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Karaite Jews Take Their Torah Without Talmud

by Paul Plotsker

(JSPS) — Despite well-known ethnic and religious frictions among Israel's Jews, they almost all have one thing in common: They share the legacy of Rabbinic Judaism — a heritage based on the laws of Talmudic tradition and the authority of the rabbis who expounded on it.

But there is a little known schism still to be found among the Jews of Israel, representing the most elemental cleavage in the Jewish people's long history: It is between Rabbinic and Karaite Jews.

A 1,200-year-old conflict stands between these two groups, and the core of it is over the authority of the Talmud. Rabbinic Jews revere it, along with the Torah, which by tradition was received from God by Moses on Mount Sinai. The Orthodox believe God gave Moses an Oral law along with the written Torah, which is equally holy and essential for understanding the written law. This oral tradition was later committed to writing and became the Talmud, with its vast commentaries and responsa. Observant Jews weave its detailed requirements into the very fabric of their everyday lives.

Karaites, however, reject the Talmud's authority *in toto*. They insist that God gave only the Bible to Moses and that any other belief borders on the heretical. They have successfully maintained their own separate Jewish belief and community life through 12 stubborn centuries as a separate people, remaining apart from but related to history's classic separate people.

"We just basically feel that Rabbinic Jews are following paths that take them away from the source," said Moshe Dabach, sexton of the Karaite community in Jerusalem and curator of the oldest existing synagogue in that city — the 1,200-year-old Karaite Anan ben David synagogue. "There are so many explanations that people got far away from the Bible itself."

According to Rabbinic tradition, it was in the eighth century of the Common Era that a group of disenfranchised Jews, led by a

man whose younger brother was chosen as Babylonian exilarch instead of himself, rejected the Talmud as binding and broke away from mainstream Judaism. Two hundred years later, they were excommunicated as heretics by Saadia Gaon, head of the Academy of Sura in Babylonia. They have been outside the bounds of traditional mainstream Judaism ever since.

20,000 In Israel

Today, the Karaites (from the Hebrew "Bnei Mikra" "Children of the Scriptures") estimate their number in Israel at 20,000.

It is not easy to be a Karaite in a country of Rabbinic Jews. "The religious Rabbinic Jews consider us gentiles, but we know that we follow the Bible," said Rabbi Efraim Gat, 45, of Ramle. Karaite scholars also call themselves rabbis, explaining that the word "rabbi" simply means teacher, which they consider themselves to be also.

"We have problems," said Mrs. Mazal Moshe of Ramle, who emigrated to Israel from Egypt in 1952. "The people say that we're like gentiles, that we take off our shoes and pray like Arabs. Sometimes we step on mice and things that aren't so nice and we don't want to come in to the synagogue with impure shoes. We feel that we're equal in society, but they call us Arabs."

The Karaite prohibition against wearing shoes in the synagogue might surprise most Jews today, but to Karaites it is as natural as their practice of prostrating themselves completely on the floor when praying.

"When you go to visit a king, you bow down, right?" asked Mrs. Moshe. "So here, when you go to the King, you bow down." She is as quick to poke fun at the Rabbinic praying form as her mainstream Jewish neighbors are quick to mock hers. "If you pay attention you'll see that you pray like the Christians pray," she said.

More revealing of the gap between Rab-
(Continued on page 13)

Photographer With A Mission: Two Year Odyssey Across USSR

by Lee Kravitz

(JSPS) — In 1978, a brash, young Soviet Jew set off on a perilous two-year odyssey across his native land. He was determined against all odds to document vanishing Jewish cultures from Soviet Europe to Soviet Central Asia.

Traveling with a friend, photographer and scholar Nodar Djindhashvili covered more than 20,000 miles on his secret journey, much of it through the most remote and inaccessible regions of Central Asia and Western Siberia. Along the way, the photographer, then 39, encountered dozens of seldom-glimpsed Jewish communities, each one struggling to preserve its religious and cultural heritage in the face of a hostile government.

"My mission was to record the remnants of (Soviet) Jewish culture before it vanished," he now says. "But the more I traveled, the more I realized that I also wanted to photograph the people who were still trying to retain that culture."

The fruits of his epic journey with companion Albert Ben-Zion can be seen in an exhibition of 55 images culled from the more than 5,000 photographs he took. On display at The Jewish Museum in New York City until March 4, the exhibition comes on the heels of Roman Vishniac's recent New York showing of the extraordinary photographs he took 45 years ago of Jewish shtetl life in Poland during the years just before the Holocaust.

Djindhashvili, who emigrated to the United States in 1980, is well aware of the significant parallels between the two exhibits of threatened Jewish cultures. But he says that his own journey had an added dimension because it represented the final chapter in his life-long search to reconcile his Russian and Jewish identities.

"As a child," explains, the tall, dark-haired photographer, "I was mainly educated by my grandfather, a distinguished scholar and rabbi. But I was equally influenced by my father, a prominent Moscow attorney who believed that socialism's goal of a just and decent society could only be achieved if 'outmoded' religious traditions like Judaism were relinquished.

"I always vacillated between these two poles, alternatively intrigued and repelled by my Jewishness. My journey was partly an attempt to resolve this conflict, as well as a search for answers to questions that had haunted me for years."

Djindhashvili was one of the few Jews anywhere in the Soviet Union in a position to even contemplate the practical possibility of acting on such an obsession.

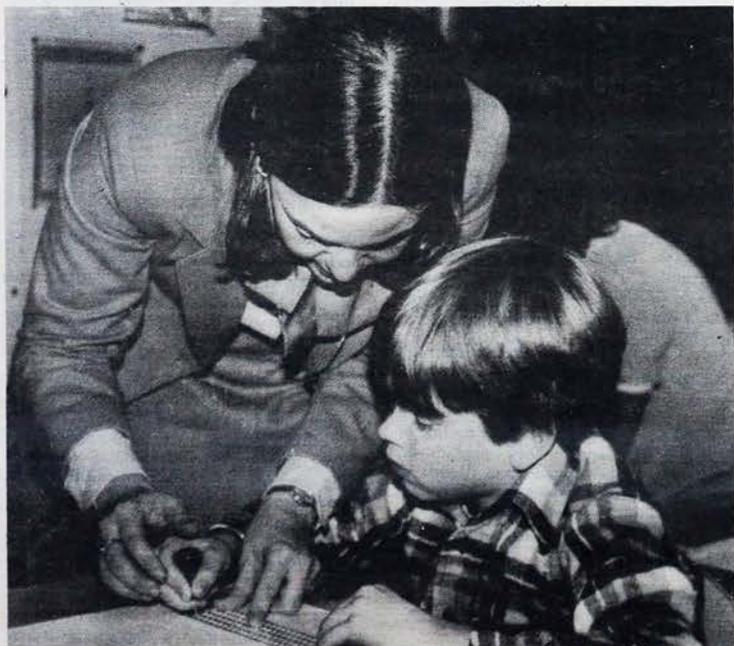
At 34, the precocious scholar had been the youngest student in the history of Soviet academics to earn the degree of doctor of science in philosophy. He held degrees as well in philology, film making and the fine arts from some of the nation's most prestigious universities. Most importantly, Djindhashvili was a member of both the official Soviet journalists and film makers unions.

"My membership in these organizations," he says, "opened doors normally closed to photographers. Still, I felt compelled to hide the true nature of my mission. If I had even mentioned a Jewish aspect to my trip, the authorities would have invalidated my travel visa."

Before Djindhashvili set out, he arranged an assignment with a Moscow publishing house to photograph remnants of historic architecture across the country. For this purpose, he used a separate camera. "That way," he says, "when the KGB detained us, as they did on several occasions, we could justify to them our mission" by proffering the camera with the "safe" film in it.

Rolls of film with photos of Jews he would either mail off immediately to friends in Moscow or hide in a locker at a local railway station.

But the KGB wasn't his only problem. One of his greatest fears was being informed upon by his fellow Jews. Notes Djindhashvili: "Everywhere I went, I was struck by the reluctance of Jews to be photographed, interviewed or in any way exposed. Like most Soviets, they are highly suspicious of any outsider who is interested in either their community or culture. And as good citizens — call them 'royalists' — they often feel compelled to
(Continued on page 13)



Ivy Furman, social services coordinator for the town of Lincoln School Department, assists third-grade student Lee Di Giovanni in using a Braille alphabet plate writer. It is all part of an on-going student awareness program. Turn to Around Town, page 8 for story. (Photo by Dorothea Snyder).



The poster reads: "Solidarity with the Refugees of Guatemala." Herald editor Robert Israel travelled to the Mexican-Guatemalan border last week and learned of the plight of the refugees there. For his report, turn to page 4.

Teaching a child is like applying ink to a clean paper. Teaching an aged person is like applying ink to a blotted paper.

Do not crave for the table of kings, for your table is greater than theirs and your crown greater than their crown.

Briefly Noted

Tax advice for the elderly is now available through the Barrington Public Library. Volunteers for the American Association of Retired Persons will help individuals age 60 and over in preparing their tax returns. These volunteer tax advisers have been trained by the Internal Revenue Service.

Those interested in the free tax counseling should call Pat Checchia at 434-6034 to make an appointment. The tax counseling sessions will take place at the Barrington Public Library. This service will be available from now to April 16, 1984.

Volunteer tutors are needed to assist students in grades 1 to 7 with their reading and math problems. This is an excellent opportunity to get involved with children in a meaningful way on a para-professional level.

Tutoring is conducted Monday through Thursday from 3 to 5. Volunteers are asked to donate their time one day a week. Resource Teachers are available on a daily basis to train all volunteers. Parties interested in tutoring a youngster should contact Malvene Brice at 785-2126 from 10 a.m. to 5:30 p.m. Program services are carried out at 1 Louisa St., Providence, R.I. in the South Side Boy's Club building.

The U.S. Environmental Protection Agency welcomes elementary school teachers and students in New England to participate in its twelfth annual Elementary Education Ecology Poem and Poster Program.

The program asks teachers to initiate classroom discussions about the environment and encourage students participation in these discussions. Students are then asked to interpret their discussions by poem or poster. The two most interesting poems or posters created by students from each class or a single class entry are submitted to an EPA Awards Panel. Plaques and certificates are awarded to those who excel in the program. An awards ceremony is held in each state with one of the state's U.S. Senators or Representatives assisting in the presentation.

Any teachers K thru 6 who have not received contest rules and entry forms distributed the beginning of January can contact EPA, Office of Public Affairs, Room 2003, JFK Federal Building, Boston, Mass. 02203 or telephone (617) 223-7223. Program entries must be received by March 17, 1984, in order to be considered.

All present and past members of Community College of Rhode Island's Ballroom Dance classes, taught by Frank Fogarty, are invited to attend a Valentine Ballroom Dance Reunion on Saturday, February 11, at 8 p.m. in the Great Hall on the Knight Campus in Warwick. Admission is free.

Members may bring their spouses or friends, and no reservations are required. Music will be provided by Eric Quinn.

Dancers are asked to bring refreshments, such as cookies, pastry, etc.

For further information, call the college's Office of Community Services at 333-7070.

Local News



Temple Beth-El will present the noted violinist, Itzhak Perlman on Saturday evening, March 10, 1984, at 8 p.m. at the Temple on Orchard Avenue.

Shown pictured above are members of the committee. Seated left to right: Audrey Robbins, Nancy Lovett, Nan Levine, Chairperson, and Judith Litchman. Standing left to right: Steven Taylor, Larry Zelkind, Joseph Schwartz, Melba Meister, Doris Hirsch, Betty Pinkos, Carl Feldman, President, and Rachel Rakatansky.

For further information call the Temple at 331-6070.

Those not present when photo was taken are: Helen Bonoff, Ellie Zelkind, Joseph M. Finkle, Public Relations and Bruce Sundlun.

Spring Lecture Series At Hillel

"(Wo)Man Does Not Live By Bread Alone" is the theme of URI Hillel's Spring Lunch and Lecture Series. The series will offer six guest lecturers, each focusing on various issues of Jewish interest.

The program begins at noon on each scheduled date, with a lunch of soup, sandwiches and salad. The lecture presentation will follow at 12:30. Coffee, tea and pastry will be available also.

The Spring schedule is as follows:

February 9:
— "Peace in the Middle East, Part I: Arab-Israeli Cooperation" with Dina Charnin, National Field Worker, Interns for Peace.

February 16:
— "Peace in the Middle East, Part II: Are Zionism and Arab Nationalism Mutually Exclusive?" with Dr. Richard Roughton, of the URI History Department.

February 23:
— "The Crisis in the Israeli Economy" with Dr. Amir Hellman, Ruppin School of Management, Israel, and Visiting Lecturer in Economics, Harvard University.

March 1:
— "What Place Does a Pluralistic Society Play in the Moral Majority's View of the United States?" with Reverend Robert Lewis, pastor of the Blackstone Valley Baptist Church and state representative of the Moral Majority.

MARCH 8:
— "Anti-Semitism as a Jewish Paranoia" with Dr. Albert Silverstein, of the URI Psychology Department.

For more information on the Spring Lunch and Lecture Series, contact URI Hillel at (792-2740) during regular business hours.

Bowl For Kids' Sake

A number of local celebrities and public officials will be challenging one another at the Sunday, February 26 Bowl for Kids Sake sponsored by the Big Sister Association of Rhode Island, a division of Family Service, Inc.

Bowlers will be asked to form a team of 3 to 4 persons to bowl for an hour at the Cranston Bowl, 1450 Elmwood Ave. Each team member would be expected to obtain sponsors to pledge a dime, dollar or whatever for every pin they knock down. Sponsors can be anyone from friends to business associates. Sponsor sheets can be obtained from Big Sister Association.

For more information contact Big Sister Association, 331-8987.

Solomon Schechter Day School Wins Award

The Solomon Schechter Day School of Rhode Island has been selected by the United Synagogue of America to receive a Solomon Schechter Award in the category of Solomon Schechter Day School Educa-

tion. The award was presented at the Biennial Convention of the United Synagogue at the Concord Hotel in November "in recognition of excellence and achievements in education." The Solomon Schechter Awards are dedicated to the memory of the founder of the United Synagogue, Dr. Solomon Schechter, and honor those members who have distinguished themselves in one of several categories.

In judging the entries for the Solomon Schechter Day School Education category, the Awards Committee considered, among other things, the quality of the administrators and faculty, the activities of the Board of Directors and parental involvement, the library facilities, the general and Judaic studies curricula (and the integration of the two), physical facilities, and religious observance.

Director Rabbi Alvan Kaunfer and principal Ada Beth Cutler prepared packets of information describing the school's curricula, organization, and facilities. Among the materials submitted was a description of the Rabbinics Curriculum developed by Rabbi Kaunfer, which describes how students are introduced to midrashic modes of thinking. Midrash teaches values, employs creative analogy, and introduces children to metaphorical ways of thinking in exploring literature and in creative writing. Through the use of biblical stories, values are taught; the midrashic ideas fill in details omitted from the Bible text and the students are encouraged to integrate their own metaphors into writing, drama, and art. This is but one of many examples of creative inspiration which keeps the Solomon Schechter Day School of Rhode Island at the forefront of day school education in the United States.

PMBI Schedules Open Meeting

Programs in Management for Business and Industry, Lesley College's innovative degree program for working adults, is currently organizing classes in Seekonk.

To provide more information about the accelerated, intensive study program, an open meeting is scheduled for 6 p.m. Thursday, February 9 at the Seekonk Public Library, 410 Newman Ave.

PMBI offers two degrees: a bachelor of science in organizational behavior or the master of science in applied management.

Both programs feature a concentrated, work-related curriculum that allows working adults to complete course work in approximately one year while continuing full time employment.

The undergraduate course is a degree-completion program for adults with at least 56 transferable credits from a regionally accredited college or university. The master's program is open to individuals who hold a bachelor's degree from an accredited institution.

While the meeting is open to the public, space is limited. To ensure a place prospective students should register with Diane Bonneau at 868-9624.

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NCCJ Youth Conference To Discuss Stress

Bruce B. Burnett, A.C.S.W., psychiatric social worker and Associate Chief, Out-patient Services, Emma Pendleton Bradley Hospital, will be the featured speaker at the 6th Annual Youth Conference for high school students sponsored by the National Conference of Christians and Jews. The conference, open to all students in grades 10 to 12, will be held on Saturday, February 11 from 8:45 a.m. to 5:00 p.m. at the Faculty Center, Rhode Island College.

The conference title is "Surviving in the 80's-Day by Day Under Pressure" and three afternoon workshops will focus on global pressures, academic pressures and peer pressures. Within these headings, the students will discuss nuclear devastation, drug and alcohol abuse, college admissions and parental communications. Burnett will speak on "Coping With Pressure" and will furnish the students with methods of identifying stress and anxiety, and point out steps youth can take to find suitable persons with whom to discuss their concerns.

The conference will offer skills in improving Human Relations, communication techniques and leadership training. The NCCJ Student Planning Committee, who have participated in special training classes, will assist as facilitators in conducting the group exercises. This unique feature of the conference emphasizes that students get more deeply involved with each other when led by their peers. The conference and the training sessions are coordinated and led by Charlotte I. Penn, NCCJ Executive Director.

Members of the Planning Committee include: College Advisors: Kelly Barboza, R.I. College; Ann Marie Mulligan, CCRI; Committee: Meredith Cohen, Cindy Flaxman, Brian Kirby, David Lisbon, Beth Sandperil, Elizabeth Smith, Kevin Smith, Jonathan Starr, Marilyn Woloojjan, Steven Winoker. They represent the following schools: Wheeler, Bishop Feehan, LaSalle Academy, Moses Brown, Bay View Academy, Classical High, East Greenwich High.

High school students who wish to register can call the NCCJ office at 351-5120. Registration fee is \$8.00 and includes lunch materials and snacks. Youth serving agencies are invited to send student representatives.

Through three things man's character may be judged; by his cup, his purse and his temper. Some say, even by his laughter.

Discussion Group Focuses On "A Bintel Brief"

The Winter semester of the Bureau of Jewish Education's Senior Adult Program will begin on Tuesday, February 7, and continue for four weeks. The series, using a discussion format, is entitled: *A Bintel Brief: 60 Years of Letters to the Jewish Daily Forward*. Co-ordinated by Ruth Page, the course will focus on Jewish immigrant life in the old-time lower East Side of New York.

The letters that immigrant Eastern European Jews wrote to the *Forward* and the answers that its editors printed alongside them in the daily feature known as "A Bintel Brief" ("A Bundle of Letters") are an intimate record of their struggles and dilemmas in adjusting to life in America. Like the *Respona* of old, the questions and their answers are the mirror of an entire age.

Schedule of the courses is as follows:
Tuesday, February 7 - February 28; 10:00 a.m. - Shalom Apartments, Warwick.

Tuesday, February 7 - February 28; 11:15 a.m. - Temple Torat Yisrael, Cranston.

Tuesday, February 7 - February 28; 1:00 p.m. - Charlesgate North, Providence.

Wednesday, February 8 - February 20; 12:30 p.m. - Jewish Community Center, Providence.

Thursday, February 9 - March 1; 10:30 a.m. - Jewish Home for the Aged, Providence.

The series is open to the community and is free of charge.

AFSC Sponsors Study Series On "The Deadly Connection"

The American Friends Service Committee is sponsoring a study series on the Deadly Connection: Nuclear War and U.S. Intervention. The series will run on Tuesday evenings from February 7 to March 13, 1984, at the Providence Friends Meeting House, 99 Morris Ave. at the corner of Olney Street. There is no fee for the series.

Each evening, a different speaker will address the study series. The speakers will address connections between U.S. nuclear war policy and U.S. intervention policy and examine the possible "triggers" of nuclear conflict. Speakers include Joylon Howorth, a founder of the British Campaign for Nuclear Disarmament, and Paul Graseck, Connecticut Coordinator of Clergy and Laity Concerned, recently returned from a Peace Witness on the Nicaraguan border.

If you desire to gain your fellow's love, involve yourself with his welfare.

"To Chase A Living": Expanding The Knowledge Of An Era

by Pamela F. Greenhalgh

"History usually means prominent individuals. We are looking at the plain folk, who they were, where they lived and worked and where they came from," says Bartholomew P. Schiavo, Dean of Roger Williams College.

Schiavo is also the historian for "To Chase A Living," an exhibit which will tell the economic story of Jews in Rhode Island from 1880-1920. The project is being funded mostly by a grant from the Rhode Island Commission on the Humanities (RICH) and is being organized by the Jewish Community Center and a group of dedicated volunteers.

"I am mainly responsible for preparing the preliminary research," says Schiavo. "At a series of meetings which go back a couple of years, a group of us decided on the theme and the time period."

What was decided upon was "parnesseh," which roughly translated means to chase a living. A more accurate interpretation, according to Schiavo, is a base for life, both social and economic, for the individual, the family and the community. The period of 1880-1920 was selected because the Jewish population grew rapidly during this time, and the economic theme was chosen because, Schiavo says, it is "the first concern of most people when improving their situation or life."

Schiavo notes that Jewish history in Rhode Island goes back to colonial times in Newport, but that there was a long hiatus between that era and the rebuilding of the Jewish community.

"Until the 1870-1880's, there were few Jewish families in Rhode Island, maybe only fifteen or so, and most of them were in the dry goods business," he explains. "In the 1880's, there was a resurgence of Jewish families, and the foundation of Jewish life in Rhode Island began."

"To Chase A Living" will examine the development of the Jewish community from the areas first settled during the 1870's in the northern part of the city, to the areas in South Providence which developed during the early 1900's to the outlying towns of Bristol, Woonsocket, Pawtucket and West Warwick. These historical facts will be embellished by oral histories which will examine not only the chronology but also the personal histories of Jews in Rhode Island. (Anyone who is interested in volunteering to gather the oral histories or who has information they would like to have included in the project, may call Ann Miller at the JCC, 861-8800.)

"We want to stimulate what is already known about life in those communities, and using oral histories, actual anecdotes from people who lived then, will do that," says Schiavo.



Bartholomew P. Schiavo, Ph.D.

Schiavo did most of his research at the Rhode Island Jewish Historical Association and used their *Rhode Island Jewish Historical Notes*.

"I enjoy the *Historical Notes* and have even co-authored an article," he says. "I think the general public is still unaware of the information available and of the work the Association does."

Like others working on the project, Schiavo would like to see "To Chase A Living" grow.

"I hope that this is not the last of it. We are looking at the basic foundation of Jewish history," he says. "This history is long and rich, though, and I hope 'To Chase A Living' goes on to look at other concerns."

Schiavo also hopes that the major outcome of this project is community involvement.

"History is what happens to all of us, not just a prominent few. Besides being an educational tool, we want to involve more people in their history. Anyone can use the *Historical Notes* to create a chronology of events. 'To Chase A Living' will bring this period alive by bringing it to a wider audience. In this way we can stimulate more responsibility, more involvement and expand the knowledge of that era."

(NEXT WEEK: David Chapman talks about designing the project.)

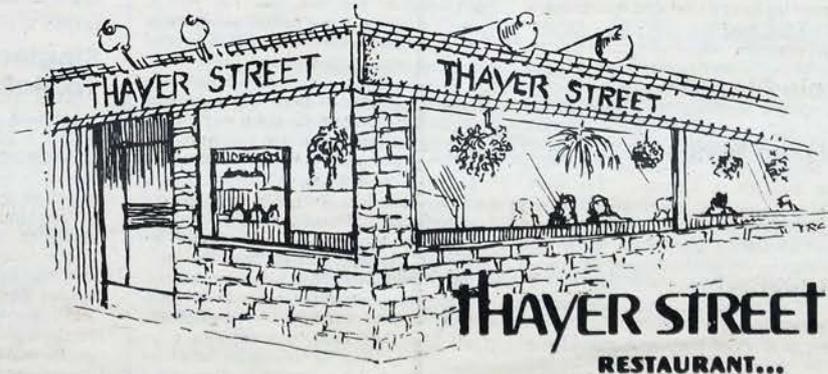
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From The Editor

Trouble In Guatemala

by Robert Israel

"Warmest climes nurse the cruellest fangs," wrote Melville in *Moby Dick* and his words are true today. Travelling to Mexico last week and staying in a town near the Guatemalan border, I was surrounded with the lushness of the Sierra Madre mountains where azure waterfalls and tropical vegetation made me feel I was close to heaven on earth. It would not have been difficult to drift into a reverie and imagine all was right with the world. Yet that is not the case anywhere, it seems, not even in a land that could pass as paradise. The deception that Melville described is ever-present in Guatemala, and as of this writing, many thousands of people are suffering.

Near where I was staying in the Chiapas region of Mexico, there are many refugee camps where Guatemalan families, fleeing their country, have been staying. Although I did not visit the camps, Cargua, an office in San Cristobal de Las Casas located one hundred miles from the camps, provided me with an update on the conditions there.

Guatemala is currently being affected by the Secret Anti-Communist Army. Under the direction of Mejia Victores, there are many death squads, kidnappings, disappearances, assassinations of campesino leaders, labor organizers, university and religious activists, and other individuals targeted for political reasons. Several clandestine cemeteries have been discovered containing cadavers bearing evidence of torture.

In one particular camp I learned about, Campamento Chajul, there are 4,500 Guatemalan refugees. Its remote location makes it accessible to those bringing aid only by light plane or by boat. Reports about the conditions there are frightening: recently, Guatemalan helicopters started flying over the camps and eventually began shooting at the people below. Several people were killed during that raid which is just one of many raids that occur in the Chiapas region where the camps are located.

A visitor to the camps that I talked with told me he spent several weeks with a

group of relief workers from Switzerland. Daily, Guatemalan soldiers came into the camps and took away the men, leaving the women and children. Daily, he said, he could see the helicopters fly over the border, dropping bombs to prevent people from fleeing Guatemala.

Conditions in the refugee camps vary from camp to camp, but all camps are experiencing problems with disease. According to reports, almost everyone suffers from some level of malnutrition. Malaria is epidemic as are advanced cases of anemia, parasitosis, amoebic dysentery and intestinal infections. The death rate is extremely high, especially among the children.

While visiting the offices of Cargua to gather the information for this report, the bulletin boards were decorated with drawings by the children in the camps. The drawings showed the helicopters and the bombings, and soldiers firing upon the residents of the camps. Like the drawings that have survived from the Nazi camps in WWII, these drawings are harrowing examples of the trouble that is rampant in Guatemala.

There is much to be done to help the refugees and I urge one and all to do so by contributing what one can to Cargua at Hidalgo 3, San Cristobal de las Casas, Mexico, 29200. The office publishes a monthly update on conditions at the camp. Relief organizers are urging citizens from the United States to avoid travelling in Guatemala and are asking that we contact our elected representatives and encourage them to take an active interest in the problems in Guatemala and in the Mexican camps.

Travelling to this region and seeing the lush beauty of the area is astounding. People have lived for centuries working the land and living simply. Yet, this beauty is deceptive. In Guatemala, there exists a government which is receiving aid from the U.S. and is abusive to its own people. Unless we take an active interest as concerned citizens for human rights everywhere, we will be sanctioning this continuing massacre of innocent people.

Soviet Jews' Anxiety

by William Korey

East-West relations, with their inevitable impact upon human rights in the Soviet Union, will be at center stage in Stockholm on Jan. 17 at the Conference on Confidence- and Security-Building Measures and Disarmament in Europe. Whatever else is on the agenda, the forum must not preclude the airing of urgent human rights issues, including the treatment of Soviet Jews.

Under Yuri V. Andropov, Jewish emigration has reached its lowest point in more than a dozen years. The monthly emigration rate stands at less than 100 as compared with 4,500 in 1979. In other words, the exodus is all but pinched off.

Not since Stalin's last years has anxiety among Soviet Jews been so intense. Current Kremlin policy is geared to cutting off links between Soviet Jews and Western Jews and totally uprooting the teaching and study of Hebrew. The press has described the Jewish cultural activists' private self-study circles as "subversive." The drive against Jewish culture recently led to the trial and conviction of Iosif Begun, principal advocate of the self-study program, whose sentence was especially harsh: seven years imprisonment and five years internal exile. Anti-Semitic propaganda has been sanctioned by the press's vigorous endorsement of the most vicious anti-Jewish book ever published in the Soviet Union, Lev Korneyev's "The Class Essence of Zionism." The work, replete with ancient canards about Jews, is unprecedented in drawing upon a notorious Czarist bigot as a source and challenging the martyrdom of six million Jews during the Nazi Holocaust.

In Stockholm, the main focus of the Helsinki Final Act signatories — the first major product of the three-year Madrid review session, which concluded in September with some modest agreements — will be on developing early-warning systems for warding off surprise attack. Secretary of State George P. Shultz and

the Soviet Foreign Minister, Andrei A. Gromyko, are to resume the superpowers' high-level talks, and the opening sessions are likely to be attended by the foreign ministers of 35 countries of Western and Eastern Europe and North America.

Primary emphasis at the 29-week conference is to be given to enlarging upon the security aspects of the Helsinki accord of 1975. Thus, advance notification of North Atlantic Treaty Organization and Warsaw Pact military maneuvers are to be stressed along with the need to exchange military observers at such maneuvers. The Madrid agreement requires that confidence-building steps must be militarily significant, verifiable, politically binding and applicable to all of Europe, extending to the Ural Mountains in the Soviet Union. The West can anticipate that the Kremlin will propagandize against the continuing emplacement of cruise and Pershing 2 missiles in Europe.

Even if security issues are the central concern at Stockholm and there are so many areas of contention between Washington and Moscow, the critical Jewish emigration problem warrants public exposure, for it is intimately related to other major human rights concerns.

Security issues cannot be compartmentalized, separated from human rights issues — the Helsinki Final Act makes that clear. It stresses that human rights are "an essential factor for the peace, justice and well-being necessary to ensure the development of friendly relations and cooperation." Moreover, the Final Act's 10 Principles stipulate that application of the accord requires "taking into account" human rights as well as security concerns.

Exclusive attention to security questions would weaken the West's emphasis, at Madrid, that a conference on confidence-building measures must be closely linked to the Helsinki achievements. The United States representative in Madrid, Max Kampelman, demonstrated that the overall process re-

quired a "balanced" consideration of human rights.

The migration issue should be high on the Stockholm agenda. Indeed, one of the significant gains at Madrid was the strengthening of the Helsinki Accord's language dealing with emigration. The participants pledged to "favorably deal with" and "decide upon" applications for "reunion of families." Emigration requests were to be answered "within six months." And applicants, if refused, were to be advised of "their right to renew applications after reasonable short intervals." For Soviet Jews, these solemn obligations are honored only in the breach.

Washington should take the lead in airing the Soviet-Jewish issue. Two years ago, President Reagan, at a Holocaust commemoration ceremony, promised that "the persecution of people for whatever reason" must be "on the negotiating table" in dealing with any government "or the United States does not belong at that table."

William Korey is director of international policy research for B'nai B'rith. Reprinted from *N.Y. Times*.

Singles Invited To Make Aliyah

Nir Gur, director of the Israel Aliyah Center's settlement desk, invited an audience of 200 singles this week to join him in forming a new garin, a group whose members make Aliyah together.

Speaking in New York to Moadon Kadimah, a social club sponsored by the North American Aliyah Movement, Gur said the garin would be exclusively for singles and would serve as a springboard for those interested in emigrating to Israeli settlements.

"By making Aliyah to settlements as a group," he told his audience, "you'll help in expanding Israel's newest towns and villages while providing some strong support for one another."

Jeane Kirkpatrick, the U.S. representative at the United Nations, went down to meet the military leaders of Argentina. That was an appropriate symbol, because the policy of smiling upon them represented perfectly her doctrine that America should be more tolerant of "authoritarian" regimes than of "totalitarian," meaning Communist.

Then came an amazing episode, still hard to believe. On April 2, 1982, the evening after Argentina invaded the Falkland Islands, Ambassador Kirkpatrick attended a dinner in her honor at the Argentine Embassy in Washington. Not even naked external aggression stopped her smiling at the men responsible for so much butchery inside Argentina.

Fortunately, Margaret Thatcher took a different view. She sent British forces to the Falklands. The Reagan Administration came down on the British side, albeit rather lamely and, reportedly, over Mrs. Kirkpatrick's objection. With courage and the help of Argentine military ineptitude,

Britain won the war. The Argentine junta, its prestige shattered, slunk out of power.

To the end the Reagan Administration displayed its insensitivity to human rights in Argentina. Last April, in a final effort to avoid responsibility, the junta issued a document saying that all the kidnappings and killings had been "acts of service" against subversion. America's European allies deplored the outrageous statement; the Pope spoke out. The State Department waited nearly three weeks and then issued a whimpering paragraph of "disappointment."

The depressing record of Reagan policy is not just history. It is a present obstacle to the United States doing what it ought to be doing in relation to Argentina — and other countries.

President Alfonsin, for all his political success so far, is hardly secure. There is danger that Argentines, who have lurched so often from one political extreme to another, may overdo their zeal to punish all who were involved in the thousands of "disappearances" and deaths. If the process goes far below the responsible military and police chiefs, to ordinary soldiers, chaos and another coup are possible.

In the circumstances it would be helpful if President Alfonsin could rely on a close and understanding relationship with the United States. But how can he rely on a Government that dealt so benignly with the savagers of his country?

Washington should, too, be helping transitions to democracy in Chile and Uruguay, whose military tyrants are quaking at the Alfonsin example. But who could expect leadership of that kind from the Reagan Administration?

One of the electrifying events in the new Argentine democracy has been the return of Jacobo Timerman, the Jewish editor who was tortured and held in secret prisons. Reading about him, I thought of what may have been the single most disgusting act of the American right in recent years: the campaign, led by the guru of the neo-conservatives, Irving Kristol, to smear this victim of the Argentine fascists.

Jacobo Timerman is alive today only because Jimmy Carter and his Assistant Secretary of State for Human Rights, Patt Derian, intervened strongly to save him. The Carter policy on human rights saved others, too, and Argentines have not forgotten.

The Argentine story has a straightforward moral for the United States. This country is at its most effective abroad when its diplomacy coincides with its ideals. Of all people, we should be arguing for the value that President Alfonsin embraces: freedom under law.

Anthony Lewis is a syndicated columnist.

Lessons From Argentina

by Anthony Lewis

Britain won the war. The Argentine junta, its prestige shattered, slunk out of power.

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Candlelighting



February 3, 1984

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FRIDAY, FEBRUARY 3, 1984

Allying With Israel

The inaugural meetings in Washington of the United States-Israel Joint Political Military Group represents the first small but significant step toward creating a full-fledged alliance between the West's superpower and its one reliable and democratic ally in the troubled Middle East.

What is surprising about this development is that America is only now starting this process in spite of the advantages a closer defense relationship with Israel will have for this country. This is because there has been a tendency to underestimate the benefits of a strategic relationship and to overestimate the costs.

America faces, in the eastern Mediterranean and in the Middle East, a formidable challenge to maintain the strategic balance in the face of a substantial military buildup by the Soviet Union and its regional allies. As is true elsewhere, America cannot carry the whole burden alone but must work with local allies. Yet up to now we have had only limited forms of cooperation with the most effective country in the region and the one most likely to fight on our side.

Israel has become of necessity a "middle power" comparable to many of our North Atlantic Treaty Organization allies. Some rue this fact, but it is a reality. Israel is also uniquely positioned, sitting midway between Europe and the Persian Gulf, and can affect the Mediterranean as well as the oil fields to the east. It is a country whose own interests would be adversely affected if the Soviet Union and its allies became the dominant powers in the region.

It is, in short, a willing ally capable of making a substantial contribution to the defense of the West, by providing facilities to American forces and, in some contingencies, by working with them. This would enhance America's capability on NATO's southern flank as well as in the Middle East, thereby deterring adventurism and reducing the risk of war.

Why, then, the slow pace until now? The main reason seems to be deep-seated attitudes held by a strange coalition of liberal and conservative Arabists in the American foreign policy community. Liberal opponents object to cooperation on grounds that it will impede American diplomatic relations with moderate Arab regimes and movements, while conservatives fear that it will lead Arab countries

to reduce their own defense cooperation with us.

Both objections are based on the core principle that America's Middle East policy is an "either-or" proposition, such that close relations with Israel alienate the Arabs and vice-versa. This is an appealingly simple argument, which accounts for its popularity, but it is also historically and demonstrably flat wrong.

Consider the similarity between the views of the either-or theorists today and the advice Secretary of Defense James Forrestal gave Harry S. Truman when he warned in 1947 that recognition of the new Jewish state would lead to loss of access to Arab oil. Or the arguments in 1965 and 1969, when Lyndon B. Johnson and Richard M. Nixon were warned not to begin supplying, respectively, tanks and aircraft to Israel lest we lose the Arab world. Or those who warned Jimmy Carter that Camp David would turn the Arabs against us.

All these Presidents rejected the warnings of their Arabist advisers, and what happened? The Chicken Littles were wrong — the sky did not fall. At the same time that America has forged an ever closer and stronger relationship with Israel, we have built an unparalleled position of influence in the Arab world.

Now, President Reagan has rejected the counsel of the either-or crowd in his inner circle and ordered defense cooperation with Israel. What has happened since Nov. 29, when he announced this decision? Yes, there has been Arab hand-wringing. But the critics of strategic cooperation with Israel cannot point to a single adverse action taken by an Arab state. Egypt has expressed understanding for the President's decision. Far from refusing to cooperate with America, Saudi Arabia and other Persian Gulf Arab states have agreed to discuss joint planning for Gulf defense. Our special envoy, Donald Rumsfeld, has been received in Baghdad. And King Hussein of Jordan is still talking, albeit only talking, about negotiations with Israel.

The reason is simple. The sky does not fall but Arab regimes do. America's Arab friends face serious threats not from Israel but rather from Soviet-backed Arab radicalism and Islamic fundamentalism.

(Reprinted from N.Y. Times.)

Jews Of South Florida

by Arnold Ages

(Part Two Of A Three Part Series)

There are, of course, two separate Jewish communities in Miami Beach — the permanent population and the transient one. The latter can be further subdivided into two categories: the first, Jewish in name only; and the second, for whom Jewishness is an essential expression of their personality.

The kosher hotel strip along Collins Avenue which begins around 12th Street and which ends at 43rd Street with Waldman's Hotel has as its *raison d'être*, servicing the needs of observant Jews who maintain rigorous standards of kashruth.

Sam Waldman, the original owner of the hotel which bears his name, knows a great deal about the development of the Miami Beach area: his family has been involved for more than four decades in the hotel business.

Blames Local Press For Tourism Decline

He acknowledges that there has been a significant drop in tourism, both Jewish and general. Waldman sees the prestigious local daily newspaper, the Miami Herald, as one of the agents chiefly responsible for the decline. The paper, he indicates, has consistently highlighted violent crime in the Miami area and as a consequence has fed the image of a city in the grip of a crime wave.

Waldman compares the Herald's posture with regard to crime reporting, to a self-destruction exercise in-as-much as the newspaper itself is bound to suffer from its "overkill."

(It is interesting to note that in the week during which the conversation with Waldman took place, the Miami Herald featured, among its myriad crime reports, an item about two Jewish women being accosted by a purse snatcher in the foyer of Beth Israel Synagogue on 41st Street.)

Waldman is not sanguine about the prospects for an upsurge in the tourist business. He does not, for example, believe that legalized gambling will provide any solutions to the paucity of visitors. The example of Atlantic City, N.J. does not persuade him.

"In fact, studies of the effects of gambling there show that there are few benefits to the general population when gambling is legalized. Only a few benefit from the industry," Waldman observed.

Attraction For Jewish Tourists

The observant Jews who come to Miami Beach do not, of course, need the inducement of blackjack to justify their presence on the Beach. They come from Boro Park in Brooklyn, Montreal, Toronto and other northern points to enjoy kosher cuisine, relax in a congenial atmosphere and worship in a manner to which they are accustomed.

Sabbath services at the Crown Hotel are redolent of Eastern Europe. The mehitzah (curtain separating men and women) is five feet high and the *aliyot* are auctioned off to the highest bidder. Yiddish and Hebrew are as common as English among the worshippers.

Religious tradition plays a pervasive role in the life of the kosher hotel habitues. Most of the institutions that cater to the Orthodox provide not only services on a regular basis but also Friday evening *oneg Shabbats* where lecturers and journalists and rabbis hold forth on Biblical, religious and political issues.

Since travel is prohibited on the Sabbath, walking is a major pastime for the religiously observant. On Friday evenings the trajectory between the Saxony Hotel and Waldman's (a distance of about 3/4 of a mile) is covered by hundreds of people anxious to work off some of the calories absorbed during sumptuous dining.

Walking will become an even more pleasurable experience once the Miami Beach authorities complete the wooden promenade they are constructing on the beach between the Fontainebleau Hotel and 22nd St.

The promenade, when illuminated, will permit walkers to enjoy the ocean air — something denied to them by the inhospitable darkness of the beach area at night. There is one problem with regard to the new promenade; it is only about 10 feet wide and will therefore only accommodate a few people at a time. The second problem with the walkway is that it has been built too close to the street, thereby obstructing the view of the ocean from passersby on Collins Avenue.

(To be continued next week)



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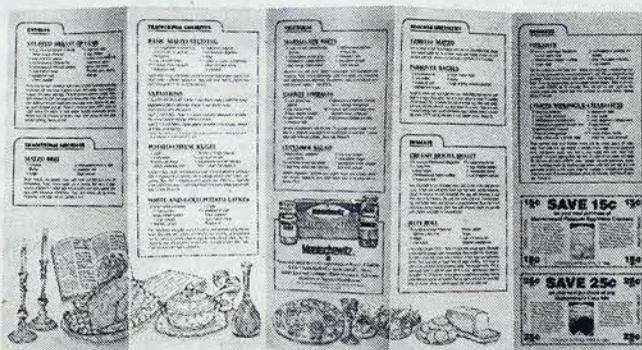
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ART

... **Installation '84**, January 6-February 26, works by three Latin American Artists, Rhode Island School of Design Art Museum, 224 Benefit Street, Providence, R.I. For more information call 521-5010.

... **French Drawings**, January 6-March 4, exhibition of private works by masters from 1780-1910; RISD Art Museum, 224 Benefit Street, Providence; for more information call 521-5010.

... **Israeli Photography Exhibit**, Jan. 8-31, Boston Public Library; sixty photographs of twenty artists representing different areas of Israel; Great Hall, Boston Public Library, Copley Square; Mon.-Thurs. 9-9; Fri., Sat., 9-5; and Sun. 2-6.

... **Nancy Helfant Sculpture**, through Feb. 16, Providence College Art Gallery, Hunt-Cavanagh Hall, lower campus; gallery hours, Mon.-Thurs. 9 a.m.-4:30 p.m., 6:30-9:30 p.m., Fri., 9 a.m.-4:30 p.m.

... **In Celebration of Black Women's Art**, Feb. 4-24, Sarah Doyle Gallery; discussion with artists, Fri., Feb. 10, 4 p.m., Crystal Room, Alumnae Hall.

... **Water Street: World Within A World**, through March 1984, Worcester Historical Museum, 39 Salisbury St., Worcester; includes exhibition and special events; call 617-753-8278 for calendar.

... **Bentwood and Lamination: Their Origins in Europe and America**, Jan. 13-April 29, RISD Museum of Art, 224 Benefit Street, Providence, R.I.

... **The Plan of St. Gall**, Jan. 16-Feb. 17, Bell Gallery, List Art Center, Brown University; model of Benedictine monastery with exhibit and lecture series; for more information, call 863-2476.

... **One Man Show by Walter M. Kopec**, Jan. 17-Feb. 8, William Crapo Gallery, Swain School of Design, 19 Hawthorn St., New Bedford, Mass.

... **Drawings by Gisele Hebert**, January 18-February 18; Opening reception, Wed., Jan. 18, 7-9 p.m.; Solomon-Hatch Gallery, 118 North Main St., Providence.

... **The Tremaine Collection**, Jan. 21-March 11, Wadsworth Atheneum, Hartford, Connecticut; highlights of the collection of Mr. and Mrs. Burton G. Tremaine, Sr.

... **The Sound Fountain**, Jan. 21-March 4; Wadsworth Atheneum, Hartford, Connecticut; the art of creating music and pictures with a computer.



Wendy Fuller appears in *The Public Eye* this weekend and next. For ticket information call The Players at 421-2855.

... **Photographs by Raghur Singh**, through Feb. 19, RISD Museum of Art, 224 Benefit St., Providence.

... **Threading the Wave and Piecings, lithographs by Barbara Pagh**; Jan. 23-Feb. 10, Main Gallery, Fine Arts Center, URI.

... **Richard Calabro Exhibit**, Jan. 23-Feb. 10, Main Gallery, Fine Arts Center, URI; opening Jan. 23 at 2 p.m.

... **Wheeler Gallery Jury Show**, Jan. 26-Feb. 14, Wheeler Gallery, 228 Angell St., Providence; opening reception and awarding of prizes, Jan. 25, 6-8 p.m.; gallery hours: Tues.-Sat., 1-5, Sun. 1-3.

... **New Members Show**, Jan. 29-Feb. 17, R.I. Watercolor Society, Slater Memorial Park, Armistice Blvd., Pawtucket; gallery hours: Tues.-Sat., 10 a.m.-4 p.m., Sun. 1-4 p.m.

... **Spring Excursion To Paris, Apr. 26-May 6**; sponsored by RISD Art Museum; reservations required by Feb. 15; for information and application, contact Academic Arrangements Abroad, 26 Broadway, NYC 10004; 212-344-0830.

... **Lunch Hour Art Films**; alternating Tuesdays, beginning Feb. 7; CCRI - Room 2428, Lincoln; Room 4064, Warwick, 12:30 p.m.; free and open to the public; for schedule, call 825-2220 or 333-7154.

... **Meeting, East Greenwich Art Club**, Feb. 7, 8 p.m., Old Colony Bank Building, 821 Main St., East Greenwich. Spencer Crooks will present watercolor demonstration.

... **Cynthia Smith Leaded Glass Display**, through Feb. 10; Knight Campus Gallery, CCRI, Warwick.

... **Linda King, Mary Lindenberg and Jean O'Gara Exhibit**; Feb. 19-Mar. 9; R.I. Watercolor Society, Slater Memorial Park, Armistice Blvd., Pawtucket.

DANCE

... **Providence**, Thursday, Jan. 19, Friday, Feb. 3, 17, March 2, 16; School One, Hope and John streets; 7:30-10 p.m.; a freestyle dance celebration for all ages; \$3 admission, children 5-12 free. For information, call 274-1375.

... **West African Dance Workshops**, Tuesdays, 5:30-7 p.m.; Saturdays, 12:30-2 p.m.; Second Presbyterian Church, 500 Hope St., Providence. Public invited to participate. For further information, call 861-1136.

DRAMA

... **Life On The Mississippi**, Jan. 19-Feb. 26, The Rhode Island Shakespeare Theatre, Swanhurst, Bellevue Ave., Newport; call the theatre for further information, or for reservations.

... **'Dentity Crisis and Next**, Jan. 26, 27, 28, Feb. 2, 3, 4, 10, 11 at 8 p.m., Feb. 12 at 2 p.m.; presented by the Bright Lights Theatre Co. at St. John's Episcopal Church, 275 North Main St., Providence; tickets are \$7 at the door, \$5 in advance, \$4 for students; call 728-5926 for reservations.

... **The Public Eye and The Dock Brief**, Feb. 3-5, 10-11; presented by the Community Players; 8:15 p.m., Barker Playhouse, 400 Benefit Street. Call 421-2855 for more information.

... **On Golden Pond**, Feb. 3-26; presented by the Newport Playhouse, located adjacent to Jeremiah's restaurant, 104 Connell Highway, Newport. Fridays, Saturdays at 8:30 p.m., Sundays at 2 p.m. Tickets, \$7.50. For reservations call 849-4618.

... **Try-outs for The King And I**, for children, Feb. 5, 2 p.m., Feb. 6, 7, 7:30 p.m., to be held at Jenks Jr. High, Division

St., Pawtucket. Call Larry Reedy, 724-8410, for more information.

... **Agnes of God**, Feb. 17, Providence Performing Arts Center, 8 p.m. Call 421-9075 for information.

MISCELLANEOUS

... **Famous Lives Film Series**, Jan. 11-Feb. 29; Barrington Public Library, Wednesdays at 7:30 p.m.; Robert Frost, Alfred Hitchcock, Gertrude Stein and Carl Sandburg are included.

... **Nine Questions People Ask About Judaism**, lecture discussion series, Jan. 17-Feb. 14, 7:30-9 p.m. at the JCC, 401 Elm Grove Ave., Providence; call 861-8800 for registration information.

... **Little Red Riding Hood**, presented by the Sidewalk Storytellers, Feb. 5, Easton Hall, Barrington College; 12:30 p.m., 2 p.m.; tickets are \$2; limited seating; call Elaine Bianco or Patty Lang, 245-5648.

... **Visitors Night at CCRI Observatory**, Feb. 6, 20, March 5, 26, April 8, 9; Knight Campus, CCRI; no reservations necessary; call 825-2178 during days, or 825-2207 on above evenings for more information.

... **Cardiac Support Group Meeting**, Feb. 6, 7-8:30 p.m.; American Heart Association, 40 Broad Street, Pawtucket; for more information, call 724-5822.

... **Shirley Chisolm at RIC** for Black History Month; Feb. 8, Gage Auditorium, 7:30 p.m.; free and open to the public.

... **Better Breathers Support Group meeting**, Feb. 8, Evergreen House, Evergreen Drive, East Providence; 2 p.m.; call 421-6487 for more information.

... **The Life and Legacy of Moses Brown**, lecture series celebrating Moses Brown School's bicentennial; Feb. 9, 14, 23, March 1; for list of topics, call 751-0100 or 831-7350, ext. 43; all lectures will be held in Alumni Hall, Moses Brown School, 250 Lloyd Avenue at 7:30 p.m.

... **The Shaping of a City—Providence Past and Present**, lecture series to be held on Tuesdays at 5:50 p.m. and repeated on Wednesdays at 9:30 a.m. Feb.-April; Feb. 14, 15 — slide lecture on the evolution of Providence; \$12 for the series, \$2 for each lecture; for a full calendar, call the Providence Preservation Society at (401) 831-7440.

... **Putting the One Minute Manager To Work**, dinner seminar, Feb. 28; sponsored by Consultants in Human Development; Holiday Inn Providence; registration by Feb. 14; call CHD at 401-364-7705 for more information.

... **Alzheimer's Conference**, Feb. 24, 8 a.m.-5 p.m., Marriott Hotel, Providence; registration fee is \$40 and must be received by Feb. 15; to register, call Sylvia Zake, RIC Gerontology Center, 456-9543.

... **Freedom From Smoking Clinic**, beginning Feb. 27, offered through the Barrington Community School, 7 p.m.; for more information call 421-6487.

... **Asthma Program for 10-13 year olds**; beginning Feb. 29; four two-hour sessions about asthma, its symptoms and coping with attacks; call 421-6487 for more information.

MUSIC

... **David Jolley will be in Providence** for a series of concerts, recitals and workshops; Jan. 30-Feb. 3, and Feb. 10-17; for further information and a full schedule, contact Kathleen Nelson, Brown Music Department, 863-3234.

... **Trumpet and Organ Recital**, Feb. 6, Oliver Recital Hall, Barrington College, 8 p.m. Free and open to the public.

... **Leslie Kenney with the Brown University Chamber Chorus**, Feb. 7, 12 noon; Sayles Hall, Brown University.

... **Alvin and the Chipmunks concert**,

beginning Feb. 9 for six performances; Providence Civic Center; tickets are on sale at the box office; for information call 331-0700.

... **Auditions for the American Band**, Feb. 9, 7 p.m., Roberts Hall, Rhode Island College. Contact Dr. Francis Marciniak at 456-8244 or 333-2435 if interested.

... **Commonwealth Woodwind Quartet**, Feb. 10, Oliver Recital Hall, Barrington College; 8 p.m. Free and open to the public.

... **Julius Baker, flutist**, will give a concert on Feb. 11 with the Rhode Island Philharmonic; call 831-3123 for reservations or more information.

... **Big Band Show**, Feb. 20, Providence Performing Arts Center, 8 p.m. Call 421-9075 for ticket information.

... **Itzhak Perlman Concert**, Mar. 10, Temple Beth El; 8 p.m. For further information, call the temple at 331-6070.

—THE SINGLES' SCENE—

CENTER SINGLES

... **February 9** — We're having a **SQUARE DANCE** at the JCC at 7:30 p.m.! Will Postle, professional caller, will teach and lead us through "docey-doe" and "promenade" at this great hoe-down event! Members: \$3.00/Non-members: \$4.50

... **February 12** — Let's go **ROLLER SKATING!** We'll carpool from the front of the JCC at 2:30 p.m. or meet us at the Riverdale Roller World of Warwick at 3 p.m. Cost is \$3.50 per person plus skate rental. No blue jeans allowed. If enough people reserve by February 8, there will be a special group rate of 50¢ off each admission. And, we'll eat out afterwards.

... **February 13** — at 7:30 p.m. Let's get together and **BRAINSTORM!** What kinds of programming do we want, do we need, would we support? Call the JCC for directions to this important out-of-Center discussion.

... **February 15** — **EVERYTHING YOU EVER WANTED TO KNOW ABOUT THE SYMPHONY:** Utilizing Leonard Bernstein's "Jeremiah's Symphony," Stan Freedman will explain how to listen to music intelligently. In Gallery 401 at the JCC AT 7:30 p.m. Wine and cheese. Members: \$2.00/Non-members: \$3.00

... **February 21** — **GAMES/VOLLEYBALL** Come to the JCC at 7 p.m. for board games and refreshments and then at 8 p.m. we'll go up to the gym for a lively game of volleyball. Ages 20-39. Members: 50¢/Non-members: \$1.00

... **February 23** — Come to the JCC at 7:30 p.m. for a **DISCUSSION/DESSERT** evening. The topic will be "Being Single: Loneliness or Freedom." Let's share our thoughts and feelings. Members: \$1.00/Non-members: \$2.00

... **February 26** — Guest speaker at our fabulous **BRUNCH** at the JCC at 11 a.m. will be Norman G. Orodener. His topic will be: "The Jews in America — Political Rights and Responsibilities." Babysitting requests by February 22, please. Members: \$3.50/Non-members: \$6.00

For further information and reservations, please call Judith Jaffe or Vivian Weisman at 861-8800.

L'CHAIM JEWISH SINGLES

... **Adult Magic Show**, Feb. 12; Temple Beth Am, Pleasant Street, Framingham. \$5 per person; 7:30 p.m.; call (617) 877-9385 or (617) 698-8228 for information.

OCEAN STATE SINGLES ASSOCIATION

... **Ocean State Singles Association**, meets every other Thursday, Holiday Inn, South Kingstown, 8 p.m. Next meeting, Feb. 10. Call Carol Tacey at 789-6782 for more information.



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Around Town

by Dorothea Snyder



Our fourth grade class in Boston was all in a dither. It was after the war. Harold Russell, who had lost both his hands from a defective fuse while instructing a demolition squad at a North Carolina military base, was actually coming to speak to us.

I must have thought his visit to Miss Radell's class was an exclusive. Little did I realize that he was travelling from school to school making personal appearances and speaking to children and adults.

Harold Russell was a movie star too. In 1946 he received an academy award for being the best supporting actor for the movie "Best Years of Our Lives." That night he was also awarded special recognition "for bringing aid and comfort to disabled veterans through the medium of motion pictures." The awards did not end here.

I can still see a flicker of that visit. Through the years, what has been stored in my diary of remembrance is not Harold Russell's mechanical arms, but the man himself. He was extremely pleasant, likeable and positive, traits most appealing to a ten-year-old.

I never saw Harold Russell again, except when I saw re-runs of the picture that won him a golden Oscar and stories about him in newspaper articles. He was elected national commander of American Veterans World War II in 1949.

But "Disabled" was left behind the moment Harold Russell stepped out of Miss Radell's classroom. We were never

touched with similar experiences in our elementary school days or even into those more sophisticated times of high school.

Perhaps that is why it is so gratifying to know what has been going on in our schools for the past seven years. And then to observe a unique program that makes me want to praise it to the hilt.

Ivy Furman is the coordinator of social services for the town of Lincoln's School Department Student Services office directed by Dr. John Ambrogi.

She told me that the Meeting Street School designed a student awareness program in 1976 to help students become more cognizant of various handicapping conditions. "The Meeting Street School has assisted me in planning a program for Lincoln School children since this is my first year in my position here."

First, Ivy met with teachers and parent volunteers to explain the history of the program which includes information on deafness, hearing impaired, blindness, orthopedic handicap and mental retardation.

"Each topic," she says, "is presented with books, discussion groups, special exercises designed to help students simulate each disability and guest speakers.

Her dedication and enthusiasm to the program led me to follow Ivy to a third grade classroom at the Lonsdale Elementary School. She asked the children if they knew what it meant to be disabled. The

Children Learn Awareness & Sensitivity To Disabilities

kids were anxious to be called on. After a discussion, Mrs. Lees, the third-grade teacher, read "Sally Can't See."

Then it was time for the children to reenact the conditions of blindness. Led by Ivy and with the use of blindfolds, the children learned how a blind person pours orange juice in a cup without any overflow. They were assisted by classmates who acted as guides. Roles were reversed for this and a trust walk to the sinks outside the washroom.

The third-graders were given the Braille alphabet on special plates pierced with holes to punch out letters through paper. They discovered the bumps on the other side were living words for blind people.

"The program doesn't end here," assured Ivy. In two days this class would have a blind visitor re-inforce the valuable lesson in understanding and what it is to be blind by speaking to the class. There will be discussions and many questions raised by the students.

"Disabled children are more like than unlike the regular classroom student," she says. "Disabled children can do most of the things other children can do but in a different way on their own or with some help.

"Federal regulations have set forth to promote equal opportunity in the educational setting for children with disabilities. The problem is that laws can only

mandate actions; attitudes cannot be legislated. That's what the goal of the program is — to promote acceptance and awareness."

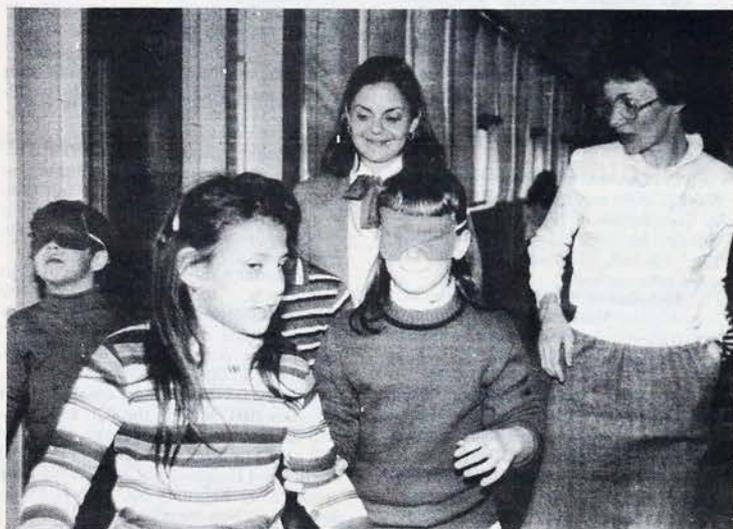
Ivy's role as social services coordinator in the school system is basically a multifaceted position, she relates. "It provides a home for me because it enables me to work easily with children and families which has always been my interest.

"Following child development and family studies at the University of Connecticut, I did my MSW at N.Y.U. There my internship concentrated on working with families and children in a supportive role. After graduation, I was a pediatric social worker at Pawtucket Memorial Hospital.

"Working with the Lincoln School Department," Ivy says, "affords me the opportunity to work as an advocate for children and families. It gives me the space to occupy the variety of roles that will be of benefit to them. That is satisfying to me.

"The student awareness program is a creative learning method. It's experiential. My whole goal is that if they can come away from this program with awareness and sensitivity of disabilities, ultimately they will be able to welcome a disabled peer not only into the classroom, but into their lives.

"If they can do this, we have succeeded."



Blindfolded Allison Ayotte is led on a "trust walk" by classmate Ana Santos together with other third grade students. Ivy Furman, rear center, and parent volunteer Pamela O'Donnell, right, assist. Keith Charland, rear left, is also escorted by a student guide. (Photos by Dorothea Snyder).



The Braille code sheet inspires Keith Maurice to ask questions of his third-grade teacher Betty Lees at the Lonsdale Avenue School and Ivy Furman, coordinator of social services for the town of Lincoln School Department.



Matthew Sylvestre learns what it's like for a blind person to pour juice. His finger in the cup helps prevent spillage. Keith Charland, right, keeps a watchful eye.



Ivy Furman teaches Matthew Raines how to use Braille writing equipment which consists of a Braille alphabet card, Braille paper, slate and stylus.

Arts & Entertainment

"Joseph" Is Fluff Entertainment

by Pamela F. Greenhalgh

The effect of sitting through *Joseph and the Amazing Technicolor Dreamcoat* is similar to spending a summer day at the beach: you are dazzled by the brilliance and lightheaded from the airiness. *Joseph* is fluff entertainment at its most sugary, blindingly bright and completely silly.

Presented last week at the Providence Performing Arts Center, Andrew Lloyd Webber and Tim Rice's musical tells the story of Joseph, his ability to interpret dreams, his being sold into slavery by his brothers and their eventual reunion. This is done entirely through song, with the aid of a narrator. Unfortunately the lyrics are as trite as the parodies on popular music. While a spoof of country-western music done in the style of an *Oklahoma* production number, an Elvis Presley clone and a Carmen Miranda fiasco might have been funny in the late sixties when *Joseph* was written, in 1984, it is a run-of-the-mill detraction. What could have and should have been entertaining was merely laughable.

Joseph did have one redeeming factor

and that was an extremely talented cast. Robin Boudreau, despite being a bit too frenetic at times, has a marvelous voice and was perfect as the Narrator. Don Goodspeed had the title role and was convincing as the spoiled brat who soon learns to change his ways. As hokey as "One More Angel In Heaven" might have been with its cowboy hats, bandanas and Texas twang, the brothers, led by Stephen Belida as Levi, were a pleasure to watch. The perfect timing of their dance routine showed not only natural talent but a lot of rehearsal as well. The same held true for Hal Davis, who, as the Pharaoh, did a reasonable impersonation of the king — of rock-n-roll, that is.

Joseph and the Amazing Technicolor Dreamcoat is not by any standards superior theatre fare. As a musical, it is only passable. In theory, it has all of the ingredients to be entertaining — music, dance, humor, colorful costumes, and an interesting storyline — but as it was performed last week, something was missing. Were it not for the talented cast, it would have been a waste of time.



Left to right: Hal Davis played the Pharaoh, Robin Goodspeed was the narrator and Don Goodspeed as Joseph appeared in *Joseph and the Amazing Technicolor Dreamcoat* last week at the Providence Performing Arts Center.

Pawtucket Community Arts Council Establishes New Poetry Contest

Gallway Kinnell, last year's Pulitzer Prize winning poet, spent his boyhood years growing up in Pawtucket. To highlight that fact the Pawtucket Community Arts Council is sponsoring a statewide poetry contest.

To reward excellence the Arts Council is establishing a \$100 first prize, \$50 second prize and a \$25 third prize. Only one poem will be selected for each prize. The winners will be announced the first week of May, which is being declared poetry month in Pawtucket.

The contest entries will be judged by three professional poets. They are Jane Lunin Perel, Professor of English, Providence College; Paul Petrie, Professor of English, University of Rhode Island; and Nancy Sullivan, Professor of English, Rhode Island College.

Poems submitted must be no longer than one type written page, be written in English, and postmarked no later than March 15, 1984. Poets are asked not to put their name, address and phone number on the same sheet as the poem but to include it on a separate sheet of paper.

Each contestant is allowed one entry and it should be mailed to Pawtucket Community Arts Council Poetry Contest, Box 1687, Pawtucket, 02860.

All poems will remain the property of the poets but entries will not be returned, so contestants should retain a copy of their poems.

This statewide poetry contest is expected to be an annual event, said Arts Council spokesperson, George Jerry.

"Our objective in establishing this program is to fulfill our mission as arts advocates, to increase the public's awareness of the pleasures of poetry and to provide a much needed exhibition outlet for Rhode Island poets to share their talents with other Rhode Islanders. We hope to make the public more aware that language is an art and arts is a language," said Jerry.

New Contest Is Announced

A \$1,000 grand prize will be offered in our upcoming poetry contest sponsored by the World of Poetry newsletter. There are 100 prizes in all, totaling over \$10,000.

For a free brochure of rules and prizes write, World of Poetry, 2431 Stockton Blvd., Dept. G., Sacramento, California 95817.

Looking Glass Theatre Receives Proclamation

Providence Mayor Vincent A. Cianci will present a special proclamation to Looking Glass Theatre on February 8 at the Sargent Rehabilitation Center, 229 Waterman St., Providence, in recognition of its 19 years of service to Providence and the state of Rhode Island.

Looking Glass Theatre is Rhode Island's oldest professional children's theatre company.

The mayor's presentation will officially kick off the spring season for Looking Glass Theatre.

Mayor Cianci will deliver a speech at 9:30 a.m. prior to the group's staging of *Pandora*, a musical based upon the Greek myth.

RISCA Sets Deadline For Support Grants

The R.I. State Council on the Arts has set Thursday, March 1, as the next application deadline for its Project Support grants, chairman Daniel Lecht has announced. Project Support provides matching money to eligible nonprofit organizations for a wide range of arts-related projects. Last year, the Arts Council awarded 48 grants a total of \$80,873 in Project Support.

Awards are given in several areas: visual arts, literature, dance, music, theatre, film and video, and folk arts.

Interested organizations may obtain guidelines and application forms for Project Support by phoning the Council offices at 277-3880. Applications and guidelines will also be distributed at two application seminars to be held on February 8 and February 9 at RISCA.

For more information, phone Janice Irwin at RISCA.

"Fool For Love" Is Held Over

Trinity Square Repertory Company has announced that it will extend the run of Sam Shepard's hottest new hit, *Fool for Love*, currently playing to capacity audiences in Trinity's downstairs theatre located at 201 Washington St., Providence. Originally scheduled to close February 26, it will now play through March 4. The extended week's performance schedule is Wednesday through Saturday evening at 8 p.m. and closes with a Sunday, 2 p.m. matinee performance on March 4.

For further information and ticket reservations, please call (401) 351-4242 or visit the box office in the lobby of the theatre. Visa/Mastercard accepted.

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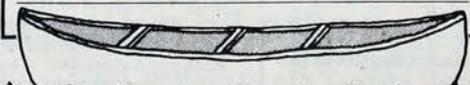
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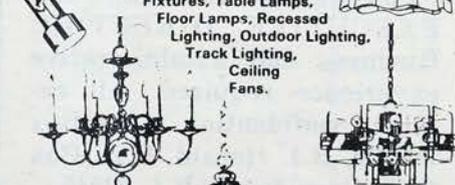
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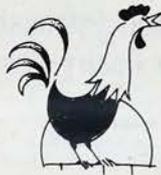
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"The American Jewish Album" Depicts Jewish Success In America

The American Jewish Album: 1654 to the Present — a panoramic account in words and 500 photographs, drawings and engravings of the Jewish experience and achievement on American soil — is being distributed by the Anti-Defamation League of B'nai B'rith.

The 342-page book by Allon Schoener, published by Rizzoli International Publications, Ltd., in cooperation with ADL, was the inspiration for the "Jewish Life in America" exhibit currently attracting thousands of visitors daily to the main New York Public Library, 42nd Street and Fifth Avenue. Schoener is guest curator of the exhibit which is cosponsored by ADL and the American Jewish Historical Society. It has already appeared in Washington, D.C., and Palm Beach, Fla., and is scheduled to tour the country after its library showing.

The American Jewish Album is a hardcover, fabric bound, 9"x13" book. It tells the story of the evolution of the American Jewish community from 1654 when 23 Spanish and Portuguese refugees from the Inquisition, who fled Recife, Brazil, arrived in New Amsterdam to begin new lives.

The book's illustrations complement a running account of the way American Jews from all walks of life lived in cities and towns throughout this country in prosperity, depression, peace and war. It deals with the three great Jewish migrations — Sephardic, German and East European — depicting the generations in all facets of American society, as merchants, workers, entrepreneurs, financiers, entertainers, athletes, scientists, jurists, soldiers, statesmen and other roles both expected and unexpected. Memoirs, letters, newspaper accounts, biographical excerpts and diaries also help document the social, economic and political range of the American Jewish experience.

The book has an introduction by Henry Feingold, professor of history at the City University of New York, and a bibliography by Nathan Kaganoff, librarian of the American Jewish Historical Society. Schoener has acted as consultant and exhibition designer for the Smithsonian Institution, The Library of Congress and The Metropolitan Museum of Art.

The American Jewish Album: 1654 to the Present is available at \$30, plus \$2 postage and handling charges, through ADL's Publications Department, 823 United Nations Plaza, New York, N.Y. 10017.

Describe Holocaust Herosim, Says Expert

(JTA) — Teaching of children about the Holocaust must highlight reports on the non-Jews who saved Jews and the kind of individuals they were because children "need positive role models of loving and caring other human beings to counteract media reports of the negative aspects of human behavior, violence, hatred and greed" which reached unprecedented depths during the Nazi period.

The director of the Institute for the Righteous Acts, in Berkeley, Dr. Samuel Oliner, in describing the need, said he hoped to provide such data from a current study of the altruistic personality being made with a grant from the American Jewish Committee, according to the Northern California Jewish Bulletin.

Oliner and graduate students in the sociology department of Humboldt State University are performing a content analysis of 100 interviews and reviewing an additional 500 reports of "rescuers and rescued."

Oliner said preliminary findings indicated that rescuers shared "a moral upbringing." They were taught to "distinguish right from wrong, justice from injustice." He reported that 86 percent of the interviewed rescuers said they had acted because they "perceived gross injustices."

Oliner said 84 percent of interviewed rescuers also said they were influenced by social, political or religious leaders in the community, "such as the King of Denmark." He reported that data indicated that 76 percent of the rescuers "also showed self-reliance and self-confidence. They had a great deal of self-esteem."

They were brought up to believe in themselves at an early age and were confident in their actions. They were active doers, rather than talkers, more interested in individuals than "humanity" or ideals.

The data indicated that 71 percent of the rescuers witnessed acts of Nazi

brutality and the degradation of Jewish victims; that 60 percent knew the persons they saved, through their families, business or in the towns in which they lived.

Oliner found that rescuers were "empathetic and compassionate," and sometimes alienated from their communities. Because they were considered "alien" or were of a different "ethnic-cultural religious blend," they either did not internalize "the bigotry of their communities or rejected it," he said.

He said 86 percent of the rescuers were financially able to help or physically able to hide a potential victim of the Nazis, ("they had to be in the right place at the right time") but they often acted at enormous risks to themselves.

The sociologist argued that the rescuers "were not heroes, saints or spiritual people who were unfeeling or unconcerned about life. They definitely indicated they were frightened at the prospect of helping others being-pursued by the (Nazi) enemy."

They acted because "they were compelled to act according to their principles, risking their lives was a moment of truth and self-confrontation," Oliner declared.

BRIEFLY NOTED

(JTA) — The University of Miami has reported that the original transcript of the trial of Adolf Eichman in 1961 is part of a major new addition to the Handleman Holocaust Collection at the University.

Dr. Helen Fagin, director of the university's Judaic studies program, declared the addition of many rare books, photographs and documents makes the collection the largest of its kind in south Florida.

One of the rare additions is "Lidice," an album of items depicting the destruction of the Czech village in 1942. Another is "Culture and Race," published in Berlin in 1942, called one of the original blueprints of the Nazi master race theory. Another is a book by Alfred Rosenberg, the Nazi philosopher, "Zionism as the Enemy of the State."

"Patents for Hitler," is a book which documents the cooperation of world industrial giants with Hitler. "Blood Lines," published in Berlin in 1929, "documents" the charges of blood libel against the Jews. "Hidden Talmud Citations," published in Berlin in 1931, is a booklet which seeks to incriminate Jews by quotations extracted from the Talmud. "Rasputin," a biography of the infamous Russian monk, attributes his most heinous acts to "malevolent Jewish influence."

Fagin said she acquired some of the items, as well as other documents on the Holocaust, on a recent trip to Israel and Britain.

(JTA) — Three Jewish educators place the blame for poor quality Jewish education in America squarely on the parents of students in part-time Jewish schools.

The indictments appear in two articles in the fall, 1983 issue of the Women's League Outlook, the official publication of the association of Conservative sisterhoods. One article is by Dr. Jay Stern, a past president of the Jewish Educators Assembly. The other is by Elaine Shalowitz and Molly Schuchat.

Stern asserted that "the consumer" — the parent — is responsible for a "deleterious influence" on Jewish schools. He declared that "parents get the kind of school they will support — no more, no less. Those who really want good Jewish education for their children know how to go about getting it."

He asserted there were plenty of qualified professional teachers and principals for Jewish schools but added they have been lost by cuts in their teaching hours and by poor pay. Stern added that "our laymen are more than happy to replace them at lower cost with the less-qualified people who are always ready to step in." As examples of "lay-created problems," he mentioned lack of proper funding and skimming on educational time.

In the other indictment, Shalowitz and Schuchat asserted that parents, "In their drive for secular success, have usually developed neither time nor ability to nurture their children's Jewishness." Describing current Bar and Bas Mitzvahs as reinforcing "the view that feeling successful is the goal, rather than feeling moral," the two educators said they were particularly skeptical about Jewish classes for high school students.

Solar Energy Is Discussed

Sahara sunshine may one day power the factories of Europe if a new concept discussed at the Weizmann Institute proves feasible, stated Leo Dunn, New England Region Chairman for the American Committee.

The discussion took place within the framework of a "Workshop on the Economics of the Solar Thermochemical Pipeline," organized by the Institute's

Centre for Energy Research, headed by Prof. Israel Dostrovsky.

What Dostrovsky and his colleagues are proposing, stated Dunn, is to take the solar energy collected in Israel's Negev, or even in Southwest United States, transform it into energy rich chemicals and then pipe those chemicals to industrial regions where the energy is released for use in manufacturing.

This concept of solar energy use draws upon the experience of American and Ger-

man participants in the "Workshop" who have studied the transformation of surplus nuclear energy into chemical energy with the same eventual goal in mind.

Excited with this possibility, scientists at the Weizmann Institute have been given a three-year period to test the feasibility of this experimental pipeline.

The workshop was sponsored by the Maurice Goldschleger Foundation and by Israel's National Council for Research and Development.

Briefly Noted

The Israel Bonds Organization raised over \$475 million for Israel's economic development in 1983, down from \$502 million in 1982, campaign chairman David Hermelin announced January 12. Last year's results brought total proceeds since the Organization's foundation in 1951 to more than \$6.5 billion.

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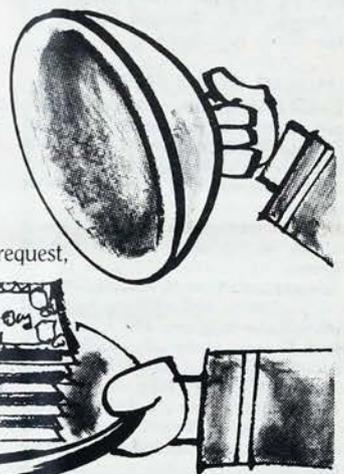
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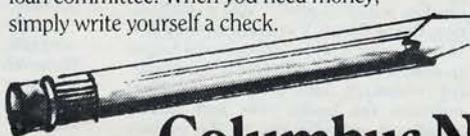
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Obituaries

MAMIE FRIEDMAN

ATTLEBORO, Mass. — Mamie Friedman of 146 Union St. died last Thursday at the Ridgewood Court Nursing Home. She was the widow of John Friedman.

Born in Providence, a daughter of the late Louis I. and Fannie (Musen) Blattle, she was an Attleboro resident most of her life.

Mrs. Friedman was a member of Congregation Agudas Achim and a past president of its Sisterhood.

She leaves a son, Earl M. Friedman of Attleboro; a daughter, Norma Siff of Worcester; two sisters, Martha Blattle of Providence and Bessie Bekelman of Warwick; six grandchildren and 10 great-grandchildren.

A funeral service was held Sunday at noon at Mount Sinai Memorial Chapel, 825 Hope St., Providence. Burial was in the Attleboro Hebrew Cemetery.

DR. EMERSON A. TORGAN

PROVIDENCE — Dr. Emerson A. Torgan, a dental practitioner in Rhode Island for many years, died Monday at the Rhode Island Hospital. He was the husband of Irene (Ambrose) Torgan.

Born in Providence, he was the son of the late Nathan (Ostrowski) Torgan. He was a captain in the Army during World War II and received the Purple Heart.

Besides his wife, he is survived by a daughter, Emily-Beth Torgan, and a son, E. Andrew Torgan, both of Warwick; and a sister, Mrs. Sarah Baker, of Providence.

The funeral services were held on Tuesday at Arlington National Cemetery in Arlington, Virginia. Arrangements were by Mount Sinai Memorial Chapel, 825 Hope Street, Providence.

MIRIAM GRANT-SAPINSLEY

PALM BEACH, Fla. — Miriam Grant-Sapinsley of 100 Sunrise Ave., wife of Milton C. Sapinsley, and a Providence resident most of her life, died at home Monday. The late Max L. Grant was her first husband.

Born in New York City, she was a daughter of the late Arthur and Alice Gardner.

She was a member of Temple Beth-El, its Sisterhood, the Miriam Hospital Women's Association, the Council of Jewish Women, Hadassah, the Women's Division of Brandeis University and the Ledgemont Country Club.

Besides her husband, and son, Gardner L. Grant of Scarsdale, N.Y., she leaves three grandchildren and four great-grandchildren.

A funeral service was held Wednesday at Congregation Sons of David and Israel Cemetery, Providence.

BESSIE FELDMAN

CENTRAL FALLS — Bessie (Newman) Feldman, a resident of Central Falls and the wife of the late Louis Feldman, died Tuesday.

She is survived by two sons, Philip Feldman of Warwick and George Feldman of Pawtucket; a sister, Mrs. Anne P. Wilner of Providence; ten grandchildren and four great-grandchildren.

Graveside services were held on Wednesday at Lincoln Park Cemetery in Warwick. Arrangements were made by the Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

IRVING GERTSACOV

PROVIDENCE — Irving Gertsacov, 83, of 230 Laurel Ave., a jewelry manufacturer until retiring 30 years ago, died at home Sunday. He was the husband of the late Rita (Zetlin) Gertsacov.

Born in Providence, he was a son of the late Max and Ethel (Reffkin) Gertsacov.

Gertsacov was a past president of the Jewish Family Service, an honorary member of the board of trustees of Miriam Hospital, and was a past chairman of its House committee. He was a member of the board of trustees of Camp Jori, a member of Temple Beth-El and its Brotherhood, and the Ledgemont Country Club.

He leaves a son, Lawrence S. Gates; a sister, Mrs. Irma Slavitt, both of Providence; six grandchildren and a great-grandson.

A funeral service was held Tuesday at Temple Beth-El, Orchard Avenue. Burial was in Congregation Sons of Israel and David Cemetery.

Arrangements were by Mount Sinai Memorial Chapel, 825 Hope St., Providence, R.I.

ADL Issues Passover Text For Interfaith Services

The fourth edition of *The Passover Celebration: A Haggadah for the Seder* — an abridged text suitable for interfaith observances — has been issued by the Anti-Defamation League of B'nai B'rith in response to increasing demand for such material.

According to Rabbis David H. Panitz and Martin A. Cohen, Cochairmen of ADL's Interfaith Affairs Committee, "Christians have become increasingly interested in the Passover festival, particularly since it provides the background and setting for Easter." They described the ADL publication as an invaluable aid for those interested in conducting an interfaith seder.

The 58-page work follows the outline of the traditional Haggadah, although certain sections have been abridged to make it suitable for interfaith groups. It emphasizes the ideals and tenets that have nurtured and defined Jewish commitment through the centuries, includes traditional songs along with musical notations to facilitate communal singing and contains a section commemorating the Holocaust.

Prepared by Rabbi Leon Klenicki, codirector of ADL's Interfaith Affairs Department, "The Passover Celebration: A Haggadah for the Seder" is published in cooperation with the Archdiocese of Chicago. It contains an introduction by Gabe Huck, director of the Archdiocese's Liturgy Training Program, which elucidates the meaning of Passover for Christians.

Copies may be obtained at \$1.90 each (reduced rates for quantity orders) from the Intergroup Relations Division, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, N.Y. 10017, or from any of the League's 30 regional offices throughout the country.

...

In a time when the community is in anguish, one should not say, "I will go home, eat and drink, and rest content." Rather man should always share in the community's anguish.

Women Schedule Greenhouse Compact Information Forum

"The Effect of the Greenhouse Compact on the Economic Status of Women" is the subject of an informational forum being planned by a coalition of Rhode Island women's organizations as a public service to inform women of the state on details of the Strategic Development Commission's "Greenhouse Compact." The forum, scheduled for Wednesday evening, February 15, at the Lincoln School, 301 Butler Ave., (at Blackstone Blvd.), Providence, will be held from 7 to 9 p.m. and will include a slide-film presentation on the Compact and an overview by Ira C. Magaziner, Commission consultant.

Freda Goldman, chair of the Advisory Commission on Women in Rhode Island, will serve as moderator. Guest panelists include Commission members Dr. Eleanor M. McMahon, Rhode Island Commissioner of Higher Education; Rita A. O'Brien, Vice-President — Rhode Island of New England Telephone Company; and Dr. Louise Lamphere, Professor of Anthropology at Brown University.

The coalition urges all women to become informed on this important legislation, expected to be presented to voters in a state referendum early this year. The Forum is intended to address questions of particular interest to women on the report's recommendations and the projected impact of the Compact on the economic status of women.

Women's organizations in the coalition

include the Advisory Commission on Women in Rhode Island, American Association of University Women, League of Women Voters of Rhode Island, Central Rhode Island N.O.W., Rhode Island Black Women's Alliance, Rhode Island Career Women's Network, Rhode Island Federation of Business and Professional Women, and the Women's Political Caucus.

Co-chairs of the committee planning the program are Ms. Dawn E. Sullivan, member, Advisory Commission on Women in Rhode Island; and Ms. Shirley Gersmershausen, legislative chair, Rhode Island Federation of Business and Professional Women. Other committee members include Freda Goldman and Bonnie Cimino of the Advisory Commission on Women in Rhode Island; Jacqueline Geoffrey, American Association of University Women; Jane Sherman, League of Women Voters of Rhode Island; Marcie Green, Central Rhode Island N.O.W.; Vanessa Cooley, Rhode Island Black Women's Alliance; Susan Barker, Rhode Island Career Women's Network; Eloise Foley, Rhode Island Federation of Business and Professional Women; Mary Lou Heran, Women's Advertising Club of Rhode Island; and Jean Doyle, Women's Political Caucus.

For further information call Bonnie Cimino at 277-2744. There is no charge for admission to the Forum, which is open to the public.

Trude Lash Recalls Her Activities For Youth Aliyah

Seated in her office across from the United Nations complex on the East River, the statuesque blond woman exuded the same powerful determination to make a better life for children that she had for 30 years, when she and Eleanor Roosevelt visited Youth Aliyah facilities for Jewish children in France, North Africa and Israel.

Trude Lash, consultant to the Foundation for Child Development, had been program director of the Citizen's Committee for Children and a friend and close associate of the First Lady. Mrs. Roosevelt had been World Patron of the pioneer youth rescue and rehabilitation movement from 1952 until her death in 1962.

"Those were stirring days," Mrs. Lash says. "To be witness to the building of a new country was exciting! I remember when tiny seedlings were planted along the road from Tel Aviv to Jerusalem, and how on each trip back to Israel I saw them grow so that today the bare mountains are covered by pine forests, and the fields are divided by windbreaks of trees.

"Those were difficult and dangerous times," Mrs. Lash adds, "but people were inspired and dedicated. In those days they welcomed into Youth Aliyah children who were mainly from North Africa. They looked like midget adults. Some were orphans, many had left families behind who were trying to wind up their lives — homes and businesses — because they no longer felt safe.

"And in the Youth Aliyah villages and *hibbutzim*, these children were happy and serene in the knowledge that they were loved. The food was adequate, nutritious but simple as were the facilities. But the warmth and generosity of the people was abundant."

An Eleanor Roosevelt Centennial Commission has been established by Congress and signed into being by President Reagan, and it reflects the two major concerns of Mrs. Roosevelt: Human Rights and the Welfare of Children.

One of the recommendations of the Eleanor Roosevelt Commission, Mrs. Lash says, is a blueprint for Community Service and Youth Employment. Mrs. Roosevelt was deeply impressed with the Israel Universal Service System where everyone serves — whether as a soldier, a farmer, a teacher, a nurse's aide — like a combination Peace Corps, Vista and defense service. She saw how the Israeli model helped to absorb culturally diverse people, offering education and training, excellent nutrition and health care, and making significant contributions to the country and its people.

"The Roosevelt home in Hyde Park, N.Y., is across from the Wyltwick School — a residential facility for troubled teenagers — where Mrs. Roosevelt was involved. She was always disturbed that this rich country had such a wide gap between the privileged and the underprivileged

children, and she felt that the United States had much to learn from a young, poor but striving country like Israel which, to this day, spends more for the education and care of its children than we do," Mrs. Lash said.

Mrs. Lash, who is married to Joseph P. Lash, the former newspaperman who covered the United Nations for the *New York Post* and author of the Pulitzer Prize biography, *Eleanor and Franklin*, says that his interest in Youth Aliyah and in Israel made it possible for her to periodically take leave from her job and her family — leaving him home with four children — to take speaking and fundraising engagements for Youth Aliyah.

"There was no high-powered fundraising in those days," she says. "I went wherever Youth Aliyah would send me — they paid my expenses and I traveled very modestly. Sometimes I was sent as a substitute for Mrs. Roosevelt and people may have been a little disappointed — and a little bemused by this Christian with the German accent who felt so passionate. But it worked.

"And the attachment and concern for Israel remained. I took every opportunity to return over the years — accompanying Joe on his assignments."

Unfortunately, the present needs of the world's children are the same, she says. Sound nutrition, a viable intact family, and a world free of violence are still the most basic concerns and far from the norm for a sizable part of the population who go to bed hungry and suffer stunted development for lack of proper nutrition, and whose families are torn apart by death, by war, or by the father's need to seek employment away from home.

"In contrast, I remember at Youth Aliyah when the counselors and the nurses would meet with the mothers of the children to explain why their limited housekeeping money should be spent for oranges instead of salty olives. Youth Aliyah not only cared for and educated its children but it worked with the families — and I understand that it still does so today in its Day Centers where the Parents Circles are comparable to the adult education groups that worked so well for immigrant families in the settlement houses in the slums of New York, Chicago and other gateway cities of America.

In referring to the acculturation of immigrants, Mrs. Lash recalls that Mrs. Roosevelt once expressed concern to Prime Minister David Ben Gurion over the tensions between "Oriental" and Ashkenazic, Western Jews. And the wise old man replied that this was a real but a "transitory" problem. In time, the various streams of the Jewish people flowing into Israel would mix and enrich the country, he predicted.

"And to look at the beautiful children today this is, indeed, happening," Mrs. Lash concluded.

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Karaite Jews Take Their Torah Without Talmud

(continued from page 1)

binic and Karaite Jews is their differing practices when it comes to the Jewish dietary laws of Kashrut. Rabbinic Jews attend to a whole body of highly specific laws dealing with the separation of milk and meat when eating, as well as keeping separate milk and meat dishes, silverware and sinks. It is all based on the Rabbis' Talmudic elaboration on the simple injunction found in Exodus: "You shall not see the (boil) a kid in its mother's milk."

Karaite Jews, reject the Talmudic expansion and take the command at its face: They simply avoid eating animals boiled in their mother's milk — not a common dish today anyway. They also adhere to the basic Biblical laws of permissible foods (e.g. cattle) and prohibited foods (e.g. pork) as well as the laws for ritual slaughter.

In Israel today, few of the Karaites claim Sabra parents. Dabach, a balding, dark-skinned man with a black moustache and dark eyes, was born into the Karaite community of Cairo, where he attended a Karaite school and completed mechanics college. Though the Karaite community was strong and existed for centuries there, at the onset of Israel's 1956 Sinai campaign, the Egyptian government uprooted almost every Karaite.

In 1957 Dabach, his wife Shoshanna and their five children left their once comfortable homes for Israel. He settled in the development town of Ofakim where he taught mechanics and spread Karaism.

In the Six Day War of 1967 the eastern section of Jerusalem, which includes the Jewish Quarter of the Old City, was recaptured by the Israelis. The organization responsible for the subsequent renovation of the Jewish Quarter cleaned out and replastered the old Karaite synagogue there. The house above the synagogue was also ready for inhabitants and so the National Council of Karaite Jews, headquartered in Ramle, asked Dabach's family to be its first tenants, because they were felt to be the model Karaite family.

Inside The Shul

The Anan ben David synagogue's beauty comes from its graceful arches and over twenty oil lamps, all of which are lit regularly. There are several inscriptions above the ark, along with the Ten Commandments engraved on wooden tablets. On the railing to the side of the steps leading to the ark is the verse, "Come, let us cast ourselves and kneel, let us bend the knee before God the Creator."

But the most interesting feature of the synagogue is its lack of windows; it is built almost two flights below the ground. However, to bring in light and ventilation, two windows have been built into the ceiling which let in much needed air and bright beams of sunshine. The ceiling windows open up to the courtyard in front of the Dabach home, allowing members of the family to hang the laundry or peel the potatoes to the peaceful sounds of prayer.

Karaite prayers are as unique as the synagogues they are recited in. "We didn't get anything from the Rabbinites," said Dabach. "No prayers, no tunes. Our prayer book consists of psalms and poems from the Bible without any rabbi mixing in — not Rabbi Gamliel, not Rabbi Yekhezkel. No rabbis, only from the Torah. The tunes are our own, by our own musicians."

Dabach emphasized that Karaism is alive and well in Israel and that adherents to it are in Ramle, the Israeli capital of Karaism, as well as in nine other Israeli towns. It is international as well, with members in the United States, France, Turkey, Switzerland, England, Poland and the Soviet Union. "We are in contact with all our fellow members, except for the ones in Poland and the Soviet Union," said Dabach.

In Jerusalem, Dabach says he gets along with his Rabbinic neighbors. "We don't make problems, we don't have problems. I don't think there's hatred, though maybe there's a disagreement of opinion. It depends on the people. Today there's nothing special, we live together."

Still, history's passions die hard in the Holy Land. At the rededication of the restored Karaite synagogue in 1978, fights broke out between the Karaites who attended the occasion and the Orthodox Rabbinic residents of the Jewish quarter.

Today, entering Karaite Road in the Old City, one finds the signs pointing to the Karaite synagogue with the Hebrew word

"Karaite" written on it scratched out.

Two Camps

One key problem dividing the two camps is that each looks at the other as comprising possible mamzerim (bastards). Because Karaites have a *get* (religious bill of divorce) that is different from that of Rabbinic Jews, if a Karaite woman divorces with a Karaite *get* and remarries, any children born from the second marriage are illegitimate in the eyes of Rabbinic Jews.

To Karaites, Rabbinic Jews are suspect bastards because the Karaite prohibition against incest is considered by Karaites to be stricter than that of the Rabbanites.

But is the Rabbanites' refusal to recognize Karaite divorces that causes legal problems. In modern-day Israel, where all marriages and divorces must be done under the auspices of a government-recognized religious court, the Karaite rabbinical courts are not recognized. While marriages performed by Karaite rabbis are accepted, the *gets* they issue approving divorces are not, Karaites are forced to go to the Rabbinic rabbinical courts, whose authority they reject, to obtain a divorce that will be recognized by the state.

Despite the fact that the Ministry of Religious Affairs has in the past given financial support and marriage and divorce forms to the Karaite Rabbinical Court, in a case brought before the Supreme Court in 1965, the ministry stated that the Karaite Rabbinical Court's divorce bills had no legal effect. The Supreme Court has found that in the absence of any legal proclamation declaring them a separate religious community, the Karaites, as Jews, are subject to Rabbinic law, as are all Jews in Israel when it comes to divorce.

A Karaite-supported effort in the Knesset to pass a bill granting some legal standing to their own religious courts in 1980 also failed.

The differences between the two communities' standards on issues of divorce and marriage have led Karaite leadership to strongly discourage intermarriage with mainstream Rabbinic Jews.

"We only marry within the community itself," claimed Dabach. "We don't have mixed marriages. The *Bet Din* (Law Court) doesn't approve of mixed marriages."

Mrs. Moshe, however, told a different story. "A lot of Rabbinic Jews married in with us," she said. "One of our daughters married a Moroccan (Rabbinic Jew) whose father is a *chazzan* (elder). He's a very good boy. There were many who said, 'No, those are Arabs,' but the father of our son-in-law knew who the Karaites were from the Bible and he wasn't against the match."

"We used to be against intermarriage but now the young people are out and they mingle and meet," said Mrs. Moshe. "By the time the kids have gone off to the army they have met so many people it's impossible to tell them whom not to love, so if it's an Ashkenazi (European) it's an Ashkenazi, and if a Karaite, a Karaite."

Both Mrs. Moshe and Mr. Dabach have children who serve in the Israeli Defense Forces, as all Karaite youths do when they are of age. They are drafted, attend college, enter the professions and earn a living as the rest of the Israelis do.

But raising a future generation loyal to Karaism is a challenge because of the dominant Rabbinic population and its educational institutions.

"In Israel there is no Karaite school," said Dabach. "But after lunch we gather the children in school or in another place and we give them religious instruction in Karaism. We also give them religious instruction after school. All of our children pray in the Karaite synagogue."

He insists that Karaite children have a sense of Jewish identity comparable to that of Rabbinic Israeli children and that they're proud of what they are. One thirteen-year-old Karaite from Ramle was not so sure, though. "When a (Karaite) kid fights with another, and they become angry, they yell at each other, 'Smelly, no good Karaite,'" he said.

Can Rabbinic Jews and Karaite live together in peace for the foreseeable future? It seems that there is still the same hostility today as there was a millennium ago, as the *Bet Din* dispute pointed up. "When Messiah will come he'll clear this whole thing up," said Karaite Rabbi Gat, smiling.

Photographer With A Mission: Two Year Odyssey Across USSR

(continued from page 1)

inform on you."

Periodically, Djindhashvili would return to Moscow, where he would collect his film, develop it in his bathtub and arrange to smuggle it out of the Soviet Union. He did this with the help of Western diplomats, who are exempt from customs searches.

To be sure, only a fraction of the images Djindhashvili took are currently on display at The Jewish Museum. But to American Jews — whose acquaintance with Soviet Jewry is often limited to the refuseniks and prisoners of conscience who come from European Soviet cities — these photographs of seldom-glimpsed Jewish communities should come as a revelation.

Djindhashvili's journey took him from the Baltic Republics of Lithuania, Latvia and Estonia near the Finnish border, where 45,000 Jews still live, to the windswept provinces of Bukhara and Uzbekistan in Central Asia, where 10,000 Jews with Persian roots live north of Afghanistan. Along the way, he encountered Jews in the Western Soviet Republics of the Ukraine, Belorussia and Moldavia, by the Romanian border. There, 750,000 still reside in what was the cradle of Hassidism 200 years ago. He also saw the Jews of Georgia, where 28,000 live in communities along the Black Sea northeast of Turkey, and the Tat tribal Jews who number 20,000 and live in the Caucasus Mountain provinces of Azerbaijan and Dagestan north of Iran.

Through Djindhashvili's photos of these Jews, we see that Soviet Jewish culture is far from monolithic. In a Georgian village, we see turkeys being wheeled to a kosher butcher in a rickety hand-cart — not exactly a scene you'd expect to find up north in cosmopolitan Minsk. And in Krasnaya Sloboda, a village in the Caucasus Mountains, we see four devout Jews sitting cross-legged on prayer-rugs — a ritual clearly adapted from their Muslim neighbors. They bear little resemblance to the prayer rituals of Jews in far-off Latvia, the 19th-century center of Talmudic learning, who are also shown.

Looking at other images of abandoned synagogues, withering neighborhoods and desolate streets, we sense that Djindhashvili found little evidence of either hope or continuity among Russia's 2.5 million Jews. But he claims that his own sense of Jewishness was bolstered by what he saw and experienced.

In one of his most poignant encounters, Djindhashvili met nine elderly men who lived in the basement of an abandoned synagogue in the village of Ashkhabad, Bukhara, near the Iranian border. The men, who were Jewish, told him that they hadn't entered the main sanctuary for more than three years because they didn't have a minyan, the ten-man quorum needed for prayer. "But they believed, with unshakeable faith, that if they could only survive seven more years, then the prophet Elijah would join them and usher them into the sanctuary," the emigre recalls.

In a town in the Ural Mountains of central Russia, he met the 19-year-old granddaughter of the town's recently deceased rabbi. According to a rumor, the rabbi had either hidden or destroyed some precious historical documents before he died. But the granddaughter said she didn't know a thing about them.

"There was absolutely nothing Jewish about the girl," says Djindhashvili. "She was thoroughly Soviet — an official of the town's Young Communist Committee — and she believed that everything ethnic or cultural should be gotten rid of."

Nonetheless, a friendship ensued between them and after Djindhashvili had moved on to another village, the girl tracked him down and gave him the manuscripts.

"Even then, I was certain that she would blow my cover to the KGB. But I was wrong. The girl had changed. Not that she would ever leave Russia — she loved Russia and couldn't extrapolate herself into other conditions or cultures. But she had definitely taken an important step back from being thoroughly Soviet."

According to Djindhashvili, such steps are crucial if Russian Jewish culture is to survive.

"In the Soviet Union, with all the prohibitions against being and feeling Jewish, it takes a special state of mind to declare first to yourself, and then to the society around you, that you are Jewish."

"And being Jewish is more than devotion to religious beliefs; it's a political statement that says you will not trust the State or submit to all that it seeks to impose on you."

He has lived in the New York borough of Queens since his arrival in 1980, in quarters he shares with his mother, wife, 18-year-old daughter and two brothers.

"Like many emigres, my image of America was inaccurate," he says, "and I discovered that while Jews are very eager for us to come, they are not so caring once we arrive. This message is getting back to the Soviet Union, and Russian Jews are beginning to realize that there is no paradise under the sun."

"What should we in the West do?," he asks. "I think the main emphasis should not only be on the right of Jews to emigrate, but on the right of all Russians to sustain their ethnic identity and express their thoughts, feelings and emotions."

Eventually, he says, the Kremlin will be forced to both acknowledge these rights and accommodate the ethnic yearnings of all of the Soviet Union's ethnic groups.

"Soviet society is in a bad state now," he says. "The Soviets' promise of heaven was never fulfilled, and for most citizens, its intellectual and cultural symbols have become meaningless. As a result, a growing cynicism pervades the whole society, and intellectual impulses have all but vanished."

"It's interesting," he adds, "seventy years ago, when there was a need to change and criticize Russian society, Jews were in big demand in Russia. The first Russian president was a Jew, and 75 percent of the leaders of the Revolution were Jewish. Later, Jews helped make Russia a great cultural and scientific power. But now, the Kremlin seems only interested in maintaining the status quo, and the Jews, or what the Soviets call 'the fifth column,' are considered no use."

"That, of course, is ridiculous. The long-term interests of Russia require that special state of mind called the Jewish spirit. As soon as the Kremlin understands this, they will understand that it was a great mistake to kill off Jewish culture."

Mr. Djindhashvili is offering for sale a portfolio of photos from the exhibition. For information, write him at 51-16 97th St., Elmhurst, NY 11368.

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At The Temples

Temple Emanu-El

On Friday, February 3, 1984, Temple Emanu-El will have an Informal Shabbat Service and Dinner to welcome new members of the Temple. At 5:30 p.m. there will be Preliminary Singing; at 5:45 p.m. Kabbalat Shabbat Service for young and old and at 6:30 p.m. a Family Style Shabbat Meal. (Reservations required)

The Men's Club Minyanaire Program continues on February 5, 1984 with Jewish Books and Book Reviews. Mr. Louis I. Kramer will review the book, "The Little Drummer Girl," by John LeCarre. Minyan at 9 a.m.; Breakfast at 9:30 a.m. and the Speaker at 10 a.m., and on February 12, Mrs. Lillian Schwartz, our Temple Librarian, will present "Why Is It Convenient to Be Jewish?", a discussion of a few recent popular books. The Men's Club is happy to invite to our Minyanaire Breakfasts all paid-up Men's Club members and their wives, sponsors and contributors to the Minyanaire.

Also, on February 5 at 2 p.m. the Leisure Club Sunday Program will present "U.S. Foreign Policy — Do We Have One?". Dr. Edwin M.J. Kretzmann — former Assistant Secretary of State, Foreign Service Officer, and Brown University Professor will help to unravel some of the entanglements of our Government. Sponsors are Mr. and Mrs. Louis Gorodetsky; Mrs. Samuel Chase; Mr. and Mrs. Sidney Goldstein; Mr. and Mrs. Jerome Horowitz and Mrs. Evelyn Blazar.

On Friday evening, February 10, 1984 following the 8:10 p.m. the Social Concerns Committee will sponsor an after Shabbat service discussion of basic needs for food and shelter in our Community. Dr. Michael Ingall, Medical Director of the Providence Center will speak on "Poverty: Does the Jewish Community Care?"

Plans are underway for a special Breakfast Meeting of Sisterhood and Men's Club on Sunday, March 11. This exciting program entitled "Interpretations of Freedom" will have a panel of New Americans originally from the Soviet Union. Panelists will include Mira Eides, advisor; Sophia Friedman, Edward Kustanovich and Leonid Margolin, with Jeanne Weil as moderation. The program will be introduced by Professor Mel A. Topf. Sponsored by the Men's Club and Sisterhood, chairperson are Barbara Lightman, Jeanne Weil and Mel A. Topf. The breakfast is planned for 10 a.m. with the panel presentation at 10:45 a.m. Save this date, it promises to be time well-spent.

Religious School Calendar: On Wednesday, February 15, Midrasa/Harry Elkin

High School Deli Supper at 6 p.m. The film "A Wedding in the Family" will be shown with Dr. Michael Ingall leading a discussion on teen-age independence. On Sunday, February 19, Washington's birthday weekend — No Classes. Regular Classes will be held on Tuesday, February 21, 1984.

Temple Shalom

In honor and recognition of their young people involved in scouting, the Congregation of Temple Shalom will hold their annual Scout Sabbath on Friday evening, February 3 at 7 p.m. Rabbi Marc S. Jagoliner will officiate at the service which will feature a special booklet which the Rabbi compiled in honor of this special event. Also participating in the service will be the following scouts: Joshua Blumen, Jonathan Cohen, Lisa Cohen, Johanna Greenberg, Ilicia Kaminitz, Debby Hackett, William Hackett, Susan Hicks, Keith Mayes, Kristie Mayes, David Mendell, Jeffrey Schneller and Tracy Soforenko.

Dale G. Blumen, Temple President will bring greetings as will a representative from the Jewish Committee on Scouting. The Rabbi will also present the scouts with a special certificate of recognition and participation in the Scouting movement and Scout Sabbath, 1984.

An Oneg Shabbat will follow the service graciously sponsored by Mr. and Mrs. Jerrold Greenberg and Dr. and Mrs. Elliot Kaminitz.

Services on Saturday morning will commence at 10 a.m.

Temple Beth-El

Tickets for the March 10 concert by Itzhak Perlman at Temple Beth-El are selling fast according to Chairperson Nan Levine. Seats are still available in all categories but some price ranges are close to full. Especially popular are the \$125.00 tickets which include the gala event following the concert. Mr. and Mrs. Lawrence Zelkind, who head the gala planning promise an event which will be long remembered. All seats are reserved in the order in which checks are received at the Temple office.

Friday, February 3, Dr. Richard M. Cowett, Associate Professor of Pediatrics at Brown University and Physician-in-Charge of the Special Care Nursery at Women & Infants Hospital of R.I. will speak at the 8:15 Shabbat service on the topic "Ethical Issues in My Vocation." This is an especially timely topic in light of the recent "Baby Doe" case. The following Friday evening, on February 10, there will

be a Family Service and Shabbat Dinner beginning at 6:15 p.m. instead of the usual 8:15 service. Call the Temple office for information and reservations. Ida Rae Hirsch will present "A Warming Recital for a Cold Winter's Shabbat" following the Friday, February 17 evening service. We will hear highlights of Ida Rae's recent Master's Recital at the New England Conservatory of Music. On the 24th of February Rabbi Gutterman will speak on the topic "About an After Life" at the 8:15 service.

Sunday morning February 5, the Brotherhood will sponsor a breakfast in recognition of Brotherhood month and the Jewish Chautauqua Society. Guest speaker will be Rabbi James Rosenberg of Temple Habonim who will address the topic: Teaching Judaism to College Students: Dilemmas and Opportunities." The following Sunday, the Temple Sisterhood will sponsor a breakfast meeting with Paul Segal, Director of Jewish Family Service speaking. His topic will be "What happens when the elderly parent is now dependent on the child?"

Temple Sinai

On Friday, February 3 at 7:15 p.m., Temple Sinai will have a Family Service conducted by members of the 7th grade. February Birthday children will be honored during the service. The Junior Choir, under the direction of Cantor Remye Brown, will sing as they usually do during Family Services.

Eric Spitzer, Temple Sinai President will preside over the Temple Sinai board meeting on Monday, February 6 at 8 p.m.

At 7 p.m. Monday, February 6, the Temple Sinai Brotherhood will hold its monthly meeting.

On Friday, February 10, Temple Sinai will be hosting the Youth Group of Temple Israel, Jamaica, Queens, New York for the

weekend. This is a return visit from when the Temple Sinai Youth Group visited Temple Israel. The Youth Group will also participate in the Service along with our teenagers. They will be having home hospitality during their stay here for the weekend.

On Wednesday, February 15 at 8 p.m. Temple Sinai Sisterhood will hold its meeting at which time a Pound Auction will be held in addition to a discussion on Pam Steinberg's Book, "Four Days." The Sisterhood Passover Candy Sale is still in progress.

Beth Am-Beth David

Fourteen young men and women, all of whom are active Boy Scouts, Girl Scouts or Cub Scouts, will conduct Sabbath services at Temple Beth Am-Beth David Friday, Feb. 3, in the Temple's annual Scouting Service.

The scouts, all of whom are members of the congregation, will assume the roles usually taken by Rabbi Milton L. Kroopnick and Cantor Steven W. Dress in conducting the service.

Jerry Aron, a member of the Rhode Island Jewish Committee on Scouting and president of the Temple's Men's Club, will deliver the "sermon" for the evening.

The service, which begins at 8:15 p.m., is open to the public. The Oneg Shabbat following services will be sponsored by the Men's Club in honor of the scouts.

At The Temples is a bi-monthly feature of the Herald, and is open to all Temples in the area. Deadline is the first and third Wednesdays of each month. Temple representatives should contact the editor, Robert Israel, to discuss copy length for columns, at 724-0200.

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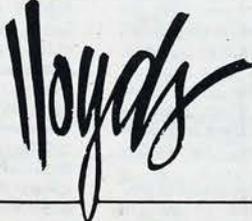
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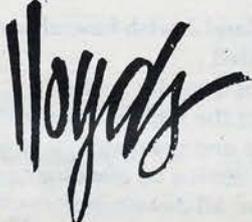
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Israel Center Computerizes Treatment For Diabetic Women

by Judie Oron

Until recently, diabetic women who became pregnant faced serious complications which put them and their babies at high risk. A new therapeutic regimen for pregnant diabetics at Bikur Holim Hospital in Jerusalem is providing a solution for this problem and teaching women to actively participate in their own care.

The women are hospitalized at the beginning of their second trimester for a 24-hour period, during which their blood sugar level is monitored continuously with a new computerized instrument called a biostator.

The biostator supplies the medical team and the patient with information about the amounts and schedules required for her insulin injections. When she leaves the hospital, she is equipped with a battery-operated micro-computerized miniature pump, pre-programmed to deliver the necessary amounts of insulin based on the biostator profile. If there are any sudden changes in the patient's blood sugar level, the woman can contact her physician by telephone and have her regimen changed, or be briefly rehospitalized to obtain a new, up-dated profile.

The program is the first of its kind in Israel. Professor Yoram Diamant, head of Bikur Holim's Gynecology Department, explained the medical problems involved: "Diabetic women can normally be treated with one, or more daily injections of insulin. During pregnancy, however, the tremendous hormonal changes associated with gestation can cause dramatic upheavals in their sugar balance, even within a period of an hour or two." If the patient does not adapt her insulin therapy to the new situation, the result can be deleterious to the mother, who can develop high blood pressure and toxemia, and even more disastrous for the fetus.

Children born of mothers whose sugar levels were not properly stabilized are usually abnormally large at birth, causing serious problems at delivery. The newborn babies can suffer severe respiratory problems and can have developmental difficulties which may carry over into school age.

How were such patients treated before the new treatment was developed? "Until recently," Professor Diamant says, "the stubborn cases had to be hospitalized for almost the full term of their pregnancy. This resulted in severe emotional and physical stress for the patients and their

families, not to mention enormous hospitalization costs."

The new therapeutic unit has been operating for the last six months. The team consists of gynecologists, internists and dieticians, who can be in 24-hour telephone contact with the patient. Dr. Yaffe, one of the gynecologists on the team, is very encouraged by the preliminary results. "We have treated four women in the unit to date," says Yaffe, "and, except for one miscarriage (which was not related to the patient's diabetes), we have delivered three healthy babies."

Professor Diamant would like to develop the unit into a computerized center, staffed around the clock by medical personnel who can provide advice and, if needed, a change in programming for the patients on a "remote control" basis. When asked about this "remote control medicine," Dr. Yaffe explained: "Our patients are easily trained to recognize new and potentially dangerous symptoms. We, in turn, have learned to seek the patients' advice before deciding on changes in their treatment. The more independent they can become in assessing their own needs, the easier it is for us to help them."

The number of diabetic women who will require this type of care is relatively small. Therefore, the center can realistically expect to provide the most up-to-date treatment for this problem for the whole Jerusalem area. The cost of developing and running such a unit is high, but is immediately justified in terms of the lowered hospitalization costs and the incalculable drain on society of supporting and treating children with birth defects.

(JTA) — The city of Turin was peacefully "overrun" by scholars on Judaica last week during an international convention on "The Jews of Eastern Europe: From Utopia to Revolution" covering the period between 1897 and 1947.

The convention was organized by the Turin Jewish community and the history department of Turin University, and sponsored by the Piedmont regional government and the regional and provincial departments of culture. Scholarly papers by specialists such as Nora Levin, Israel Getzler, Jonathan Frankel, Victor Zaslavsky, John Bunzl and David Meghnagi were delivered, as well as personal recollections by Holocaust survivors.

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Hebrew Students Present Teacher With Gift Of Love

by Pamela F. Greenhalgh

Last Friday evening at the annual Family Shabbos dinner, the third grade Hebrew class at the Solomon Schechter Day School presented their Hebrew teacher with a very special baby gift: a handmade quilt signed by them in English and Hebrew. The blanket was given to Andrea Ilsen for her daughter, Shari Lynne.

The Monday before some very nervous and excited third graders practiced writing their names on paper under the guidance of their teacher, Ada Beth Cutler. The next step was to autograph the quilt with the patient assistance of Anita Kaufman and Lorraine Rappoport. Once everyone had carefully written their names on the multi-

colored quilt front, it was taken to a local craftsman to be completed.

"The children are implementing what they have learned," says Kaufman of the class project, "and that is doing and giving for others."

She added that Ms. Ilsen was thrilled with the quilt. "She said she would probably use it as a wall hanging rather than a blanket," Kaufman said.

Members of the class include Brenna Cohen, Joshua Rappoport, Lori Shapiro, Alan Mizrahi, Jason Kaufman, Zev Alexander, Eitan Sabo, Sam Kaplan, Hyla Kaplan, Justine Kahn, Rachel Anter and Jonathan Sadler. Missing from class the day the picture was taken were Jeffrey Martin and Daphna Gutman.



Beaming with pleasure, the third grade Hebrew class at the Solomon Schechter Day School proudly displays the quilt they presented to their teacher, Andrea Ilsen, at the Annual Family Shabbos Dinner. Showing his approval is little Benjamin Rappoport, in the lower left corner, whose brother, Joshua, is in the class. (photo by Pamela F. Greenhalgh)



Lorraine Rappoport, left, and Anita Kaufman, right, whose sons just finished signing their names on the baby quilt, hold up the finished project for all to see. (photo by Pamela F. Greenhalgh)

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