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Israel Week At JCC
Summer Camp, p. 8

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Israel's New Leaders

by Ze'ev Chafets
JERUSALEM — Not long ago, 2,500 fans watched a basketball game between a team of radio reporters and a pick-up squad of Knesset members. The game was not a great athletic event but the spectators got what they paid for: a look at some of the rising stars in the real Israeli national pastime — politics.
Such a game could not have taken place even a decade or two ago, when most Knesset members were elderly Eastern European Jews whose sports were chess and ideological arm wrestling. But the past few years have brought a new generation of young legislators to the parliament. Who they are and what they stand for will shape Israeli policy well into the next century.

It was the Likud that first opened the door. In the 1984 election, 11 of its Members of Knesset — a quarter of its parliamentary contingent — were under 40. Labor chose only one, Haim Ramon. This disparity was embarrassing for Labor, and in the 1988 campaign, it chose ten candidates under the age of 45.

But, if Labor has closed the quantitative gap, the Likud clearly leads in quality. Labor's young guard are mostly anonymous party hacks and only three — Ramon, Deputy Finance Minister Yossi Beilin and Avrum Berg, a former peace activist — are at all well known.

On the other hand, four of the

Likud's young leaders — Moshe Katzav, Ronnie Milo, Dan Meridor and Ehud Olmert — are cabinet ministers. Benyamin Netanyahu, the former U.N. ambassador, is deputy foreign minister. Benyamin Begin and David Magen, are powerful figures in party circles.

The impact of these young politicians is already obvious. Meridor, Milo and Olmert are among Prime Minister Yitzhak Shamir's closest advisors and played a role in shaping his peace plan. Netanyahu is a confidant of Foreign Minister Moshe Arens. And David Magen played a key part in the Likud's near sweep of this year's municipal elections.

The young generation of Likud politicians can be divided into "princes" and "paupers." The princes — Olmert, Meridor, Milo, Netanyahu, Benny Begin, and MKs Uzi Landau and Tzachi Nanegbi — are sons of prominent Likud figures. They have known one another all their lives and they provide the party with a sense of ideological and personal cohesiveness. As a group, they are well educated and financially secure. Olmert, who is Arens's candidate for ambassador to the United States, has served in the Knesset for more than 15 years; Meridor was cabinet secretary; and Milo served as deputy foreign minister in the last government.

The "paupers," on the other hand, are self-made men (there are almost no women among the young polit-

icos) from the Sephardic blue-collar class. Minister of Transportation Moshe Katzav, MKs David Magen, Ovadia Eli, and Jewish Agency treasurer Meir Shitreet all immigrated to Israel as children from Middle Eastern countries and eventually became mayors of the "development towns" in which they were raised. As a result they have independent power bases, which the princes lack. Although less affluent and polished than their Ashkenazi contemporaries, they have authenticity in the eyes of their constituents.

Thus far, the infusion of so many young politicians into the Likud has had very little impact on the party's basic policies. Allowing for differences in temperament and style, there is a surprising uniformity in their positions. But on the question of the future of the West Bank and Gaza, they do not deviate from Likud orthodoxy — the indivisibility of the Land of Israel and opposition to the "land for peace" formula of the Israeli left.

As for prime ministerial material, the smart money is on Dan Meridor, Ehud Olmert, Benyamin Netanyahu and Benny Begin. As the son of the party's founder, Benny Begin seems the logical choice for the role of first-among-equals, but he is a political novice. Meridor is considered to gentlemanly for political rough-and-tumble but this may be changing.

No one doubts the ambitions of Olmert and Netanyahu. But Olmert left Herut (the precursor of the

Gan Israel Day Camp



What's your favorite part of making challah? "Eating it!" see page 3

Likud) for a dissident group and has only recently rejoined. And Netanyahu, who scored an impressive success at the nominating convention last fall, may have peaked too early.

On the other side of the aisle, the situation is somewhat different. Unlike the Likud's yes-men, Labor's junior politicians tend to be Young Turks. Yossi Beilin, Avrum Berg, Haim Ramon, Amir Peretz and Ashkelon mayor Eli Dayan are all far to the left in the party spectrum. In any case, the young Laborites are a decade from becoming plaus-

able candidates for leadership.

In the 1988 election, Labor brought in a number of young Sephardic candidates but they proved unable to draw working-class votes from the Likud. And, if Labor has failed to find attractive "paupers," it has also been unable to produce its own generation of princes. In 1988, Ya'el Dayan, daughter of Moshe Dayan, unsuccessfully sought a Knesset nomination. She was one of the few children of former party leaders to try.

(continued on page 11)

Looking Into The Past

by Nina Nadgorny
On Wednesday, March 8, 1989, I was present at the State House in Boston, when Massachusetts' Lt. Governor Evelin Murphy telephoned four gatherings of Jewish women-refuseniks holding a three-day hunger strike in several towns of the Soviet Union. I helped the Governor in establishing connection and translating.

After I came out of the State Office, I remembered the same day, March 8, of the previous year. Only then I was in Moscow, and I was one of them. Now I am looking at the picture of the group of Jewish women who gathered in my Moscow apartment for a three-day fast. By now many of them have left the country after years of fighting for their right to emigrate but some are still there. I think I owe something to them, as well as to all my refusenik friends. So I'll try to recall some of the events that took place in Moscow during last year.

That day, March 8, 1988, was very meaningful for me. It marked the beginning of my new career as a correspondent of the London Jewish Chronicle (the world-known Jewish newspaper published since 1841). My first article, "Hungry for Changes," about that women's hunger strike was published there and that has changed my life completely. From that day on, I was always present at all refusenik public occasions — meetings, demonstrations, rallies —

in two roles: as a participant and as the most dedicated journalist. A combination a bit unusual for an ordinary refusenik, isn't it? And also quite a puzzle for the KGB, to say the least! Let me tell you how it all started.

In the middle of February 1988, Sir Jeffrey Howe, Great Britain's Minister of Foreign Affairs, visited Moscow. Among many journalists accompanying him was Mr. Joseph Finklestone, the Foreign Editor of the London Jewish Chronicle. On February 15 he met with the group of about twenty Moscow refuseniks, where as usual I was both a participant and the interpreter. At the end of the meeting, he asked me all kinds of questions: about the so-called "new winds" in the country, the situation with refuseniks in general and my family in particular.

After half an hour, all of a sudden, he suggested: "Nina, what if I were to ask you to be our local correspondent in Moscow?" I only laughed and told him that at the moment my mind was totally preoccupied with other things. Our only son, Boris, had just got permission and was about to leave the country. We had no idea whether we would be able to see him again.

Then I asked Mr. Finklestone why on earth he thought I could write at all. His immediate response was: "Nina, don't ask me why. I have more than forty years of experience." With these words,

he handed me his card, adding that in case I changed my mind, I could call him either at his home or at his office in London at any time.

On my return home I told my husband, Edward, about that strange episode and very soon forgot about it altogether. The inevitable day of Boris's departure was approaching, and we both concentrated on it with all our thoughts and energy. During many nights, unable to sleep, for hours on end I had been visualizing the farewell scene, forcing myself not to cry. I had the same nightmare almost every night: our return home from the airport to the empty apartment.

On March 1, the day of his departure, several of Boris' friends gathered at our place a few hours before leaving for the Sheremetyevo Airport to see him off. Strangely, I remember very little of this day except, perhaps, just one short moment when before leaving, according to the old Russian custom, the three of us sat for a few minutes on the sofa in our living room.

I could only look at Boris unable to utter a sound. He gently touched my arm and forced himself to say in a quiet voice: "It will be all right, Mom..." I promised myself not to cry but still, at that moment, I felt my eyes filling with tears, and it cost me enormous effort to hold them back. (Even now, a year later, in my cozy Stamford apartment, I had to stop writing, feeling a sudden pain in my heart.)

Then, after the usual pre-departure fuss, I remember a short (much too short) ride to the Sheremetyevo airport; bits of talks with friends; our last moments together when everything that had to be said seemed to have been said and the only thing left was the pain, almost unbearable.

Our last hasty embrace, - and then I saw Boris stepping over the dividing line so desirable for all the members of our little group. A customs official started checking his belongings, very slowly. In turn, he began to study all his papers: his address book, his scientific articles and letters of reference, - everything in English. He looked suspiciously at the thick address book, our son's only treasure: with all the phone numbers of his and our close friends abroad. Then he put all the papers, one by one, inside the X-ray camera and after - under the light, probably for more thorough inspection.

We watched all his movements dumbstricken. Suddenly he stopped the check-in and called somebody, - apparently, their local KGB official, as we guessed later. Five minutes passed. Ten minutes. Twenty, - still, nobody arrived. I remember finding it difficult even to breathe: all of us, on the other side of the barrier, were really terrified. Boris alone tried not to show any sign of nervousness standing there with a seemingly nonchalant air, several steps from us.

Several minutes before the departure time, a gloomy plainclothesman emerged at last. Undoubtedly in no hurry, he repeated all the procedures: looking at every page of Boris' address book, at his papers and putting them in the X-ray machine. Then he talked to Boris at length. Our tension reached its peak: Boris' plane, his plane to freedom, was just about to leave! Was it one of Kafka's scenes that took place in front of our eyes? Or was it one of the favorite KGB tricks: just a well-planned punishment for all our family's previous activities?

Finally, the KGB-man handed all the documents to Boris. At last! With a farewell gesture, Boris passed through the passport control - the last passenger to board the plane. In a state close to madness we rushed to the restaurant on the fifth floor of the airport - the only place from which the airfield could be seen. There were six of us. Nobody could talk at that moment. All we could do was to look at the field, desperately trying to guess which of the planes was the one to Vienna. We were afraid of a nasty trick from the KGB. Even at the very last second, with the KGB, anything could happen. When, half an hour later, we saw his plane airborne, we felt like the happiest couple in the universe. A deep sigh of relief - thank God!

(continued on page 12)

Local News

Congregation Sons Of Jacob

Friday, August 11 — 10 days in the month of AV. Candlelighting 7:32 p.m., Minchah services is at 7:39 p.m.

Saturday, August 12 — 11 days in AV, Torah reading P'Vaetchanan. Ethics of the Fathers #3. Morning services 8:30 a.m. Kiddish follows the morning services, this week given by Mr. Harold Silverman, in honor of his family. Minchah will be at 7:30 p.m., followed by the 3rd meal with Zimirov. Maariv is at 8:25 p.m. The Sabbath is over at 8:35 p.m. Havdalah service, 8:40 p.m.

Bar Mitzvah

(Part one of three parts)

Bar Mitzvah is a great moment in the life of every Jewish boy. It means that he has become a "son of commandments." The celebration, the excitement, the joy that surround the ceremony of Bar Mitzvah live on forever in the

boy's memory. The study and the preparation, reading from the Torah and the Prophets, putting on the Tallit (prayer shawl) on the Sabbath and holidays, and putting on a Tallit and the Tefilin on weekdays — all of these begin when a boy reaches this shining milestone on the road to life.

Tefillin. When a Jewish boy reaches the age of thirteen, he is expected to put on Tefillin (or phylacteries), during morning weekday prayers. The custom arises from the biblical commandment: "And thou shalt bind them for a sign upon thy arm, for frontlets (or head garments) between thine eyes."

Each of the two Tefillin is a little square box made of parchment with a long leather strap, or Retzuah, attached. One box called the "Shel Rosh" is worn above the forehead, and the other, the "Shel Yad," is worn on the left arm for right-handed, and on the right arm for left handed. Both contain hand-written strips of parchment inscribed with passages from the Bible. The headpiece has the letter SHIN stamped on it; the knot of the arm-piece forms the letter YUD. The strap or the head phylactery is tied in back into a knot shaped like a DALED. The three Hebrew letters spell SHADDAI — Almighty.

Tallit. The prayer shawl recalls the style of the upper garment worn in ancient Palestine. In those days the Rabbis wore special robes as a sign of distinction. When Jews went to other lands, the Tallit came to be used for religious purposes. The Tallit is fringed at each of the four corners in accordance with instructions from the Bible: "Make a fringe upon the corners of your garments so that

you may look upon it and remember the commandments of the Lord" (Numbers 15:38). The Tallit is worn by men on weekdays (morning services), Sabbaths, and festivals.

The Drashah. The discourse of speech which boys deliver at their Bar Mitzvah celebration is an old Jewish custom which, dating back to some learned topics in the Talmud, shows that even in moments of great joy and celebration our thoughts turn to Torah and Jewish learning.

Maftir and Haftarah. Bar Mitzvah means a child is entering a period of youth. To mark this change, the boy is called up to the Torah when the last section of the portion of the week, the Maftir, is read from the Holy Scroll. Afterwards, he chants the Haftarah, or selection from the Prophets. From his Bar Mitzvah Sabbath on, he may enjoy the privilege of being called to the Torah at any time.

Cantillation. When we read the Torah we use a special chant based on musical notes. These notes are called the "Trop" or Ta'ame N'ginah. According to tradition, we follow this system in order to read the Scriptures as they were read in the days of Ezra and Nehemiah.

Registration In Progress At Torat Yisrael

Registration is currently in progress for Sunday School and midweek classes at Torat Yisrael in Cranston. A conservative supplementary school affiliated with the United Synagogue of America, Torat Yisrael offers a six-hour-a-week formal program in addition to a wide variety of extracurricular activities including family education, preschool programs, listening and learning center programs and junior congregation. Torat Yisrael's senior students attend the Harry Elkin Community High School.

Its younger students (K-7) are exposed to a fully articulated curriculum, and a broad spectrum of individualized programs. A Special Education program under the auspices of the Bureau of Jewish Education is a regular part of Torat Yisrael's program.

Torat Yisrael is also a partner in the Extension School that holds midweek classes in Warwick.

For further information please call the school office at 785-1890.

Jewish Vegetarian Conference

Jewish Vegetarians of North America will hold a weekend conference starting on Friday, September 15, 1989, at Chalet Vim Hotel in the Catskill Mountains of New York. All are welcome to attend.

Sessions will involve health, ecology, and animal rights. In addition to speakers, there will be discussions, Jewish meditation, exercise sessions, an Israeli singalong, entertainment and much more. Traditional Sabbath services will be held.

Speakers will include: Rabbi Noach Valley, President of Jewish Vegetarians of North America; Richard Schwartz, Ph.D., author of *Judaism and Vegetarianism*; Jerome Leff, M.D., Halakhah and Modern Health Problems; Rich Shields, Ph.D., Maimonides and Nutrition; Herbert Gerjuoy, Ph.D., Genetic Engineering and Jewish Vegetarianism; Jonathan Wolf, Judaism and Global Survival; B. David Felkoff, N.D., Homeopathy and the Torah; Roberta Kalechofsky from Jews for Animal Rights, Nina Natelson from Concern for Helping Animals in Israel, Jerry Marcus, M.D., The Care and Feeding of the Human Body; Jay Lavine, M.D., Vegetarianism, Nutrition and the Eye; Debra Wasserman, Two Cooking Demonstrations; and more.

For information about the conference, write to Jewish Vegetarians of North America, P.O. Box 1463, Baltimore, Md. 21203. Call (301) 752-VEGV.

Vegetarianism is the abstinence of meat, fish and fowl. The Jewish Vegetarians of North America explores the relationship between vegetarianism and Judaism. For more information, send a self-addressed, stamped envelope with two twenty-five cent stamps.

Congregation Ohave Sholom

Services this Friday evening, Shabbat Nachamu, will be at 7:40 p.m. This Saturday morning after services, which commence at 9 a.m., there will be a kiddush luncheon in honor of the golden anniversary of our esteemed president and his gracious wife, Carl and Ruth Passman. Anybody who attends services is invited to this fleishig luncheon.

Rabbi Jacobs will give a class in Ethics of the Fathers at 6:45 p.m. Mincha Saturday afternoon is at 7:30 p.m. followed by the Third Sabbath Meal. Ma'ariv is at 8:25 p.m. Havdalah is at 8:35 p.m.

The schedule of services this coming week is as follows:

Morning: Sunday 7:45 a.m.; Monday and Thursday 6:40 a.m.; Tuesday, Wednesday and Friday 6:50 a.m. Evening: 7:30 p.m. daily.

Rabbi Jacob's Talmud class will meet at 8:00 p.m. on Tuesday and Thursday.

Rabbi Jacobs is available for tutoring in all areas of Judaica. To find out more about the congregation's program, calls can be made to 724-3552.

Barrington Public Library

281 County Road, Barrington, Rhode Island 02806 (401) 247-1920

Three films for children will be offered at the Barrington Public Library, Thursday, August 17, at 3:30 p.m. in the auditorium. To be shown are: *Little Tim and the Brave Sea Captain*, *The Legend of Firefly Marsh*, and *One Kitten for Kim*. Children over the age of four will be admitted to the hour-long program.

New England Rabbinical College



June saw the completion of another successful academic year at the New England Rabbinical College. The college, located on Blackstone Boulevard in Providence's East Side, was founded in September of 1984 under the direction of its Dean, Rabbi Eliezer Gibber, chairman Dr. Burton Minaker with the

cooperation of Rabbi Sholom Strajcher, Dean of the Providence Hebrew Day School. The Yeshiva Gedolah of Providence is under the sponsorship of the New England Academy of Torah, Thomas W. Pearlman, President.

Students from all over the United States and Canada undergo a rigorous schedule of both formal and informal classes which begin at 8 a.m. and continue until 10 p.m. Primarily, the focus of the curriculum is on the Talmud with additional studies in many other topics such as Bible, ethics, philosophy and Halacha.

Besides devoting themselves to their own intensive curriculum, the students find time on a daily basis to tutor the boys of the New England Academy of Torah High School with whom they share the same facilities. In addition, they avail themselves to study regularly with the members of the Providence Jewish Community, and are involved in a number of ways in a variety of other communal activities.

For additional information contact Rabbi Eliezer Gibber at (401) 273-7069 or Mr. Howard Weinstein, the Director of Development, at 726-6200.

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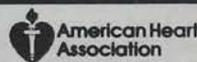
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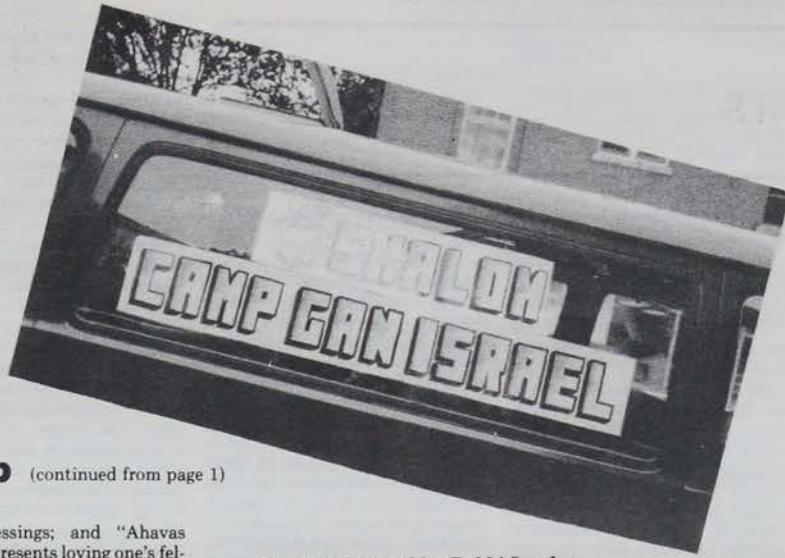
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Gan Israel Day Camp (continued from page 1)

by Karen J. Burstein

"The Garden of Israel," located at Chabad House in Providence, is one of 300 Gan Israel Day Camps worldwide.

The campers have fun-filled days. They are challenged physically, mentally, and spiritually whether they are baking challah, playing baseball, swimming or creating skits.

"Children are like trees and the counselors are the gardeners," says Rabbi Y. Laufer, director of Chabad House.

Campers range in age from three to nine. They are divided into bunks, each of which is named after a tenet of Jewish life. The bunk "Neshek" represents the lighting of the Sabbath candles; "Tefilah" represents prayer; "Brochos" rep-

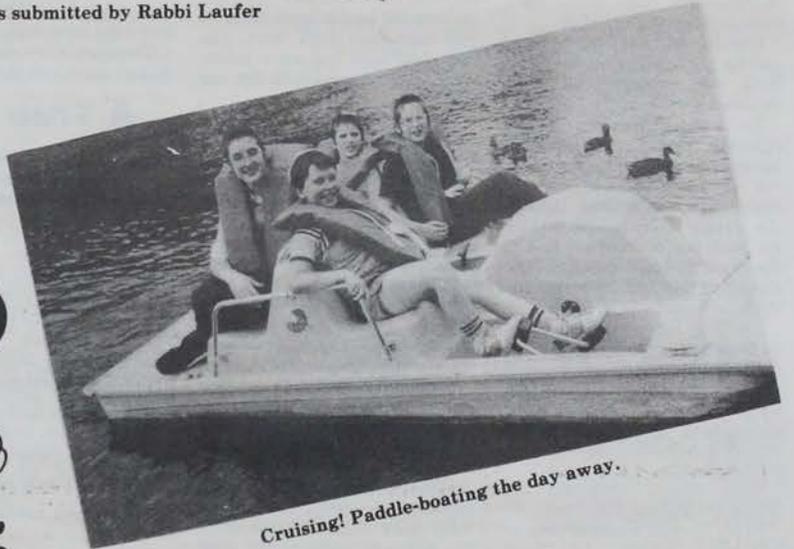
resents blessings; and "Ahavas Yisrael" represents loving one's fellow Jew.

To explore the significance of Tisha B'Av, the children re-enacted the destruction of the first Temple in 586 B.C.E. by Nebuchadnezzar. They learned the principal rule of the world, according to Rabbi Laufer: unconditional brotherly love -- "Love every person as yourself."

Chabad House will be sponsoring a Tisha B'Av program and service on Thursday August 10 at 6:30 p.m. Themes will include the Holiness of Jerusalem and the Temple, and Midrashic Insights on the Destruction.

For more information contact Chabad House at 360 Hope St. in Providence. 273-7238 or 274-3065.

Photos submitted by Rabbi Laufer



Cruising! Paddle-boating the day away.



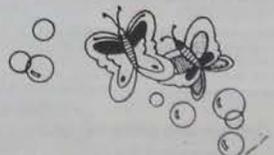
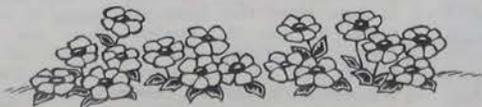
Pony Go-Cart rides at Slater Park.



A Tisha B'Av rendition of brotherly love. On to Hollywood,



Singing candles!



Opinion

It Happened Once

The Jews could not and would not forget their Holy Temple. Every year on the ninth of Av, the Jews assembled at the Western Wall to pour out their hearts about the destruction, and to beseech G-d to rebuild the Holy Temple.

The Romans could not bear to see how resolutely the Jews kept to their religion, and how holy they regarded the Western Wall. The Romans hit upon a plan of how to remedy the situation; they issued an order that all gentiles who live in Jerusalem must dump their garbage daily near the Wall.

Day in, day out, the heap of garbage grew. Bit by bit the whole Wall was covered. The Jews mourned anew.

Many years went by. A very righteous Jew from outside of Israel came to Jerusalem to pour out his heart to G-d over the destruction. He walked through the streets of Jerusalem, seeking the Wall, but he could not find it. Everyone he asked shrugged their shoulders; they had never seen the Wall.

The Jew, however, did not give up hope. Day and night he looked for the Wall. Once, he came upon a huge hill of rubbish and wondered how so much garbage came to be accumulated at this place. He noticed a very old woman carrying a heavy sack.

"Old woman, what are you carrying?" the Jew asked her.

"I am carrying a sack of garbage to throw on the hill."

The Jew inquired, "Do you have no room closer to home for garbage, that you are forced to bring it here?"

"It is an old custom for us to bring the garbage here. Once there stood here a huge stone wall that the Jews regarded as holy, so we were ordered to cover the wall."

She emptied her bundle and returned home.

Tears poured from the Jew's eyes. "I will not move from here until I find a plan how to remove the dirt and reveal the Western Wall once more."

Suddenly an idea came to him. The Jew started back to town and whispered to everyone he saw: "They say that a big treasure lies buried beneath the hill of dirt over there."

He took a shovel and a bucket and began digging in the dirt. A short while later many more people arrived. The whole city of Jerusalem was aroused at the thought of a huge treasure lying beneath the hill. They dug for a whole day till the upper stones of the Wall came into view. The sun set and the people went home to rest from their day's labor. The Jew then took out some golden coins, covered them with dirt and left.

The next morning, soon after dawn, there was an uproar by the hill. Someone had found a golden coin, and so did a second, and a third. The people started to dig with even more enthusiasm.

Every day they dug deeper and deeper. Everyday a few golden coins were found. But, they were certain the real treasure lay at the bottom. The Jew spent his entire fortune on his mission to uncover the Western Wall.

For forty days the people dug around the Wall and sought the treasure. Finally the whole Wall was cleared of garbage. They did not find the treasure, but in front of their eyes a big stone wall appeared.

Suddenly a great storm broke out and a torrent of rain came down. It rained for three days, washing the Wall clean of any traces of dirt. When the people came out to see what they had unearthed, they saw a handsome wall with huge stones, some of them as much as ten feet high.

On the spot where Abraham brought Isaac to be sacrificed, where the first and second Holy Temples stood — on this very spot the third and final Temple will be built, when Moshiah comes.

From Talks and Tales Submitted by Rabbi Y. Lauer, Director of Chabad House.

Reflections

by Michael Fink

During the summer months I drive the family laundry to one of the town laundromats. Mostly it's a drag. I sleep and shove, stuffing everything all together into whatever machine stands nearest to the entrance. I used to be very fussy about separating items by color and fabric. No longer. I get it done and yank it out to be flung into a dryer. Sometimes the kids put their socks in the hamper all tangled into a ball. That's how it comes out of the dryer. I happen to be very good at folding, but if it's very hot I lapse into a lazy job.

There are a few small pleasures that go along with the chore. I can

catch up on last winter's *Reader's Digest* "Points to Ponder." I make a few laundry acquaintances. But mostly my communication addresses itself to the towels. Ours make up a family history. I have some very pink roses labeled "Made in Occupied Japan." Others bear Dunes Club logos dating back to 1959. I don't know what happened to the last of the *Colonial Line* steamship towels. I prefer the threadbare antiques, they dry faster. Also, I can fold them around my shirt when I stroll the beach. The kids like the huge luxury towels that entered our home as gifts. A giant peach colored Turkish with a Panda on it comes from Mainland China. It takes two extra quarters and twenty extra minutes.

One summer the kids picked up lice from the playground. The trips to the laundromats were endless! The managers all know me by now, they dry faster. Also, I can fold them up just before closing time, they dread the arrival of the thin man with the cap staggering under

the great load. I switch from one place to another. This one has a coffee shop next door, that one a bar. I desire to mix a little leisure in with the work.

That's because the modern world separates the two. I don't get my hands wet. I don't look at the sky. I don't feel the breeze. It's a mechanical, artificial piece of business, and it breaks down at whim. I load up, failing to see the "Out of Order" sign. Have to take it out and haul it off to another machine. I overload. Have to divvy up the sodden mess.

Still and all, everything makes an occasion to dream. I always picture my mother's laundry days. She actually told me it was fun to turn the dirty *shmatas* into fresh smelling orderly garments. She never had a dryer, she liked the line and pins. Not all my reminiscences are ancient. I like to recall the recognition of a flag as a sign of showing off to whoever would glance my way.

It all comes out in the wash, the story of my life.

A True Test of Gorbachev

by Abraham H. Foxman, National Director Anti-Defamation League

Much has changed in the Soviet Union with the advent of Gorbachev. The situation for the Soviet Jewish community has been much improved. Rights are being restored that were denied for many decades. Jews are being permitted to leave in ever greater numbers. Anti-Semitism is no longer officially approved. It is no longer a crime to deny Hebrew to educate one's children to Judaism, to be Jewish to the fullest extent possible.

Some things, however, can never be restored.

Among such are the 24 Jewish writers, poets, and other intellectuals murdered on Stalin's orders in cold blood in Lubyanka Prison, Moscow, on August 12, 1952.

It is another date that lives in infamy.

It is not only a Jewish loss. It was a loss for humanity which will never benefit from the contributions the 24 would have made to culture — Jewish culture, Russian culture, the culture of civilization.

Because of Stalin, we will never hear the poems they will have

written, sing the songs they would have composed, read the books they would have written.

The time has also arrived for the Soviet Union to acknowledge the crime that was committed and the loss that we all have suffered.

It cannot bring them back but it can do something for the memory and as atonement for the biased Stalinist paranoia and anti-Semitism which condemned them to apathy — not for the criminal or treasonable conduct of whatever they may think of me. I do not care for the faith into which they were born.

One act of penance and apology would be the forthright public repudiation of the miscarriage of justice.

It would not only be a measure of atonement but an act of justice to restore the martyred 24 to the positions of honor they merit for their distinguished works and patriotic contributions to the Soviet effort in World War II.

Another should be a clear official repudiation of "Pamyat," an extremist organization reeking of anti-Semitism which has sprouted like a poisonous weed in the atmosphere of free expression provided by the openness of glasnost.

To ignore "Pamyat" is to contaminate democratic advances and taint the significance of Glasnost. What "Pamyat" seeks is not the human rights and civil liberties of a free society, but a different kind of authoritarianism, one reminiscent of Czarist times with its autocracy, class divisions, discrimination, pogroms and ghettoization of the Jewish community.

These gestures will be true measures of Gorbachev and how far the Soviet Union has advanced from the oppressive dictatorship of the proletariat.

Homosexuals are not any more mentally ill than heterosexuals. Most child molesters are heterosexual, and are, in fact, frequently members of the same family as the victim. Most rapists are not homosexuals. Rape and child molestation are crimes of violence that have nothing to do with sexual orientation. Homosexuality is a sexual orientation that has many determinants, most of which are biological. Homosexuals comprise about 10% of the population, are doctors, judges, lawyers, teachers, priests, ministers, rabbis. Homosexuals are our brothers and sisters, friends and neighbors, our colleagues, our children.

Homosexuals are men in need of laws safeguarding their civil rights, in order to be protected from the discrimination and hatred so evident in Mr. Pearlman's essay.

Michael A. Ingal, M.D.
Providence, R.I.

Message Of Hate

by Howard Ross

Howard Ross is director of ADL's Western Pennsylvania/West Virginia regional office.

In 1985, a man named James Wickstrom moved to Homer City, Pa., a quiet mining town about 60 miles west of Pittsburgh. Neighbors learned that he was "pastor" of what he called the Life Church, which expounds the Identity Church philosophy that Jews are the "seeds of Satan."

They did not know that he had only recently been released from prison in Wisconsin where he served time for impersonating a public official and bail jumping. If they listened to the message of his "church," they soon learned that it was one of hate and violence.

Those who monitor extremist groups are already well-acquainted with James Wickstrom. He drew the attention of the "20/20" television show in 1985 and one of its broadcasts made clear his feeling about Jews: "Kill 'em all, 'seem 'em out. There's a war coming."

The Anti-Defamation League has followed the activities of Wickstrom and others of his ilk for many years. An article in the February 1988 ADL Bulletin, "The Station That Broadcast Hate," documented the "religious" messages from the Posse Comitatus aired over a Kansas radio station.

Although he takes pride in the title of "pastor," Wickstrom is not known to have any theological training nor to be an ordained minister.

If among his "church" activities after moving to Homer City was the promotion of audiocassettes spreading his anti-Semitic message, an publishing a newsletter premise on "kill 'em all, 'seem 'em out."

Not content with simply propagating his virulent sentiments, Wickstrom allegedly turned to another favorite activity of right-wing extremists — building up a paramilitary organization. Like some of our country's extremists, he reportedly sought counterfeit money to fund operations.

It was this move that drew Wickstrom's latest encounter with the law. According to police reports, during the summer of 1988, while carrying \$100,000 counterfeit currency and expecting to purchase two silencers, Wickstrom was arrested by government agents who had the sting operation.

(continued on page 10)

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Letter To The Editor

To The Editor:

"Ask any qualified psychiatrist," counsels Thomas W. Pearlman, Esquire, in his homophobic attack against the civil rights of gay people in the July 20 issue of the *Herald*. I am a qualified psychiatrist, certified by the American Board of Psychiatry and Neurology, Clinical Associate Professor of Psychiatry at the Brown Medical School. Ask me.

In 1973, the American Psychiatric Association officially

adopted a statement condemning all forms of discrimination against homosexuals and urging local, state, and federal governments to extend to them the same legal protections accorded other minorities.

Mr. Pearlman states that "there are over forty (40) types of sexual orientation, preference and/or sexual perversion ranging from 'peeping Tom's' (sic), ... indecent exposure, child molesters, ... rapists, ... and worse." This is news to me. Kraft-Ebing would have been impressed. The Diagnostic and Statistical Manual (DSM-III-R) of the American Psychiatric Association lists only twelve paraphilias. We do not use the terms "pervert," "sodomist" or "abhorrent lifestyle," even though they may exist in Mr. Pearlman's Miriam-Webster (sic) dictionary. Such terms are reserved for pious moralists only.

I am both saddened and frightened by the tone and content of Mr. Pearlman's essay. Substitute the word "Jew" or "Negro" for "homosexual" and Mr. Pearlman's tract could as well have been written by a Nazi propagandist or a slave-owning Southern racist, both of whom believed in the evil and immorality of those whom they hated and feared. So does Mr. Pearlman betray the primitive fear and hatred that he bears toward homosexuals, a fear and hatred based on ignorance and bigotry.



Candlelighting

August 11, 1989

7:34 p.m.

Notice

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

The Rabbinic Consensus

Permits Abortion

by Rabbi Bernard Zlotowitz

From time immemorial, the rabbis disagreed on interpreting the meaning of Biblical laws and laws in general. Hillel and Shamai, Abbaya and Rava are only some of the best-known antagonists. Thus, the recent gratuitous statement by Agudath Israel condemning Reform's Judaism's criticism of the recent Supreme Court abortion decision is inconsistent with Jewish tradition, which always encouraged a variety of interpretations of Jewish law.

In behalf of Agudath Israel, David Zweibel stated: "The UAHC is guilty of not only distorting the teachings of Jewish tradition — which clearly does not bestow an unfettered 'religious right' upon a woman's personal choice of an abortion whenever she 'feels it' would promote her 'well-being' — but also of distorting the Supreme Court's decision..."

But that statement itself is false, misleading and inaccurate. In fact, the Halacha regarding abortion is clear and unequivocal:

According to Jewish law the fetus is not a living being — that is, it is not technically a human person until the moment of birth. Therefore, the Jewish legal tradition does not view abortion as murder. The basis for this view is biblical. In the book of Exodus, 21:22 we read:

If men strive and wound a pregnant woman so that her fruit be expelled, but no harm befall her, then shall he be fined as her husband shall assess, and the matter be placed before the judges. But if harm befall her, then thou shalt give life for life.

The law here is quite clear: The penalty for aborting the fetus is monetary compensation. No

murder was committed since the fetus is not considered a human person. But in causing the death of the woman, the murder of a human person was committed and the punishment was death for the murderer. This view of the status of the fetus and the attitude toward abortion are emphasized in the Mishna, the code of Jewish law which serves as the core of the Talmud.

The code was published in the year 200 of the Common Era. Mishna Ohalot 7:6 states:

A woman who is having difficulty in giving birth, it is permitted to cut up the child inside her womb and take it out limb by limb because her life takes precedence. However, if the greater part of the child has come out, it must not be touched, because one life must not be taken to save another.

Thus, to save the life of the mother the fetus may be destroyed — but not the living child.

Human life is sacred and murder is absolutely prohibited. If Judaism took the view that feticide was indeed homicide, then abortions for any reason would not be permissible in Jewish law. We would then be faced with a painful dilemma in the case just cited, where continuing a pregnancy endangered the woman's life. For we would have to choose between human life and human life. But in Jewish law we are not confronted with that dilemma because the fetus is not considered a human person. Rashi (1040-1105), one of the foremost commentators on the Bible and Talmud, explains our passage as follows:

As long as the child did not come out into the world, it is not called a living being and it is

therefore permissible to take its life in order to save the life of its mother. Once the head of the child has come out, the child may not be harmed because it is considered fully born, and one life may not be taken to save another.

Maimonides (1135-1204) explains that the fetus is to be aborted if it is imperiling the life of the mother: "When a woman has difficulty in giving birth, one may dismember the child in her womb — whether with drugs or by surgery — because he is like a pursuer trying to kill her." Thus, all rabbinic authorities agree that until the fetus has emerged it may be destroyed if it is threatening the life of its mother. Note that we are dealing here with abortion in the late stages of pregnancy.

The consensus of rabbinic opinion permits abortion. The differences center on the specifics. There is no one monolithic view. Jewish tradition is flexible enough to permit a number of views. However, all views permit abortion. Agudath Israel is guilty of distorting this legitimate position within Jewish law.

One example of a broad tolerance for abortion is the halachic statement of Rabbi Jacob Emden (1697-1776), who bestows an unfettered religious right upon the woman's decision to have an abortion whenever it would promote her well-being. Other halachic authorities would limit their endorsement of abortion to medical reasons only.

In Rabbi Emden's ruling, abortion is permitted for "great need" (as long as the birth process has not yet begun), even if the

(continued on page 12)

Keeping Posted Says "Shalom Bayit"

"Shalom Bayit" — the Hebrew phrase that means "peace in the home" — is the theme of the latest issue of "Keeping Posted," the monthly youth magazine published by the Union of American Hebrew Congregations, central body of Reform Judaism in the U.S. and Canada.

In articles, cartoons, short stories and essays, the issue considers the many ways in which

teenagers can learn to live more harmoniously with parents and siblings. As the opening editorial statement points out, "Shalom bayit, peace in the home, does not come easily; it requires work."

In "Waging Peace in the Home," Egon Mayer, a professor of sociology at Brooklyn College, offers a series of suggestions for healing family conflicts, noting

(continued on page 11)



"SHALOM BAYIT" — the Hebrew phrase that means "peace in the home" — is the theme of the latest issue of "Keeping Posted," the monthly youth magazine published by the Union of American Hebrew Congregations. In articles, short stories, essays and cartoons like this one, "Keeping Posted" examines the many ways in which teenagers can learn to live more harmoniously with parents and siblings.

Condemning The Criticism Of Israel

by Dr. Joseph P. Sternstein
President, Jewish National Fund

The Bush Administration and the American public are outraged at the apparent cold-blooded murder of marine Lieut. Col. William R. Higgins by his captors, a pro-Iranian Shiite terrorist cell headquartered in war-torn Lebanon.

President Bush was quoted as saying the American people have been shocked "right to the core" by the execution of the American commander of the United Nations observer force in Southern Lebanon.

The terrorists, who abducted Lieut. Col. Higgins early in 1988, reportedly threatened to hang him after Israeli commandos stormed the home of Sheik Abdul Karim Obeid, kidnapping the sheik and two associates. Obeid is a known leader of the militant Shiite Muslim Hezbollah, or Party of God. It is believed that he is the mastermind behind several acts of international terrorism against Israel and the United States.

Statements made by high U.S. Government officials condemned what they called a poorly calculated attempt by Israel's army to free Israeli, American and other Western hostages in Lebanon by kidnapping Obeid and holding him prisoner in hopes of a future hostage exchange.

It is simply ludicrous for American statesmen to condemn Israel for supposedly provoking the assassination of Lieut. Col. Higgins. Do our nation's leaders forget other murderous acts against the American people which have come about from the orders issued by the likes of Sheik Obeid? Do they forget Leon Klinghoffer's tragic death on the Achille Lauro, the car-bombing of the American embassy in Beirut where some 240 Marines perished, and the bombing of Pan Am flight 103,

which sent over 250 innocent passengers to their violent deaths?

I challenge U.S. officials criticizing Israel to find more effective means to counter this reprehensible scourge of terrorism against the American people. Clearly, the current crisis facing us did not occur in a vacuum. I truly fail to see any positive results that may come from such counter-productive statements against the actions of the Israelis, who naturally must do whatever necessary to defend their people and ensure the security of their nation.

While some American leaders have been quick to publicly judge Israel, reports of Lieut. Col. Higgins's execution remain unsubstantiated. Israeli and American intelligence services have stressed the likelihood that Col. Higgins was probably killed some 48 hours after his abduction last year. Although a 30-second videotape released to news agencies in West Beirut by his

captors showed a man who appeared to be Col. Higgins, bound, gagged and hanging lifelessly from the end of a rope, neither Massad nor the CIA has been able to confirm the actual identity of the man or the time the video recording was taped.

And now, the Bush administration is strapped with threats of further executions of American captives if Israel does not release Sheik Obeid, the American people must let our leaders know that we are firmly committed to battling desperate acts of terrorism against our people, wherever and whenever they occur. America's leaders must send out a resounding message to terrorists around the world: the long arm of retribution will stretch however long it must, to defeat barbarous acts of murder against our people. We will retaliate with force if necessary, and our enemies can rest assured that repercussions will imminently follow their criminal acts.

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Browns Celebrate 50th Anniversary



Louis and Miriam Brown, of East Providence, celebrated their 50th wedding anniversary on May 7, 1989.

They are the parents of seven children, the grandparents of 31, and the great-grandparents of four. They have been residents of Rhode Island for over 50 years.

Note

On page 3 of the August 3 issue of the Herald there were two photos from Congregation Sons of Jacob. In the group photo, the third man from the left in the front row was listed as unidentified. This man is Jacob Kopit, he owned a meat market in Woonsocket.

Acamporas

Announce Birth

Mr. and Mrs. Joseph D. Acampora, Jr. joyfully announce the birth of their first child, Samantha Rebecca, born July 6, 1989. Samantha Rebecca is named in loving memory of her maternal grandfather, Samuel Lapatin and her great, great aunt, Rebecca Brosofsky. Her maternal grandmother is Selma Lapatin of Providence. Paternal grandparents are Mr. and Mrs. Joseph D. Acampora of Smithfield and Jamestown. Paternal great-grandparents are Virginia Acampora and Mr. and Mrs. Edward Carosi.

PNAI's 12th International Convention

Parents of North American Israelis (PNAI) held its 12th International Convention June 22-28 in Miami Beach, Florida. The 175 delegates attending represented most of the 42 chapters in the United States and Canada. Two members living in Israel also attended and represented the Association of Americans & Canadians in Israel (AACI).

The broad range of workshops offered to the attendees included the varied but pertinent subjects: PNAI and Federations; a Chapter Resource Center; Dual-Citizen Issues; Aliyah's Effects on Life Styles of Parents and Olim; Israel Agra-Technology; New Horizons for PNAI; and Finding a New Life in Israel.

Guest Speakers included Dr. Abraham Gittelson, Associate Director of CAJE, the Central Agency for Jewish Education in South Florida; Dr. Barry Rubin, Senior Research Fellow at the Washington Institute for Near East Policy; Yosef Elkana, Agricultural Attache at the Israel Embassy; and Yair Recanatni, Vice-Consul, State of Israel.

Founded in 1974 by Nahum and Sylvia Weissman in Riverdale, New York, PNAI is an all volunteer, non-fundraising organization dedicated to maintaining and strengthening family bonds between parents in the United States and Canada and their offspring in Israel. Individual chapters create local networks of people sharing similar interests, hopes, and concerns, who meet regularly to exchange ideas, information, and experiences. To learn more about PNAI, contact PNAI, 515 Park Avenue, 8th Floor, New York, NY 10022.

Dorothy Wiener

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Dorothy Ann Wiener, president of Wiener Travel, was honored by El Al airlines, the national airline of Israel.

El Al recognized Dorothy's years of hard work and perseverance in supporting the growth of tourism to Israel.

Dorothy, a resident of Providence, has been in the travel industry for over 26 years.

Katrina Salk Wins Title



Miss Katrina Ashley Salk, age one year, the daughter of Dr. (Major) Robert and First Lieutenant Teresa Salk, of West Point, N.Y., and Warwick, Rhode Island, was the winner in the All American Girl and Boy Pageant, Baby Girl Division, held in White Plains, N.Y., on July 30, 1989.

On July 9, 1989, she was the winner of the Rhode Island regionals of the All American Girl and Boy Pageant, Baby Girl Division, where she was also selected as Miss Photogenic in her age category.

She is the granddaughter of Mr. and Mrs. Burton Salk of Warwick, R.I., and Mr. and Mrs. Edgar Heller of Caracas, Venezuela, and the great-granddaughter of Frances Altman of Revere Beach, Mass., and Palm Beach, Fla.

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Clinical Programs Ltd. is an outpatient healthcare and research facility located in Providence which conducts medication studies for pharmaceutical companies.

Museum Of The Southern Jewish Experience

UTICA, MISSISSIPPI — The lives, art and culture of America's Southern Jews will be permanently preserved and honored when the Museum of the Southern Jewish Experience opens here in the fall.

Located outside Jackson on the grounds of Henry S. Jacobs Camp for Living Judaism, the Museum consists of a sanctuary, galleries, museum storage and office space devoted to detailing the history and culture of Southern Jews.

Among the items housed in the \$540,000 structure are Torahs, breastplaters, stained glass, and other historic and religious artifacts donated to the Museum.

An ark and chandeliers from abandoned synagogues decorate the sanctuary. Exhibits lining the walls tell the story of Southern Jews through photographs, memorabilia, objects, and documents.

Jews in the South have always embodied two personalities. By locale and lifestyle they were Southerners — plantation owners who grew cotton and merchants who sold pecans. But by religion and heritage they were Jews, trying to keep a faith that was foreign in their new, predominantly Christian, home.

The Museum will celebrate the

unique past of these Jews, many of whom were original settlers and vital forces in Southern towns — such as Kaplan, Louisiana and Marx, Mississippi — and cities such as New Orleans and Memphis.

"We feel there is a great need to preserve the presence of Jews in both the small and large communities. Right now, in the small towns there is a greater sense of urgency because so many young Jews have moved to big cities, leaving their pasts behind," Vicki Reikes Fox, project director, said. "We want to insure that the Jewish heritage and contributions are remembered."

photography and art exhibits, seminars and programs designed to educate Jews and non-Jews on the extraordinary history of this special group of Southerners.

The Museum will open on October 15, 1989 with such dignitaries as Rabbi Alexander Schindler, President of the Union of American Hebrew Congregations, scheduled to speak.

For further information, call: Vicki Reikes Fox, Project Director, (213) 936-3001 or Macy B. Hart, Director, Henry S. Jacobs Camp, (601) 885-6042.

BBYO International Convention

WASHINGTON — More than 400 Jewish teenagers from eight countries are preparing for one of the Jewish world's largest annual youth events, the B'nai B'rith Youth Organization (BBYO) International Convention.

Attending the August 17-23 gathering will be Jewish teenagers from Australia, Belgium, Canada, England, France, Israel, Spain and the United States. The convention will be held at the B'nai B'rith Perlman Camp in Starlight, Pa.

On tap for this year's delegates is a featured address by U.S. Representative Barney Frank (D-MA), who will address the youth on the importance of listening skills and effective speaking in leadership positions. Frank, a member of B'nai B'rith International, is now serving his fifth term in the U.S. House of Representatives.

The Massachusetts Congressman is chairman of the Committee on the Judiciary's Subcommittee on Immigration, Refugees and International Law.

In that position, Frank has taken a leading role in formulating U.S. policy toward Soviet Jewish and other refugees seeking haven in the United States. In lieu of a speaker's fee, Frank has arranged to provide convention costs for one of the youth delegates.

Also featured on the week's agenda are elections of a new slate of international youth officers and the kickoff of BBYO's 1989-90 international program thrust, "Free To Be..." For that program, BBYO members will launch an intensive educational drive on the disturbing rise of anti-Semitic and other hate groups.

In addition to the 400 youth leaders, a variety of B'nai B'rith International, B'nai B'rith Women and other Jewish community dignitaries will be present.

For more information on your area's representative to the BBYO International Convention, please contact the local BBYO office or the BBYO international headquarters, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036, telephone (202) 857-6633.



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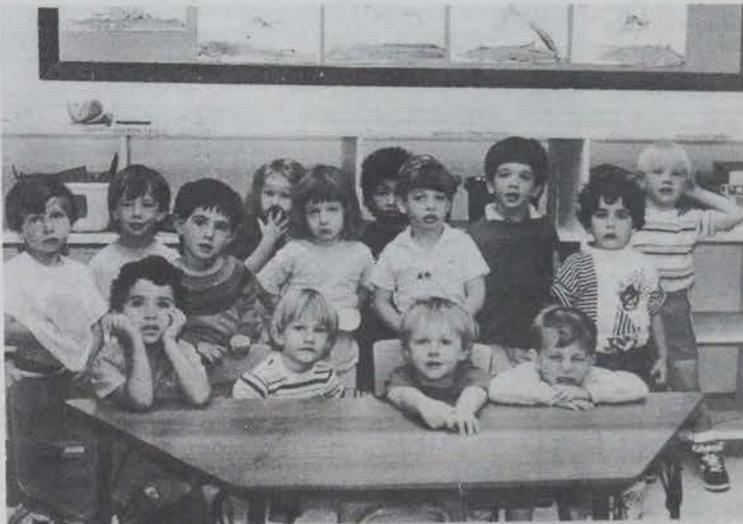
by Dorothea Snyder

It's Israeli Week!

While older campers at the Jewish Community Center's day camp were on a field trip on Tuesday, Camp Yeladim's three and four-year-olds were busy as bees. They stayed behind to snip, glue and fingerprint for a big celebration on Friday when an all-camp Israeli Festival is circled on this week's calendar.

Dabbing paint on paper isn't all the youngsters have done.

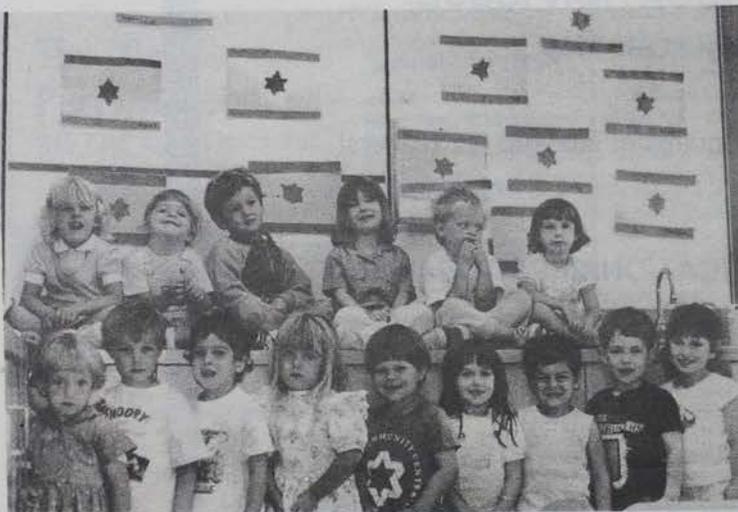
They've been introduced to the Israeli life style and customs by their counsellors, who have told them about the temples in Israel, the Wailing Wall, scenery, and Israeli food and clothing.



"The Wizards" pose in front of their Israeli art work. These three-year-olds, seated L. to R., are Eli Vaknin, Brecht Gander, Ian Colburn, Mitchell Rose. First row standing L. to R. are Daniel Rubine, Spencer Kurn, Avery Korb, Natan Friedman, Carrie Alexander. Back row standing L. to R. are Sam Miner, Rebecca Kerzer, Mary Ann Deforges, Matthew Orenstein, Sean Kennelly. Not shown are Jeffrey Hofmann, Lynn Hu and Sam Carrera. Counsellors are Cheryl Levin and Beth Orenstein.



At Camp Yeladim, each group of campers has a collective nickname. These are five of the "Watermelon Patch Kids." Showing the Israeli flags they fingerpainted are Jeffrey Smith and Libby Sharfstein, seated. Standing are Alex Groag, Karen Neiger and Carmen James. Counsellors for this three and four-year-old group are Lori Geller and Jen Myers.



"The Happy Campers" painted and glued flags shown on wall. Seated from L. to R. are Jenny Campbell, Briana Simonian, Jonathan Reid, Julia Weissman, Isaac Stoner, Sara Berman. Standing from L. to R. are Agnes Puech, Andrew Gernt, David Levinson, Lily Stoner, Adam Cable, Lisa Pelcovits, Michael Wolpert, Zachary Raskin, Rachel Furman. Not shown are Adam Litman, Rebecca Nelson and Jan Zamoyski. Counsellors for these three and four-year-olds are Jill Sofro and Mary Beth Allamby.



"The Munchkins" with two of the Israeli flags these youngsters made. Pictured are, first row, L. to R., Alissa Resnik, Limor Nevel, Nickholas Freeman, Gavi Berman, Leoar Tzodok. Back row, from L. to R., are Sasha Nelson, Hasya Pearlman, Rebecca Sameroff, Matthew Sekac, Cyrus Woolard, Michael Smith. Not shown is Jacob Feiner. The counsellors for this four-year-old group are Laurie Shatz and Elisa Lavine.

Photos by Dorothea Snyder



Arts and Entertainment

'Family Summer Spectacular'

Concert In Monticello

Hasidic singers Avraham Fried and Mordechai Ben David will be the featured entertainers at a "Family Summer Spectacular" concert sponsored by Tzivos Hashem at Monticello Raceway on Sunday, August 13, at 8 p.m. An audience of five thousand attended the 1988 Summer Spectacular, and twice as many are expected this year, when the concert will celebrate the Year of the Jewish Child.

Fried and Ben David will sing in Hebrew, Yiddish, and English, and will be accompanied by the Neshoma Orchestra. Additional entertainment is being planned. Refreshments will be available, and prizes will be raffled.

Adults and children of all ages are welcome. Tickets are \$15 per person. Parking is free. Proceeds will benefit the educational programs of Tzivos Hashem. For advance sales, credit card orders, driving directions, or more

information, call (718) 467-6630.

Tzivos Hashem ("The Army of G-d") is the largest international non-profit organization serving all Jewish children. In branches from London to Tel Aviv and Bombay to Rome, its members number more than 300,000 Jewish boys and girls under the age of bar- and bas-mitzvah, from those with minimal educational background to the intensely Orthodox. Created in 1980 at the suggestion of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, Tzivos Hashem has the purpose of uniting Jewish children worldwide to perform mitzvot (G-d's commandments). The children earn promotions in "army" rank as they complete such "missions" as performing age-appropriate religious rituals and deeds of kindness.

Tzivos Hashem programs include the annual Jewish Children's Expo, youth groups, a

"Step-Up" bar-mitzvah tutorial program for unaffiliated Jewish boys, Sabbath-observant Little League baseball teams, an educational clearinghouse service, the "Achim" big brother and sister program, hospital visitations, a hotline, a counseling service, holiday carnivals and concerts, a radio show, a newsletter, a magazine, and HaChai Publications, a fine quality publisher catering exclusively to Jewish children.

"Annie" Auditions!

The Pawtucket Community Players will open their 1989-90 season with the hit Broadway musical, *Annie*.

Auditions for female children's roles will be held on Sunday, August 13 at 2 p.m. and Monday, August 14 at 7:30 p.m. at Jenks Junior High Auditorium.

Auditions for adult roles will take place on Monday evening, August 21 and Tuesday evening, August 22 at 7:30 p.m., also at the Jenks Junior High Auditorium.

Please come prepared to sing a song from the show. For further information call: 726-2373 AFTER 5 p.m.

mature Israel. In twenty-eight autobiographical essays written over the last ten years, Chertok reflects on the religious, historical, and spiritual reasons both for his move and for the existence of Israel. He looks also at some political, social, moral, and other aspects of Israeli society and culture. Everything from the war in Lebanon to the kibbutz movement to Israel's educational system to its treatment of Arabs.

While I found some of Chertok's criticisms and opinions a bit shrill and heavy-handed, the essays are, for the most part, thought-provoking, providing valuable insights into one Jew's relationship to the land of Israel, why he came, what it means, why he stays.

"Despite the wearying, grinding minutiae of its day to day," Chertok writes of Israel, "in spite of its emotional toll, for me it remains History's, Destiny's, God's proposal for reconciliation."

The most disappointing of the three books is *To the Promised Land*. While it does a good job of providing a once-over-lightly record of the events surrounding Israel's independence, I found the writing to be tedious and hard to wade through. Perhaps the book's greatest failing is that it makes dull and boring events which are inherently fascinating to anyone who cares about Israel or who wants to know more about how it all began.

Stick with Porath. She proves that there is, indeed, nothing better than a letter from home.

Joseph Aaron is the editor of Chicago *JUF NEWS* and a frequent contributor to Jewish publications around the country.

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Talkies At The Temple

Mayor Joseph R. Paolino, Jr. and the People of Providence proudly present the Talkies At The Temple series at the Roger Williams Park Temple To Music. For four consecutive Saturday nights starting August 12, movie fans can delight to free films under the stars. Each presentation will be approximately 2 hours long and will include cartoon shorts followed by a feature presentation of a classic film. The beautiful Temple field near the Cunliff lake will be a scenic and serene alternative to a crowded theatre.

The festival will get started on August 12 with *Getting Started*, a Canadian cartoon short that won both the World Festival of Animated Film and the International Animation Film Festival awards. *Getting Started* tells the story of Eugene, a teenage concert pianist who grows more and more frustrated with himself as he cannot bring himself to get started. The feature film will be the madcap comedy *Casino Royale*. Released in 1967, *Casino Royale* is a spoof of Bond movies that stars David Niven as an aging 007 and Woody Allen as his nephew, Jimmy Bond. The all star cast also features Peter Sellers, Ursula Andrews, Orson Welles, John Huston and Jean-Paul Belmondo.

On August 19, Talkies At The Temple will offer an opportunity

to see the work of two late legends once again. The show will open with an award winning Mr. Magoo cartoon, featuring the wonderful, befuddled character created by the late Jim Backus. This will be followed by *Hamlet*, starring Sir Laurence Olivier in what many consider to be his finest performance. The 1948 release, which Olivier also directed and produced, won five academy awards including best picture and best actor.

August 26 will be a night of mystery for Talkies At The Temple. The show will open with two cartoons shorts from that mysterious panther, the Pink Panther. This feline feature will be followed by mystery on a train with the 1938 Hitchcock classic, *The Lady Vanishes*, starring Margaret Lockwood and Michael Redgrave.

The final night of the series, September 2, will be a cartoon extravaganza. Betty Boop will open the show with two shorts in which Betty interacts with some jazz greats. Felix the Cat will follow. The focus of the 'toon fest will be a tribute to Mel Blanc with 12 Warner Brothers classics. The audience can visit all their old friends again: Daffy Duck, Porky Pig, Tweety Bird, Henery Hawk, and of course, Bugs. The voice of Mel Blanc can be heard again under the stars at the final night of Talkies At The Temple.

Books Celebrating Israeli

Life And History

Letters from Jerusalem, 1947-1948. Zipporah Porath. Association of Americans and Canadians in Israel; distributed by American Zionist Federation, 515 Park Avenue, New York, NY 10022. 1987. xiii, 233 pages. \$12.95 (paper).

Stealing Home: Israel Bound and Rebound. Haim Chertok. Fordham University Press, Bronx, NY 10458. 1988. xi, 295 pages. \$19.95.

To The Promised Land: The Birth of Israel. Uri Dan and Yossi Harel. Doubleday, 245 Park Avenue, New York, NY 10167. 1988. 240 pages. \$24.95.

Reviewed by Joseph Aaron
Everybody may love a parade, as the old song goes, but there's nothing that book publishers love more than an anniversary. Especially one that's meaningful for Jewish readers. That's because Jews buy books in far greater proportion than their numbers. Tie a book to a special occasion, such as the 40th anniversary of Israel's independence, and publishers can expect a response that will bring tears of joy to their faces.

Which may, at least partly, explain the publication, just in time for Israel's 40th birthday, of three books, two of which look back at events leading up to and just after the birth of the Jewish state.

Interestingly, of the three books, I found the most fascinating to be the one that isn't really a book at all. *Letters from Jerusalem* is nothing more than a collection of letters written by a young American woman who, quite by accident, found herself right in the middle of Jewish history.

Zipporah Porath was born in Brooklyn, the daughter of Samuel Borowsky, a prominent American Zionist. Porath herself was active in Zionist youth groups and, in 1947, was awarded a scholarship to the Hebrew University in Jerusalem.

What she wound up getting, however, was an education that had far less to do with classrooms or textbooks and much more to do with the dramatic events unfolding all around her.

The book includes the letters Porath wrote to her family from Palestine, telling them what was going on and telling them what it meant to her and her friends.

Written in an engagingly simple style full of youthful emotion and wonder, the letters provide a fascinating personal glimpse at what it was like to be in the right place at the right time — to be both observer and participant in the events Jews had been waiting for, praying for, hoping for and dying for, for more than 2,000 years.

We are there with Porath at the Jewish Agency building in Jerusalem on the day the United Nations voted for the Partition Plan for Palestine, the first step on the road to statehood. "Sure enough there was Ben-Gurion standing on the balcony," Porath writes to her parents. "He raised his hand; an utter silence waited for his words. . . Ben-Gurion tossed his head back proudly, tenderly touched the flag that hung from the railing and charged the air with electricity when he shouted defiantly, 'We are a free people.'"

And we are there, too, as Porath was there, through the movement towards statehood, the actual declaration, and the war that followed on its heels. We are there for all the big and little things and all that they brought the residents of the old-new Jewish state.

It is a riveting account, providing an up-close and personal view that tells of the fear, the excitement, the drama and heroism of those times in a way more meaningful and understandable than a historical, political or military record.

Indeed, readers will find themselves unable to put down the book as they go from letter to letter, wondering what will happen to Zipporah — and Israel — next. The book ends with a letter written by Porath on November 29, 1948, in which she tells her parents that her year of study has turned into a lifetime of commitment.

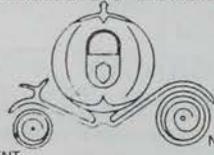
"I guess I am telling you I intend to see this war through and then remain on, whatever happens. This is now my home."

And so it has been, Porath having lived and continuing to live in Israel ever since.

Haim Chertok hasn't been in Israel quite as long, having made aliyah in 1976. But his book, *Stealing Home*, provides another, yet very different, personal account of a Jew who left America to make Israel home.

Chertok's is a more sophisticated dissection of a more

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Obituaries

MARTHA C. BERMAN
PROVIDENCE — Martha C. "Maye" Berman, 80, of the Jewish Home for the Aged, 99 Hillside Ave., died Friday, August 4, 1989, at Miriam Hospital. She was the wife of Harry Berman.

Born in Providence, she was a daughter of the late Julius and Dora Blazer.

Mrs. Berman was a member of the Women's Association of the

Jewish Home for the Aged.

Besides her husband she leaves two daughters, Sandra Goldberg of Cranston; Beverly Marcus of Encino, Calif.; a son, Samuel Berman of Cranston; a sister, Sadie Goldstein of Providence; six grandchildren and five great-grandchildren.

Funeral services took place Sunday, August 6 at Mount Sinai Memorial Chapel, 825 Hope Street.

SHELDON A. BILOW
BOYNTON BEACH, Fla. — Sheldon A. Bilow, 51, of 10306 Green Trail Drive North, died Friday, August 4, 1989, at the Gerstenberg Hospice Center, West Palm Beach.

Born in Providence, he was a son of Louis and Gertrude (Orleck) Bilow of Boynton Beach and Cranston.

Mr. Bilow attended Boston University Junior College and Curry College, Milton. He served in the Navy. He was a founder in 1965 of Chicken City, Middletown, and sold the business in 1988.

Besides his parents he leaves a sister, Sharon E. Dudek of Providence, and a brother, Jay S. Bilow of East Providence.

A graveside service was held Monday, August 7, at Lincoln Park Cemetery, Warwick. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St., Providence, R.I.

IRENE BOCK
PROVIDENCE — Irene Bock, 76, of 11 North Ave., a sales clerk at Susan's Children Shop, Hope Street, for more than 20 years before retiring 13 years ago, died Wednesday, August 2, 1989, at home. She was the widow of Ladislav M. Bock.

Born in Germany, a daughter of the late Sally and Esther Grueneberg, she lived in Providence since 1950.

Mrs. Bock was a member of the Rhode Island Self-Help Club, the Temple Emanu-El Leisure Club, the Miriam Hospital Women's Association and the Women's Association of the Jewish Home for the Aged.

She leaves a son, Peter Bock of Northwood, N.H., and a grandson.

The funeral service was held Friday, August 4, at the Max Sugarman Memorial Chapel, 458 Hope St. Burial was in Sharon Memorial Park, Sharon, Mass.

BENITA S. FEUREY
PROVIDENCE — Benita S. Feurey, 49, metropolitan editor of Good Housekeeping magazine and a consumer reporter for a Long Island television station, Channel 12, died Wednesday, August 2, 1989, at Miriam Hospital.

Born in Providence, a daughter of Helen "Dutchie" (Weinbaum) Blau of Providence, and the late Benjamin Blau, she lived in North

York City and Southampton, Long Island, for 20 years.

She was a 1961 graduate of Rhode Island College, and was awarded a Ford Fellowship at Brown University in educational television. She attended l'Alliance Francaise in Paris.

In the late 1960s, she taught television courses at the New School in New York. She had also taught junior high school while living in Providence.

She was also a contributing editor to House in the Hamptons monthly magazine. She was a former consumer reporter for WNBC-TV in New York. She was a member of the board of directors of the Child Care Action Committee, which honored her in 1985. She was founder and president of the Amazonian Fund. In 1988, she was honored by the Gutsman Institute of New York for her contributions to the field of breast cancer.

Her mother is her only immediate survivor.

The funeral service was held Thursday, August 3, at Mount Sinai Memorial Chapel, 825 Hope St. Burial will be in Lincoln Park Cemetery, Warwick.

DORIS E. SHAEVITZ
PROVIDENCE — Doris (Ladd) Shaevit, 60, of 519 Hartford Pike, Dayville, Conn., died at R.I. Hospital on July 28, 1989. Dear niece of Bessie Baris, she was the wife of Joseph H. Shaevit and was born in Providence, a daughter of the late Israel and Rose (Baris) Ladd.

She had been a resident of

Dayville, Conn., for the past two years, having lived in Putnam and Danielson, Conn., for 23 years.

She was a life member of the Ladies Association of the Jewish Home for the Aged.

In addition to her husband she is survived by a son, Robert S. Shaevit, Putnam, Conn.; a daughter, Gloria Shaevit, Mystic, Conn., and a grandson.

Graveside funeral services took place July 30 at Lincoln Park Cemetery and were coordinated by Mount Sinai Memorial Chapel, 825 Hope St.

ABRAHAM TAUBMAN
WARWICK — Abraham "Al" Taubman, 76, of 303 Greenwich Ave., a salesman for Economy Paper and Novelty Co. of Smithfield until retiring 14 years ago, died Friday, August 4, 1989, at Kent County Memorial Hospital. He was the husband of Sylvia (Miller) Taubman.

Born in Boston, he was a son of the late Isaac and Anna (Dubin) Taubman. He had lived in Warwick 14 years, previously residing in Cranston and Providence.

Mr. Taubman was a member of Temple Sinai and the Touro Fraternal Association.

Besides his wife he leaves two sons, Albert Taubman of Sharon, Mass., and Paul Taubman of Philadelphia; a sister, Bella Eisenstadt of East Providence; and four grandchildren.

The funeral service was held Sunday, August 6, 1989, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

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Message (continued from page 4)

Arrested along with Wickstrom were Dr. Victor Rizzo, a western Pennsylvania chiropractor; Thomas Ryan, an Irish national; "Sarge" Gardner, a former police chief in the area, and one other person, a known counterfeiter who was not named in the indictment.

Dr. Rizzo, the middle man between Wickstrom and the producers of the bogus bills, led his own paramilitary organization, the Christian Militia. Both Dr. Rizzo and Ryan pleaded guilty to the charges and are serving prison sentences. Gardner was tried, convicted and is in prison.

Wickstrom, who claimed no visible means of support at his arraignment, was assigned a court-appointed public defender, who ironically was Jewish. Appearing as a "character witness" for him was, among others, retired Lieutenant Colonel "Bud" Farrell, a longtime racist. Wickstrom's common-law wife, Judith Nipps, offered her home as bond for his release. Ms. Nipps' brother, Robert, is a leader in both the Ku Klux Klan and the Posse Comitatus.

As the trial approached, more legal help was made available for Wickstrom through extremist sources. Kirk Lyons, a Houston attorney, who has defended other right-wing hate mongers, appeared to offer his services. His fees were paid by an anonymous benefactor. Lyons, also known as ADL, was a speaker at a recent gathering in Idaho of the Aryan Nations extremist group, at which he instructed his anti-Semitic, anti-government audience in legal techniques to outwit their adversaries.

As the trial opened, the prosecution was hopeful of an early conviction. Considered as damaging evidence were audio and video tapes allegedly depicting Wickstrom's possession of the counterfeit money which were played for the jury.

However, Lyons looked for legal loopholes and he found one in the testimony of an agent of the Bureau of Alcohol, Tobacco and Firearms, who was a government witness.

The agent told the court that he was one of the officers arresting Wickstrom and that after reading

him his Miranda rights, he asked Wickstrom what he had intended to do with the counterfeit currency. Wickstrom responded: "Take it to the Aryan Nations Congress." At this point, the agent volunteered to the court the unsolicited information that the Aryan Nations was a right-wing, anti-Semitic, white supremacist, paramilitary organization.

This was Lyons' opening and he lost no time calling for a mistrial. After an hour's conference in the judge's chamber, the jury was dismissed. In another bit of irony, the bigotry which had spawned the alleged counterfeiting helped to foster a mistrial.

Wickstrom then moved through his attorney for dismissal of the charges on the grounds of prosecutorial misconduct and double jeopardy. The motion was denied and is now pending appeal to the Third Circuit.

Meanwhile, Wickstrom is free on bond. Although this means he must "sign in" and "sign out" each time he leaves Homer City, he has continued to travel widely around the country, endlessly spreading his message of hate.

This is a story to be continued

"This article is reprinted from the June 1989 issue of the ADL Bulletin, national publication of the Anti-Defamation League of B'nai B'rith."



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High Tech Consumer Products: Risks And Benefits

by Eubie Smart

Should you have the right to know who's calling before you answer the phone?

The question comes up because of a new service some phone companies offer called "Caller ID." If you subscribe, you'll get a device that shows the phone numbers from which incoming calls are made.

Caller ID allows you to avoid unwanted calls. It gives you control over who you talk with on the phone. It may also help the police catch people who use the phone for illegal activities.

But imagine a suicide hotline using Caller ID. Would that keep people from calling for fear of being revealed? On the other hand, doctors making after-hours calls to patients may not want to reveal their home numbers. And what about kids, home alone after school, who call toll-free numbers shown on TV? Could their safety be at stake if their number is revealed?

These are some of the concerns I'm hearing about Caller ID technology. But another technology may be part of the answer.

An item called a "blocker" prevents your phone number from being revealed. And if you have Caller ID and a caller blocks their number, you have the choice of answering. You may want to — it could be an emergency call. (The

same goes if you get a call from an unfamiliar number.) But you might use another device — an answering machine — to screen the call. The key is that, if these services become available nationwide, technology will leave the choice up to you.

What happens to the information you give insurance agents?

Have you heard of the Medical Information Bureau? It's not new, but it was news to me! It's a group of 800 insurance companies who share information about consumers.

When you apply for health or life insurance with a Bureau member, that company sends information about you to the Bureau, and a file is created. It will include medical data, as well as non-medical data about the risks of insuring you — such as a failure to pay premiums or employment in a high-risk job.

With your written permission (you usually give it when you sign the insurance application), other Bureau members see your file — using it for background checks on applicants, for example. This reduces insurance fraud, and the high premiums that result from fraud. Information can also be released to any doctor you specify.

What concerns me is that most consumers don't know that a file on them exists. Further, they can't get a copy of the medical part of their file to check it for accuracy.

New Leaders (continued from page 1)

Once the army was the great recruiting grounds for young Labor politicians but, in the last decade, the stream of military figures has turned into a trickle. And those who have sought to join have been, for the most part, rebuffed.

This points to Labor's greatest problem in recruiting young politicians; at bottom, the party remains inhospitable to rising stars. As a result, the party has yet to produce a youthful candidate of the stature of Meridor, Olmert or Begin.

Perhaps the most interesting of the young politicians comes from a surprising quarter — Shas, the ultra-Orthodox Sephardic party. He is Rabbi Arye De'eri, a Moroccan immigrant who, although barely 30, serves as Israel's minister of the interior.

At first, De'eri's appointment caused considerable discomfort among secular Israelis. But in office, he has proven a sympathetic and surprisingly liberal figure.

Following recent municipal elections, De'eri pointed to the victory of a Moslem fundamentalist ticket in the city of Em el Fahm as an

example of growing extremism among Israeli Arabs. But when it became clear the new mayor was not a fanatic, the young rabbi did something almost unprecedented in Israeli politics — he publicly apologized. Many Israelis tried in vain to remember when they had last heard such an admission from a politician.

Although Shas is a minor party, De'eri may well become the first of the younger generation to be a major political figure. Given the near stalemate between Likud and Labor, the religious factions hold the balance of power. A dove among hawks, De'eri believes in territorial compromise for peace, and it is an open secret that he would like to see the government of national unity replaced by a Labor-led coalition. Should such a configuration emerge, De'eri will certainly play a significant role.

As a rabbi, De'eri did not take part in the Knesset basketball team, but he is clearly varsity material. So are Meridor, Olmert, Begin, Netanyahu, Katzav and Magen of the Likud, and Beilin, Berg and Ramon of Labor. They lack the

charisma of the old-timers and the hard edges of contemporary leaders. Raised in the relative security of the Jewish state, they are the first generation of politicians without personal knowledge of the Holocaust and the struggle for independence, traumatic events that shaped the country.

It is still too early to know what they will mean for Israeli policy. At present, these rising stars are still mostly marginal players. But one thing is certain; their time is coming. Within the next few years, followers of the Israeli national pastime will discover who has been sitting on the bench — a collection of substitutes, or a new generation of superstars.

Ze'ev Chafets is a former director of the Israeli Government Press Office and the author of two books on Israel and one on American Jewry. This article was made possible by a grant from The Fund For Journalism on Jewish Life, a project of The CRB Foundation of Montreal, Canada. Any views expressed are solely those of the author.

Shalom (continued from page 5)

that "the rules of family conflict are entirely different from the rules of war."

"The objective of war is to defeat or destroy the enemy," he observes. "The objective in resolving a family conflict should be the reaching of a conclusion that leaves all parties equally satisfied."

Three Generations

An article by Cantor Howard M. Stahl of Congregation Beth Emeth in Albany, N.Y., offers sketches of three typical families from different generations — the 1930's, 1950's and the 1980's. This article, illustrated with humorous cartoons, shows how the hardships of the depression years, the relative stability of middle-class life a generation ago and the technological changes and pressures on mothers as well as fathers to hold down jobs during the 1980's affect family life.

Cantor Stahl says the quality of life at home can often be improved by turning to a teacher or other adult when a youngster is reluctant to confide in a parent, by starting

family projects that involve the whole family, by learning to tolerate the imperfections of one's parents, and by believing strongly that it is possible to change things for the better.

Frank M. Waldorf, rabbi of Temple Sinai in Brookline, Mass., writes about the difficulties of a freshman teenager away at college who hates the idea of going back for Thanksgiving to a home where nothing she does ever seems to impress her parents. Rabbi Waldorf's advice: to stop treating your parents as an audience that must be pleased.

An article by the late Edith Samuel, a former editor of "Keeping Posted," deals with the Fifth Commandment, "Honor Thy Father and Mother," as a precept that can be interpreted to help achieve family harmony. She writes:

"Today many people of all ages talk a great deal about 'love' and 'justice.' But if all the members of the Jewish family cannot practice love, respect, compassion and

understanding inside the home, how can they ever expect to demonstrate it outside? And if all of us, the young and the not-so-young, yearn so passionately for peace in the world, how can we fail to try and achieve it first inside, within the confines of the home?"

In a lighter vein, one of the cartoons in "Keeping Posted" shows a teenage girl thinking to herself, "My most important relationship is with my family because I can always come back to them when my boyfriend dumps me or my friends are sick of me or I don't have anything better to do."

The opening editorial statement sums up the viewpoint of the "Keeping Posted" issue: "So long as there are parents and children, there will be discord. Our ancient sages recognized the fact. They also understood that where compassion, mercy, justice and love prevail, there, too, one will find the path to peace and ultimately peace itself."

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Into The Past (continued from page 1)

After an hour we came home, and that moment which I foresaw many times in my nightmares, was here, in real life. We were so happy that Boris' close friend, Alex, was with us. We had a cup of coffee with a glass of liqueur, then talked endlessly about Boris, but I don't remember a word of that conversation. Soon, with the warmth inside a feeling of weariness overcame me. My eyelids felt heavy, and I fell asleep somewhere in the middle of a sentence. Fourteen hours later, I awakened about noon, - unexpectedly for me, in the happiest of moods. Our son was free, at last, and nothing else mattered.

At 1 p.m. that day, March 2, I went to the USSR Central Committee of the Communist Party where a big demonstration of refuseniks was to take place. It was beautiful - the first day of spring in Moscow. Walking briskly, I felt that I was about to fly: the Soviets had no power over us any more, none whatever! For the first time in those seven years in refusal, I experienced such a tremendous indescribable feeling of relief, of inner freedom, - as if an awful burden was lifted off my shoulders. I noticed with surprise that even my posture radically

changed: I definitely walked with my head high and back straight.

On approaching the Central Committee building, I noticed a lot of KGB agents nearby: the entrance as well as police buses. Soon I entered the reception hall where more than one hundred refuseniks were gathered. Among them I met Faina Semenov, a lovely young woman, who started telling me about a demonstration of refuseniks just two days before. The Soviets had used bulldozers against them, and one boy of seventeen was nearly killed. I listened to her narrative with a mixed feeling of horror and deep disgust: "My God, to what extent can they go?"

When I came home and started to tell Edward about this outrageous event, he said quietly: "Look, if you really feel like this about it, why not try to write an article?" And I wrote it, in a great hurry, right on the spot. The next day I found it awful, so I rewrote it several times, until I was more or less satisfied. Then I went to my close friend, a British TV-correspondent, to show him the article and to ask for his honest opinion. He started to read, and just by carefully watching his face, I soon realized he was really impressed - even before he uttered

a word. He put it aside and smiled at me: "Nina, it is good, definitely good, take my word for it. Go ahead, call your editor!" With a sudden change of expression, he added: "But what a terrible story... Look, Nina, are you really going to dictate such stuff over the phone? Are you sure? From all that I know of this country by now it's pretty risky at the moment, isn't it?" He even reminded me of several arrests of refuseniks a week ago. I just shrugged my shoulders in answer: "Now, with Bob abroad? Who cares?" Still, I felt I had failed to convince him.

A happy new-born author, I left his office and rushed to my house, to place a call to London. I told Mr. Finklestone, that I had an article for him. He said in a warm, familiar voice: "I am so glad, Nina, that now you are up to it. Janice Jackson will call you tomorrow, and you dictate it to her. And, please, call me Joseph." The next morning Janice called, and for the first time I dictated my story - in a trembling voice, I must admit. I perfectly realized that in spite of all that talk about glasnost, still nobody could predict what would come out of my venture. This story was not printed as it was already out-dated; but the next one, about the women's hunger strike, was

published.

From that time on, I dictated my stories over the phone almost every week. Sometimes our talks were interrupted, especially when I dictated some critical remarks about Gorbachev and his policy towards refuseniks. Little by little, I became less nervous before each contact, experiencing a wonderful feeling of satisfaction every time. Our friends and people in the West will know everything now. What a wonderful weapon I have - my pen and a typewriter!

All that took place only a year ago when according to the Soviet and Western press, "perestroika" and "glasnost" were in full swing. Michail Gorbachev had already announced the new economic reforms: new elections and new laws were to be introduced. But the same machine of oppression - KGB - remained intact. Telephones were still tapped; people were arrested; demonstrations were dispersed. Many refuseniks couldn't leave the country and just continued to receive new refusals.

But at the same time a new hope was born: we felt we could do something for our release. Jewish people were the first to demonstrate regularly in Moscow; to demand changes in the laws of emigration; to apply directly to the Central Committee.

I hope that my readers in the West will be able to visualize the desperate struggle of people trying to get out of a cage closed for so many years. A narrow door had suddenly opened, - and they felt

they could pass through it before it slammed shut again.

GET THE FACTS...
READ THE HERALD.

Abortion

(continued from page 5)

reason is not to save the mother's life but only to save her from "the great pain" it causes her (She'elat Yavez 1:43).

Underlying these laws and decision is the welfare and well-being of the woman. It should be the woman's decision, and hers alone, to decide the question of abortion. This right is a basic freedom that should be guaranteed. Rabbi Solomon Freehof, one of the greatest modern authorities and interpreters of Jewish law, points out that a fetus has no independent life and that, just as a person may sacrifice a part of himself - such as an arm or a leg - to be cured of a worse sickness, so a woman may sacrifice this part of herself in her free choice of an abortion. On this Halacha is clear. It is the ultra-Orthodox spokesman who have confused the issue with their unsupported claim that they alone have the right to interpret Jewish law.

Rabbi Zlotowitz is director of the Greater New York Federation of Reform Synagogues.

Soviet Jewry: Current Affairs And Problems

(continued from last week)

of the party leadership obviously won't be able to, and won't have radical solutions to, the problems of discrimination.

There are other hundreds of problems - economic, social and political - that this leadership is facing. No one system works, neither industry, agriculture, trade, medical care service industry nor education. All republics experience the growth of national gripes, which often take the form of uncontrolled and extremely dangerous outbursts. To open a new front in these conditions would undermine the positions of leadership. Especially because the most conservative part of the society (traditionally anti-Semitic, aged and solid) will blame the leadership for its courtship of Zionism, Rusophobia and other deadly sins which may be fatal for current leadership. That's why the position of hypocrisy and contradiction is taken toward the Jewish minority. And that's why the Congress is silent. This sphere of social life in the USSR is out of reach for glasnost.

What's awaiting Soviet Jewry in the near future? Is there a hope for its national renaissance and free expression? The author of this article has big doubts about it. Soviet Jews currently present an extremely strange social phenomenon. They are some kind of nationally crippled people deformed by lengthy discrimination. They don't know their tongue, history, traditions and culture. In different degrees, they kept national psychology, emotions, feelings of duty and respect for their suffering ancestors, which leads sometimes to noticeable flickerings of national self-consciousness. In spite of overbearing anti-Semitic propaganda, most Soviet Jews don't feel amnesty toward Israel; they are aloof from their brothers and sisters in other countries.

The social life of many countries of the world at the closing of this century is marked by the struggle against all forms of discrimination (racial, national, religious, caste, etc.). Each people, each discriminated group, must find its own way to attain this goal. For example, in our country the people's movement of the Baltic Republics (Estonia, Latvia, Lithuania) has worked out the most rational platform and offers a plan for achieving a substantial economic independence, cultural autonomy, which on the basis of

rising national self-consciousness may lead to the future comprehensive political independence. In the Caucasian republics, the movement for the solution of national problems is so far limited to the attempt of solving territorial problems (Armenia and Azerbaïdjan) and rights of autonomous republics (Abkhazia and Georgia).

We don't have a wholesome concept of the solution of the national problem of the Soviet Jews in our country. There are various suggestions that focus mainly on the renaissance and development of elements of Jewish culture (traditional Ashkenazi culture of the Diaspora Jewry) and creation of the structure for the cultural autonomy. There are no projects for either the elimination of anti-Semitism and discrimination, or the encouragement of Jews to participate in the political and communal problems of this country, which influence their lives.

Those few measures of reanimation of Jewish culture and language are very positive, but will not lead to the solution of national problems of Soviet Jewry and will not altogether satisfy the Jews. First, measures are limited and will not touch upon the basis of inequality. Second, they are late to

come about. The majority of Soviet Jewry doesn't connect itself with the future of the Soviet Union. This is, obviously, their reaction toward the epoch of discrimination and denationalization, a one of a kind form of socio-political protest and struggle for national integrity and survival. Revival of the Jewish culture in the USSR will lead to their yearning to emigrate to Israel and other countries. The ruling leadership will not tolerate this movement indefinitely and at some point will stop this natural process.

At this point, 400,000 Jews have emigrated from the USSR. If any special cataclysm can be avoided, 600,000-800,000 Jews will emigrate in the next 15-20 years, all of whom will be young, active and promising professionally and socially. Those left behind will be doomed to assimilate. Thus, 21st Century will witness the demise of the multicentury history of Russian Jewry. There are no other alternatives in today's Soviet reality. The future will safeguard just two interconnected, interdependent centers of Jewish civilization and culture - that is in Israel and the USA. These countries will bear the responsibility of keeping the Jewish statehood and culture alive.

Misconception: Women are obligated to have children.

The first biblical commandment is to "be fruitful and multiply," the minimal standard for species replacement. This means that a married couple should have at least one boy and one girl.

The *mitzvah* to procreate is directed at the male partner. The Torah does not oblige the woman to have children.

It seems incongruous that the woman who carries the child in her womb for nine months, is under no obligation to do so. She is obviously part of the obligation to assure that the earth is "not desolate but inhabited," yet from a legal perspective, it is the husband who must have children. Why is this so?

For the husband, the childbearing process starts with pleasure, and it is free from the direct experience of pain. All the pain associated with the carrying of the child and the subsequent birth is experienced and endured by the woman. Since the woman must often suffer excruciating pain to bear children, God refuses to place such an inordinate burden on the woman. It is unfair to obligate her to endure pain in order to fulfill a commandment.

It is effectively up to her to decide whether she desires children. For the man, whose role in the childbearing process is a distinct pleasure, there are no barriers to imposing an obligation.

The dynamics of the marital union are thus more clearly delineated in this biblical directive. The man who is obliged to have children must endear himself to a woman who, although not obligated to have children, will be so enamored with her spouse that she will want to share everything with him, to build a future with him, even if at times it may be painful for her to do so.

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