moved apart, both heart and hearth. Fancy far-off friendships faded. So neighbors next door mattered more than anything. This oval street that wrapped around itself had been constructed on the principle that one does not drive away from the round block, but accepts its circular shape. You walk around it, or bike or skate or sled — or visit.

I sing of two young women home after college. Maudie lived across the way, a small, straightforward figure with short dark hair, hornrimmed spectacles, a simple wardrobe of jeans and comfortable sweaters. She was going through a postgrad spell of agoraphobia. She welcomed my social calls; I was an emissary from beyond her tight ken. The front door of her dad's

cottage had no storm or screen unit. It opened wide straightway to let you in. In winter Maudie served tea to me and anyone with me at the moment. In summer we might take a pilsner glass of beer within the small screened-in back porch off the kitchen that gave onto a neat postage stamp size lawn. After awhile she was willing to stroll around the block with me. Then up the hill to the neighborhood Hope Cinema. Or maybe down the hill to the pub on North Main for a glass of something and a cigarette.

Her mother's kitchen was comfortably cluttered. After her death, the house interior was repainted a rather severe statement of all white. If Maudie had to sneeze it would come out semi-suppressed and muffled. We had a grand, reassuring and restorative friendship. She made the simplest of evenings charming and outside of time. She reigned over them like a sturdy young Queen Elizabeth, to whom she bore a slight resemblance. Maudie was a few years older than I and projected sense and sensibility.

Uphill on my other side lived Melissa, whose style was the reverse of Maudie's low-key appeal. Melissa was a few years younger than I and seemed still like the pretty but rather strange enchanted child figure she had been before the college years. She also lived with her dad in the nicest place on our way. Faced with fieldstone, a picture window with bright blue shutters carried a windowbox bearing cheerful

petunias in sunny seasons. A bed of azaleas bloomed at the edge of the sidewalk. This jewel of a dwelling held beneath the street floor a handsomely finished basement with an elegant fireplace. Not a cellar but a deep-sunk parlor. Talented and successful in school, Melissa had always projected an eerie edge of hysteria. When I first used to read the tales of Truman Capote, his haunted girls recalled for me the image of Melissa. After a brief early marriage, Melissa flew back to roost in the coop but it was a restless perch.

Shortly after I became aware that she was again amongst us in our curiously shrunken realm, now the center of a diminishing universe, her parents passed away, or so I thought. Rumors on the sleepy street persisted insistently that her mother lived ferally in the attic. It turned out that she lived nearby at a nursing home where she sojourned for a season or so until she passed away. Soon thereafter upon the death of her dad, Melissa came into full possession of the house, and proceeded to punish it for having kept her lodged and locked within its pressures. She wrought revenge against whatever reign of error she had found oppressive within her inescapable girlhood.

One prophetic day she hauled all the furniture outdoors and just left it on the front lawn to receive the rain and then the baking sun. People stopped their cars to ask if this were a yard sale. Melissa did not take the attention kindly. She

shrieked and backed into the house. Within the next few years she dove ever deeper into her own space. She yanked the bushes and flowers that had been her dad's pride, up from the dark dank earth to the cruel dry light to rot and shrivel. She also shaved off her own hair. The car she backed out from the built-in garage to sink slowly on flat tires and to rust upon the exposed driveway. She ripped down the curtains from the picture window and shouted threats of putting fire to the wooden structure. She terrified neighbors who in turn terrified her.

Paint peeled from the front door. A once sparkling domain that looked like Melissa the child now looked like Melissa the angry and anguished adult. Things went from dire to dreadful. She pretended she was blind and staggered slowly around the block. Half-dressed in winter, overdressed in summer. From time to time she would be spotted walking regally, looking neither to right nor left, bearing a backpack, to sleep in the cemetery at the base of our hill. She permitted no person to address her. Everyone violated her private self. Yet, having exposed everything in and out of her house, as well as her own person, she would sit on her stoop nearly naked all day long. Despite the display, she was in fact never quite totally withdrawn. She wrote us all poetic messages, lavishly, neatly and childishly illustrated, or with cut-out decorations pasted together. Some were hallmark type rhymes she composed for the occasion of some minor holiday like Arbor Day or Father's Day. Other letters were eloquent eulogies in the event of a neighborhood death — perceptive portraits revealing the point of views from her gaping picture window, from which over time she had witnessed our lives. Another group of notes were intimate but garbled confessions of her own life's frustrations and unrealistic dreams. With a thud that sounded both violent and infantile, she might throw an oddball gift at your front door. In fact, she gift-wrapped the garbage for the trash collectors.

I set myself up as her biographer. I would collect the papers sent to other neighbors, embarrassed by her weird generosity of hand and heart. I guarded and treasured those meant for me, which might in reality be misaddressed to someone else in her frenzy of communication. Among papers

given me by a neighbor moving away, I found a poem about my mother. Once I belled the cat. I dared to speak, ever so casually and gently.

I asked her to do some typing for me. To my mild astonishment and great delight, she agreed and told me to leave the material in her mailslot. In a day I found the superbly rendered pages in my own vestibule. But her trust in me was unstable and short-lived. I committed a grave mistake of judgment and tact. Of feeling, too, on my part, I am aware. I dared to walk up her front path of weeds to knock on the dilapidated forbidding front door that looked like an etching by Edvard Munch. I wanted to announce the birth of our daughter, I thought she should know from me. I told myself it was a courtesy not a brag. The gesture proved to be a reckless and misguided misadventure.

In return and revenge, she sent off to me a special delivery letter — one house away. She instructed me in that precise typing never to communicate with her again. All in caps, underlined, and typed over itself just askew enough to vibrate with electrifying intensity. YOU HAVE YOUR WIFE AND CHILD, I HAVE MY PRIVACY. LEAVE ME ALONE. Her wrath flashed as briefly as her trust, and her human interest in my wife and daughter — who were not in the least distressed by her — mended and healed our spasm of a rift.

If some neighbors were put off, others were drawn in. Melissa was a fiercely noble spirit among us. In our house we felt competitive with any contenders for her possible confidence. Our concern was genuine, but touched with wild sensation. I ventured a phone call to Maudie, who had become a psychiatric social worker. What could we do to help her? She answered: nothing. Chocolate bars wrecked her teeth, and mottled her complexion. Her stride turned staccato and puppetlike. After a long spell of enduring within her walls, she was convinced by caring cousins to sell her house-prison and enter a hospital. Later she joined a group home.

Presently, she can be sighted, like Garbo, among our streets or along the banks of the relocating river, or at the market, calmed by appropriate drugs. Her disturbed demeanor has been allayed and touched with a quiet dignity. She will ask after us and our neighbors. She is a living Greek statue of intelligence and doom.

(continued on page 15)

A Country Parable

By David Jaffe

Nick Rogers is a farmer, a small farmer...not diminutive, mind you, simply not big-time, big business. Nick doesn't own a great deal of land; he's the first to acknowledge he's small potatoes. ("I yam what I yam," he offers with a sly grin.)

Nick is an independent sort, hardly one for convention. He strongly believes in his way of life, the way of the land, and he resents and resists his neighbors nosing into his business, which they're generally apt to do. He knows he's not the most popular fellow in the county (though he's probably the most notorious), and, to be 100% honest, he admits he doesn't "give a damn."

He says, "I don't aim to be King of the County. Folks can think what they will. I just want to be left alone to grow the crops I want to grow the way I want to grow them, to sell them at the market for a fair price, and to keep on like I am, farming the land my daddy owned, and his daddy before him, and his daddy before him...I love this land. I love the feel of the soil running through my fingers, the rich, musky smell of it after a summer rain. There's nothing quite like it."

Nick Rogers, whether he will admit it or not, is in serious trouble. One of his neighbors to the north, one might say the neighbor to the north, is trying to shut him down. From a distance, it all seems rather silly (though certainly it is quite the opposite). The biggest land-owner around claiming to be threatened by a small-timer like Nick Rogers. What exactly is this guy afraid of?

"Nick Rogers isn't just some eccentric nuisance to be laughed at and ignored," says Cap Washington. "The man represents a threat to our way of life. Let me give you an example. Most of us around here use pretty much the same technology, the same farming methods, the same kinda pesticides and all that. We use what works, and what's worked for a considerable time. Everyone who's anyone, if you'll pardon the ex-

pression, buys their farm machinery at the Washington Tractor Co. and gets whatever crop aids they need at the Washington Farmer's Market. There's nowhere else to go unless you aim to drive across two counties. I take great pride in providing this service to my fellow farmers. As pompous as it might sound, I know what's good for these folks.

"Now, it's a certified fact that Rogers doesn't give a rat's heinie, 'scuse my language, for our way of doing things. Folks have been farming the same way in this county for who knows how many years. Who the heck is Nick Rogers to claim the old ways're no longer good enough? Him and his 'alternative farming.' The man acts so damned high and mighty; I get sick just thinking about him.

"I'll give you another example. The man pays his help twice what I pay mine. He treats them like equals, for godsakes! Soon as my workers catch wind of that, they start demanding the same kinda privileges. Nick Rogers is costing me money. I gotta either keep up with the SOB or lose some of my best men. I'd swear he does it just to spite me. Well, I don't plan to sit still while that poor-white-trash excuse for a farmer brings this county to ruin. He's gotta be stopped."

To that end, Cap Washington apparently has been using his considerable influence to put the squeeze on Nick Rogers. Nick reports that, of late, his land has been raided, his crops have been damaged, he has had great difficulty selling his harvest, and he has been physically threatened and abused. He suspects that some of his own men were bought off by Washington to act as saboteurs. Though certainly hurt by this undeclared war, Nick is not one to give in or give up.

"I have every right to live my life and farm my land my way," he says. "I don't need anyone's approval. I don't need anyone's self-interested, self-righteous interference. We weren't all put on this planet to follow in the footsteps of Cap Washington. I may lose

money. I may lose my crops. I may lose all ties with this godforsaken community. But I will not lose faith. To my last breath, I will not lose faith."

And the "war" goes on. As it has for a decade. Not in some rural backwater of the good, ol' U.S. of A., as I may have led you to believe, but in a place vastly removed from our comfortable easy chairs and our cozy concerns. For you see, the story of Nick Rogers is the story of Nicaragua. And the moral (one of many, actually) of this little parable, my children, is that tending to another's business is often at the expense of one's own. Or, in the words of Harold E. Stassen, "Whoever kindles the flames of intolerance in America is lighting a fire underneath his own home." Think about it. That's all I ask.

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Around Town

by Dorothea Snyder

Twinning, Then Together

The speech Heather Posner delivered at her Bat Mitzvah was dedicated to her Soviet twin, Yulia Volynskaya.

As proud family and friends looked on, Heather wondered if Yulia knew about the twinning taking place that day, October 17, 1987, at Temple Israel of Jamaica in Queens, New York.

Three letters written to Yulia in the months before her Bat Mitzvah brought no reply.

The school year ending, Heather looked forward to summer at Camp Jori. The first day in Point Judith on June 28th, she scanned her cabin's roster of bunkmates and noticed a striking similarity to her Bat Mitzvah twin's name . . . *Julia Volinsky*.

Julia Volinsky never came to camp that day. Heather learned that Julia had switched sessions at camp and would be coming on July 26th.

Recalling her rabbi's translation of Yulia's name in English, Heather asked a Russian girl in her cabin if the names could be the same.

"I didn't make the connection until the second or third week into camp," she says. "I had a feeling it was Yulia."

Heather wanted to write her. Jori's camp director, Marshall Gerstenblatt, gave Heather Julia Volinsky's address. The day Julia received Heather's letter, she answered immediately.

Yes, she was indeed Yulia Volynskaya. She had left Moscow in June, 1987, for Austria.

"That is why I never wrote to Heather," Julia says. "After Austria, we went to Italy, and then to America. We came to Providence the end of last August."

"I didn't know I was a twin at Heather's Bat Mitzvah. Until I got her letter in July, I didn't know Heather was here. I was so surprised she found me, that she was in the same camp, in the same bunk, and from New York. I wrote Heather back, and we got to know each other through those letters."

Heather bubbles, reliving that exuberance she felt the day Julia's letter arrived. "I was really excited. I was screaming. Everybody in my cabin was so happy. Oh wow, we couldn't believe it. My mom was so happy. My grandparents were so happy, they were crying. My family members think it's so unbelievable!"

"At my Bat Mitzvah, I was given two Bat Mitzvah certificates, one for Julia and one for me. My mother mailed me Julia's Bat Mitzvah certificate so I could give it to her."

Heather didn't have her Bat Mitzvah speech on hand, though she thought it a good idea to have it sent to her. "The Torah portion I read had to do with Cain and Abel, and your brother's keeper. Basically, I spoke of how we are our brother's keeper."

"Twinning shows our support, and Soviet Jewry will find out that there are

people who do care, and who do watch out for their brothers and sisters."

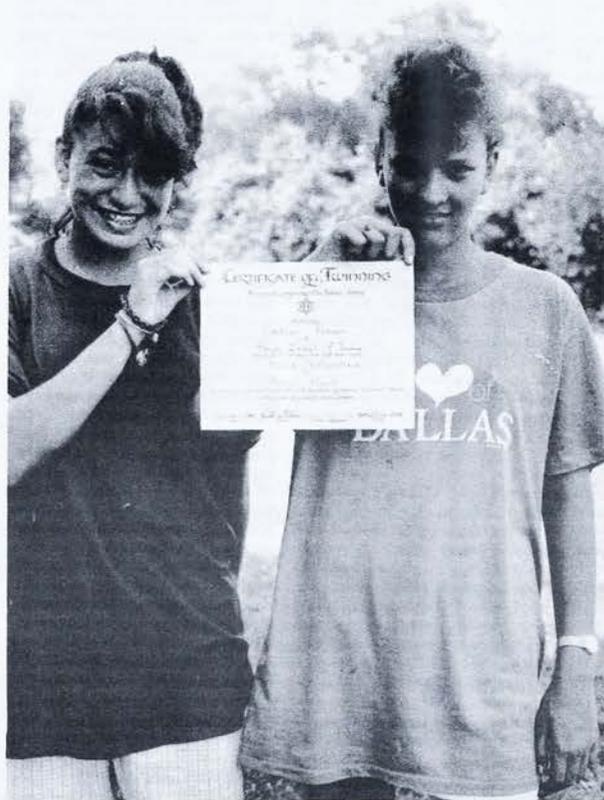
Julia smiles. "There are people in Russia who can't get out. It's really nice for them to know that, in America, there is support for them."

In the two weeks Heather and Julia have been in camp, they've discovered several things they have in common.

They both have no siblings, like soccer, enjoy water polo, and tennis. "We're the only two in our cabin who will play tennis," they say, happy about their time on the Jori courts.

When camp ends on August 21st, Heather turns 14. "Everyone leaves camp at 10 on the last day of camp, so there isn't much time to celebrate. . . ."

But it's good to know Julia will be there on her birthday morning, and after camp, Heather's letters won't go unanswered.



Photos by Dorothea Snyder

It was a longshot that Heather Posner, at left, would have had the incredible chance to present this Certificate of Twinning to Julia Volinsky.



Close-up of The Certificate of Twinning.



The Olympics are on at Camp Jori, and Heather and Julia, clasping a soccer ball, stand with their blue team.



Taking their turns as waitresses, Julia and Heather prepare to set tables in the camp mess hall.

Business and Finance

The Political Conundrum

by Robert Fain

Investors and professional advisors have focused on the national political conventions at hand and the elections which follow in November. At stake, of course, is the job of "Chief Executive Officer" of the land and key political and economic advisor for the free world. . . . Quite a task!

Investors are confused, particularly those where the description "institutional" does not apply. October 1987 did them in. Violent swings in 1988 have done little to cure their fears. And, to make matters worse, "inflation" is on the lips of every TV and newspaper market watcher. The terrible inflation of the 70's is too recent to have been forgotten.

However, the politics of a national election contribute to the overall equation known as "investor sentiment." Most investors have well entrenched opinions about presidents and political parties. Republicans are good for the market and Democrats are bad. Right?

With that view and early polls giving Governor Dukakis a sizable lead, along with last October and other confusions, it is little wonder that the average investor is rushing to cash equivalents and avoiding any and all stock market risk. "Why take any risk. . . with a Democrat as president things will be terrible."

However, history reveals a much different story. A review of market direction dating back to Herbert Hoover shows the following for the first year of each presidency:

*Seven Republican incumben-

cies resulted in only ONE winning year (Reagan in '85).

*The eight Democratic first years resulted in FIVE winning experiences for investors.

*In terms of magnitude, even the one winning Republican year (+ 26%) pales when compared to FDR's + 48% in 1933; Truman also equaled the Reagan winning year in 1949!

Are Democratic presidents as bad for the stock market as the public perceives? Obviously, the answer is a resounding no! Also, there are other persuasive economic facts that reinforce this "good news."

*The two largest increases in common stock dividend payouts occurred during Democratic terms: +51% for Truman, and +52% for Jimmy Carter.

*The average common stock dividend gain during all Republican terms came to +17.7%. For Democrats the average gain was more than double at +38.7%.

*For the stock market as a whole, the only net losing term in office was Republican (Nixon/Ford) which registered a loss of 9.0% in the S & P 500.

Thus, the public view is in error when compared with recorded fact. Much of the public perception is likely related to hyperbole rather than to reality. As one sage observer noted, "The GOP have their looney right and the Dem's have their looney left. Each party has some extreme lefts and extreme rights, but most votes are moderate and in the center."

The Outsiders: Jews And Corporate America

In industries ranging from oil to chemicals, foods, public utilities and commercial banking, there are disproportionately few Jews in senior management positions relative to their representation in the college-educated labor pool. Yet, they are found in the same industries, often the same companies, as professional staff and even as consultants! The relationship between American Jews and corporate America is marked by a notable absence of Jews from the boardrooms of the large, economically and socially powerful industries which influence and lead the American business community.

In this hard-hitting study, Abraham Korman examines this phenomenon and its historical, institutional and social causes. He spotlights behaviors, attitudes and practices by both Jews and non-Jews which account for the low numbers of Jewish senior corporate executives.

Korman argues that Jews and non-Jews both believe that Jews are outsiders in American society and the American workplace, and they behave accordingly. Many Jews, for example, make career and occupational choices that will allow them to control their work life, such as entrepreneurship and the professions. They frequently develop valuable skills and expertise that make them welcome in every

kind of industry, at every level excluding the top, where social factors play a more significant role. Corporate employers recruit, select and promote executives who can move along the insider track, and discriminate against those who are believed or perceived to be too different to be socially acceptable at top levels.

And, Korman asserts, because Jews identify with other outsider groups, they have actively promoted or accepted affirmative action programs for all minorities, despite the possibility that these programs may limit Jewish employment in certain fields.

Using extensive documentation from the literature as well as his own original research, Korman shows how the insider-outsider hypothesis illuminates patterns in the corporate world and the Jewish community which indicate that there are still occupational opportunities closed to Jewish Americans. Korman has provided an important new look at a problematic

and long-standing aspect of corporate life, raises a number of troubling new issues, and offers much data and analysis showing why the situation continues despite the tremendous gains made by Jews in the post World War II business world.

About the Author: Abraham Korman is the Wollman Distinguished Professor of Management at Baruch College, City University of New York. He has consulted for such Fortune 500 companies as Beatrice Foods, the Fairchild Corporation, IBM, American Airlines, Amstar, Lever Brothers, RCA, and Tribune Publishing.

THE OUTSIDERS: Jews and Corporate America by Abraham K. Korman. Publication date: September 1988, 224 pages, \$35.00, cloth ISBN 0-669-09987-2.

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World and National News

Maccabians And Olympians

When over 11,000 of the world's greatest athletes converge on Seoul, South Korea this September for the 24th Olympiad, it won't be the first international competition for most of the American participants. Several saw Olympic action four years ago in Los Angeles... many took part in the Pan American Games just last year in Indianapolis... and a select few others have been a part of the third largest international competition — the World Maccabiah Games held every four years in Israel.

To date, eight U.S. Maccabiah athletes and two coaches will be part of the U.S. delegation to the 1988 Summer Olympics, which run from September 17-October 2. The U.S., which is one of 161 countries represented in the Olympiad, will send a delegation of about 650 athletes to Seoul.

The Maccabiah athletes will be competing in a wide range of sports: Robert Berland (Chicago, IL) and Steve Cohen (Wheeling, IL) - Judo; Elaine Cheris (Denver, CO) and Paul Friedberg (Riverdale, NY) - Fencing; Ken Chertow (Huntington, WV) and Andy Seras (Albany, NY) - Wrestling; Ken Flax (Los Gatos, CA) - Track & Field; and Brad Gilbert (Oakland, CA) - Tennis. Irv Mondschein (Havertown, PA) will coach the U.S. track team's decathletes for the Games; and Len Roitman (Brooklyn, NY), who has competed in the last three Maccabiah Games for the U.S., will be a coach for the American soccer team.

Flax, who is America's top Olympic hopeful in the hammer throw, was a member of the U.S. team for the 12th Maccabiah Games in 1985. Mondschein coached the U.S. Maccabiah track team in 1981, and speaks very highly of Ken's ability and dedication. "I think he has a good chance to win a medal," Mondschein says. "He doesn't have great size, but he makes up for it with his strength. Throwing

the hammer isn't just an Olympic goal for Ken; it's something he loves to do."

It's no coincidence that Bob Berland, 26, and Steve Cohen, 32 are both from Illinois. They've known each other since they were children and have trained together to make the Olympic team. "My brother and I taught him judo at the JCC," says Cohen, who won gold medals in his weight class at both the 1973 and 1977 Maccabiah Games. The experience was a special one for Cohen. "It was my first time to Israel and it was really a great thrill for me." Berland won both individual and team gold medals at the 1981 Maccabiah.

Friedberg, 28, who has been fencing for 15 years, earned an individual silver and a team gold medal at sabre during the 1981 Maccabiah. "It's a dream come true," Friedberg says of making the team. "I look forward to going to Seoul as an American and a Jewish-American."

Making the Olympic team is nothing new for Elaine Cheris. She earned a spot on the 1980 U.S. Olympic team, but the boycott kept her and her teammates home. Cheris then competed in the 1981 Maccabiah Games and won an individual silver and team gold medal at foil, one of the three fencing weapons. At 42, Cheris will be one of the older Olympians on the U.S. team.

Ken Chertow, on the other hand, at 21 will be one of the younger members on the team. The 125-pound grappler has had tremendous success on the wrestling mat over the past few years. His successes include an incredible performance at the 1985 Maccabiah Games, in which Chertow took the gold in both the Greco-Roman and freestyle divisions. The Penn State senior was also an Olympic Festival champion in 1986. Andy Seras was a member of the 1985 Maccabiah team, as well, but withdrew in order to compete in other international competition.

Mondschein, who coached Israel's Olympic track squad in 1952, says it's "a great honor" to coach in the Olympics, as was being part of the Maccabiah Games. "My Jewishness and the Maccabiah movement are a big piece of my life," he says. "My Jewishness shows and I like it to show."

Mondschein says one of his proudest moments was watching a member of the Maccabiah track team he was coaching in 1981 win the decathlon — not only was it a member of his team, it was also his son. "My wife was there with us and we were all very proud," he says. "It was a big thrill."

Len Roitman is keeping his cleats off, as a coach for this summer's Olympics, but it's a position he's not necessarily used to. Besides competing in the '77, '81 and '85 Maccabiah Games, Roitman was a player/coach for the 1983 and 1987 Pan American Maccabi team. Since 1986, Roitman has been an assistant coach for the U.S. National, Pan American and Olympic teams.

The other Maccabee thus far chosen for the U.S. Olympic team is a familiar name — tennis star Brad Gilbert. Since winning a silver medal at the 1981 Maccabiah Games, Gilbert has joined the world's tennis elite. The 26-year-old Gilbert has won 11 singles titles in his career and is currently ranked 10th in the world.

The World Maccabiah Games, which are held every four years in the year immediately following an Olympic year, pit Jewish athletes from all over the world in competition similar to that of the Olympics. More than 4,000 world-class athletes from 38 countries will compete in 30 sports, ranging from basketball to badminton, in Israel from July 3-13, 1989.

For more information, please write Larry Needle c/o U.S. Committee Sports for Israel, 275 S. 19th Street, Philadelphia, PA, 19103 or call (215)-546-4700.

Milwaukee Skinheads No Threat To Jews

MILWAUKEE (JTA) — Police and Jewish community officials here say that while they are closely monitoring the activity of a local group of 20 neo-Nazi skinheads, they advise that the Jewish community has nothing particular to worry about.

Milwaukee's skinheads seem to have abandoned their nightly forays along Downer Avenue, where last month they allegedly painted swastikas on shops and assaulted a man.

The young white supremacists with shaved craniums never have won any semblance of control over the East Side dining and shopping strip, but their disruptions brought complaints from area merchants and attracted media and police attention.

Milwaukee Police say that in recent weeks they arrested three members of the Skinhead Army of Milwaukee (SHAM), the local neo-Nazi group, on battery and disorderly conduct charges. Another assault charge is under investigation.

Most of SHAM's hostility is directed at Milwaukee's other skinhead group, the non-white-supremacist Brew City Skins, police say.

And despite the skinhead group's avowed hatred of Jews and blacks, none of SHAM's violence has been directed at Jewish or black individuals or institutions, and none is expected.

Judy Mann, executive director of the Milwaukee Jewish Council,

described SHAM members more as thugs than violent, white supremacist ideologues, and said they currently pose no special threat to Jews.

However, she advised, "I think we as citizens have something to be concerned about. It seems as though their main illegal or anti-social activity is vandalism, and they demonstrate every once in a while that they imitate neo-Nazis."

Michael Lieberman, Midwest civil rights director of the Anti-Defamation League of B'nai B'rith in Chicago, said he recognized SHAM's potential for hostility.

"There is a propensity toward violence and toward projection of this tough macho image," he said. Members of SHAM "could become front-line fighters" for neo-Nazi causes.

On the other hand, "I think the police are very interested in making sure there's not going to be a growth of neo-Nazism in Milwaukee," he said.

The officials monitoring SHAM note that the group is less dangerous than similar groups in other cities, who have forged connections with more traditional hate groups, such as the Aryan Nations and American Nazi Party.

ADL has been watching Milwaukee skinhead activity since March, Lieberman said, when SHAM began to distribute neo-Nazi leaflets and was the subject of an article in the local Shepherd-Express news-

paper.

ADL has pointed to violent skinhead activity in 20 to 25 American cities in a report last November entitled "Shaved for Battle." In that context, the Milwaukee skinheads "are kind of a Johnny-come-lately," the ADL official noted.

Besides their shaved heads, skinheads are characterized by their tattoos, tight-fitting jeans with hanging suspenders and dark British work boots known as Doc Martins.

The look resembles that of urban factory workers in Britain, where the skinheads originated about 10 years ago.

They can be violent. ADL reports that skinheads terrorized a black woman in San Jose last July by making racial threats and denying her access to a park. In Orlando, Fla., skinheads beat a black man outside a music club.

The most well-known incident occurred in Chicago last November when the windows of Jewish-owned business were smashed on the anniversary of Kristallnacht, the Austrian-German assault on Jewish institutions in 1938.

A known associate of Chicago skinheads was indicted in January on felony criminal charges stemming from the vandalism.

Editorial and Advertising
Deadline is Tuesday Noon
for Thursday's Paper.

Zeffirelli Denies 'Jewish Cultural Scum' Slur

ROME (JTA) — Italian director Franco Zeffirelli has denied using the term "Jewish cultural scum" to describe the producers of Martin Scorsese's film "The Last Temptation of Christ," but reiterated his criticism of Lew Wasserman, chairman of MCA, the entertainment conglomerate whose Universal Pictures subsidiary is producing the film.

In a statement by Zeffirelli, published last Wednesday in the Italian media, announcing his intention to withdraw his own film from the Venice Film Festival to protest the inclusion of Scorsese's, Zeffirelli was quoted as saying "Temptation" was the work of "that Jewish cultural scum in Los Angeles" who wanted to strike a blow at the Christian world.

In a new statement published last Thursday in the newspaper Corriere Della Sera, Zeffirelli reiterated his sharp criticism of Wasserman but denied having used the crude phrases.

"I could never use the term 'Jewish scum.' I have always been a friend of the Jews. When I made (the television movie) 'Jesus of Nazareth,' I requested the presence and counsel of three rabbis."

Zeffirelli added that "it wasn't I who defined Wasserman in this way. That label was already given him by an organization called

Christian Anti-Defamation League."

Zeffirelli said he had been commenting on the attacks, many with anti-Semitic overtones, by this and other fundamentalist groups in the United States.

Nonetheless, he said, he judged Wasserman to be "a merchant on the lookout for dollars, and not, certainly, of quality films that respect precise universal values."

Zeffirelli's statement continued: "As opposed to Scorsese and Wasserman, I did not intend in any way to manipulate in an improper way the Jewish world and culture" in making "Jesus of Nazareth."

"I ask Lew Wasserman, with irony: What would he say if one day an Italian decided to make a film about Abraham sodomizing Isaac?"

Zeffirelli's original statement was quoted extensively in several main Italian newspapers and on the state-run television news.

Corriere Della Sera and another leading newspaper, La Stampa, ran a story on the statement but omitted the anti-Semitic reference.

Wire service reports published in American newspapers last Wednesday, including *The New York Times*, also omitted the "Jewish cultural scum" statement.

Falwell Declares War On Temptation

by David Friedman
WASHINGTON (JTA) — The Rev. Jerry Falwell declared "war" recently on the Martin Scorsese film, *The Last Temptation of Christ*, while denouncing groups that have been using opposition to the film to fan anti-Semitism.

"I'll certainly speak out and decry every statement or action that in any way fans anti-Semitism," Falwell said at a news conference at the National Press Club. "Any decent Christian should do that, any decent American should do that."

Falwell was responding to questions about fundamentalist groups who have made anti-Semitic remarks in denouncing the film and Lew Wasserman, chairman of MCA, the entertainment conglomerate whose Universal Pictures subsidiary is producing the movie.

"There are some who are clearly fanning anti-Semitism," Falwell said. "It is wrong, it should be opposed. It changes the subject. The subject is not who are the officers of MCA and Universal."

"The issue is, this publicly owned company has blasphemed the savior, the Lord Jesus. It is not a Jewish issue, it is a monetary issue."

The film, which is based on a 1951 novel by the late Nikos Kazantzakis, depicts Jesus as resisting his divinity. Falwell said the makers of the movie are not necessarily anti-Christian, but had created "blasphemy for profit."

At the same time, the minister said the makers of the film made a business decision that lacks the sensitivity to realize that "there are those extremists out there who will use this film in a way that is

very devastating to the relationships that exist between Christians and Jews."

"Nuts Who Are Out There" He said that he and others have spent a "long time building bridges" between Jews and Christians.

But, Falwell added, "there is no way to suppress or control the nuts who are out there."

Falwell read part of a letter of support to his opposition to the film from Rabbi Yechiel Eckstein of Chicago, head of the Holy Land Fellowship of Christians and Jews.

"A production of any kind that blasphemes Christianity, profanes the faith of its adherents and assaults the sensibilities of its devotees is an affront, not only to the Christian community, but to Jews and all decent Americans alike," Eckstein wrote.

Falwell called the hastily scheduled news conference because Universal announced that it would release the film Aug. 12, a month earlier than previously scheduled.

Falwell outlined five types of action he plans to take as part of his war on *The Last Temptation*. They include educating the public about the film, urging people never again to attend a theatre that shows the film, local picketing of theaters that show the film and a letter-writing and telephone campaign to MCA and Universal officers.

The fifth and most important act, according to Falwell, will be a boycott of MCA and all its subsidiaries, as well as companies that have common board members with Universal and MCA, and companies owned or run by major shareholders of MCA.

Toronto Suburb Approves Canadian Holocaust Memorial

by Ben Kayfetz
TORONTO (JTA) — The Parks and Recreation Committee of North York, a suburb of Toronto, has approved the building of a 36-foot memorial to survivors of the Holocaust.

The monument, expected to be built by 1990 in Earl Bales Park on Bathurst street, is Canada's first public memorial to victims of the Holocaust.

North York has the largest Jewish population of any Canadian municipality, and many Holocaust survivors live within walking distance of the park.

"San Francisco, Washington and New York have public memorials, but this is the first one in Canada, to my knowledge," said Edmund Lipsitz, executive director of the Canadian Jewish Congress in Ontario.

Artist Ernst Raab conceived the project and will sculpt it over the next two years. He and his wife, Goldi, collected private donations to cover the cost of the \$300,000 memorial.

Raab, a survivor, said this project will be the one "closest to my heart."

Arabs Worried About Backlash Over Anti-Semitic Books In Japan

by Willy Stern

TOKYO (JTA) — The recent spate of anti-Semitic books in Japan is prompting concern from the strangest of places: Arab groups in Tokyo are now worried about a backlash, and that the literature is being used by Jewish groups to pressure Japan into moving closer to Israel.

In a recent editorial in the Tokyo newspaper, *Asahi Evening News*, titled "A Windfall for Israeli Apologists," Abdelwahab Chalbi, a spokesman for the League of Arab States in Tokyo, wrote, "No matter how paradoxical it may seem, it is a fact that Arabs are truly concerned about the publication in Japan of cheap literature dealing with the Jewish conspiracy in the world economy."

He concluded, "What we are convinced about is that Israel's apologists in the U.S. are dealing with the phenomenon as a windfall, a Trojan Horse allowing them to exert further pressure and leverage on the Japanese government to hasten the process of rapprochement with Israel on the diplomatic, economic and cultural fields to disclaim itself from the anti-Semitic badge of shame."

Chalbi's comments indicate that the Arab lobbying apparatus in Japan — which has basically operated without opposition since the oil crisis of the early 1970s — is publicly admitting that counterpressure from the world Jewish community is finally

having an influence.

Chalbi himself wrote that "the logic in this case would be: Prove your good intentions toward the Jewish state, otherwise your silence at alleged signs of growing anti-Semitism in Japan would be understood as abetting such a monstrous tendency — just a newfound opportunity for indulging in a tempting and self-gratifying attempt at Japan bashing."

Middle East analysts here see Chalbi's comments as a thinly-veiled attempt to lobby the Japanese government not to improve ties with Israel, and also to interpret any overtures from the Jewish community as anti-Japanese.

In late June, Foreign Minister Sosuke Uno became the first Japanese minister ever to visit Israel, a trip he made even after Arab ambassadors in Tokyo strongly protested.

As a concession to the Arabs, however, Uno said before he left for Israel that the historic trip does not signify "even a slight change" in Japan's Middle East policies, which, he added, in principle supports the Arab side.

A spokesman for the Israeli Embassy in Tokyo said Chalbi's article was "completely without factual basis."

The article conveniently ignored the long and well-documented history of anti-foreign and anti-Jewish writing in the Arab and Muslim communities, which are now being echoed by Japan's

anti-Semitic authors, the spokesman said.

Meanwhile, the Japanese government is still trying to convince American Jewish groups that the anti-Semitic books here are only a passing fad. However, recent events in Tokyo suggest otherwise.

The most popular of Japan's anti-Jewish authors, Masami Uno, released on May 20 his third book in as many years, titled, "If You Understand the Jews, then the Epoch Comes into View."

This book, which details a "complex and deeply laid strategy by the Jews to stand astride the world," is already a best-seller.

Another book published this year by a well-known nuclear critic, Takashi Hirose, explains that Armand Hammer is actually a pro-Israel agent who led a Jewish conspiracy to cover up the full extent of the Chernobyl nuclear accident.

The cover-up was designed, Hirose explains, so that Hammer could capitalize on the disaster by manipulating the international food supply, another area which he claims the Jews control.

This type of literature continues to be prominently displayed in "Jewish Sections" of Tokyo bookstores.

One major Japanese publishing house, responding to the continuing popularity of anti-Semitic books here, recently released a guidebook to Jewish literature in Japan.

The council also decided to extend to what they call the occupied Palestinian territories the same preferential treatment accorded the least developed countries, pending the end of the Israeli presence, and the assumption of full control by the Palestinian people over their national economy without external interference.

The U.N. council requested that U.N. bodies not extend any form of assistance to Israel. It emphasized that aid was not and could not be a substitute for a genuine and just solution to the question of Palestine.

In addition, the council called for the provisions of emergency assistance to the Palestinian people in the territories, including the dispatch of teams of orthopedic surgeons.

Canadian Anti-Hate Law Upheld

by Ben Kayfetz

TORONTO (JTA) — In a surprise move, the Ontario Court of Appeal has upheld the conviction of Donald Andrews and Robert Smith for violating Canada's anti-hate law, thereby maintaining the constitutionality of the statute.

Last Tuesday's decision was in direct contradiction to one reached in the Alberta Court of Appeal two months ago that overturned the hate crimes conviction of school teacher and anti-Semitic propagandist Jim Keegstra. The Alberta court ruled June 6 that the statute was contrary to Canada's Charter of Rights, portions of which protect free speech.

Andrews, born in Yugoslavia, is leader of a neo-Nazi group formerly known as Western Guard and later renamed the Canadian Nationalist Party. His bimonthly bulletin, edited by Smith, carried propaganda targeting Jews, blacks and immigrants from Third World countries.

While upholding the conviction, the three-judge panel reduced Andrews' twelve-month sentence to three months and Smith's seven-month sentence to one month.

The judges gave differing reasons for upholding the constitutionality of the hate crime law.

Judge Peter Cory found that while the anti-hate law does infringe on the charter's guarantee of free speech, nevertheless it can be considered a reasonable limit on this freedom, as permitted by the charter's first section.

The other two judges, Samuel Grange and Horace Krever, went further, stating that the guarantee of freedom of expression was not intended to give constitutional protection to willful dissemination of hatred.

Both cases are being appealed and will likely go before the Supreme Court of Canada, where the anti-hate law will face its ultimate test.

Dutch Urge Israel To Release Activist

by Henrietta Boas

AMSTERDAM (JTA) — The Dutch government issued an urgent appeal to Israel recently for the release of Palestinian activist Faisal al-Husseini, who was arrested recently and placed in administrative detention for six months.

The dovish Israeli group Peace Now had petitioned Dutch Premier Ruud Lubbers to use his influence with the Israelis to gain Husseini's release.

The Dutch government's appeal, however, was made in the apparent absence of both Lubbers and Foreign Minister Hans van den Broek, who are thought to be on vacation.

The two men visited Israel last month. Lubbers met with Palestinians and Peace Now representatives, while van den Broek met in East Jerusalem with a group of 18 Palestinians, including Husseini. Van den Broek said he found Husseini moderate and reasonable.

In a message handed to the Israeli ambassador to The Hague recently, the Dutch argued that Husseini's detention would have a negative outcome for Israel, since it would show the Palestinians that Israel does not reward moderation.

But the Israeli government maintains that Husseini is anything but moderate. Authorities charge him with being a senior activist in Al Fatah, the

Lubavitcher Students Visit Communities

NEW YORK (LNS) — More than 200 Lubavitcher rabbinic students from New York, as well as many more from Lubavitch centers around the world, will leave this week to tour hundreds of Jewish communities throughout the United States, Canada, South America, Africa, Europe and the Far East.

The senior students participating in this program have volunteered to spend three to four weeks of their summer vacation for the purpose of bolstering Jewish awareness and identity.

In their meetings with Rabbis, educators and Jewish communal leaders, they will discuss the problems facing each individual community and seek ways to reinforce Jewish pride and enhance Jewish observance on all levels.

Some of the more distant communities to be visited include: Bangkok; Singapore; Bombay and Calcutta; the Netherlands Antilles; Barbados; the Virgin Islands; Nairobi; Niger; Kinshasa; and Abidjan on the Ivory Coast.

Travelling in pairs, they will disseminate Jewish educational materials for schools, libraries and homes.

Upon returning to New York the young emissaries will file detailed reports to the Merkos L'inyonei Chinuch, the educational arm of the Lubavitch movement, and sponsor of this program.

military wing of the Palestine Liberation Organization, and the PLO's senior representative in the administered territories.

Hadashot Closed By Censor Then Reopened After Apology

by Hugh Orgel

TEL AVIV (JTA) — A one-week closure of the Hebrew daily *Hadashot* ordered by the military censor was cut down to one hour, after editors apologized for violating censorship regulations.

The censor ordered *Hadashot* closed August 2, after the newspaper failed to present for pre-publication censorship two stories on promotions and resignations within the Israel Defense Force. Under Israeli law, all news stories dealing with defense or national security issues must be submitted to the military censor.

The order closing the newspaper's press banned it from printing either the daily or any temporary replacement. The order was rescinded after the newspaper's editors apologized for what they said had been an oversight.

Hadashot is published by members of the Shoken family, who own and publish the influential daily *Haaretz*. The paper is not a member of the Israel Editors Committee, however, and as a result cannot make use of special discussion procedures between the censor and the committee that usually prevent a complete closure.

One of the uncensored stories in *Hadashot* referred to the alleged decision by Defense Minister Yitzhak Rabin's military secretary, Brig. Gen. Elkana Harnof, to leave the IDF after having been passed over for promotion.

The other article described, without naming individuals, the IDF posts that would be newly filled and how many candidates were competing for each post. A major reshuffling of military assignments has been under way.

News In Brief

Belgian Provokes Spat Over Spit

BRUSSELS (JTA) — An incident in Bethlehem recently between Israeli soldiers and a Belgian diplomat has turned into an imbroglio.

The soldiers claim the diplomat, Roger de Wulf, spat at them. De Wulf, who is the Belgian consul general in East Jerusalem, insisted he did no more than cast a reproachful glance at three armed soldiers guarding a blindfolded Palestinian with his hands tied behind his back.

The consul general said he had been profoundly shocked by the sight.

The Foreign Ministry here had no comment on the incident. Diplomatic sources said it was not likely to affect the traditionally friendly relations between Belgium and Israel.

Peres Berates Orthodox Rabbis On 'Land For Peace,' Intolerance

by David Landau

JERUSALEM (JTA) — Foreign Minister Shimon Peres castigated some 500 Orthodox rabbis from 30 countries for opposing equal rights for Reform and Conservative Jews, and for creating a rift in the Jewish people.

He also tried to convince them that peace with the Arabs is worth territorial compromise.

Peres, leader of the Labor Party, addressed the meeting of the World Conference of Rabbis and Community Leaders. It is composed of Orthodox Jewish clergy and lay leaders from North and South America, South Africa, Europe and Israel.

The foreign minister was genuinely angered when an Israeli rabbi asked him how he intended to stop the Reform and Conservative branches of Judaism from "undermining the Jewish people."

Castigating the Orthodox for creating a rift, Peres declared, "I won't let the Jewish people be split because of your intolerance."

He vowed to "do everything" to prevent war between the different streams of Judaism, and that he would do it "with or without your help."

Peres urged the assembled rabbis from overseas not to become involved in Israel's internal political struggles.

He said that on political matters, the rabbis spoke with no greater authority than anyone else.

Brooklyn Rabbi Offers Convention Benediction

By David Friedman

ATLANTA (JTA) — The Democratic National Convention, which officially nominated Massachusetts Gov. Michael Dukakis as the Democratic Party's candidate for the presidency was blessed by an Orthodox rabbi from Brooklyn.

Rabbi Morris Schmidman, executive director of the Council of Jewish Organizations of Boro Park, gave the benediction at the close of the session, in which Dukakis received 2,876 votes and the Rev. Jesse Jackson 1,218.

Schmidman was introduced to the convention by Rep. Charles Schumer of New York, who arranged for the rabbi to deliver the closing prayer.

A spokesman in Schmidman's Washington office said that in the New York primary last April, Schmidman played an important part in the Orthodox vote in Brooklyn going to Dukakis, despite the strong bid made by Sen. Albert Gore of Tennessee.

Arts and Entertainment

Return Of The Dinosaurs



The Tyrannosaurus rex was the largest of the giant carnivorous dinosaurs that lived over 100 million years ago.

Back by popular demand, the Boston Museum of Science presents "Return of the Dinosaurs" featuring life-like replicas from half to three-quarter scale that move and growl like the great dinosaurs that roamed the earth over 65 to 250 million years ago. The exhibit opens on September 13 and runs through November 27, 1988.

The highlight of the 1988 exhibit will be the October arrival and debut of a recently discovered dinosaur — the *Maiaasaura* — accompanied by three moving hatchlings in a nest. The Boston appearance of the duck-billed *Maiaasaura* will be the world premiere of the life-like replica.

This is the same exhibition that roared into the Boston Museum of Science two years ago and was seen by several hundred thousand dino fans from across New England. The returning prehistoric sextet featured in the exhibition are the *Apatosaurus* (formerly named *Brontosaurus*), *Tyrannosaurus rex*, *Stegosaurus*, *Triceratops* and *Pachycephalosaurius*. The *Dimetrodon* is the oldest reptile in the group.

The *Maiaasaura* or "good mother

reptile," a two-legged dinosaur unearthed in Montana in 1978, was discovered near a nest of 15 babies. Similar nests were found in the same area suggesting a dinosaur "nursery." This unusual discovery provides some evidence that *Maiaasaura* cared for their young and may have been warm-blooded, a trait rarely associated with dinosaurs and an issue that has been the source for great debate.

The long neck and body of the *Apatosaurus* enabled it to reach tree tops for leafy lunches. This dinosaur was formerly known as the *Brontosaurus* until paleontologists discovered it was incorrectly given the wrong head.

The *Tyrannosaurus rex*, nicknamed "Tyrant lizard," is perhaps the most widely recognized of all dinosaurs. Its large teeth and imposing body have made it a popular subject for television, movies and books as a ferocious, meat-eating predator.

Bony plates on its back and spikes at the end of its tail characterize the *Stegosaurus*. This 2-ton dinosaur had a brain the size of a walnut.

The plant-eating *Triceratops* stood ten feet tall, weighed six tons, had 3 horns, and could charge at 30 mph, like a rhinoceros.

The *Pachycephalosaurius* or "thick-headed lizard," a plant-eating dinosaur, had a

thick-boned skull covered with bumps that protected its small brain.

The carnivorous *Dimetrodon* lived long before the dinosaurs and was distinguished by an enormous back fin on its 12-foot-long body.

These dinosaur replicas were designed by Dinamation International, San Juan Capistrano, California, for the Boston Museum of Science and five other national science institutions that are members of the Science Centers Exhibit Collaborative. The *Maiaasaura* was designed by Kokoro Company Ltd. of Japan.

Museum hours are daily 9 a.m. to 5 p.m., Friday 9 a.m. to 9 p.m. Closed Mondays, except holidays and Mass. school vacations. Admission is \$5.00 for adults, \$3.00 for children (4-14) and senior citizens. Children three and under and museum members are admitted free. For further information, please call 723-2500.

A Fish Called Wanda Is "Wandaful"

Going to the movies is an expensive proposition these days (not unlike allowing an aluminum siding salesman through your portals). Remember when the whole goshdarned family could go for ten bucks (and that includes popcorn and soda)? Those were the good, ol' days, the days of drive-ins, the days when PG-13 was nothing more than spy code for the commissar in the bathroom. Yep, those were the days, my friends. (Methinks there's a song in that!)

So Saturday night, to escape the heat and humidity, and the pablum of network television, I took the little woman to the movies. Two tickets cost \$10.50! Can you believe it? A medium-sized popcorn and soda cost around \$4.00! Oy vey iz mir. Can you imagine if we had kids? It'd be cheaper to have the circus set up in the backyard. My gosh.

So for close to 15 simoleons, the wife and I got to sit in cool darkness with a crowd of total strangers. Now, I hate to say it, but (You knew a "but" was coming, didn't you? You can't just say, "I hate to say it," and stop right there. You gotta have a "but.")... but I would not normally associate

with many of these people. I mean the only possible contact I could imagine would be to acquaint a few of them with some bars of soap. Or to tell the tall guy who sat down in front of me during the opening credits to take it elsewhere. That's about it, really.

What else can I say about the movies? Oh... I guess I should tell you about *A Fish Called Wanda*. It was hilarious. It's a four-star movie all the way. Kevin Kline, whom you may remember from *The Big Chill* and *Sophie's Choice*, was simply outstanding as the lunatic Otto. Nominate him for an Academy Award. John Cleese, who wrote the script, and Michael Palin, graduates of the Monty Python comedy troupe, were fantabulous, as well.

A Fish Called Wanda, which also stars Jamie Lee Curtis as a femme fatale who seeks to profit by her charms, features a jewel heist, a stuttering would-be assassin, several unlucky pooches, a great deal of double-dealing, a man eating fish (note the absent hyphen), and countless yucks and guffaws. I heartily recommend *A Fish Called Wanda*. Bring your own popcorn, though.

Black Coffee At Trinity Rep

by Violet B. Halpert

Black Coffee, not iced, but nicely brewed, is ideal summer fare for theatergoers. One of Agatha Christie's lesser known plays, it does not grip the audience with terror, nor keep people on the edge of their seats; instead it allows them to ease back into their seats and become part of the country manor atmosphere in which the play is set.

Carol Scott points out in the program notes that the play offers two problems: first, who killed Sir Claud, the Lord of the manor, and secondly, who stole the formula on atomic plans of which Sir Claud was the originator. The "black coffee" of the title refers to the poisoned demitasse that Sir Claud drank.

The plot moves neatly to discovery and climax as Christie engages her audience in the action and characterization. To the credit of the Trinity players, the characterization is beautifully depicted. The cast, in part thanks to the direction of Ken Bryant, suggests both stage types and quirky individuality. Even Sir Claud Amory (David C. Jones) who is on stage for only a small portion of Act I makes us take notice of him as a distinct personage. He is a rich old curmudgeon, scientifically brilliant and personally intimidating to his family. Lucia Amory, Sir Claud's Italian daughter-in-law (Margot

Dionne), is suitably agitated in an Italian accent. This role doesn't offer the energetic bezzazz of the Russian aviatrix whom she portrayed in *Misalliance*, but she makes her character credible.

The figure who makes the play his own — as Christie intended he should — is, of course, her redoubtable detective, Hercule Poirot, played by Daniel Von Barga. Emphatically, Von Barga is Poirot. He looks like him, hair slicked down, swirling mustaches protruding; he sounds like him with a delicious, *mais non de trop*, French-Belgian accent; he rolls his eyes and uses his hands like him. Ah yes, he is Poirot.

A wonderful foil to Poirot is the sister of Sir Claud, Miss Caroline Amory, played by Barbara Orson. Miss Amory is whimsically flirtatious, funnily flaky and very prejudiced against foreigners. Orson brings the 1934 spinster to life.

Usually Agatha Christie does not interject social commentary unless it serves the plot. In *Black Coffee* Miss Caroline becomes the voice of a certain type of British insularity. She is glad that Lucia, her niece by marriage, is an orphan so that there are no foreign relatives swarming about the place. After expatiating on foreigners to Poirot, she catches herself up short, suddenly realizing that the little Belgian detective is a foreigner. Orson does a marvelous bit of mime when Inspector Japp ar-

rives on the scene. Japp is played by Akin Babatunde, who is black. Orson with a toss of the head and a swing of her hands signals to the audience her surprise and dismay at a "black" police detective.

In spite of her attitudinizing, there is nothing dramatically offensive about Miss Amory's narrow-mindedness because it is presented as lightly amusing and anachronistic. She is a period piece who knows no better.

There are two sort of walk-on parts. One is that of the butler, played by Andrew Mutnick, the hilarious Hysterium of *A Funny Thing Happened on the Way to the Forum*. The butler role gives him no opportunity for anything more than a little British stiffness. Poirot's good friend and Dr. Watson type is Captain Arthur Hastings, O.B.E., a part that puts the character on stage a good bit even if he doesn't say much. Ed Shea lends a good bit of charm to the Hastings presence.

A word should be said about Robert D. Soule's set. It is the perfect country house drawing room c. 1934. William Lane's costumes are marvelous. They are absolutely of the period and beautiful at the same time. There are gorgeous, shimmering satin dresses and loopy trains attached to them. John Custer did the lighting, Robert Schleinig did the properties, and Barbara Reed stage managed.

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Margot Dionne, Ed Shea, and Daniel Von Barga (as Hercule Poirot) in Trinity Summer Rep's production of Agatha Christie's murder mystery *Black Coffee*, in the Downstairs Theatre July 30 through August 28. (Photo by Mark Morelli)

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Singin' In The Rain Delightful

by Dorothea Snyder

My mom has never dabbled in the field of journalism, but she's a terrific connoisseur of movies and plays. I love what she has to say about the show during intermission and after curtain.

With that same brand of enthusiasm, Mom was my partner at Theatre by the Sea's production of *Singin' In The Rain*. I had seen it twice before, in Boston and Providence.

I knew Mom would journey through Nostalgia Lane with the

words and music penned by Nacio Herb Brown and Arthur Freed ... *Fit as a Fiddle, You are My Lucky Star, All I Do is Dream of You, Good Mornin', Broadway Melody*, and more.

Period costuming, artistically done by Gregory Poplyk and Bradford Wood, brought tiny nudges from Mom when one of our leading ladies wore "ermine" cuffs on the black satiny pant ensemble. Drop waist dresses, cloche hats, romantic apparel drew pangs from Mom's memories of the clothes

that once hung in her closet. "Some of those styles have come back," she says.

And the cast. Mom and I are bonded by similar reactions to what we consider "star quality." Lead Joe Joyce, as Don Lockwood, dashing film star of the silent screen, flashed those pearly whites, and we both were blinded by his dazzling smile and charismatic personality.

Singin' In The Rain was originally choreographed by Gene Kelly and Stanley Donen, and Joe Joyce's Gene Kelly-like movements, as Mom says, captivated us both. This being my

third round with this wonderful show, I had to agree. Joe took the trophy for the best Don Lockwood I've seen!

The theme centers around the chaos that ensued when talking pictures came on the Hollywood scene. Top stars squeaked their way out of the stage door, never to be seen again. Denise Pence, as Lina Lamont, made us run for ear plugs, but at times lost it, and almost sounded normal.

Pam Cecil, as Kathy Selden, was a perfect ingenue. The *Cosmo* Brown role demands comedic timing in dance and acting. Tall and lanky Barry Finkle gave it a

good shot, but wasn't agile enough to attain what it takes to pull it off. The scene with a life-sized stuffed doll needed better coordination.

All in all, the cast was peppy and perky, the audience receptive. The technical crew did a remarkable job in the *Singin' in the Rain* sequence, and Joe Joyce was a splash splash smash dancing tap-pudding through it.

Mom summed it up. "Delightful!"

(*Singin' in the Rain* continues through August 14. Call (401) 789-1094.

Youth Hi Lights

Open Apartments And Open Hearts



NEW BUDDIES. 8-year-old Dudu, enjoys a new pottery creation with Alon Kafah, Ben-Gurion University Economics student, and a volunteer in BGU's "Open Apartments" project.

BEERSHEVA, Israel — "Sigal, you're really beautiful. If you ever go away from me, I won't feel good."

This proclamation of love from little 10-year-old Meirav, pinned to the wall in one of Ben-Gurion University's "Open Apartments," is a typical expression of the affection which the underprivileged children of the Dalet neighborhood in Beersheva lavish on the students who live and work among them.

A derelict apartment building, which was notorious for years as a center for drug-pushing and other illegal activities, was cleaned up, renovated and equipped by BGU's Unit for Social Action, and now houses 24 students. Altogether 90 students are now active in five underprivileged neighborhoods in Beersheva in the framework of BGU's unique and innovative Open Apartments Project.

"At first the parents were suspicious of us and the children watched us from a distance," says Efrat Bet-Talmi, first year student of Philosophy and Behavioral Sciences, "but as we worked with them we gradually won their confidence."

Tali Sagi is sitting in the neighborhood shelter, turned into a clubhouse by the students, and reading a story book with bright-eyed eight-year-old Dudu. The students brought books outgrown by their own brothers and sisters or donated by well-wishers to start a library for children who are not used to reading outside school. Tali, a first-year Biology student, talks of her warm, close ties with the children and they obviously enjoy her company. "In examination time," she says, "when we take a break from neighborhood activities to catch up on studies, the children stand under our windows and call us, or buzz our

doorbells to ask when we'll be finished with study and come out to play."

Educational And Social Role Models

"Our students are educational and social role-models for these kids," says Bat-Sheva Levi, head of the Social Action Unit. "They make contact with the children and, through them, with the whole family and encourage the parents to become more involved in education. Most of the students in the project come from more prosperous backgrounds, and this is their first encounter with social deprivation. Their responses and their actions prove that they not only enrich the neighborhood by giving their time and skills, but are enriched themselves and become much more socially-aware."

Little Geniuses

Dina Avshalom (Bible and Ancient Near Eastern Studies), who teaches pottery in the clubhouse, wants to reach all the children in the neighborhood and to help them to use their imagination and their hands to make something they can take home to their parents, something of which they can be proud. "I didn't come here to reform them and I don't want to pity them," she says. "These children are bright and I treat them as equals. For me, each one is special. Each one is a little genius."

Danny Meirzada, third-year Electrical Engineering student, spends time with two brothers, aged six and 10, whose father died last year and whose mother finds it hard to cope with life. He plays with them, listens to their problems and plays peacemaker between them when necessary. "I can consult a social worker if I need advice," he says, "but I find that intuition and common sense are usually enough." He is happy

to report that the boys are noticeably more relaxed and are doing better at school.

Sigal Ohana (First Year Biology) and Michal Ben-Kohav (Second Year Social Work) share a small neat apartment. Sigal, who teaches folk-dancing and has organized a choir, notes that she has no fears about living in the heart of an underprivileged neighborhood of some 10,000 inhabitants. "Soon after we moved in here, I went out one evening on my way to class. Several of the local 'tough guys' came up to me and warned me against going out alone after dark. Then they escorted me all the way."

Michal, who plays "big sister" to a troubled 15-year-old girl, says that the students feel at home and enjoy the intimate family atmosphere. "When we stay here over the weekend, people bring us large pots of *couscous* or home baked cookies."

According to Bat-Sheva Levi, neighborhood children grow up and join the army, often spend their furloughs helping the students in the clubhouse in activities with the new generation. "That's our reward," she says.

Phantom Of The Opera: Too Awesome For Prose

by Tj Feldman

The Majestic Theatre — the venue for this splendid show. Did you know that the phenomenon was based on Leroux? Yes, it was indeed however this Phantom is a Broadway breed. The leading lady — Christine seems oh so pure and pristine. But her heart is torn between two ... The Phantom — who gives her music to her, and Raoul of whom the Phantom speaks so cruel ... and loses his cool. The singing is uplifting some melodies sweet, some full of sorrow, no hope for tomorrow. The heartstrings it pulls and yet a smile beams from ear to ear. It's easy to see

why this show is sold out for years.

The scenery and lighting were oh, so exciting and simply inviting ... Phantom filled me with joy, from costumes to hair, sometimes filling the audience with fear ... This show must be seen to be enjoyed. It certainly filled a void. The actors are skilled. A bit of blood was spilled and the audience was thrilled ... the suspense continued to build. And as it unraveled the pieces fell into place and all at a pace that kept me at the edge of my seat and made me feel complete! For my curtain call — I'll simply say Go see this show y'all!

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Obituaries

LEO BORENSTEIN

PROVIDENCE — Leo Borenstein, 85, of 500 Angell St., died August 4, 1988, at Miriam Hospital. He was the husband of Dora (Nagler) Borenstein.

Born in Poland, he was the son of the late Chaskel and Ethel Borenstein.

He was a resident of Providence for two years, previously residing in New York City.

He was a cost accountant for the Monroe Sander Paint Co. in New York City for 20 years before retiring five years ago. He was previously a lawyer in Vienna, Austria for 10 years.

He was a graduate of the University of Vienna. He was a member and past vice president of the Congregation Ohav Zedek Synagogue in New York City, and was also past president of its men's club. He was a member of the Yeshiva University Club in New York.

Besides his wife he leaves two sons, Dr. Bruno Borenstein of Providence and Kurt Borenstein of Hazleton, Pa., and three grandchildren.

Funeral services were held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was at Lincoln Park Cemetery, Warwick.

BENJAMIN BROOKNER

PROVIDENCE — Benjamin Brookner, 92, of 15 Glen Drive, founder of the former Lee's Dress Shop, a ladies specialty store in Providence, and its operator for 50 years before retiring in 1972, died July 30, 1988, at home. He was the husband of Ann (Mittleman) Brookner, who was associated with her husband in business for 45 years.

Born in Austria-Hungary, a son of the late Mendel and Regina (Auerbach) Brookner, he lived in Providence since 1911.

Mr. Brookner was a member of Temple Beth-El, the South Providence Hebrew Free Loan, the Jewish Home for Aged, B'nai B'rith and the Zionist Organization of America.

Besides his wife he leaves a son, Stephen L. Brookner of Lexington, Mass.; three sisters, Pauline Greifer of Providence; Mary Zoller in Florida; Lee Negro of Montreal; and two grandsons.

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

HAROLD L. DORKIN

NEWPORT — Harold Louis "Hal" Dorkin, 60, of 59 Harrison Ave., a retired engineer, died Sunday, July 31, 1988, at his home. He was the husband of Evelyn "Pat" Mines Dorkin.

Mr. Dorkin served with the Naval Underwater Systems Center for 30 years until retiring in 1982. More recently, he was director of the New England division of Columbia Research Corp.

Mr. Dorkin was born in Bridgeport, Conn., a son of the late Samuel H. and Anna M. Dorkin. He had lived in Newport since 1934 and also owned a home in Palm Beach Gardens, Fla.

A 1945 graduate of Rogers High School, he received a bachelor of science degree in mechanical engineering from Brown University in 1949. He earned his master's degree in public administration from the University of Northern Colorado in 1978.

He was on active duty with the Army during the Korean War, from November 1950 to November 1952.

During his high school and college years, Mr. Dorkin was a prominent baseball athlete, participating in Newport's Sunset League as well as the Brown University and Rogers High School varsity teams. An enthusiastic and highly regarded golfer, he was the New England Left-Handed Champion in 1960.

He was a past president of the Brown Club of Newport County and a member of Temple Shalom, the Wanumetonomy Golf and Country Club, the Eastpointe Country Club of Palm Beach Gardens, the Redwood Library, Friends of the Newport Public Library, the Preservation Society of Newport County and the Newport Art Museum.

Besides his wife, Mr. Dorkin leaves two daughters, Amy B. Dorkin of Portsmouth and Judith Dorkin Pendergraft of Danville, Calif.; and a sister, Marilyn Millman of Trumbull, Conn.

His funeral was held in Temple Shalom, Middletown. Burial was in Beth Olam Cemetery, Middletown. The memorial observance was at Mr. Dorkin's home.

The Mount Sinai Memorial Chapel, 825 Hope St., Providence, was in charge of arrangements.

RUTH KOSIVER

WOODSTOCK, Conn. — Ruth Kosiver, 68, of Sunrise Drive, treasurer of the Lockheed Aluminum Window Corp., Burrillville, R.I., since 1955, died Aug. 5, 1988, at Uncas-on-Thames Hospital, Norwich, Conn. She was the wife of Benjamin Kosiver.

Born in New York City, a daughter of the late Isadore and Anna Rubin, she lived in Manchester before moving to Woodstock 22 years ago.

Mrs. Kosiver was a member of Sons of Zion Synagogue, Putnam, and its Sisterhood.

Besides her husband she leaves a son, Jeffrey Kosiver of Coventry; a daughter, Abbye Kosiver of Norwich; a sister, Marcia Katz of New York City, and two grandchildren.

A funeral service was held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

LEDA ANN MASTERTSON

EAST PROVIDENCE — Leda Ann Masterson, 59, of 130 Bourne Ave., East Providence, died July 23, 1988, at St. Luke's Hospital, New Bedford, after an automobile accident.

Mrs. Masterson was an admitting officer at the Wayland Health Center in Providence. She was the daughter of the late Boris and Natalie (Lubavsky) Kaplan of New Bedford, where she lived for many years.

Mrs. Masterson lived in Cranston, R.I. for over 25 years, later moving to Warwick, and for the last two years she lived in East Providence.

She was a graduate of Fisher Business School in Boston and later received an Associate of Science Degree in Registered Nursing from R.I. Junior College.

She leaves a son, David Fern of Big Fork, Mont.; a daughter, Deborah Fern of Cranston; a sister, Esther K. Roderick of Mattapoisett; and two grandchildren.

A funeral service was held at Fisher Memorial Chapel, 422 N. Main St., Fall River. Burial was in Tifereth Israel Cemetery, New Bedford.

SAMUEL LICHT

WATERFORD, Conn. — Samuel Licht, 75, of Canterbury Villa, a shipyard worker for Electric Boat Division in Groton for 20 years, retiring in 1978, died August 5, 1988 at the villa.

Born in Providence, a son of the late Harry and Sarah (Finkle) Lecht, he had lived in the Waterford-Groton area 20 years. He previously resided in Quincy, Mass.

He leaves two sons, Norman Licht of Boston and Dr. Arthur Lewis Licht of Washington, D.C.; a daughter, Barbara Ferdinand of Boston; a brother, Dr. Leonard Lecht of Taos, N.M.; three sisters, Alice Koret of Rochester, N.Y.; Goldie Marinsky of Providence and Esther Lecht of Barrington; and a granddaughter.

The funeral was held at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

ELSIE ELLEN

EAST PROVIDENCE — Elsie Ellen, 90, formerly of Nicholas Marra Nursing Home, past president of the East Greenwich Jewish Women's Club, died July 28, 1988, at Roger Williams Hospital. She was the widow of Robert H. Ellen.

Born in New York City, a daughter of the late Mr. and Mrs. Henry Silberman, she lived in East Providence for five years. She had previously lived in North Kingstown, Providence, Cranston and Woonsocket.

Many years ago she had been a bookkeeper for 10 years at the Supreme Paper Co., New York City.

She leaves a son, Stuart L. Ellen of South Dartmouth, Mass.; a daughter, Norma Dunn of Johnston; five grandchildren and a great-granddaughter.

A graveside funeral service was held in Lincoln Park Cemetery, Post Road, Warwick. The funeral was coordinated by Mount Sinai Memorial Chapel, 825 Hope St., Providence.

If an obituary you would like published does not appear in the paper, please forward a copy of it to:

The Rhode Island Herald
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MARTIN WAXMAN

CRANSTON — Martin Waxman, 78, of 8 Lynn Ave., Rhode Island agent for Lillian Vernon Corp. for 30 years, died Aug. 4, 1988 at his home.

Mr. Waxman was previously a supervisor for Regal Plating Co. He also was the owner and president of Vernon Marketing Company from 1971 until his death, and was vice president of New Company from 1977 to 1987.

Born in Russia, he was a son of the late Harry and Rebecca (Lightman) Waxman. He was a resident of Cranston nine years, and had previously lived in Warwick for most of his life.

He was a member of the Greater Providence YMCA Businessman's Association for 30 years. He was a past president of the Fraternal Order of Eagles. He also was a former director of the Jewelers Shipping Association. He was involved for many years with jewelry industry donations to the Meeting Street School, Pioneer Women and The Impossible Dream.

He leaves a son, Steven B. Waxman and a daughter, Donna W. Shaw, both of Warwick; a brother, Sidney Waxman of Storrs, Conn.; a sister, Dorothy Miller of Green Valley, Ariz.; and three grandchildren.

Funeral services were held at Max Sugarman Memorial Chapel, 458 Hope St., Providence. Interment was private.



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MAX WEINBERG

WARWICK — Max Weinberg of 47 Chesterfield Ave., a naval architect in the New York City area, retiring in 1968, died Aug 5, 1988, at the Veterans Administration Medical Center, Providence. He was the husband of Ann (Alprin) Weinberg.

Born in Russia, a son of the late Samuel and Tenny Weinberg, he had lived in Warwick 38 years. He previously resided in the New York City area for 24 years.

He attended the Rhode Island School of Design and was a graduate of City College of New York.

He was a World War I Army Air Corps veteran. He was a member of the Touro Fraternal Association.

Besides his wife he leaves a daughter, June Penn of Warwick; two brothers, Julius Weinberg of Cranston and Meyer Weinberg of Warwick; three grandchildren and two great-grandchildren.

A funeral service was held at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Cemetery.

MILTON A. WEINSTEIN

WESTFORD, Mass. — Milton Arthur Weinstein, 65, of 1 Carolina Lane, a fighter pilot during World War II who utilized his aviation skills in the field of air traffic control in civilian life, died August 2, 1988, at New Hampshire Memorial Hospital, Nashua, N.H. Born in Wrentham, he was a son of the late David and Miriam (Rosenthal) Weinstein.

He attended the University of Maine. A first lieutenant in the Army Air Forces, Mr. Weinstein served in the European Theater and flew 96 missions during World War II. He flew two missions a day during the Battle of the Bulge.

Mr. Weinstein was employed by the Federal Aviation Administration at its air traffic control center in Nashua for 22 years until retiring six years ago. Previously, he was employed at the air traffic control center at Logan International Airport, Boston.

Mr. Weinstein also was a pilot in the Massachusetts Air National Guard and was called to duty in France in 1962, during the Berlin Crisis.

He leaves three sons, Douglas, Jay and Robert Weinstein, all of Westford; a sister, Corinne Lamchick of Cranston, and a granddaughter.

The funeral procession left from the Mount Sinai Memorial Chapel, 825 Hope St., Providence, for a graveside service at Sharon Memorial Park, Sharon, Mass.

Jewish Television Magazine - "The Making Of A Shofar"

NEW YORK, N.Y. — In celebration of the Jewish New Year and the arrival of fall, the September edition of *Jewish Television Magazine* highlights this joyous season with a current look at the ancient art of the making of a Shofar.

The first segment of this monthly magazine-format program produced by the Council of Jewish Federations focuses on the intricate work involved in the Shofar-making process. An Israeli, whose family has been in the business for over 400 years, displays his extensive collection of Shofars dating back to biblical times and explains the reasons why each one produces a slightly different sound, depending on its origin and size.

This month's program also captures the sights and sounds of Israel through the "eyes and ears" of a Boston Jewish Federation group. From the spectacular view of the Golan Heights to the

historic city of Jerusalem, members of the group share their experiences of traveling through the homeland of the Jewish people.

The third segment highlights the growing popularity of basketball among Israeli youth and examines the reasons why top U.S. athletes are being recruited from leading colleges and universities to play on Israel's professional basketball teams.

In the final segment, *Jewish Television Magazine* continues its series on adventure travel to Israel this month as a group of travellers set out "on horseback" to explore the magnificent terrain of Israel's northern borders.

The monthly programs which make up the *Jewish Television Magazine* series, now in its fourth year, are made available to Jewish Federations affiliated with the Council of Jewish Federations, which then obtain air time on their local television stations. The program is currently being shown in 58 communities from coast to coast.

The host of *Jewish Television Magazine* is film and television actor Stephen Macht, currently best known to viewers for his featured role on *Cagney and Lacey*.

(continued from page 1)

American Jewish tourism to Israel has declined dramatically since the beginning of the uprising.

Deeper Reasons

"Maybe it can be attributed to fear or, with some Jews, to protest over the continued uprising and Israel's handling of the situation. But I think that there are deeper reasons," Yegar said.

"At least 60 percent of American Jews have never visited Israel," he noted. "This is puzzling considering their general support and love of Israel. I think that had they more Jewish conscience and historical knowledge of their

origins, they would have come in greater numbers to Israel."

Yegar, who was born in Argentina and immigrated to Israel with his family as a child, said that the serving in the largest Jewish community in the world at the time of Israel's 40th anniversary has enriched his service here.

He said that the cultural events of the last year, sponsored jointly by the consulate and the American Jewish community, have helped "strengthen Israel's positive image in America at a time when it was most needed" because of the uprising in the territories.

Portraits (Continued from page 7)

Now that Maude and Melissa have both moved away, only I remain of our shared moment of post-school retreat. Melissa's house has been thoroughly redeemed. A pretty deck has been added at the rear. Garden and front garden path gleam immaculately. No one driving by would know the house is haunted by its past. All the houses on my street are haunted. Like trees that held nests from which nestlings have failed or flown, the wooden nests of Memorial Road have a memory for me. In the moonlight

the simple shapes hold meanings. I am the guilty ancient mariner who knows the legends behind the groomed facades.

Melissa symbolizes some part of each of us. The fragility of our hopes and our households. However vast the world, however many great journeys we may take into it or courses about it, we are run to ground among our neighbors. Maudie, an accommodating spirit, and Melissa, a soul of resistance, they bear the marks of our space and time.

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Alternative Housing

INNOVATIVE HOUSING STRATEGIES TO SUPPORT YOUR ELDERLY PARENTS

by William Sullivan

Millions of elderly Americans are "house-rich, but cash-poor." That is, they live in valuable homes but don't have enough money for everyday expenses. Often, their children cover some of their expenses — an experience that can be demeaning for the parents and uncomfortable for the children. This need not be the case. There are innovative ways that today's elderly can take advantage of the equity in their homes without jeopardizing the roof over their heads.

A Sale-Leaseback Agreement Keeps the Home in the Family

With a sale-leaseback agreement, a child buys the parents' house and leases it back to them for life. If your parents are 55 or older they won't have to pay federal income tax on profits from the sale — up to \$125,000. The house stays in the family and helps relieve their anxiety about the future. If your total income is less than \$150,000, ownership of the house provides all the benefits of rental property: deductions for interest expense, property taxes, depreciation and maintenance costs. Further down the road you may also profit if there is appreciation in the market value of the house.

Here's how it works. Let's say that your parents' current income is very tight, but they own a \$100,000 house free and clear. You buy the house with a \$10,000 down payment, and your parents finance

the rest by providing you with a \$90,000, 10-year amortizing mortgage at 10 percent interest. As part of the arrangement, your parents sign a lease granting them the right to rent the house for as long as they live.

During the term of the agreement, your mortgage payments of \$1,190 per month to your parents should enable them to pay the rent and leave extra cash for expenses. With the proceeds from the down payment, they could buy a deferred annuity that would begin payment in 10 years (when your mortgage payments are through) and provide them with supplementary income for life.

Even though sale-leasebacks are a family affair, they are not simple to arrange. These complex transactions require a lawyer who has experience with real estate sales and rentals, and mortgage and annuity contracts. In addition, for you to reap any tax benefits, the IRS requires that you charge your parents a rent that is comparable to similar houses in the neighborhood.

Sale-leasebacks have drawbacks as well as benefits. The loss of home ownership may affect your parents' status if, for example, one of them ever has to enter a nursing home. That's because a house is an exempt asset when applying for Medicaid coverage, while the note receivable is not.

Reverse Mortgages Provide Monthly Payments

Your parents might also consider a reverse mortgage, an increasingly popular type of home

equity conversion designed for the elderly. Reverse mortgages can enable your parents to convert some of their home equity into cash while retaining ownership of their house. These mortgages turn the cash flow of the regular mortgage around. Instead of getting a lump sum and paying it back in monthly installments, the loan is advanced to the homeowner as fixed monthly payments. Nothing is paid back until the term is up, when the advance, plus interest, must be repaid, presumably with the proceeds from the sale of the house.

Here's how a typical fixed-term reverse mortgage works. The bank lends your parents up to 80 percent of the home's value over, say, a 10-year period, in monthly installments that give your parents a steady flow of tax-free income. At the end of 10 years, the house has an \$80,000 mortgage against it. But the property may have increased in value. At this point your parents can sell the house and pay off the mortgage or refinance it by applying for another reverse mortgage. However, if property values decrease, paying off the loan or refinancing could be difficult.

Fixed-term reverse mortgages work best for elderly people who need income for a specific length of time, for example until a pension plan or annuity begins payment or space in a retirement housing development opens up.

Receive Tomorrow's Value Today

A new plan, called a shared-

appreciation reverse mortgage, may be more suitable for people who want to live in their houses for the rest of their lives. To qualify, the homeowner must be 62 or older and the house must be in good condition. Under a shared appreciation plan, the homeowner gives up all or a portion of the property's future appreciation. The bigger the amount of future appreciation the borrower is willing to give up, the bigger the current monthly payments. Upon death, the loan, accrued interest and the bank's share of the appreciation is repaid from the estate after the house is sold.

Whatever is left goes to heirs.

You can set up a sale-leaseback agreement anywhere in the nation. But reverse mortgages, a relatively new development in financing, are currently available from only a few savings and loans, banks and mortgage bankers in about a dozen states. In some states, fixed-term type reverse mortgages are allowed while shared-appreciation mortgages have yet to be approved. The concept should spread faster now that a federally-funded insurance program allows borrowers to remain in their homes if they outlive a reverse mortgage term.

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Agudath Israel Battles Chicago Gay Rights Bill

by Haviva Krasner

NEW YORK (JTA) — As the Chicago City Council prepares to vote on a gay rights bill, which would add "sexual orientation" to the list of categories protected under municipal anti-discrimination laws, Agudath Israel of Illinois is acting in the campaign against the measure.

Chicago attorney Mendel Singer, chairman of the Illinois Agudath Israel Commission on Legislative and Civic Action, and Rabbi Chaim Gross, executive vice president of Agudath Israel of Illinois, sent a letter to the 50 City Council members saying that "homosexual rights should not be achieved at the expense of religious rights."

"The civil rights issue at stake here is not the right of homosexuals to gain jobs or housing — a right they can exercise simply by keeping their sexual orientation to themselves — but rather the right

of persons whose religious and moral principles are profoundly offended by homosexual conduct to insulate themselves and their children from that which they consider wrong and dangerous," the letter continued.

The proposed law would bar homeowners renting out apartments from refusing to accept overtly homosexual couples as tenants, and compel employers to give equal consideration in hiring to individuals who openly display their homosexuality.

Religious institutions would be exempt from these laws when they affect employment, but not in any other imaginable scenario. An earlier version of the bill did not include this religious exemption, but due to objections by Agudath Israel and others, the amendment was made.

"This was an improvement, but it is still objectionable," said David Zwiebel, general counsel of Agudath

Israel of America, who is also its director of government affairs.

Under this law, organizations would have the right to "prefer members of their own faith," but would not be allowed to discriminate on the basis of sexual orientation, except in a case involving employment, explained Zwiebel.

"Not only do religious organizations require protection," said Zwiebel, "but religious individuals require it as well."

Two years ago, another Chicago gay rights bill was defeated in a similar showdown, after the measure's supporters had predicted an easy victory.

In the New York City bill, passed in 1986, there is a blanket exemption for religious organizations that allows them to discriminate on the basis of sexual orientation in any case, not only one involving employment. Agudath Israel was also involved in the addition of this exemption to the bill.

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