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Rhode Island Jewish HERALD

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Messianic Jews Don't Count, High Court Says

By Gil Sedan
JERUSALEM (JTA) — The decades-long controversy over who is a Jew has not yet been resolved, but the High Court of Justice has ruled who is definitely not a Jew — Messianic Jews, commonly known as "Jews for Jesus."

Although Gary and Shirley Beresford, immigrants from South Africa, filed for Israeli citizenship under the Law of Return, a three-judge panel reached the unanimous conclusion recently that they are not entitled to it, even though both petitioners were born to Jewish parents.

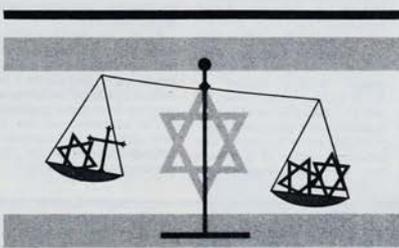
The Law of Return states that every Jew has the right to come to Israel as an immigrant and receive automatic citizenship.

It defines a Jew as a person born of a Jewish mother or who converted to Judaism.

But according to the decision written by Justices Menachem Elon and Aharon Barak, and concurred with by Justice Avraham Halima, the Beresfords do not qualify, because they are voluntary converts to a different faith.

Elon's interpretation of the Law of Return from a halachic, or religious, viewpoint upheld the Interior Ministry's denial of citizenship to the couple on grounds of their religious beliefs.

Barak, arguing from a "secular, liberal and dynamic" position, reached the same conclusion. According to Elon, the petition-



ers are "members of a different faith" who regard their belief in Jesus as the Messiah as the central element of their faith.

"Messianic Jews attempt to reverse the wheels of history by 2,000 years. But the Jewish people has decided during the 2,000

years of its history that Messianic Jews do not belong to the Jewish nation and have no right to force themselves on it.

"Those who believe in Jesus are, in fact, Christians," the jus-

"... Those who believe in Jesus are, in fact, Christians..."
—Justice Menachem Elon

tice wrote.

Barak stressed that the Law of Return is a secular law intended to guarantee the national goal of returning Jews to their homeland.

(continued on page 15)

Confessions of a Jewish Psychic

Gilman Mixes Paranormal Talents with Old Fashioned Wisdom

by John Chadwick
Herald Editor

Her profession is out-of-the-ordinary, but her office blends right in with those of East Side lawyers and doctors.

Walking down her street, even the sign doesn't stand out — here's Goldman and Goldman Esq., East Side Health Associates and, uh, Cindy Gilman-ESP Consultant.

Inside her second floor office there's no incense burning, no tarot cards, there's no sitar music playing, just a waiting room and an inner office.

Cindy Gilman, 44, may be a psychic of no small renown, but she carries on her work in a low-key and decidedly non-mystical fashion. A former singer in the Yiddish theater, she cringes at being associated with new age yuppie chic and likens her work more to humanistic counseling.

Her powers of extra-sensory perception, are a "magnification of sensitivity," she says, and she credits her paternal grandmother for her abilities which include predicting future events and picking up on thoughts and feelings of others. "My grandmother was very intuitive, she could sense things in people, she would never say ESP — 'she would say something like 'my heart told me so.'"

— In 1981, she woke up feeling sharp pains as if her chest had been punctured. Hours later she learned Ronald Reagan had been shot.

A blonde, petite woman, Gilman has an air of calmness about her, most likely gained from years of working with peo-

ple seeking answers or insights into their own lives. And, as she is quick to point out, she is not in the business of providing easy answers or giving fluffy advice.

What does an ESP consultant do exactly? "I run a service of empathy and understanding here, very often I may be a middle person in helping a client choose direction or help," Gilman says.

In New England, she is respected as a genuine talent in a field that once caused others to raise skeptical eyebrows. She's featured regularly on radio shows and was once called to Miami by police to assist in a murder investigation. Her predictions on world and national events have been realized, and she regularly receives clients in her office for counseling.

A Dorchester, Mass. native, Gilman learned Yiddish from her grandmother and was singing for audiences by the age of eight. Singing was to provide her with one of her first and most memorable psychic experiences. She remembers performing for over 1000 people at a Holocaust memorial service. "Everyone started crying and I could see them as they were, in the camp."

She attended Emerson College in Boston and began working toward a promising musical career, training under Sarah Caldwell. But her psychic abilities were always there. Hippies envied her. "I could have out-of-body experiences from when I was young and I would think, 'what fun.'"

"But this was in the age when people were taking things to do that, they would look at me and say, 'You can leave your body.'"

Eventually she learned to control her abilities so that she is not "on" all the time, that is, randomly picking up the thoughts of



Cindy Gilman

others around her. But premonitions often occur, sometimes frightening ones. In 1981, she woke up feeling sharp pains as if her chest had been punctured. Hours later she learned Ronald Reagan had been shot.

After Emerson, her singing career blossomed and she began touring in a theater vaudeville act. While she was in Florida, her grandmother called her and said "Enough of this." She returned to Massachusetts where she planned to embark on a career in which she could use her psychic abilities.

She put together a course at Boston College and soon after, radio stations began asking her to appear live on call-in shows. She gradually built up a considerable reputation and today, she finds her counseling services in high demand.

A committed Jew, Gilman is affiliated with a Conservative synagogue and sees her work as unconflicting with Judaism. "I don't consider ESP as something mystical and magical, it happens

(continued on page 15)

Interfaith Marriages on the Rise

by Kathy Cohen
Herald Assistant Editor

Interfaith marriage between Jews and non-Jews in Rhode Island rose sharply during the 1970's and 1980's and is causing both theologians and laymen to re-think attitudes and approaches towards dealing with the basic framework of Judaism and, more immediately, relations within the extended family of interfaith couples.

According to a study published by the Jewish Federation of Rhode Island entitled "The Jewish Community of R.I.: A Social and Demographic Study," the number of marriages between Jews and non-Jews jumped 9 percentage points during the socially liberal 1960's (from 1% in 1960 to 10% at the close of the decade). 7 more percentage points at the close of the 1970's, and 9 more points during the 80's, to an overall 26 percent, or a quarter of all Jews marrying (the male/female ratio is about even) in the 1980's chose to marry a non-Jew.

However, a result of this phenomena has been a steady rise in the number of converts to Judaism through interfaith marriage.

However, as mixed marriages become more commonplace, most recent studies indicate that conversion is not considered important to most interfaith newlyweds. Also, interfaith marriage raises questions such as how the Jewish extended family should relate to the interfaith couple, as is concerned with the family practice of Judaism, and the age old question, "What will your children be?" Also, interfaith marriage calls into question the future solidarity of the Jewish society existing in secular surroundings.

The question of how to keep Judaism pure and correct in the

face of outside influence is as old as Hebrew history itself. As empires came and went in ancient times, the prophets taught values that kept Jews intact throughout a history fraught with culture imposed from Egyptian, Babylonian, and Roman domination, the Diaspora and modern anti-Semitism. The problem of effect upon Judaism from interfaith marriage is a relatively new one as the ways to deal with this differ from sect to sect, doctrine to doctrine.

Some Reform rabbis are known to perform a wedding ceremony for interfaith marriages, but according to Rabbi James Rosenberg (Reform), "It's only Reform and Reconstructionist Rabbis who even have the option to perform an interfaith marriage." The majority of the Reform Rabbis will not officiate an interfaith marriage. It's contrary to Jewish law so that Conservative and Orthodox Rabbis simply wouldn't do it — there's no issue. In Reform Judaism there is debate. There are those (Reform Rabbis) who officiate who say the couples are going to get married anyway and it's better to try to do it under Jewish auspices.

Rabbi Rosenberg says there are no rabbis in Rhode Island who would officiate an inter-religious marriage although most will "do everything within our power to welcome those interfaith couples into our congregation." He gives two reasons for not performing an interfaith ceremony: "It's a gesture of solidarity to my non-Reform colleagues and I would not want to do anything in my public role as a rabbi that would seem to encourage interfaith marriages." He also said, "I frequently meet with couples who are planning an interfaith marriage to discuss the options for the ceremony." He tries to stress: (continued on page 5)

World and National News

U.S. Aid Package For Israel Boosted By New Lucrative Contracts

by Howard Rosenberg
WASHINGTON (JTA) — Israel will receive tens of millions of dollars in new benefits from the United States this year, offsetting the erosion that inflation has caused in the real value of the \$3 billion U.S. foreign aid package it receives annually.

New perks, obtained through lobbying by the American Israel Public Affairs Committee, as well as competitive contracts won by Israeli firms "offset the inflation-induced loss because they increase trade opportunities," explained one official in the pro-Israel community.

The U.S. foreign aid package to Israel has remained constant since 1986, when the Jewish state began receiving \$3 billion annually, all of it in grants, rather than loans. Inflation has eroded

the real value of that package considerably.

But AIPAC has not tried to increase the amount of direct U.S. economic and military aid, because of the likelihood that Israel would gain at the expense of other foreign aid recipients. It is already by far the largest recipient of U.S. aid.

So pro-Israel lobbyists try instead to secure funds for Israel through less politically charged measures.

They have succeeded in winning Israel an estimated \$600 million in direct aid or defense trading benefits beyond the nearly \$1.8 billion in military aid and \$1.2 billion in economic aid it receives as a grant each year.

AIPAC recently secured congressional passage of a measure that gives the Pentagon the

option of reducing the costs of weapons purchased with foreign aid, saving Israel as much as \$56 million in 1990. A similar provision saved Israel \$90 million in last year, when it purchased 75 U.S. F-16 fighter planes.

Israel is still benefiting from a 1987 law that stretches Israel's economic aid by about \$100 million a year, by converting high-interest loans owed to the U.S. government into lower-interest private loans.

Israel owes the United States more than \$16 billion from loans received during various Arab-Israeli wars and prior to a conversion in 1984 of the foreign aid program from loans to grants.

The economic aid has also been stretched by congressional language requiring the State Department to disburse the



High school students entering their senior year next September may obtain applications for the 1990 summer program by writing to the Edgar M. Bronfman Youth Fellowships in Israel, 17 Wilbur Street, Albany, NY 12202; telephone (518) 465-6575. The deadline is February 1, 1990.

entire \$1.2 billion package within the first month of the fiscal year, enabling Israel to reap \$50 million in interest.

Another new benefit for Israel this year is that for the first time, it has been assured of receiving funds to complete research and

development on its Arrow anti-tactical ballistic missile.

In the past two years, Congress gave the Pentagon discretion to expend as much as \$158 million on the Arrow. Israel has received about \$100 million of that amount, with another \$52 million designated for 1990.

A second major benefit to Israel's defense industry is that, for the third consecutive year, Congress is requiring the Pentagon to purchase \$150 million worth of Israeli weaponry to help Israel offset the cancellation of its Lavi fighter aircraft program in 1987.

A report issued in October by the General Accounting Office concluded that Israel spent \$1.4 billion of U.S. military aid on the Lavi between 1982 and 1987, when the program was cancelled because of huge cost overruns.

Also this year for the first time, Congress is requiring the Pentagon to permanently stockpile military equipment in Israel, worth \$100 million. Israel is seeking an agreement with the Bush administration that would allow it to use the weapons.

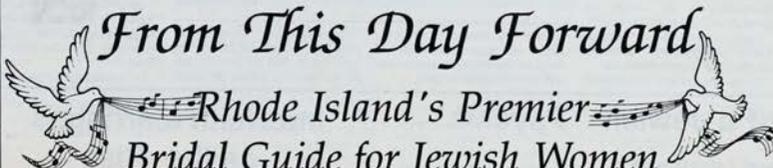
Besides the big-ticket items approved by Congress, the Pentagon purchases tens of millions of dollars of Israeli military equipment not required by lawmakers.

One such example is the award in September of a \$38 million multi-year contract to Israel Aircraft Industries to conduct research on unmanned aerial vehicles.

A similar contract was awarded to the McDonnell Douglas Co., with the two companies likely to compete in 1991 for a full-scale production contract worth \$400 million to \$500 million.

But many of the largest contracts for Israeli defense firms contain funds earmarked by Congress. They include:

- \$30 million to \$50 million to buy the Single Channel Ground and Airborne Radio System, a new family of high-frequency anti-jam radios being developed by Tadiran Ltd. of Israel and General Dynamics;
 - \$11.6 million to procure, and \$18.3 million to develop, the Cobra Laser Night Attack System, also designed by IAI;
 - \$25 million to procure the so-called Tactical Air Launched Decoy, made by Israel Military Industries, and \$6 million to develop a more advanced version;
 - \$23.4 million to procure, and \$1 million to buy spare parts for, the Popeye air-to-ground missile, made by Rafael of Israel.
- One official in the pro-Israel community said that the United States gains more benefit from defense trade with Israel than from distributing the foreign aid.



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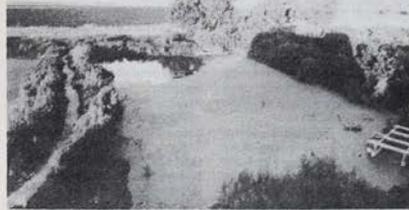
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JNF Establishes Project For Gail Rubin At Hula Reserve



The Jewish National Fund has established the Gail Rubin Observation Tower, Platform and Nature Trail at the Hula Nature Reserve, located in the Galilee region of Israel.

The project is a tribute to the late Gail Rubin, a photographer who captured the beauty of Israel's wildlife and natural landscapes in her photographs. She was murdered by PLO terrorists, who shot her in a bir'ot sanctuary in Ma'agan Michael, Israel, in March 1978.

Israelis: No News Is Good News

by Gil Sedan

JERUSALEM (JTA) — In struggling for the free flow of information about the intifada, the Israeli press faces not only military censorship but opposition from large segments of the public, who believe the less news, the better for national security.

"One talks about the public's right to know," said Hanna Zemer, editor of the newspaper *Davar*. "But it turned out that most of the public does not want to know," she said at a Tel Aviv University symposium.

"The public likes exposure of senior officials and leaders, but the public does not like to expose itself," Zemer added.

Professor Ephraim Ya'ar, dean of the social sciences faculty at Tel Aviv University, said recent surveys show that more than half the population believes the press has too much freedom in Israel, and that more than 60 percent believe that expanded press freedom is harmful to the security of the state.

Ya'ar attributed much of that

feeling to weariness with news from the West Bank and Gaza Strip.

But the news media, local and foreign, are constantly demanding more information from the territories, regardless of diminished international interest in the intifada.

The Israel Defense Force, meanwhile, considers itself caught between the conflicting responsibilities of keeping the media informed and preserving security.

IDF spokesman Nahman Shai told the symposium that press freedom has not been curtailed since the Palestinian uprising started more than two years ago.

He said that, frequent criticism notwithstanding, the army insists that the information it feeds the media is accurate and reliable.

The critics have said the army fails to give an accurate update of events, especially in comparison with Arab sources, whose information has gained credibility with the media since the intifada began.

Wintersauce Choral

Special guest star Frank Avruch, host of Channel 5's "The Great Entertainment" program joins Wintersauce for RED, WHITE AND WINTERSAUCE on Sunday, January 14, 1990 at 3 p.m. at John Hancock Hall, Berkeley and Stuart Streets, Boston.

Avruch will narrate a mythical, musical trip around the country called *When America Sings*, featuring many American folk songs and patriotic favorites by the choral including *Shenandoah*, *Ragtime Cowboy Joe* and *You're a Grand Old Flag*.

The Jazz Pops Ensemble will present a dazzling New Orleans and Chicago jazz history as part of the journey.

In addition to *When America Sings*, the program will include *Football*, *Three Sport Shorts* and some new, contemporary choral pieces along with *Genie Annie* by Stephen Foster and other traditional favorites.

The 16-voice choral is under the direction of George Guibault. The Jazz Pops Ensemble features Wintersauce Associate Conductor Bob Winter on piano, Mark Henry on bass, drummer

Fred Buda and Mike Monaghan on woodwinds.

The final concert of Wintersauce's 1989-1990 season, *I'm in the Mood for Wintersauce*, will be held on Sunday, March 11, 1990, at 3 p.m. at John Hancock Hall and will feature guest vocalist Julius LaRosa performing love songs.

Tickets for Red, White and Wintersauce are \$25, \$18 and \$12 (half price for senior citizens age 65 and over and children under 12) and are available by calling 617-523-4634. Also available at all Bostix/Ticketron outlets, and by calling Teletron (out of town: 1-800-382-8080 or Boston: 617-720-3434). For information, call 617-523-4634.



Fire Rabin, Officer's Wife Says

Breaking Bones Was Defense Minister's Idea

by Hugh Orgel

TEL AVIV (JTA) — The wife of an Israel Defense Force colonel who ordered his troops to break the bones of protesting Palestinians insists that Defense Minister Yitzhak Rabin should bear responsibility for those orders and should himself resign.

Col. Yehuda Meir, who was military commander in Nablus when the Palestinian uprising broke out, now faces court-martial for those orders.

His wife, Orna Meir, has organized the wives of several high-ranking IDF officers into an ad hoc group to demand a government inquiry, which would establish the origin of what have since been determined were illegal orders.

Meir is accused of ordering his troops to break the arms and legs of 20 bound-and-gagged Palestinians from the nearby West Bank villages of Beita and Huara

in January 1988, a month after the intifada broke out.

Orna Meir says Rabin was the source of those orders. "We point at the defense minister as an element responsible for giving explicit and unequivocal orders," she told Israel Radio recently.

Rabin was, in fact, widely quoted at the time as saying soldiers should "break the bones" of intifada activists.

"There is nothing doubtful or unclear" about the orders, according to Orna Meir. "All those who acted in the period of the beatings in January to February 1988 acted on orders. It cannot be that so many soldiers and officers deviated from orders. This was the method," she said.

She said Rabin and some senior officers later realized that the orders were illegal and sent a letter, signed by the chief of staff,

to local commanders in February 1988, ordering a halt to the practice of beatings.

"We demand that a government committee of inquiry be created. It would reveal the truth, so everybody will know who gave the order," Meir said.

"We ask the defense minister to accept responsibility for what has been and is happening with officers and soldiers. And if he cannot do so, we call on him to resign," she added.

Col. Meir was reprimanded by Chief of Staff Gen. Dan Shomron, after a hearing by a disciplinary court last year.

At the same time, however, he was promoted and allowed to take unpaid leave until his 40th birthday in 1992, when he will be eligible for a full pension.

But civil rights groups in Israel appealed to the High Court of Justice.

Cops Nab Orthodox Kidnap Ring

by Hugh Orgel

TEL AVIV (JTA) — Police have arrested four suspected members of a not-for-profit kidnapping ring in the ultra-Orthodox township of Bnei Brak.

The group, which calls itself *Yad Le'Achim* (Helping Hand to Brothers), allegedly snatched babies from non-religious foster parents in Israel and smuggled them into the United States for adoption by Orthodox couples.

They took no money for the service, which they said had religious motivations.

The ring was exposed after months of undercover work by a police informer, an Orthodox Jew planted among the suspects, who now claims the charges are a "vicious libel."

Leaders of the organization maintain their activities are legal and charged the investigation was revenge by the Child Services organization, the government's official adoption agency.

But they were denounced by Rabbi Yitzhak Levy, a Knesset member of the National Religious Party who chairs the Knesset Committee on Children in Distress. He called the activities of *Yad Le'Achim* "disgraceful."

An unnamed associate of the group was quoted as saying it was preferable for young children to be brought up by Orthodox parents, even outside Israel, than by non-observant, secular foster parents or unfit biological parents, such as those addicted to drugs.

Arab Children Get Hadassah Tour



Two hundred Arab schoolchildren from East Jerusalem prepared for the annual "Knock on Door" fundraising campaign for the Israel Cancer Association with a visit to the Hadassah-Hebrew University Medical Center here. Dr. Akiva Wolfe (left) and technician Gabi Azriel (center) explained how the Clinac Linear Accelerator works before the youngsters moved on to the Day Care Hospital and Chemotherapy Unit.

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Go See Marty — He Misses You!

Editorial



At the start of this week's Torah portion, *Vayigash*, Josef had not yet revealed to his brothers that, in addition to being the victor of Egypt, he was also their brother. Before they left, Josef told his servant to secretly put his silver goblet in Benjamin's sack. Soon after starting home, the brothers were stopped by the servant and the "stolen" goblet was found. When they returned to the palace, Josef insisted that the one whose sack the goblet was found must remain his slave. The portion continues with Judah entreating Josef to allow him to remain in place of Benjamin. The verse states: "And Judah stepped near." Our sages relate that this signifies that, to save his brother, Judah was ready for anything, even war.

It would seem that Judah was not justified in considering battle with Josef, thus exposing himself and his brothers to danger. Judah and his brothers were only a few white Josef, as ruler, had all of Egypt under him and at his disposal. Though Judah and his brothers had superhuman strength, Josef and his sons exhibited even greater strength.

However, since Judah had assumed responsibility to restore

Benjamin to his father Jacob, it was not enough that all his other brothers would remain untouched; his sense of responsibility compelled him to jeopardize himself for the sake of a single Jewish child.

The previous Lubavitcher Rebbe urged Jews to "live with the times" with the teaching and lessons of the weekly Torah portion. This incident in the Torah offers instruction for parents, who are charged with the responsibility for each of their children. It is also a profound lesson for all Jews, since we are all the children of one Father, all brothers and sisters. Every Jew must have total and absolute devotion and concern for even a single child. To preclude all those things which should not happen to a Jewish child, the self-sacrifice must be in the area of an unadulterated Jewish education. For the Jewish people, this will ultimately lead to the verse in the conclusion of the Torah portion, "And they were fruitful and multiplied exceedingly..."

Submitted by Rabbi Yeshoshua Lauter of the Jewish Chabad House, Hope Street.

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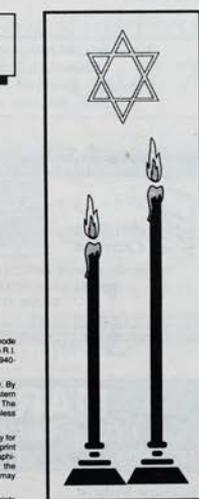
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Candlelighting

January 12, 1990

4:19 p.m.

Notice

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

Letters To The Editor

To the Editor:

The economic prospects for the recently liberated people of Eastern Europe and the Soviet Union are dismal. Under Communism, they have suffered decades of disintegration of their productive ability, their distribution systems and their capital equipment.

The peoples of these countries are looking for massive financial handouts which no one appears to be eager to give. In the face of what happened to these countries during the Communist decades, the injection of outside capital could not possibly yield productive results for years, possibly decades.

Consumer goods, luxury items, even food and fuel may be in short supply, to those in the lower economic brackets who lack the skills and education demanded by modern manufacturing and agricultural production. These people expect shipments of dollars, pounds, yen and rubles will be dumped upon them to make up the difference. It isn't going to happen, from all indications.

To expect that the realization of democratic liberty automatically brings instant economic uplift is both unrealistic and misleading. Being misled, unfortunately, is an unhappy state which has already punished these newly freed people. They have been misled by their leaders, their politics and their ideology.

Deprivation will soon breed discontent, disillusionment, complaint, anger and the need to

find someone to blame. And whom will that be? In all probability it will be the same scapegoat that vicious ignorance and the unwillingness to accept responsibility for their own inadequacies has caused these same people to target in the past—the Jews.

One can already hear rumbling undercurrents of anti-Semitic scapegoating in almost every one of the recently liberated Eastern European constitutions. Neo-Nazism on the rise in East Germany, Poland's reaction to the complaints against the nuns' invasion of the death camp, Poland's flailing and senseless anger—all quickly mobilized.

While this may not be the time for Jews to become paranoid, it is time to begin to look for pragmatic defense against what could realistically develop into an onslaught against them.

All our Jewish organizations, social and political, national and international, defensive and offensive should be preparing to respond promptly and energetically to any emerging form of anti-Semitism—anywhere. No matter whose toes are trodden upon or who rears out self-defense, there should be no turning of the other cheek, none of the traditional and futile "God will take care of us. It is not enough. We must be prepared to act in our own defense—all of us. And we're better getting our act together."

Arthur Eisenstein
Cranston, R.I.

To The Editor:

The original concept of the R.I. Holocaust Memorial was a collection of objects and audio-visual interviews. Some survivors have told me that they brought nothing with them from their European past. Interviews must be created by others and presented with equipment. There remains another kind of memorial—the memoir. Several survivors have written down their reminiscences and the narratives of their experiences. But who will publish their stories?

It seems to me that we ourselves should publish their tales and ideas. I propose that the Holocaust Memorial establish an annual periodical similar in shape and scope to the *Rhode Island Historical Association Notes*, but limited to the work of the survivors themselves. It could include letters to editors composed by survivors, notes

from their speeches and meetings, chapters from their autobiographies, and papers about them written by their children, second generation survivors who can contribute and continue the work.

The cost of printing could be gathered from grants, subscriptions, and a fundraising drive. In the future decade and new century, such issues would gain in value. Copies could be distributed to other Holocaust centers in this country, in Israel, and throughout the world. The community of survivors is small and scattered. The words of the survivors merit our careful attention.

I enclose a piece about Eli Bucheister, who has written his life's adventures. This version is based upon an excerpt.

Michael Fink

Romanian Rabbi Won't Make Aliyah

TEL AVIV — Chief Rabbi Moses Rosen of Romania denied that he plans to resign and immigrate to Israel now.

A report that his aliyah was imminent appeared last week in the Jewish Chronicle of London, a British weekly.

Rosen expressed in a telephone interview with Israel Radio that for now, his presence is needed in Romania, where the 30,000-member Jewish community is uncertain of the future.

The popular movement that overthrew the 24-year regime of President Nicolae Ceausescu promises democratic rule in Romania. But Jews are fearful of an upsurge of anti-Semitism if

economic troubles encourage a search for scapegoats.

Replying to reports that he had been "close to Ceausescu," Rosen explained that his efforts to save Jewish lives and maintain Jewish institutions in Romania depended on his working with the ousted dictator.

He said he had been preparing eventually to go to Israel and received official permission to leave years ago.

Rosen said he has bought an apartment in Tel Aviv and holds a professorship at the religiously oriented Bar-Ilan University.

Israel Radio also interviewed Romania's new premier, Petre

It's a Bird, It's a Plane, It's . . . Israeli Drivers

by Cathrine Gerson

JERUSALEM (JTA) — The chief medical examiner has given the Knesset gruesome statistics which further confirm suspicions that, behind the wheel of a moving vehicle, Israelis are a menace to themselves and anyone nearby.

The medical officer told the Knesset's Foreign Affairs and Security Committee that more than 630,000 people have died or been injured in road accidents in Israel since the state was founded in 1948. That approximately is equal to the Jewish population at the time of independence.

Between 1980 and 1988, 4,233 people died, over 30,000 were seriously injured and more than 144,000 slightly injured on the highways.

The carnage continues. Six people have died and more than 60 were injured in road accidents in the six days from Dec. 19 to Dec. 25, according to the police. In all cases, the police blamed human error.

Two were killed and 10 injured on Dec. 19, when two cars collided on the Ashdot-Tel Aviv highway near the Beit Dagan junction. The next accident occurred on Sunday, only a few miles from the scene of the other. Two died and 52 were injured.

It was caused when a driver made an illegal U-turn on the highway, at the height of the morning rush hour, and was hit by a truck and a bus. The truck driver and a bus passenger were killed. The driver who made the U-turn was questioned by police.

"There is no doubt that human error caused this accident," said the district chief traffic inspector, Freddy Herszkowitz. "The weather was fine and road conditions were reasonable," he pointed out.

Two more people died in two widely separated accidents Monday morning. A woman from a West Bank settlement apparently lost control of her car and took a fatal plunge off the trans-Samaritan highway. Beyond that, police could find no explanation.

At about the same time, a man was killed in a car accident in the Wadi Ara area.

THE AMERICAN HEART ASSOCIATION
MEMORIAL PROGRAM

American Heart Association

This space provided as a public service.

Roman, whose father was Jewish.

Roman denied widespread reports in Romania that Palestinians and other Arab mercenaries fought in organized units with forces loyal to Ceausescu. But he conceded that some Arab students in Romania might have joined the Securitate, his hated secret police.

Roman is not known to have taken any interest in Jewish matters.

Editorial and Classifieds

Deadlines are Monday,

4:00 pm for

Thursday's Paper.

Notes From A Survivor

by Michael Fink

My friend Eli Bucheister lives in Lincoln. He spends some winter weeks in Florida. He told me he completely trusts his neighbors among the curving rocky woodland roads. He often forgets to lock his door. He can go away without fear of finding anything amiss when he gets home again. Eli called me the other evening and asked if we could meet over coffee. He wanted me to read a story he had written. The story of his life before the house in Lin-

In prison, he was beaten, trapped for days of despair. He shared the cell with a well-known street cripple.

coln. The tale of a time and place when he could not count on the good will of neighbors. He had to rely upon himself. As I read his words at the cafe I looked at his face, honest, open and sturdy beneath strong, wavy hair. His wife, who comes from Russia, said not to put it all down on paper. "You will only get in trouble."

"Why not? This is a free country. I can tell the truth. No one will punish me for it," he said.

Eli was born in Poland. In 1939, when war broke out, he was thirteen, on the brink of manhood, living with his father, mother and three brothers. They were sent to a work camp, confined to one room without light or water. But they were together. They tried to escape. A group of young Poles caught them, but Eli hid in a field of cabbages. All night he heard shots. In the morning he watched a wagon being loaded with bodies, his father's among them. He said a silent prayer and went on.

In the marketplace, a group of villagers were rounded up and taken away. A soldier shouted at his brother and fired. His brother fell. Mother and another brother took shelter with some others in an attic. The man of the house showed Polish and German police where they hid. Somehow his mother crouched and waited and came out to live a little longer. Only for a short while. Invalids and older people were dragged to the woods. Machine guns went off. Babies were ripped and torn. Those who could, scrambled for cover.

Eli took refuge with the person who had taken over the family business. He hid in a storage shed in the yard. There he met a ghost. His prayer had somehow been answered. His father stood up, head bandaged in rags, his chin swollen, the result of the bullet wound where he had been shot. Like his son, he had come back to the land of the living. Their Christian friend gave him liquids to drink until he healed. You could not keep someone for long around your house. Neighbors might see or hear and turn you in. Eli's dad and brother found a place in a cave, dark, wet and cold. They kept moving. They kept moving. They kept moving. They lodged in a sewer tunnel like a fabled gnomes. They spent two winters there, fearful of fresh snow that would mark their footsteps and give them away.

Eli looked like the other young Poles, fair and blue-eyed. He came out and went in, bringing bread and water, taking away body refuse in parcels. "Every step I took was full of danger.

Not only was I afraid of the Germans but even more of the Poles. This was my town, the village I was born in. They all knew me. They could spot me. I couldn't hide from their eyes. Among them were people who would not hesitate to inform on me." He writes about work and escapes. He jumped out of windows, trucks, train compartments, always going back again and again to his family. He had to help them and keep hold of his own hope for tomorrow.

A Polish guard checked his papers. They were false. Eli ran. The uniformed man chased him down the street, grabbed his sleeve. Eli tore off the jacket and left it behind, like a figure in a folktale. He was arrested more than once. In prison he was beaten, trapped for days of despair. He shared the cell with a well-known street cripple. This man had no legs, but a beautiful face and voice. He whistled tunes like an artist. The scene in jail struck me like something in the Bible. The man with the voice of an angel was sent to death. Eli got out.

He went back to tend and feed his father. His dad said, "We can't do without water. We will take our own lives. You must be free to go." In the end like everyone else Eli was gathered by train to a camp. Many people froze to death or went mad. Eli just swallowed snow. During those last weeks of war the Nazis wanted to go on killing. They put their last force into murder for its own sake. A priest told them to stop. The French troops were only hours away. They might take vengeance for the last acts. It was the French who liberated Eli. He had typhus and weighed less than eighty pounds. To his great joy he found his father and one brother alive. A Christian with underground connections had saved them.

But Poland was not a safe place for Jews to stay after the war. The poison of race hatred had reached deep to pollute the well of freedom. While the allies were cherishing victory, a war still raged in Poland. Perhaps, wars do not end. They go out only within the soul of one person at a time.

Eli went back last summer to Poland. He took snapshots of the sewer hideout. He photographed the prison, the village streets. He could bring himself to visit for two days only. That was all he could take. In this season of the warming up of the cold war, there are some who wonder what East Europe will do with its newfound chance. For Eli the rebirth of nationalism holds no bright promise, but dark memory.

Lincoln is Eli's home now. Providence is Eli's village. He has made his peace and his home in America.

Interfaith Marriages

(continued from page 1)

that following the marriage they are welcome to his congregation also.

Opinions vary on the rise of the number of interfaith marriages.

Rabbi Rosenberg feels that "the Reform movement tries to reach out nationally, regionally and locally. Reform outreach programs are specifically designed to make such couples comfortable within the movement and enable both the Jewish and the non-Jewish partner and their children to participate actively in the life of the Synagogue." The Reform movement will accept an interfaith marriage as a Jewish house no matter which spouse is Jewish.

Additions: A New Alternative For Accessories

by Kathy Cohen
Herald Assistant Editor

"We have to be careful with what we carry," said Kathy Trainor of her new company, Additions, at 188 Wayland Square on the East Side of Providence. "We have two (types of) clients: the conservative and the local (young) employees who shop here." Trainor admitted to carrying only "glitzy things" when they first opened on October 2, 1989 and realized she and her partner, Michael Corso, needed to add to their line of accessories to please their more conservative customers.

What first hits the eye when walking into this small store is the homey atmosphere (almost bedroom-like) surrounding these accessories. Trainor said that she and Corso took special care to avoid decorating with metal furnishings and decided to use a great deal of wood furnishings, most of which are antique. They carry a large line of belts, scarves, hair pieces, hand painted shirts, leather pocketbooks, Ermani Bullette jewelry and much more. Trainor added that they did receive some help in laying out the store from a friend.



Additions carries accessories for all your outfits.

Considering that this business venture is a first for both of them they've had a good beginning, says Trainor. "We were both sick of our jobs and wanted something different and just decided to do it (open their own business) and that was it." When they were shopping for their store in New York City, Trainor and Corso admit to also having an easy time finding the right store with the appropriate accessories.

Trainor and Corso both came from different professional backgrounds. Trainor from managing restaurants, and Corso from the jewelry manufacturing industry. Prior to opening this shop

Trainor managed the Blue Grotto Restaurant at the Valley County Club where she met Corso several years ago through a mutual friend. Corso had been working with his grandfather manufacturing jewelry prior to owning his own jewelry manufacturing business. They did receive some advice from his mother who has been working at Peersless, a well known clothing store, in the Wayland Square area for many years.

"I like the Wayland Square atmosphere. All the tenants are very friendly and we're planning to open another store in Johnston this year," says Trainor.

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Time Out

Kashrut Controversy: Rethinking Kosher Slaughter

by Phyllis Klasky Karas

For the past 25 years, buying kosher meat has been a tradition I faithfully and proudly followed. While neither my husband nor I was raised in a home that observed kosher dietary laws (although my mother-in-law bought only kosher meat), we had decided 25 years ago that in our home we would maintain a kosher kitchen. I have never regretted that decision.

Recently, however, my younger son made me rethink 25 years of kosher homemaking. His college research paper about animal rights sent home with a section on kosher slaughtering firmly

underlined in red ink forced me to question the issue of kosher slaughtering. It is a matter, I have since learned, fraught with controversy and poorly understood by the majority of those who practice kashrut (kosher dietary laws).

The mitzvah of shechita, Jewish ritual slaughter, derives from the biblical verse: "You may slaughter any of the cattle or sheep that the Lord gives you, as I have instructed you" (Deuteronomy 12:21), and is one of the oldest and most sacred of Jewish rituals.

Kashrut demands that Jews

have reverence for the life we take in order to eat. This reverence for life turns into the mitzvah of slaughtering an animal in the swiftest, most painless and humane way by making a horizontal cut with an extremely sharp knife across the throat of the animal, quickly severing the esophagus, trachea, jugular vein and carotid arteries, killing the animal instantly.

Tradition holds that the killing of the animal must be performed by a pious, observant, sensitive Jew, called a shochet, who has been instructed in the laws of shechita. The potential shochet must undergo rigorous training before receiving a license.

The furor over the departure from humaneness in shechita derives from the 1906 Pure Food and Drug act which stipulated that the animal not be slaughtered on the ground but, instead, be shackled and hoisted and suspended head down along a ceiling conveyor belt moving it to the point of slaughter. Shackling and hoisting was performed for health reasons to avoid contamination resulting from an animal lying in blood.

Kosher slaughtering complied with this law. But because of the obvious pain caused to an animal when it is shackled by its hind legs and hoisted above the ground, the 1978 Humane Slaughter act then provided that the animal be rendered unconscious before being hoisted and shackled. Jewish ritual slaughter, however, was specifically exempted from the Humane Slaughter Act because

it requires that only a fully-conscious animal be ritually slain.

The main point of controversy has arisen over whether it is painful to cut the throat of a conscious animal. No, according to Temple Grandin, Ph.D. PAS (American Registry of Professional Animal Scientists), an independent livestock handling consultant and owner of Grandin Livestock Handling Systems in Tempe, Arizona. "Kosher slaughter methods are probably the least painful techniques of throat-cutting for conscious animals, provided a humane restraining device is used. For adult cattle and older calves, the kosher method would be acceptable from a humane standpoint under these conditions. For sheep, the method is probably relatively painless and is quick and humane," she says.

Concerning the actual shackling and hoisting of calves slaughtered for the kosher trade in the U.S., however, Grandin offers less praise. "From the humane standpoint, the slaughter itself is not necessarily the problem. The main concern is with the methods used to restrain animals prior to slaughter, especially in the U.S. Many of the kosher plants suspend fully-conscious animals upside down by a chain attached to one hind foot.

"...Kashrut demands that Jews have reverence for the life we take in order to eat..."

"I have been in hundreds of slaughter plants, but I had nightmares after visiting one plant in which five big steers were hung up in a row to await slaughter. They were hitting the walls, and their bellowing could be heard out in the parking lot. To get the shackles on the live cattle, the operation was equipped with a pen with a false bottom that trapped the animal to make it fall down.

Presently, according to Grandin, approximately two million heavy beef steers, one million sheep and half a million calves are slaughtered annually for kosher trade in the U.S. This represents about 5% of the heavy steers and mature cattle slaughtered in the U.S. She explains that plants slaughter kosher meat only one day a week.

"Although 85% of large cattle killed in shechita are in restraints before they are slaughtered, 15% are still shackled and hoisted fully conscious," she says. "In one plant in particular in the South, that means that approximately 1200 large cattle are killed a day using shackling and hoisting of a conscious animal."

According to Grandin, many plants conducting religious slaughter use proper restraining devices and they are to be commended. "Companies still using the shackle hoist, however, need to change their ways," she asserts.

Evidence indicates that ritual slaughter can be at least as humane as other systems, provided that the shackling and hoisting of conscious animals is replaced by

the use of some other kind of restraining device.

Grandin describes a restraining pen available through the American Society for the Prevention of Cruelty to Animals which can restrain large, heavy steers before they are slaughtered. The steer or bull is held gently in a v-shaped vice and lifted by

"...As for the rabbis, I feel they are just dragging their feet on this issue..."

—Temple Grandin

two air cylinders and suspended in the V with its feet protruding through the bottom. Such a device holds the animal in the correct manner according to Talmudic instruction and spares the animal undue stress and suffering. This restrainer could be highly automated to save labor and force the operators to handle the cattle gently.

Apparently, many plants which slaughter kosher meat refuse to replace their shackling and hoisting systems with the ASPCA Pen because there is no economic incentive. However, automation of the lifting restrainer would eliminate the need for an operator and thus save labor costs. By way of example, a conveyor-restrainer system with a head holder was recently installed at Spencer Foods in Iowa for kosher slaughter of large beef cattle, accommodating up to 214 cattle per hour, reducing labor and providing safer working conditions for employees.

In regard to calves and lambs, however, the conditions of kosher slaughter are more alarming. Nearly all of these animals are still being shackled and hoisted fully conscious. In fact, one of the reasons kosher slaughter was exempted from the 1978 Humane Slaughter Act was that, at that time, humane restraining equipment was not available for smaller animals.

In 1986, the Utica Veal Plant in Utica, N.Y., a slaughterhouse which employs 150 people and slaughters approximately 5,000 calves and 800 cows per week, and which slaughters kosher meat on Mondays, began using an alternative plan, Rabbi Solomon B. Shapiro, the head rabbi of Utica Veal, worked closely with Ms. Grandin, as well as with the Humane Society, in designing and implementing restraining pens to eliminate shackling and hoisting. Once a week, calves are kosher slaughtered on the Utica double rail system at a rate of 120 to 150 per hour.

"We are extremely satisfied with the results," Rabbi Shapiro explains. "Basically, what we are using is a rail system similar to a car wash. The animals line upon the rail which adjusts to the size of the animal, whether it is a 250-pound or a 350-pound calf. The double-rail conveyor restrainer presses against the body of the animal and makes it immobile.

(continued on page 16)

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Around Town

by Dorothea Snyder

Four generations tenderly dote on their smiling baby in Beverly Hills ... Three-year-old Yanky Rieker's grandfather cuts one of the three-year-old's remaining locks at his Opsherenish in Long Beach ... Rick Shwag, director of the Jewish Living and Learning Network in Lyndonville, Vermont, builds a sukkot ... Boy Scout Troop 806 of Houston's Temple Beth Israel restore sanctity to the tiny Hebrew Benevolence Society cemetery in Columbus by clearing away 18 trailer loads of debris, polishing the gravestones, and sanding and painting the wrought iron ... Hilda Arshenovitz hugs one of her three foster children in her Cleveland home. Hilda has been foster mother to more than 70 emotionally disturbed children over the past 34 years.

And in his room at Brown University's Hebrew House, sophomore Reuben Beiser dons *tallit* and *tefillin* not far from where Chief Surgeon A. Gerson Greenberg has just finished assisting a younger surgeon on a three-and-a-half hour portacaval decompression at Miriam Hospital. Both images are photographed by Bill Ballenberg.

The camera pans and crisscrosses the stretch of the land in the beautifully photographed and documented account of *The Jews In America*.

Assembled by the folks who brought you *A Day in the Life of America*, project director David Cohen began work on *The Jews In America* the summer of 1988 by putting together a team who set up photographic assignments around the country.

"*The Jews In America* is probably the most ambitious photographic project about the American Jewish community ever attempted," Cohen said. "It documents a people at the crossroads, joining the mainstream of American life and facing the rewards and risks of assimilation. Our photographers were able to document a small bright chapter in the long history of a people from the row houses of Brooklyn to Jewish cowboys in California, from a Bar Mitzvah in Houston to a chicken soup cook-off in Minneapolis.

"There were certain things we knew we had to cover. *Rosh Hashanah* services, a *Bar Mitzvah*, a *bris*, Jewish resorts in the Catskills, Russian-Jewish emigres, etc. These were obvious assignments to anyone who had grown up Jewish. The book had to be relatively comprehensive. We couldn't fall back on the idea that we had only one day to shoot and whatever the photographers got, they got. If the photographers didn't get it right the first time, we sent someone else to try again.

"However, some of the most interesting pictures in the book are the result of off-beat assignments and serendipitous events. Photographer Joy Wolf photographed a mother and daughter using the ocean off Honolulu as a *mikvah* for their dishes. Richard Marshall shot an Ethiopian Hebrew Congregation in Chicago. There's a wonderful photo essay in the book about a Jewish country doctor in Patten, Maine and everybody loves the photo of the Jewish Singles Hiking Club in San Francisco."

Sixty photographers shot over 80,000 photos. With room for only 200 or so photos in the book, the selection process required expertise. "A team of picture editors from newspapers around the country helped us edit the 80,000 pictures to a more workable 1000 or so. From then on, it was up to us."

The Jews In America had to have a cogent structure. "We couldn't use the one day, midnight-to-midnight chronology we had always relied on," Cohen said, referring to his bestselling *Day in the Life* series. "We spent a lot of time searching for the right framework.

"In the end, we decided to weave two strands of photographs throughout the



This picture of Brown sophomore Reuben Beiser praying in his room appears in *The Jews In America*, a photographic project that documents contemporary Jewish American life. Photo credit: ©1989, Bill Ballenberg, *The Jews In America*.

book. The first followed the yearly holiday cycle starting at *Rosh Hashanah* and ending at Passover; the second followed a Jewish life beginning at birth and ending with the *hevra kadish* and sitting *shiva*. Having decided this, it became a "connect the dots" exercise—finding the best photograph to illustrate a situation.

"And there are those photographs which touched everyone instantly, and which we were determined to include. One such photo is a Holocaust survivor in San Francisco, surrounded by pictures of her family. Another is a picture of Orchard Street on New York's Lower East Side, covered in snow."

Over the phone, photographer Bill Ballenberg related the steps in the Providence shots of Reuben Beiser and Dr. A. Gerson Greenberg.

"The shot of the young fellow praying in his room wasn't directly assigned that way. Originally, I was supposed to cover a party at the Hebrew House at Brown. When I checked it out, I realized that wasn't where the pictures might be.

"It was going to be a quiet party in a cinder block basement, and I decided that wasn't going to make a picture that would work for the book. So, I questioned these fellows and found out a little bit about them, worked with them, and drove them nuts.

"After walking around to see which room was interesting, I came across Reuben Beiser's room where I was able to find the right shot where there was some sort of juxtaposition between the religious aspects and the secular modern day rock 'n' roll sort of thing. I asked him what he would be doing at that time, and there you have it.

"The doctor's photograph was a straight-out assignment to see what kind of shot we could get. Dr. Greenberg was working in an advisory capacity with a younger surgeon. We photographed during surgery, hung out a lot during the day, and waited until the day was over ... and there was the shot."

In the introduction to *The Jews In America*, Chaim Potok quotes one line from Susan Sontag's book, *On Photography*: "To collect photographs is to collect the world."

Focusing on David Cohen's

A Wondrous World Of Pictures

tremendous undertaking. Potok continues: "We open this book and pass into a wondrous world of pictures that offer us not only an excursion into the exquisite landscape of sophisticated

modern photography but also the opportunity to pause, gaze and reflect upon what has been wrought in this country by Jews in only four generations."

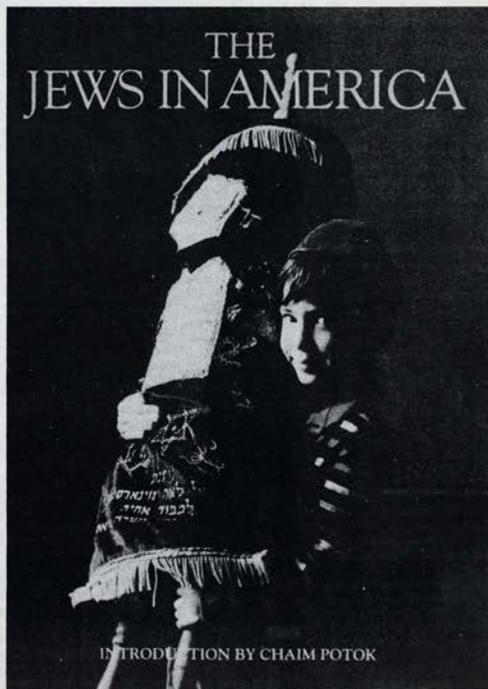


Photo credit: ©1989 Nick Kelsb, *The Jews In America*

The Jews In America, edited by David Cohen
Collins Publishers, 50 Osgood Place, San Francisco, CA 94133
Contact: Patti Richards, (415) 788-4111

Arts and Entertainment

Art Class For Adults Being Offered

The Pawtucket Arts Council is sponsoring a Beginner to Intermediate Drawing class on Thursday evenings from 7 to 9 p.m. at Jenks Junior High School, Division Street, Pawtucket. The program runs for eight weeks, January 18 through March 22.

This class will cover the basic concepts of drawing — perspective, composition, light and dark — by using such media as pencil and charcoal. Students will learn to draw what they see exploring still life and other visual material. Pastels will also be used to begin preliminary color work. An 8 1/2" x 11" newspaper mat is needed for the first class. Other needed materials will be discussed at the first class.

Adults (16 and older) may register for this program. Cost is \$56 for Arts Council members and \$64 for non-members.

Carolyn Simon is the instructor. Ms. Simon received her B.A. from R.I. School of Design. She has had her art work exhibited across Rhode Island and Massachusetts. Her work is included in private collections in the U.S. and other countries including Pakistan, Israel, Italy, Australia and Canada.

Registration must be received no later than January 16. Checks should be made payable to the Pawtucket Arts Council and mailed to 44 Broadway, Pawtucket, R.I. 02860. Call the Arts Council at 725-1151 for more information.

Theatre Classes For Business People And Professionals

The Perishable Theatre will be offering four six-week classes for business people and professionals through its Community Arts Program. These classes include Acting for Business, Voice Articulation I and II, and the Alexander Technique. The classes, which will begin at the end of January, will be held at The Perishable Theatre's Studios, The Space, in downtown Providence.

ACTING FOR BUSINESS is designed for the business person or professional who may or may not have an interest in the craft. The course seeks to help class members develop greater self-confidence when dealing with groups of people, and when making speeches or public presentations. The class will be taught by Geraldine Librandi, a professional actress who has worked with the Trinity Rep Company.

VOCAL ARTICULATION I is an ideal course for business people who want to have better speech. The class is designed to help the individual improve articulation skills and neutralize a regional accent. The course instructor is Vincent Petronio, a communications teacher at URI/CE in Providence. Mr. Petronio employs the highly regarded Lessac method in his classes. **VOCAL ARTICULATION II** continues the work of the first course and will be offered in March.

THE ALEXANDER TECHNIQUE is based on the work of F.M. Alexander. The technique is used to help students align their body, rid themselves of harmful habits, improve their voice, and to develop an ease in all their activities. The course is for anyone who wants to learn how to use their body correctly. For more information on these and other classes offered by The Perishable Theatre, call 401-272-8998.

The American College Theater Festival Wednesday, January 24-Sunday, January 28, 1990

Rhode Island College and Providence College will be the hosts for the twenty-second annual American College Theater Festival, Region I. Eight regional festivals are produced nationwide each year. Up to five productions, representing the finest work from across the country, are selected to participate in the national festival held each year at the John F. Kennedy Center in Washington, D.C. The festival is sponsored by The Kennedy Center Corporate Fund, The U.S. Department of Education and Rycer System.

This year Region I (which represents the New England states) will feature four full length productions, a double bill, and a host of symposia and workshops led by internationally recognized theater professionals. Each year the New England regional festival emphasizes a particular aspect of the theater. Last year the focus was on acting. The upcoming festival will focus on the directorial and design elements of the theater.

In keeping with this year's focus, a directors' symposium will be led by Anne Bogart and Barry Kyle on Thursday, January 25 from 10:30-12 p.m. at Roberts Auditorium, Rhode Island College. Bogart and Kyle will discuss the process of conceptualization when directing for the theater and techniques and problems of performing in period style. All festival workshops are open to the public. Tickets are required. Preregistration for the five-day Festival \$25 by mail (includes all workshops, productions and parties).

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At site festival registration at Providence College on Wednesday, Rhode Island College all subsequent days.

Five-day on site Festival Fee \$30. One-day on site Festival Fee \$12. (All festival activities including workshops and performances).

Single Performance: General Admission \$6, \$4 senior citizens, \$3 students.

Tickets available the day of the performance at the Box Office or call for reservations 456-8060.

For further information, contact Mallory King 885-7261.



Senator John Kerry presents Amsterdam Mayor E. van Thijn with a resolution paying tribute to Walter Suskind at the dedication ceremonies of the Walter Suskind Memorial Fund at the Wang Center for the Performing Arts in Boston recently. Together with his co-workers, Walter Suskind was responsible for rescuing 1200 Jewish children during the war. Among those children was Mayor van Thijn. The Fund will serve as a permanent endowment for the "Young at Arts" program, the Wang Center's educational and outreach program.

Alias Stage will Open at Atlantic Mills

Alias Stage will present its next production, *The Dragon*, by Iphigeny Schwartz, January 18 through February 11, 1990 at Atlantic Mills, 120 Mantion Ave., Onleyville.

Alias Stage founding members George Marcincavage, Kate Stone, and Steve Sookinian, saddened by the loss of their theatre space in the recent fire at Riverside Mills, are nonetheless pleased to announce that they have located temporary theatre space in nearby Atlantic Mills and are planning to open *The Dragon* on schedule. George Marcincavage, who was recently noted as one of the people to watch in the 1990's by the *Providence Journal-Bulletin*, said, "We are pleased to have been able to secure space in Atlantic Mills. We will continue to look for a permanent theatre space, however, and are encouraged by the overwhelming response of our supportive audience members and friends who have called, written and sent donations to help us out in the short and long run in rebuilding our theatre and our dream."

The Dragon was written in 1943 by Russian playwright and fabulist, Iphigeny Schwartz. Schwartz wrote *The Dragon* while enduring the harsh 900 day-long siege of Leningrad by the Nazis. Although structured as a child's fable with talking cats, invisible flying carpets, fair maidens, a three-headed dragon, and Lancelot the dragon-slayer, *The Dragon* is an indictment of Nazi totalitarianism, the terror of dictatorship, and the monstrosity of war. The play's message is disturbing not only for dictators, but also for power-hungry elected officials, and an acquiescent citizenry as well. Its strongest message is that it is not sufficient for the champion to slay the dragon — the citizens themselves must possess the courage, the vigilance, and the wit to protect their heritage of freedom after victory is won. *The Dragon* is timely with the current state of affairs in Eastern Europe. Due to the play's harsh criticism of dictatorial rule, *The Dragon* was not performed in the Soviet Union during Stalin's reign. Schwartz died in 1958 before seeing *The Dragon* performed in Russia in 1962 and in New York in 1963 where it earned critical acclaim.

Mark Lerman is directing *The Dragon*. Mark Lerman is a recent graduate of Trinity Repertory Conservatory, where he directed a much-heralded production of

The Dragon. He has directed over two dozen productions in California, New York, Philadelphia, the Edinburgh Theatre Festival, and Rhode Island, most recently directing *The Dumb Waiter* at Wickenden Gate Theatre. Lerman also directs for The Perishable Theatre.

Performances for *The Dragon* are scheduled January 18 through February 11 as follows: Previews, Thursday, January 18 through Sunday, January 21 at 8 p.m.; Opening Night, Monday, January 22, at 8 p.m.; with continuing performances Thursday, Friday, Saturday evenings at 8 p.m. and Sundays at 2 p.m., January 25 through February 11 at Atlantic Mills, 120 Mantion Ave. in Onleyville. Parking and security are available. Tickets are \$8, with discounts available for groups, seniors and children. For reservations and information, call Alias Stage at (401) 521-2312. The mailing address is: Alias Stage, Atlantic Mills, Unit 501, 120 Mantion Ave., Providence, R.I. 02909-3306.

"West Side Story" At PPAC

West Side Story, the great love story which has been hailed by critics all over the globe for its unimitable score, dazzling choreography and poignant love story, will be on stage for five performances January 19-21 at the Providence Performing Arts Center. Based on the book by Arthur Laurents, the story is often compared to *Romeo and Juliet* because of the tender love story set against a tumultuous background — in this case feuding gangs instead of feuding families.

Many of the songs from this score by Leonard Bernstein with lyrics by Stephen Sondheim have become classics. *Maria, Something's Coming, Tonight, America, One Hand, One Heart, and I Feel Pretty* are among the most popular songs in the score.

Performances are Friday at 8 p.m., Saturday at 2 p.m. and 8 p.m., and Sunday at 2 p.m. and 7 p.m.

Tickets are \$33.50, \$31.50, \$29.50 and \$27.50 and are on sale now at the Providence Performing Arts Center Box Office, call (401) 421-ARTS. Hours are Monday through Friday, 10 a.m.-6 p.m. and Saturday, Noon-5 p.m. MasterCard and Visa are accepted. Tickets are also available through Ticketron locations or by calling Teletron at 1-800-382-8080.

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Your Community

Save The Bay Conference To Focus On Growth

Save The Bay will host its fifth annual conference on the future of the state's water quality with "The Future Is Today: Growth Management For Rhode Island," which will be held on Saturday, January 27, from 8 a.m.-5 p.m. at the Newport Marriott. The event is open to the public, and past forums have included a mix of politicians, regulators, planners, developers, environmentalists and concerned citizens who have examined how environmentally sound development can help protect Narragansett Bay and other water bodies in Rhode Island.

Featured speakers at the conference will be John DeVillars, Massachusetts director of environmental affairs, who will provide a regional perspective on growth management, and Robert Weyand, state representative from East Providence who chairs the Rhode Island Land Use Commission, who will present the work his commission has completed and its goals for the future.

Following the enactment of Rhode Island's landmark comprehensive planning legislation, all of the state's cities and towns are required to develop community plans to guide future land decisions. This will be followed up with consistent zoning ordinances based on the plans, which will be necessary to make the plans work, and require innovative solutions. "The Future Is Today" will help the conference participants examine the problems Rhode Islanders will face in implementing those plans.

After opening remarks by Save The Bay's executive director Turley Cox, and a special panel

discussion on balancing growth and environmental protection from varied perspectives, attendees will take part in workshops geared to key planning and zoning issues. Topics include septic system use and regulation, citizens' input into the planning process, halting the flow of toxic runoff from land into waterways, and the problems currently affecting zoning in Rhode Island.

Registration forms for "The Future Is Today: Growth Management For Rhode Island" are available by calling conference coordinators Alison Walsh or Susan Licardi of Save The Bay at (401) 272-3540. The conference fee is \$25 for Save The Bay members and \$30 for non-members, and includes lunch, an end-of-day reception, and all conference materials. The conference is co-sponsored by the Newport Marriott, Wharfside Associates, the Raytheon Company, and The Island Foundation.

Dvorah-Dayan Club

The next meeting of Dvorah-Dayan Club of Na'Amat will meet at the home of Gertrude Diwinsky, 175 Sessions Street on Monday evening, Jan. 15 at 7:45 p.m. This will be an important planning meeting for next year's projects. We need new and unique ideas for fundraising as well as programming. Please plan on attending as we need your input.

Who is Dorothea Snyder looking in on today? Read her column on page 8.

JCCRI Youth Activities For January

Club 456 of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, will go on a ski trip to Yawgoo on Sunday afternoon, January 14. Participants will depart the Center at 12:30 pm and return at 5:30. The fee, including lift ticket, bus and lunch, is \$25 for Club 456 members and \$45 for non-members. The fee DOES NOT include ski rentals. Club 456 is for students in grades 4 through 6.

Starting January 1 the Youth Gameroom will be open the following hours: Sundays, for both boys AND girls, 1 to 4 pm; Monday, girls ONLY, 6:30 to 9 pm; and Wednesdays, boys ONLY, 6:30 to 9 pm.

The Annual Superbowl Party for the Outdoor and Junior Outdoor Clubs, grades 7 through 12, will be held on Sunday, January 28 at the Providence Marriott, Charles and Orms Streets. The party will begin one-half hour before kick-off. Admission is \$3 for Outdoor and Junior Outdoor Club members, \$8 for non-members.

For additional information about any of the above activities please call Michele Bram at 861-8800.

Rhode Island Chamber Music

The Rhode Island Chamber Music Concerts will present The Cleveland Quartet on Tuesday, January 30, at 8:00 p.m. in Alumnae Hall, Brown University.

The group will perform Schubert's Quartet in C Minor, D. 703, and his Quintet for Piano and Strings in A Major, Op. 114, D. 667 "Trout" as well as Schoenberg's Quartet No. 4, Op. 37.

Members include: William Preucil, violin; Peter Salaff, violin; James Dunham, viola; and Paul Katz, cello. Assisting artists include John O'Connor, piano, and James Vandemark, double bass.

The Cleveland Quartet is on the faculty of the Eastman School of Music and records for RCA Red Seal, Phillips, CBS Masterworks, Telarc and Pro Arte.

For tickets, write to Rhode Island Chamber Music Concerts, Box 1903, Brown University, Providence 02912, or call 863-2416. Tickets will also be available at the Box Office, Alumnae Hall, on the evening of the concert.

Annual Scout Sabbath Service

The Annual Scout Sabbath service will be held at Temple Am David, 40 Gardner Street in Warwick, on Feb. 2 at 7:30 p.m. It will feature a Scout Service performed by the Scouts of Troop 10 Warwick and the presentation of the Ner Tamid Award. The two recipients of the award are Joel Kahn of Troop 66 Garden City, and Andrew Glucksman of Troop 10 Warwick. All family, friends, Scouts and Scouts are invited to attend.

Advertise in THE HERALD. Call 724-0200

Pardon Me, Are You My Mummy?



Mummy's the word, in grade five at least, where the study of ancient Egypt always leads to creativity and excitement.

Last year, students in fifth grade went to the Rhode Island School of Design Museum of Art for a hands-on project in the Egyptology division. Upon their return to Alperin Schechter, these students designed, created, and decorated their own mummy, which now graces the Sarah Fishbein Memorial Library.

Sharing space in the library are this year's creations: a Sphinx,

perched atop a bookcase, queen of all she surveys; a miniature mummy, complete with carrying case; and Canopic jars, dear to the ancient Egyptians who prepared their mummies for the afterlife and containing those body parts traditionally removed before mummification: heart, kidneys, intestine, brain, stomach, etc.

For a taste of "old Egypt," stop in at the Fishbein Memorial Library at Alperin Schechter (and say the "mummy sent you!")

URI Hillel Sponsors Second Annual Bobrow Mixer

The Second Annual Arthur and Sandy Bobrow Mixer will be held at URI in the Ballroom of the Memorial Union on the Kingston Campus on January 17, 1990 at 6 pm. Free to all students, there will be a D.J., a buffet with lox, bagels, salads, and ice cream sundaes.

In September 1962, Sandra Silverman and Arthur Bobrow met each other at a Hillel mixer at The University of Rhode Island. Arthur offered to buy Sandy a hot fudge sundae at the Dairy Queen in Wakefield. Sandy and Arthur fell in love that very night, were pinned in March of 1963, and were married in 1966, just six days after graduation. Twenty-seven years later, the Bobrows have a daughter, Lisa, who hopes to attend URI next fall.

In 1988, the Bobrow's spon-

sored the first Hillel mixer as a sentimental gift to the students at URI, in the hopes that the outcome of meeting people there will be as happy as their own experience.

For more information, please contact Rina Sky Wolfgang at 792-2740.

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Temple Emanu-El Provides An Interpreter For the Deaf for Woolf Weekend, January 27-29, 1990

The 1990 Anna and Peter Woolf Weekend featuring Danny Siegel, addressing the question: "What do Paul Newman, Bruce Springsteen and Kenny Rogers know about Mitzvah that we don't know?"

Friday, January 26, 1990.
5:45 p.m. — Kabbalat Shabbat Services (No Late Service). Adults Main Sanctuary. USYers and Midrasha Students Bohnen Vestry.

6:30 p.m. — Shabbat Dinner Alperin Meeting House.

8 p.m. — Topic: "Newman, Springsteen, and Rogers, and lots of other people you've never heard of" Alperin Meeting House.

Saturday, January 27, 1990.
10 a.m. — Family Service Main Sanctuary. Topic: "The Ins and Outs of Human Dignity." Special Program for young children.

12:15 p.m. — Kiddush Luncheon Alperin Meeting House.

1:15 p.m. — Torah Study Jewish texts on "Menschlichkeit... and other JEWISH Jewish values for ourselves and our families."

4:30 p.m. — For USYers and Midrasha students only: "Mitzvah Projects."

Sunday, January 28, 1990.
The Milton Blazer Memorial Lecture.

10 a.m. — Danny's Concluding Presentation (with videotapes): "So You Want to Be Springsteen?"

The lectures on all three days will be interpreted for the Deaf by our own Executive Director, Sandy Rakitt who possesses a Comprehensive Skills Certificate in Interpreting for the Deaf and has interpreted professionally since 1975 and signed since childhood.

Temple Shalom Will Honor King Day

In honor of the birthday of Dr. Martin Luther King, Jr., the Congregation of Temple Shalom of Middletown will observe a very special Sabbath on Friday evening, January 12 at 8 p.m. Rabbi Marc S. Jagoliner will chant the liturgical portions of the service and offer special prayers and readings. Members of the Post Graduate Class of the Samuel Zilman Bazarsky Religious School under the direction of Rabbi Jagoliner and Mary Schachtel Wright will present a dramatic reading featuring the life of Dr. King written by Mrs. Wright. Those students participating in the offering include Jeremy Saraco, Victoria Gilmore and Jeffrey Schneller. The Oneg Shabbat reception following the service is being graciously sponsored by Gerald and Suzette

JCCRI Singles

Thursday, January 18 - 7:00-9:00 p.m. Gathering at Greag's Restaurant (Post Road Warwick) for dessert and coffee. Enjoy warm company on a chilly night.

Tuesday, January 23 - Everyone invited to meet at Cahoots Lounge in the Providence Marriott. 5:30-7:30 p.m. Buffet (all you can eat) Free! 7:30 p.m. until closing. Enjoy dancing, music, drinks and good company.

Sunday, January 21 - 11:00 a.m.-1:00 p.m. Sunday Brunch - All Welcome. Guest speaker Dr. Bob Wurafic, Psychologist, Topic TBA. Enjoy delicious buffet style food and an enjoyable fun-filled lecture. Cost is only \$5.00. Please RSVP by January 17.



Danny Siegel

Ohawe Sholam

The Young Israel Affiliates, Congregation will have services this Friday evening at 4:25 p.m. Shabbat morning a Kiddush will follow services which begin at 9 a.m. Rabbi Jacobs will give his Mishnah class at 3:30 p.m. Saturday afternoon, Minchah is at 4:15 p.m. followed by the Third Sabbath Meal. Maariv is at 5:15 p.m. Havdalah is at 5:25 p.m. There will be a regular schedule of services this week.

Sunday morning — 7:45, Monday and Thursday 6:40, Tuesday, Wednesday and Friday 6:30.

Mincha-Maariv Sunday and Monday 4:25 p.m. Tuesday, Wednesday and Thursday Maariv 7:30 p.m. if possible.

Siegel.

The winter semester of the Adult Education Program will commence on Thursday evening, January 18 at 7:15 p.m. at which time Rabbi Marc S. Jagoliner will offer a course in beginner's Hebrew. Following the break at 8:15 p.m. the Rabbi will conduct his second class entitled, "Can We Talk?... Topics of concern and interest to the contemporary Jew." Subsequent meeting dates will be January 25, February 1, 8, 21. To register and for further information please contact the Temple Office.

On Sunday, January 14 at noon at the Temple, an organizational meeting for parents and students of grades 4-6 will be held by the Young Judea organization. A luncheon and program will be presented. All community members included in this age group are cordially invited to attend. For more information, contact Barbara Jagoliner.

Recognize America's Living Landmarks



Congregation Sons of Jacob

Friday, January 12 — 15 days in the month of Tevet. Candle-lighting is at 4:15 p.m. Minchah services are at 4:20 p.m.

Saturday, January 13 — 16 days in Tevet. Portion of the Torah today is P'vayechi. Shacharis morning services begin at 8:30 a.m. Kiddush follows immediately at approximately 11 a.m. Minchah is at 4:20 p.m. followed by the third meal with songs (Z'miroth). Maariv is at 5:15 p.m. The Havedah service is at 5:20 p.m.

Sunday, January 14 — morning services are at 7:45 a.m. followed as usual with refreshments. Minchah for the entire week is at 4:25 p.m. Morning services for Monday and Tuesday are at 6:30 a.m., and for Tuesday, Wednesday, and Friday at 6:45 a.m.

The Synagogue in America

In the development of the synagogue among the Jewish people, the American Synagogue is the youngest, for it can not be older than the Jewish community in this country itself.

A little over three hundred years ago, a vessel containing twenty-three men, women and children fleeing from persecution in South America sailed into what is now New York harbor. They settled in New Amsterdam, soon to be renamed New York. These twenty-three pioneers formed the first Jewish community in America.

Soon after they had landed, these early settlers formed a congregation named Shearith Israel, which means "Remnant of Israel." Peter Stuyvesant, the Dutch Governor, did not permit them to build a synagogue, so they held services under the trees, in homes, and in a rented one-room building in what is

Sabbaths Announce Birth

Mr. and Mrs. Tal V. Sabbagh of Newton, Mass. announce the birth of their daughter, Gillian Esther Sabbagh. Gillian is the sister of Daniel, Jonathan and David.

Mrs. Tal Sabbagh is the former Sharon R. Sock of Cranston.

Maternal grandparents are Mr. and Mrs. Sheldon Sock of Cranston. Paternal grandparents are Mrs. Esther Sabbagh of Nathanya, Israel and the late Leon Sabbagh.

Social Seniors of Warwick

The Social Seniors will hold a meeting Wednesday, January 10 1 p.m. at Temple Am David, Gardner Street. The program will feature a book review by Bea Feldman *Jephthah's Daughter*.

Refreshments will be served.



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now the heart of New York's great financial district. A map of Manhattan Island of 1695 indicates a Jewish Synagogue on the South Side of Wall Street near Beaver Street. In 1730, the congregation built the first synagogue in North America, the Mill Street Synagogue, which remained in use for almost a century. The Congregation Shearith Israel, also known as the Spanish and Portuguese Synagogue faced Central Park in Manhattan. It proudly observed its own three hundredth birthday during the American Jewish Tercentary celebration.

That first synagogue on Mill Street was thirty-five feet square and twenty-one feet high. From 1730 to 1825, all New York Jews worshipped in it, until 1850 when the first synagogue was opened in the then independent city of Brooklyn. Jews would row across the East River, to spend the Sabbath with their brethren in Manhattan.

Meanwhile other houses of worship were built to meet the needs of immigrants. In Newport, R.I., where religious freedom was offered to all, the Touro Synagogue was dedicated in 1763. Jews came to Savannah, Ga. in 1734, and organized a congregation in the very first month of their arrival. In 1745, religious services were first held in Philadelphia. Five years later a synagogue was built in Charleston, S. Carolina. In 1790 the sixth organized community took shape at Richmond, Va. To these congregations, President George Washington sent letters which are still quoted today because they so strongly championed tolerance and understanding.

The Touro Synagogue deserves most extended comment, for it is today a U.S. National Shrine. Next week's commentary will be on Touro — and our shul, in many ways, parallels this synagogue. One aspect is that many of our successful Rhode Island businesses have their parents originating from the North End of Providence, and particularly from the Congregation Sons of Jacob Synagogue (the synagogue is now on the National Historical Register).

Eisenberg-Brandris Engagement

Mr. and Mrs. Benjamin P. Eisenberg of Providence, announce the engagement of their daughter, Nancy B. Eisenberg of New York City, to Marc G. Brandris, also of New York City, son of Mrs. Perla Brandris and the late Rabbi Joseph Brandris, of Silver Spring, Maryland.

Mrs. Eisenberg's maternal grandmother is Mrs. Morris Young of Pawtucket. Paternal grandparents are Mr. and Mrs. Joseph S. Eisenberg of West Palm Beach, Florida, formerly of Woonsocket.

Mrs. Eisenberg is a graduate of the American University in Washington, D.C. and received a Master's degree in social work from the Yeshiva University Wurzweiler School of Social Work. She is the assistant director of the department of planned giving and endowments of the United Jewish Appeal-Federation of Jewish Philanthropies, Inc.

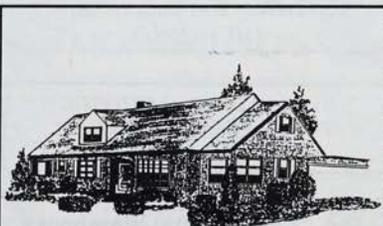
Dr. Brandris, a graduate of Yeshiva University, received his Ph.D. in political science and international relations from Columbia University. He is the director of public affairs at Hadassah, the Women's Zionist Organization of America.

A June wedding in New York is planned by the couple.

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Rhode Island Holocaust Memorial Museum

The Rhode Island Holocaust Memorial Museum of the Jewish Community Center of Rhode Island, 401 Elm Grove Avenue in Providence, is collecting data for a Book of Remembrance to be published and displayed at the museum. Any Rhode Island or South-eastern Massachusetts resident who would like information included in the Book about his/her relatives who died in the Holocaust is welcome to contribute. This, the Book is a way of recording and remembering those who died.

The form below includes the necessary information. Please fill out one form for each individual

Rhode Island Holocaust Memorial Museum, Book of Remembrance and Yad Vashem, A Page of Testimony

Photograph, preferably passport size. Please do not attach the photograph with glue. Include the name of the deceased on the back of the photo.

1. Family Name _____
2. First Name _____
3. Maiden Name _____
4. Date of birth or approximate age _____

The Martyrs' and Heroes' Remembrance Law, 5713-1953 determines in article No. 2 that — "The task of Yad Vashem is to gather into the 'book of remembrance' all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their memory and that of the communities, organizations, and institutions which were destroyed because they were Jewish."

5. Place of birth (town, country) _____
5. Name of mother of the deceased _____
7. Name of father of the deceased _____
8. Name of wife or husband _____
9. Profession _____
10. Place of residence before the war _____
11. Place of residence during the war _____
12. Circumstances of death (place, date, etc.) _____

1. the undersigned _____
 - residing at (full address) _____
 - relationship to deceased _____
- hereby declare that this testimony is correct to the best of my knowledge.
- Signature _____
- Place and date of registration _____
- Sections 1 to 12 refer to the deceased only.

who has deceased and send them to:

Rhode Island Holocaust Memorial Museum
Jewish Community Center of Rhode Island
401 Elm Grove Avenue, Providence, RI 02906

Attn: Beth Cohen

If additional forms are needed please make copies. The information will be included in the permanent records of the Rhode Island Holocaust Memorial Museum as well as forwarded to Yad Vashem in Jerusalem.

For further information call Beth Cohen at 861-8800.

Zionist House Presents Lectures

"Israel and Her Neighbors," a series of seven lectures preceded by Sunday brunch, moderated by Jewish communal leader Rashi Fein, Professor of the Economics of Medicine at Harvard University School of Medicine. Experts from Harvard, Tufts, Louisville, Hebrew, and Boston Universities will address the political realities and complexities of the Middle East.

- January 21: "Jordan" — Malik Mufli, Ph.D. candidate at the Center for Middle Eastern Studies, Harvard University.
- February 4: "Iraq and Iran" — Laurie Myroie, Assistant Professor of Government, Center for Middle Eastern Studies, Harvard University.
- February 18: "Syria and Lebanon" — Avraham Sela, Professor of Middle East History and International Relations, Hebrew University, Jerusalem.

- March 4: "Egypt" — Badr-El-Din Ali, Professor of Sociology, University of Louisville, Associate of the Center for Middle Eastern Studies, Harvard University.

- April 1: "Who Are the Palestinians?" — Sherman Teichman, Director of the Symposia Project, Tufts University; lecturer, International Relations Program, Tufts University.
- May 6: "The Politics of the Superpowers in the Middle East" — Uri Ra'an, Professor of International Relations, Boston University; Director of the Institute for the Study of Conflict, Ideology, and Policy, Boston University.

Lectures and brunch are on Sunday mornings at 10:15 at the Zionist House/Israel Cultural Center, 17 Commonwealth Ave., Boston, Mass. Admission is \$36 for the series and brunch, students \$18; \$6 for each lecture and brunch, students \$3.

For reservations and further information, call 267-3600.

Here Comes The Bride Dentist Honored

On Sunday, January 14, 1990, the Providence Civic Center will hold the WPRO 16th Annual Bridal Fair.

Displays will be featured from bridal salons, photographers, florists and caterers, just to name a few.

There will be two shows at 1:00 p.m. and 5:00 p.m. There is no cost for brides-to-be. Guest admission is \$3.00. Registration can be done at the door.

Senior Programs For January

The Jewish Community Center of Rhode Island, 401 Elm Grove Ave. in Providence offers seniors activities at 11 a.m. daily Sunday through Friday followed by a hot kosher meal on Tues. The meal is sponsored by Project Hope.

For the month of January, the following special activities are planned:

- Tuesday, January 16, Ann Clark, guest speaker, will discuss "Medicare Benefits." 11 a.m. to noon.

- Thursday, January 18, Bill Volpe, Department of Elderly Affairs entertainer, will perform on the synthesizer, 12:15 to 1:15 p.m.

- Tuesday, January 23, Sandy Evans, vocalist and guitar, 11 a.m. to noon.

The following activities are regularly scheduled:

- Mondays, Green Thumb Club — (for seniors interested in working with plants)

- Fridays, Shabbat traditions — Friend to Friend, senior exercise, arts and crafts, Israeli VCR programs, film series, health checks.

For further information on programming for seniors or transportation, call Sandy Bass at 861-8800.



Dr. Morton L. Perel

Dr. Morton L. Perel of Providence, was recently elevated to Fellowship Status within The International Congress of Oral Implantologists (I.C.O.I.).

The awarding of Fellowships is one of the highest honors a professional society such as the I.C.O.I. can bestow on a dental professional involved in oral implantology. Nominees for Fellowship come from two sources — I.C.O.I. Vice Presidents may nominate such individuals for approval by the Board of Directors and the Fellowship Committee. Such candidates are chosen from amongst those who have most significantly contributed to the art and science of Oral Implantology. The I.C.O.I. also conducts a Fellowship program in which active members are encouraged to achieve Fellowship status through their efforts in education, research and actual clinical experience. All Fellows of the I.C.O.I. may designate "F.I.C.O.I." after their names.

The International Congress of Oral Implantologists is a professional and scientific organization dedicated to the training and study of Oral Implantology. It endeavors to advance and share knowledge in the field throughout the world by fostering research, developing standardized procedures, providing post-graduate education, holding biennial World Congresses and publishing *Implantologist*, the international journal of oral implantology.

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Am David Sells Entertainment

After 29 years, entertainment books have come to Rhode Island and Temple Am David of Warwick, in order to raise funds for its religious schools is offering the books at a discount price of \$30.00 each.

The book features hundreds of half-price and buy-one-get-one-free offers, including savings in restaurants, hotels, theatres, sight-seeing, sports events, shopping and much more. The two-inch thick book includes 30 restaurants in Rhode Island and over 200 more in nearby Massachusetts. Most of them include photos and menus with prices. All offer discounts all days they are open including Saturday night.

Available with the entertainment book is a one-year free entertainment VISA card and with that card you are given

another second membership card free which entitles the holder to a second free meal at all participating fine dining restaurants.

Also, hotels and luxury resort condos throughout the U.S., Canada, Mexico and the Caribbean Sea can be booked using entertainment books. There are 80 different books covering cities all over the U.S., Canada, Copenhagen, Scotland, London, and Stockholm. These books can be purchased with a coupon in the local book and can be used for savings on vacations or gifts to out-of-town friends.

The books are good until December 1, 1990. They are available by calling 463-7944. Pick-up locations are in Warwick, East Greenwich and Cranston. Sales will end in early February.

Retirement Spenders,

Another strategy to consider is to postpone withdrawals from your Individual Retirement Account (IRA), Keogh plan, 401(k) plan or other tax-deferred retirement accounts as long as you can. For example, it is smarter to spend the interest you earn in a savings account on which you pay current income taxes than to tap your tax-deferred account before you have to.

When you must start withdrawals, take out as little as you can based on your needs for income and the Internal Revenue Code requirements. This tactic

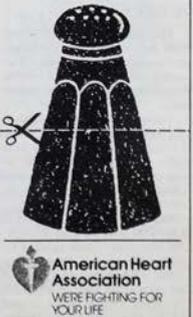
allows you to keep the money accumulating on a tax-deferred basis as long as possible. When you retire, if you receive a total payout in cash from a 401(k) plan, or other employer-sponsored plan, you can preserve the tax deferral by placing it in an IRA Rollover.

William E. Sullivan is Senior Vice President and Director, Individual Financial Services, Merrill Lynch, Pierce, Fenner & Smith Inc.

(continued from page 7)

Go against the grain. Cut down on salt.

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Seeking Harmony in Israel

Jewish Agency Spending for Tolerance

Second in a series

JERUSALEM — Responding to the concerns of both Israelis and American Jews that Israel should seek more harmony between its religious and non-religious, Orthodox and non-Orthodox Jews and Arab and Jewish citizens, the Jewish Agency is allocating more than \$5 million in grants to fund new approaches encouraging pluralism and tolerance.

"There is a sense in Israel today that democracy is under great stress," says Mike Swirsky, development director of the Association for Civil Rights in Israel. "People who care about civil liberties have to work very hard to counter this trend." Swirsky says. Thanks to the UJA/Federation Campaign, ACRI is one of many organizations now receiving Jewish Agency funds for programs promoting civil rights, sexual equality, religious tolerance and ethnic understanding.

As in the educational field, the human rights projects now receiving Jewish Agency funding are administered by a wide variety of organizations representing the many political and religious ideologies in Israeli life. All of them are working to help Israel realize its democratic potential and goals.

ACRI's 1,000 members include former Israeli Supreme Court justices, lawyers and other professionals from a wide political spectrum. This non-partisan

organization, devoted to the protection and advancement of human rights in Israel, addresses rights problems through education, litigation, counseling and legislative advocacy.

Education Director Tally Bengali cites one of ACRI's most important recent accomplishments: obtaining a Supreme Court ruling in the "Who Is a Jew" issue that compels the interior Ministry to recognize as Jews converts whose credentials had not been approved by the Chief Rabbinate.

Jewish Agency funds make possible the publication of the civil rights organization's materials in Hebrew, Arabic and English and civics workshops for high school and vocational school students, policemen and military groups.

Another innovative recipient of Jewish Agency funds is the Women's Legal Center in Jerusalem, which is working to help implement equality of the sexes, which is guaranteed in Israel's Declaration of Independence.

According to Frances Raday, a lawyer and lecturer at Hebrew University who heads the organization, "the center brought the first sex-bias cases to the Supreme Court, suing the Labor Ministry for refusing to allow women to take a computer-printing retraining course. It also has prepared law texts on women's rights for Israeli judges."

Project administrator Judy Alayoff added, "Thanks to the Jewish Agency we've been able to expand all of our activities, including litigation and legislative work."

Dr. Raday believes in a pragmatic approach to changing Israeli society: "Since civil marriage is a 'non-starter' in Israel, we have suggested a series of legislative and public proposals, such as a pre-nuptial contract that is acceptable to halacha (Jewish law)."

It is the kind of approach the Jewish Agency's Fund for Innovative projects has encouraged with its annual grants — changing society in pragmatic yet fundamental ways to strengthen Israel's democratic traditions.

The Jewish Agency's funding of innovative projects is made possible by the UJA/Federation Campaign, the primary instrument for the support of humanitarian programs and social services for Jews in Israel, the U.S. and 34 other countries worldwide.

□ □ □

Lois Rapoport is a Jerusalem-based author whose books include Confrontations, Redemption Song, and the forthcoming Stalin and the Jews. His work appears regularly in the American Jewish media.



Hanukkah at West Bay Jewish Community Center

by Lois Lury

"I have a little dreidel. I made it out of wood, and a latke plate and candles, which all are very good." If we could change the words slightly to the ever so familiar Hanukkah song, this is what we would have heard at West Bay JCC's annual Hanukkah party.

On Monday, December 18, 1989, the social hall of the Westminister National was transformed into all sorts of Hanukkah delights. Children and their parents were encouraged to explore different mediums of art, and create wonderful Hanukkah decorations.

Younger children were able to decorate cards. A menorah with candle stickers, a Judah Macabee puppet, a Dancing Dreidel Man, or even a real spinning dreidel.

After lighting our menorahs all together, and reciting the blessings, we all enjoyed traditional Hanukkah refreshments.

Judging by the creativity that was displayed at West Bay's Hanukkah Party, I'm sure everyone's home was a little more festive looking for the holiday this year. We hope that everyone enjoyed making their crafts, and that the time spent together made your family's celebration of Hanukkah extra special.

Museum of the Southern Jewish Experience Opens in Mississippi

by Michael Blackman

Submitted by the Union of American Hebrew Congregation.

UTICA, Miss. — They came from places like Cracow, Minsk and Heidelberg, and settled in places like Natchioches, Bogalusa and Okalona. Some came with packs on their backs as peddlers. Others worked the land, and their descendants became produce wholesalers and grocers, physicians, lawyers, educators, civic leaders. Above all, they maintained and passed on their Jewish heritage, creating a culture unique in the American Jewish experience: The Southern Jew.

"They were courageous people," said Macy Hart, director of the Henry S. Jacobs Camp here. "They worked hard in isolated communities. Can we allow their contributions to disappear?"

Affirming that heritage, Jews from around this region came to Jacobs Camp one recent Sunday to dedicate the Museum of the Southern Jewish Experience. Jacobs Camp is also a center where youngsters from Reform synagogues across the South spend the summer having fun in a warm and positive Jewish atmosphere.

Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, delivered the dedication address to some 300 guests. "This is a profoundly moving moment," said Rabbi Schindler, standing in front of the ark from the synagogue in Vicksburg, "surrounded by remnants of this great culture. You can hear the waves of time."

Macy Hart has heard those waves, too. For years now, representatives of small Southern



Rabbi Arthur Schindler

Jewish communities have turned to him and the Jacobs Camp as a repository for sacred objects from synagogues that could no longer be maintained.

As Jews left the small towns of Mississippi, Louisiana, Tennessee and moved to larger cities, some of the religious articles were used in worship services at the camp, but space soon became a problem. It was then that the idea of a living museum dedicated to the preservation of Southern Jewish culture began to take form.

A half-million dollar grant from the Plough Foundation in Memphis allowed the design and building to begin. The building is a combination sanctuary/exhibit hall. Displays will rotate, so that eventually all the artifacts being

stored may be seen, along with those on loan. "Future generations will meet here to study and pray," Rabbi Schindler said. "Museum and sanctuary, memory and hope. It is a Jewish precept always to remember, and to hope."

Rabbi Schindler referred to such outstanding Jews of the South as Judah Touro, the greatest philanthropist of his day, and Judah P. Benjamin, a leader of the Confederacy. He spoke of "schools, libraries, hospitals founded and sustained by Jews. Their names and deeds must not vanish. Our forbears did not labor in vain."

The UAHC leader wistfully pointed out that at the turn of the century there were 12 synagogues in Mississippi, each of them Reform. (continued on page 15)

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Obituaries

ALFRED D. STEINER
WARWICK — Alfred D. "Sonny" Steiner, 79, of Wethersfield Commons, 631 Pocasset Court, a self-employed manufacturer's representative for 15 years before retiring 14 years ago, died Wednesday, January 3,

1990, at home. He was the husband of Phyllis (Finberg) Steiner. Born in Providence, a son of the late Morris and Bessie (Pulver) Steiner, he moved to Warwick 13 years ago.
 Mr. Steiner was a 1932 graduate of Brown University. He was

owner of the former Adscio. He was a member of Temple Beth-El and its Brotherhood, the Jewish Home for the Aged and the Edward Affiliates.

Besides his wife he leaves three sons, Edward M. Steiner of Cranston, Barry H. Steiner of Park City, Utah, and Mark F. Steiner of Framingham, Mass.; two brothers, Dr. Leory Steiner of Richmond, Va., Joseph Steiner of Providence, and six grandchildren.

The funeral service was held Friday, January 5, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial will be at Lincoln Park Cemetery.

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SYBIL L. HOCHMAN

PAWTUCKET — Sybil Lee Hochman, 83, of 50 Dartmouth St., a civilian clerk in the county department at the Quonset Point Naval Air Station, North Kingstown, for 17 years before retiring in 1973, died Friday, January 5, 1990, at Miriam Hospital.

Born in Providence, she was a daughter of the late Joseph and Bella (Freeman) Hochman.
 Miss Hochman was a member of the Majestic Senior Guild. She leaves a brother, George Hochman of Providence.

The funeral service was held Monday, January 8, at the Max Sugarman Memorial Chapel, 458 Hope St., Providence. Burial will be at Lincoln Park Cemetery, Warwick.

ROBERT KROVITZ

LOXAHATCHEE, Fla. — Robert W. Krovitz, CLU, 80, died in Palms West Hospital, Thursday, December 21, 1989. For 29 years he was employed by the Boston Mutual Life Insurance Co. and served as manager of the Taunton, Mass., and Quincy, Mass. office. He lived most of his life in Providence, R.I.

He graduated from the University of Rhode Island in 1932 and did graduate work at Brown and R.I. College of Education. At U.R.I. he became a member of Alpha Epsilon Pi Fraternity and continued his life's interest in college youth. He served as the National President of A.E. Pi in 1946-47 "which honored him with the 'Order of the Lion' in 1956 for "his deeds and accomplishments exemplified to the highest degree, qualities of loyalty, character and integrity."

He also served as President of the National Interfraternity Conference 1966-67 and in 1972 received the Gold Medal for "Distinguished Service to Youth through the American College Fraternity."

He served as President of the College Fraternity Scholarship Officers Association which stressed the importance of study and good grades in college. He wrote many articles on "How to Study" and spoke on these subjects at many colleges. For many years he served as chairman of the U.R.I. Alumni Interfraternity Council and worked actively with the students and administration on college needs. He resided in Providence with his family until 1956. He was active in many organizations including B'nai B'rith Hillel, Urban League, Boy Scouts etc. and was a member of Temple Beth El.

In 1956 Mr. Krovitz was transferred to Quincy, Mass., where he resided until 1986 when he moved to Florida.
 After he retired from Insurance he worked on special projects in behalf of college youth in the U.S. and Canada for the Alpha Epsilon Pi Foundation. Then as the first Business Manager of the South Shore Mental Health Center he moved the offices from four locations in Quincy to under one roof at 77 Parkway in Quincy.

Mr. Krovitz was one of the founders of Quincy Jr. College. In 1957 he served on a Citizens Advisory Committee now known as the Community College Association of Quincy and the South Shore to develop a Community College. He was a member of the Board continuously until his move to Florida

and served as President of the Board in 1966-67. In 1981 Quincy Jr. College awarded Mr. Krovitz an Honorary Degree in recognition of the service he provided the College and its Community. When he left Massachusetts, he was made an honorary member of the board.

He was a member of Temple Beth Torah in Wellington, Fla. and was chairman of its library of Judaica Advisory Committee.

He leaves his wife, Bella Krovitz of Royal Palm Beach, Fla., and son, Edward Krovitz of Sherman Oakes, Calif.

Memorial gifts may be made to a charity of choice or to The Robert W. Krovitz Scholarship Fund, A.E. Pi Foundation, 881 S. Wesleyan Road, Indianapolis, Ind. 46268-1185.

MOLLY PANSY

PAWTUCKET — Molly Pansy, 78, of 10 Goff Ave., a sales clerk at the Ann & Hope Store, Cumberland, for more than 20 years before retiring in 1969, died Tuesday, January 2, 1990, at home. She was the widow of Gilbert Pansy.

Born in New York, a daughter of the late Harry and Rose Salzberg, she lived in Pawtucket for more than 50 years. She formerly lived in Providence.

Mrs. Pansy had attended the former Bryant & Stratton Business College, now Bryant College. She was a member of the Women's Association of the Jewish Home for the Aged and the Ohave Shalom Synagogue.

She leaves a daughter, Lucille Cate of Pawtucket; a son, Joel Pansy of Shreveport, La.; a sister, Diana Hyman of Cranston; four grandchildren and two great-granddaughters.

The funeral service was held January 4, 1990, at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in Lincoln Park Cemetery, Warwick.

SARA PREMACK

PROVIDENCE — Sara Premack, 78, of 191 Eighth St., a teacher in Providence schools for 25 years before retiring 10 years ago, died Tuesday, January 2, 1990, at South Shore Hospital, Miami Beach, Fla. She was the widow of Benjamin Premack.

Born in New York City, she was a daughter of the late Samuel and Chaya Schusheim. She had lived in Providence 50 years.

Mrs. Premack was a graduate of Hunter College. She was a member of Temple Emanu-El.

She leaves a sister, Ann Schusheim of Miami Beach, and four grandchildren.

A graveside service was held in Sharon Memorial Park, Sharon, Mass. Arrangements by Mount Sinai Memorial Chapel, 825 Hope St.

(continued on page 15)



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Obituaries

(continued from page 14)

DR. MARK RITNER

PROVIDENCE — Dr. Mark Rittner, 95, of 171 Reservoir Ave., an eye, ear, nose and throat specialist with an office on Waterman Street and in his home from 1933 until he retired in 1984, died Wednesday, January 3, 1990, at Rhode Island Hospital. He was the husband of Madeline (Seltzer) Rittner.

Born in Vienna, Austria, a son of the late Louis and Mary (Shall) Rittner, he had lived in Providence 59 years, previously residing in Boston.

Dr. Rittner was a graduate of Tufts College and Tufts Medical School. He served on the staffs of Massachusetts General Hospital, the Lahey Clinic and Rhode Island Hospital.

He was a member of the American Medical Association, the Massachusetts Medical Society and the Rhode Island Medical Society. He had been treasurer of the American Medical Association of Vienna.

Dr. Rittner was a member of a Masonic lodge in Boston for over 50 years.

Besides his wife he leaves a son, Jerome Rittner of Warwick; a sister, Martha Seltzer of Providence; three grandchildren and three great-grandchildren.

Private funeral services took place January 4 and were coordinated by Mount Sinai Memorial Chapel, 825 Hope St.

Jewish Psychic

(continued from page 1)

to be a very natural ability that I have and it in no way conflicts with my Judaic beliefs." She is a veteran teacher in synagogue supplementary schools.

What type of person, besides the former first lady, needs the services of an ESP consultant? A host of media images leap to mind: Hypertense yuppies needing some leverage to put that big real estate deal through. Professional hockey players wanting to get in touch with their "real feelings."

But Gilman works with people from all walks of life. Using her abilities to ferret in on a person's personal situation, she offers clients a sympathetic ear and rational, common sense approaches to battling stress in their everyday life. The process has given her much popularity.

"People today, have something missing in their lives, part of it is a lack of self-esteem, they've been caught up in the success of achievement, they have forgotten how to live life."

"They have to learn how to be human again. I try to reach the whole person, without baffling them with a lot of philosophical jargon. I try to help them believe that it's O.K. to be themselves."

Give A Hoot.
Don't Pollute.



(continued from page 13)

Today, there are still 12, he said, but the synagogue in Port Gibson has only one member. Rabbi Schindler then read a letter from that man, now 85, who sent a dues check to the UAHC for \$4. His accompanying letter said, "I know this doesn't cover the cost of what you mail out to me, but I hope you continue to send it anyway."

Rabbi Schindler looked to the future, at Jacobs Camp, where "new generations of Southern Jews are seen every summer. There is every reason not just to remember, but also to hope."

Rabbi Schindler called upon Jocelyn P. Rudner of the Plough Foundation to affix a mezuzah on the sanctuary doorway. It had been sent from Dr. Jacob Rader Marcus, director of the American Jewish Archives in Cincinnati.

In the sanctuary, the chandeliers are from Jackson, Miss., the eternal light from Greenwood, pulpit chairs from Port Gibson and the magnificent ark from Vicksburg.

The guests were from New Orleans, Memphis, Shreveport — the large cities that they or perhaps their parents had come from, having outgrown the small communities of the Southern Jewish pioneers. The memories now come alive at the museum of the Southern Jewish Experience, dedicated to those who came before, and in the words of Rabbi Schindler, "to secure a future for this community."

Messianic Jews

(continued from page 1)

The law therefore should be interpreted in secular terms, based on the feelings of the majority of the Jewish people as well as on the Jewish religion, he wrote.

The 90-page ruling was not made public but was widely quoted in local newspapers recently.

It has no bearing on demands by the Orthodox establishment to amend the Law of Return in a manner that would exclude persons converted to Judaism by non-Orthodox rabbis.

The so-called "Who Is a Jew?" amendment has been regularly defeated in the Knesset over the years, but the ruling recently made clear that Israel does not recognize the claim by members of "Jews for Jesus" that they are a branch of Judaism, like Conservative or Reform Jews.

The Beresford's insist they are Jews and deny they have converted to a different religion. They registered with the Jewish Agency for immigration to Israel after their marriage in 1982, and entered Israel on tourist visas in 1986.

The three justices suggested that they apply for citizenship under the Citizenship Law, which allows non-Jews to acquire Israeli nationality, though not as an automatic right.

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