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Jewish Life On The Upswing In Hoboken, New Jersey



Robert Greenberg

Just three years ago, the congregation of the United Synagogue of Hoboken, N.J. struggled to make a minyan on Shabbat. The congregation of Hoboken's only remaining synagogue numbered only 40 families. Only a few of the congregants were under 60 years old.

This was a small vestige of the once proud and strong Jewish community of Hoboken. At one time, during the 1920's through 1940's, the Jews of Hoboken numbered some 3,500 families. There were six synagogues, two kosher butcher shops, and a kosher restaurant in this one-mile square city, located only a stone's throw from Manhattan.

Hoboken, like many of its neighboring cities as Newark and Jersey City grew up and flourished during the heyday of the East Coast, when shipping, manufacturing, and railroads dominated commerce. The deterioration of the Eastern cities after WWII had a dramatic effect on Hoboken and it's Jewish community. Most of the children of the Jewish population joined the "fight to the suburbs" and older members retired to the Sunbelt.

Hoboken was left with a dwindling and elderly Jewish population which struggled to make a minyan on Shabbat. Then about three years ago, young strangers began to show up for services occasionally. But where were these young Jews coming from?

Professionals driven from Manhattan by the extremely high housing costs and crime rediscovered the charm and convenience of Hoboken and it's brownstones. Suddenly, Hoboken was becoming fashionable.

These young accountants, lawyers, artists, entrepreneurs and doctors realized what an easy commute it is to Manhattan from Hoboken — just minutes by PATH subway (also known as the "Tubes"). Among the many people contributing to the sudden renaissance of Hoboken are young Jews and their families.

Among the young Jews to make the move to Hoboken were the President of the congregation, Robert S. Greenberg and his wife Jo Ann. Greenberg, who was born in Utica, New York and grew up in Princeton, N.J. is a microcomputer analyst for the Exxon International Corporation. He commutes from his brownstone on Garden Street to his office in Florham Park, N.J. daily. He and his wife moved to Hoboken from Washington, D.C. two years ago.

They and other new immigrants to Hoboken began an aggressive outreach

program. They wanted the whole town to know Jews were alive and well and living in Hoboken. Bob computerized the synagogue mailing list on his Apple IIe and used this list to widely publicize schul events. Sometimes the schul has "standing room only" for it's events, according to Bob Greenberg.

New arrivals mean new ideas and new conflicts anywhere. This is also true in the Jewish community of Hoboken.

"This has been an exciting time for us . . . increasingly, the congregation had brought up the lack of opportunity for women to be called to the Torah and related issues," explained Bob Greenberg.

The congregation waited for the arrival of Rabbi Jeffrey Marker and his wife Paula Freedman to debate this issue. During the Fall, the congregation established small discussion groups to determine how to meet the genuine concerns of longtime members while finding acceptable ways to satisfy the newcomers who found the existing schul customs too Orthodox. These details culminated in a December vote to include women in aliyot and to expand leadership roles for women.

The congregation now describes itself as "progressively conservative." Women still do not read at the Amidah service, nor do they preside over Mincha or Maariv.

Women only counted in the minyan only if 10 or more persons attending a service determine that it is agreeable by a show of hands, according to Rabbi Marker. "We certainly don't want to offend the older members of the synagogue, but our goal is to make the services more egalitarian to women."

Many lifelong residents agreed to settle on a compromise because "we may not be ecstatic over the changes . . . but we're not hardheaded and we don't want to see the synagogue die, so we're willing to go along . . . we're all fighting for the same thing. We all want the synagogue to survive."

And survive it appears, the synagogue will. The schul now numbers some 80 families, according to Bob Greenberg. This represents a 100% increase since 1981.

While the synagogue struggles with growth and related issues, there are still other difficulties. "Finances are still a problem to be overcome," says Bob Greenberg.

The congregation owns two lovely buildings — a legacy from the past. A lovely brownstone at 830 Hudson Street serves as a gathering place and chapel during most of the year. On the High Holidays, the congregation gathers in the Star of Israel building, erected in the classical European architectural mode in 1913. This particularly beautiful building is in dire need of repairs. It's exterior features include detailed brickwork, terra-cotta trim, rooftop finials, and copper onion-domes. The stained glass in the Star of Israel building has been vandalized and large chunks of interior paint has peeled off.

A new member of the congregation, Martin Tuzman, an architect, is drawing up plans to restore this building. These plans call for the restoring of the building's facade and interior as well as a new heating plant. The repairs have been estimated at \$200,000 and a restoration fund has been established.

"First, we'll have to come up with basic funds to seal the building to prevent further deterioration while we raise the dollars to do the real job," Greenberg says. "Then, one day soon, we will hold regular Shabbat services in the Star of Israel building and our uptown building (830

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At Graduation Exercises: Dreams Of Immigrants Fulfilled



Vera Laznik

Photo by Robert Israel

by Robert Israel

June is the month for graduations, when students receive their sheepskins, bask in the spotlight for a brief moment and reflect on their educational experiences. It is a time of great joy, the celebration of school's closing, as well as a time of sadness, saying farewell to fellow classmates. For those who subscribe to the belief that education is on-going, graduation can be seen as a time when one attains a milestone in a life that will hopefully include many more milestones.

This month I attended two graduations that made deep impressions on me, the graduation of my sister, Marcia, from Northeastern University in Boston, and the graduation exercises of Vera Laznik, a 66-year-old Jewish immigrant from Riga, Latvia, from Project Persona in Providence.

The ceremonies were studies in contrast: Northeastern's was mammoth, with over 3,000 students awarded degrees at Boston Garden, while Project Persona's ceremony involved only a handful of students receiving certificates at Trinity Church in Providence. Yet both graduations had a common bond, summed up at the Northeastern graduation by Massachusetts Governor Michael Dukakis: "This country was made great by the dreams of immigrants, like my father, who had the vision that through education and hard work they could further themselves and prosper in their new land."

Seeing Marcia, ten years my junior, receive her degree last week, was the culmination of that immigrant's dream for my family, instilled in my sisters, myself and in my parents by their parents, who were new settlers to this country at the turn of the century. That same enthusiasm and belief in education could be seen in Vera Laznik's face as she listened to her teachers give summaries of the past year's achievements at Project Persona.

Five Years In U.S.

Vera Laznik left Riga, Latvia with her son, daughter-in-law and one grandchild five years ago. Through the efforts of the Jewish Family Service in Providence, she and her family settled in Providence and her son was able to find work. Since that time another grandchild has been added to

the Laznik family.

Vera was sixty-one years old at the time, an age that many people look forward to as a time for retirement, a slowing down of the pace of life. But Vera, because of a desire to prosper in her new home, chose, on her own, to learn English. She discovered, on her own, Project Persona, a program located in South Providence at Trinity Church that offers classes in English and survival skills to immigrants.

"I felt it is necessary to learn English," Vera says, speaking English slowly and clearly. "I grew up speaking German, Yiddish and Latish. But I couldn't talk with people here. I needed to learn English."

According to Vera's teacher, Mary Burke, Vera proved to be a "highly motivated student, eager to learn, eager to be a part of American society and to socialize with other Americans."

"First I thought I was a little too old," Vera says. "But when I come here, they told me I'm never too old to learn."

"Vera is totally immersed in English at Project Persona," Mary Burke says. "We have oral drills, role playing, student-to-student dialogues, and writing and reading exercises. We learn American history and supplement the work we do at the language lab. At the ceremony today, Vera will be promoted to the advanced class. She has been a dedicated student and has had perfect attendance. She will receive a certificate of achievement from the intermediate class."

Project Persona, which was once housed at the YMCA building on Broad Street in Providence, has grown over the years. At Trinity Church, the expanded program teaches English to students from twenty-five different countries. In addition, practical survival skills are taught: how to apply for jobs, how to use public transportation, how to obtain medical services and many other skills that we often take for granted. Last year, the agency helped educate six Russian Jewish students, with the majority of students coming from Cambodia.

Project Persona's services are valuable, especially when one considers the data recently released by the R.I. Department of Education that revealed at least 5,000

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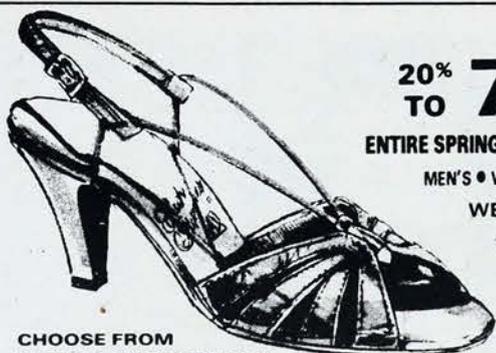
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Local News

Frank Prosnitz Elected President Of Temple Torat Yisrael



Franklin S. Prosnitz Photo by Robert Israel

Frank Prosnitz, Administrator of the Providence Newspaper Guild, was elected President of Temple Torat Yisrael in Cranston. A resident of East Greenwich, Prosnitz assumes the Presidency after serving as Vice President of Ways and Means for two terms.

Prosnitz and his family, wife Carole and children Sandra, 13 and Brian, 6, joined the Temple twelve years ago. Frank has been Bingo Chairman, editor of the Temple newsletter, and Men's Club President. A graduate of Monmouth College in West Long Beach, New Jersey, Frank entered the field of journalism and came to work for the *Providence Journal-Bulletin* in 1971. He is presently on leave from the paper as Bureau Chief of the West Bay office while he directs the Guild.

Also elected to the Temple Board were James Galkin, Vice President of Finance; Ira Davis, Vice President of Membership;

Daniel Parness, Vice President of Ways and Means; Arlene Bochner, Vice President of Program; Albert Winograd, Treasurer; Edwin Antin, Recording Secretary; and Evelyn Nussenfeld, Corresponding Secretary.

Elected to a one year term were Jack Fradin, Linda Gershon, Harold Kessler, Jerome Lefkowitz and Janice Sokoll.

Elected to a two year term were David Bojar, Ronald Kahn, Rodney Locke and Dr. Morton Perel.

Elected to a three year term were Ethan Adler, Norman Bean, Samuel Buckler, Gerald Cohen, Morton Coken, Doris Deluty, Ruth Fink, Stephen Gordon, Evan Holland, Fred Kelman, Howard Krasnow, Corinne Lamchick, Jason Monzack, Stanley Roberts, Susan Sidel and Alfred Weisman.

Natalie Crovitz and Bernard Margolis were named Honorary Trustees.

Shlevin To Address Men's Club

Samuel Shlevin, Executive Director of the Providence Hebrew Day School, will be the guest speaker at the Breakfast Meeting of the Men's Club of Mishkon Tfiloh Synagogue on Summit Avenue, Providence on Sunday, June 24, at 9:00 a.m.

Mr. Shlevin's topic will be "Anti-Semitism in our Community."

Newly elected officers of the Men's Club are: Jack Brier, president; Robert Berlinsky, vice-president; and Jerry Connis, treasurer. The Sisterhood members of Mishkon Tfiloh will be the special guests of the Men's Club at this meeting.

Membership in the Men's Club is not restricted to Mishkon Tfiloh members.

Installation Of Officers At Temple Shalom

A special Sabbath service will take place this Friday evening at Temple Shalom in Middletown, commencing at 8 p.m. Rabbi Marc S. Jagolinzer will chant the liturgical portions of the service. A highlight of the evening will be the installation of congregational officers and board members for 1984-1985. The Rabbi will be the installing officer and will formally charge the incoming board in a special ceremony.

Those to be installed are: Dale G. Blumen, President; Robert Hicks and Susan Mayes, Vice Presidents; Norman Serotta, Treasurer; Saul Woythaler, Financial Secretary; Sharon Margolis, Corresponding Secretary; Ruth Ziegler, Recording Secretary; Howard Solomon, Jerry Cohen, Michael Mendell, Alan Fisher and Rick Kadet, Board Members; and Stephen Schneller, Immediate Past President.

An Oneg Shabbat will follow in the social hall, sponsored by the Congregation in honor of their newly installed officers and board.

On Sunday morning, June 24 at 9:00 a.m., the Men's Club of Temple Shalom will hold a breakfast followed by their installation of officers by Rabbi Jagolinzer. They include: Paul Zatz and William Soforenko, Presidents; Alan Fisher, Vice President; Stephen Schneller, Secretary; Rick Kadet, Treasurer.

Colloquium On Judaism At Brown

A presentation entitled "The Entrance of the Jews into Modern European Society: A New Perspective on German-Jewish History" will be offered Monday, June 25, at 3:30 p.m. on the Brown University campus.

The speaker will be David Sorkin, assistant professor of Judaic studies. He will be speaking at 163 George St., the office of the program in Judaic Studies, which is sponsoring the event.

Sorkin, whose field is the history of the Jews since the 18th century, has been studying in Europe in the modern period, focusing specifically on German Jewry in the first half of the 19th century.

The presentation is free and open to the public. For more information, call the program's office at 863-3900.

Morris And Nellie Sholes Bridge To Be Dedicated

The Airport Connector Bridge over Post Road in Warwick will be dedicated in memory of Morris B. and Nellie Sholes on Sunday, June 24, at 11:00 a.m.

The Sholes were pioneers of roller skating in Rhode Island and for many years ran recreational programs for Warwick's youth.

The State of Rhode Island in constructing the Airport Connector from Route 95, condemned a portion of their land to construct the overpass on Post Road to swing the Connector into the Airport terminal. The Bridge and Connector were built in the side yard next to the family home.

Attending the dedication will be members of the Sholes family. Their children include Leonard Sholes of Cranston, Sampson Sholes of Miami, Fla., Mrs. Alyce Guthart of Newington, Ct., Mrs. Besie Lipson, Mrs. Evelyn Kagan and Mrs. Esther Harris of Warwick and the late Mrs. Bertha Aron.

Mayor Joseph Walsh and other government leaders will participate in the dedication. David Sholes, grandchild of Morris and Nellie Sholes, will act as Master of Ceremonies.

The ceremony will be held in the parking lot at Sholes Hillsgrove Country Club at 2100 Post Rd., Warwick.

Essay Contest Winner Honored

Lisa Milstein, daughter of Dr. Norman and Elaine Milstein of Cranston, received a special commendation from the Cranston School Committee Monday evening for her participation in the 1984 R.I. Herald Passover Essay Contest.

Lisa, who is in fifth grade at the Garden City School and attends Temple Beth Am-Beth David Religious School, was won of the three winners in this year's contest.



Lisa Milstein

What's really important of the observance of Passover is freedom. Freedom is important to mankind. Every living soul on earth should have this freedom.

Jews long ago in Egypt never had their own freedom until Moses finally said to the Pharaoh to let his people go.

During World War II, my grandparents had lived through the Nazi era. This was not all a sign of freedom.

I am glad that the Jews finally got their own country. I feel that it is a sign of freedom because the Jewish people have Israel to set up their own armies and decide

about the differences between right and wrong.

We also mustn't forget the Jews held captive in the Soviet Union. For years and years, Jews have suffered a great deal to try to escape from Russia.

Thank God that in America we have our freedom. I hope this freedom will continue to go on and on.

As I listen to the Passover service and eat Matzohs, I think of so many people in the world who are not free to celebrate Passover. We are fortunate to have religious freedom and know the meaning of Passover.

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From The Editor

More Funding For Literacy Programs

by Robert Israel

The report issued last week on "Linguistic Minority Enrollments in Rhode Island's Schools," stated that over 10,000 students in Rhode Island's public schools speak English so poorly that they need special help in school. The majority of these students are in Providence and Central Falls, where they make up 30 and 36 percent, respectively, of the school population.

Under the sponsorship of the Jewish Federation, the Episcopal Diocese, the Roman Catholic Diocese, the United Way and the Governor's Office, the report indicated that there is a pressing need to address the problem of English language illiteracy in our schools.

There are programs, such as Project Persona in Providence, that educate immigrants, provide them with the basics of English language skills and survival skills so that they can better cope with the demands placed on them in today's world. There is also a volunteer program, Literacy Volunteers, where people from the community give of their time to help others read and write. A billboard over Route 95 loudly proclaims: "If you can read this, help someone who can't."

Yet these programs are not enough. If a young person is having difficulty speaking and reading English in school, that student runs the risk of being ostracized from the school and from his/her classmates because he/she cannot communicate. Many students resort to dropping out of school rather than facing the often humiliating experiences that come from lack of proficiency with

English. Once a student drops out from school, it is very difficult to get him/her to come back. This places a strain on the family, which, like the student, is experiencing literacy problems as well.

If the results published in the report are to have an impact, legislation needs to be passed that will fund more programs within the schools so that English language labs and instructors can be put into place to meet the needs of the students. Students within the school that speak English well should also be enlisted for their help. The spirit of sharing resources and skills should be encouraged. Both the student giving and receiving assistance can benefit from this close association.

The report indicates that funding supporting services to Soviet Jewish refugees has been curtailed over the past year because new arrivals have virtually ceased. The Soviet Union, which readers of this newspaper are well aware of, has prevented Jews from immigrating to the United States. Yet it is the hope that one day Soviet Jews will once again be permitted to leave Russia and resettle here, and when that day comes, funding for support services should be reinstated.

The problem remains an important one for the community at large. It is to our benefit, knowing as we do the American commitment to equality that is promised to all citizens, including potential citizens, that we provide them with every opportunity to prosper and to continue to enrich our country. Legislation supporting more funding to literacy programs is urgently needed.

Learning The Jargon Of War

by Ellen Goodman

If you were to project a mental slide of the place of men and women in the arms debate, it would show men on the inside planning, and women on the outside protesting. The men would be captioned "national leaders," while the women would be captioned "mothers."

The portrait isn't entirely accurate, of course, but it will do as a negative for the gender-gap photography. By now we know that men and women are furthest apart in their attitudes toward the military. We know that the ranks of most peace movements are filled by women.

It is common and comfortable for activists, for analysts and for poll-takers to attribute women's great military skepticism to their role as nurturers, as earth mothers. Women themselves have often claimed moral superiority as the world's peacemakers.

From Greenham Common to the Pentagon steps, there are women who say that all we really need to know about the arms race is that nuclear bombs are bad for children. They keep arm's length from the military charts, and think of defense statistics like football statistics, numbers for the games men play.

But it is no longer enough for women to rest their case on morality. It isn't enough to demonstrate in the Pentagon entryways while arms are designed inside. It is clearly time to learn the rules of the game and to enlarge the image of peace-movement people from earth mothers to informed citizens.

This was evident last week, when 300 women came to Washington for a total-immersion course in the Economics of National Security. The Third Annual Women's Leadership Conference held by the Committee for National Security attracted mayors, state legislators, academics, bureaucrats, religious women and a host of activists from across the country.

Most of them came simply to learn. They emphasized with Sheila Tobias, who said, "Three years ago, I didn't know an M1 (tank) from an M16 (rifle). I was a defense avoider, a weapons avoider." Tobias, who authored a book on mass anxiety and co-authored a highly readable book on national security, urged women to believe that they could grasp the language of defense the way they once learned French.

For defense beginners she suggested the value of simply memorizing foreign phrases like these: "The Defense Department spends \$1 billion every working day;

\$10 million every five minutes." But she also had some encouragement never given to a French beginner: "The more you know, the more you know that they don't know everything."

These total-immersion students studied the defense budget, complete with Administration charts and anti-Administration skepticism. The statistics that form and inform the debate over national security were calculated and dissected.

At the same time, such leaders as Randall Forsberg, a former English teacher who founded the nuclear-freeze movement, showed how to keep the perspective of the outsider while learning the grammar of the insider. She cautioned the women not to be trapped into the traditional debate over the cost of personnel versus hardware. She said to ask the most basic questions of foreign policy: What portion of our military is being used for what is literally national defense?

By the last day of the conference, even a low-intermediate student in defense economy could grasp the outlandish nature of statistics that "prove" the Russians are out-spending us in a frenzied military buildup. "My Lord," said one woman in the hall after the session, "it's just guess-work."

For most Americans, such revelations are rare. The sheer difficulty of understanding defense-speak, of communicating with the statisticians and technicians, keeps most of us out of the discussion.

Winston Churchill once said that "the experts should be on tap, not on top." In a democracy, citizens are supposed to be the decision-makers, on top. Many women, either as mother superiors or as defense phobics, have been excluded and have excluded themselves from military questions. It's just now beginning to change.

It isn't just a question of genders and gaps, of motherhood and morality. It isn't just a question of men versus women, but of citizens who do and don't participate. At the core, the arms debate isn't a matter of statistics but of values and choices. That's a language anybody can learn.

Ellen Goodman is a syndicated columnist.

Candlelighting

June 22, 1984

8:06 p.m.

Israel's Irreversible Expansion

by Geoffrey Aronson

During the 17 years since the 1967 war, Israel has ruled unchallenged over the West Bank, Gaza Strip and Golan Heights. While the international community has raged against this policy, successive governments and large numbers of Israelis have undertaken the single-minded pursuit of what the former President Chaim Weizmann once called "building Palestine." This policy of creating facts has created a new reality.

What was once described as military occupation has become de facto and, in Jerusalem and the Golan Heights, even legal annexation. Israel is effectively sovereign over all of the territory between the Jordan River and the Mediterranean Sea. Those who still hope to thwart annexation must now turn their attention to the next phase of the struggle—efforts to preserve what remaining rights can be guaranteed for the Palestinians in the territories.

The list of Israeli settlement "facts" is long and impressive. Meron Benvenisti, the former Deputy Mayor of Jerusalem, has fully documented the extent to which the land and other resources of the West Bank have been transferred from Arab to Jewish control. He reluctantly concedes that the ground has been prepared for permanent Israeli occupation, and that the new population of Israeli settlers favoring annexation has made withdrawal politically untenable. In Mr. Benvenisti's view, the clock has already struck midnight.

But even more important and more troubling than these arguments from physical conditions is the psychological dimension—the transformation of Israel's public consciousness since 1967. Opponents of annexation rightly argue that the facts on the ground are reversible: Jewish settlements can be dismantled and their populations repatriated. But the deep change in Israelis' attitudes toward the territories will not be so easily undone.

Unlike the occupation of Lebanon, Israel's continued presence in the occupied territories is no longer seen as unusual or transient. East Jerusalem now reaches from Ramallah to Bethlehem—nearly one-third of the West Bank—and is felt to be an inseparable part of Israel. The Gaza Strip, Golan Heights and the rest of the West Bank are less firmly rooted in Israel's vision of itself. But the policy of creating facts has a powerful momentum, and the lessons of the past suggest that these areas too will be assimilated before long.

AJPA Suspends Federation Paper

The American Jewish Press Association voted overwhelmingly last week to suspend the Los Angeles Jewish Community Bulletin for its "apparent violation" of a 1977 Association resolution on "unfair competition."

The action came following the unanimous recommendation of the Association's Ethics Committee, which also voted that if the Bulletin does not make a satisfactory reply, the paper should be expelled from the Association.

Last February, the Jewish Federation-Council of Los Angeles, which publishes the Jewish Community Bulletin, voted to change it from a biweekly to a weekly. That decision was vigorously challenged by three independent Jewish weeklies in the area — *B'nai B'rith Messenger*, *Heritage* and *Israel Today*. They claimed that the decision to turn the Jewish Community Bulletin into a weekly violated a 1977 agreement between the independently owned Jewish newspapers in Los Angeles and the Federation-Council.

In the agreement, the Federation-Council was said to have promised that it would not publish its newspaper more than 26 times per year. At a meeting of the JF-C board on May 8, *B'nai B'rith Messenger* executive editor Yale Butler offered to print the Jewish Community Bulletin at no charge to the Federation, provided that the JF-C would agree to let the *Messenger* assume responsibility for distributing it. That offer — which included the right of the Federation to editorial control of the Bulletin — was rejected.

The suspension voted this week expires on June 22. Until then, the Jewish Community Bulletin and the independent Jewish weeklies in Los Angeles are invited to provide the Ethics Committee of the American Press Association with "all relevant documents needed to come to a final decision respecting whether or not the Bulletin should be Expelled."

Opponents of this annexationist vision lack the ability and determination to confront it. The Palestinians and the rest of the Arab world have simply failed to convince Israel that annexation is too costly—on political, economic, military or moral grounds. The United States has failed to challenge Israel's intentions: The possible advantages of opposing the absorption of the territories are less certain than the benefits of the existing alliance between Washington and Jerusalem. Within Israel, the tiny number of principled opponents to occupation and annexation are dismissed as defeatists or worse, and they lack any significant political influence.

So what comes next—now that Israel has for all practical purposes annexed the territories? Israel's efforts to claim sovereignty in the West Bank can no longer be measured by the number of settlers moving to the territories. Moreover, Gush Emmunim—the hardline Bloc of the Faithful, which provided most of the first settlers—is no longer leading the effort. One no longer needs to be an ideologue to settle in comfortable communities like Ma'ale Adumim or Efrat. The Government recognizes a useful contribution to its annexationist policies, and last month it cracked down on Jewish underground groups operating against Arabs in the West Bank.

This leaves Israelis—annexationists and their opponents alike—to face the crucial questions posed by the more than one million Palestinians living in areas that Israel intends to rule permanently. Since the idea of "autonomy" was introduced at Camp David in September 1978, the Israeli Government has been moving to codify and institutionalize the Palestinians' inferior political status—their position as permanent second-class citizens. Decisions are being made daily regarding the judicial, legal and administrative apparatus necessary to insure Jewish control over an ever increasing Arab minority.

In one sense, annexation has reasserted the essential unity of the land between the river and the sea—a prized objective of Jewish and Palestinian nationalists alike. The struggle today is for political power within the de facto boundaries of greater Israel. It is a struggle that the Palestinians appear to be losing, but the victory that the annexationists seek would be at the expense of Israel's Jewish, democratic traditions.

If the Jewish Community *Bulletin's* response is "not satisfactory," the Association voted, "the suspension shall automatically become an expulsion." Further, the resolution said, if the *Bulletin* should be expelled, "the American Jewish Press Association would consider entering a friend-of-the-court brief" in a lawsuit filed by the *B'nai B'rith Messenger* and *Heritage* — both members of the Association — against the Jewish Federation-Council, charging violation of the agreement.

The American Jewish Press Association is composed of some 85 Jewish newspapers published in the United States and Canada.



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FRIDAY, JUNE 22, 1984

Terrorism Tests Our Moral Capacity

By Irving Greenberg

The arrest of a ring of Jews planning a terror bombing of Arab buses in Jerusalem; Interior Minister Yosef Burg's reaction condemning the planned actions but stating that he understood how Jews could be led to counter terror with terror; the evidence that the Jewish underground, T.N.T., is a significant organized group — all point to another unfolding chapter in the ethics of Jewish power.

T.N.T. stands for the Hebrew words Terror Neged Terror — Terror Against Terror. The bilingual title pun which depends on knowledge of Hebrew and English disturbingly suggests that the group originates in a circle where Americans are participating or are close by. The West Bank settlements and religious/nationalistic circles where Gush Emunim flourishes have an extraordinary number of Americans. They are mostly Orthodox olim — drawn by religious fervor.

The value of settlement and pioneering appeal to the idealism that led to aliyah in the first place. When one adds the post-Holocaust disillusion with "all goyim" and the feeling that the Arab population in which they — like all guerrillas — operate, you have the ingredients for terrorist actions by idealists.

These tendencies have been compounded by a weakening of the universalist impulses in modern Orthodoxy, which leads to denial of ethical obligation to gentiles. Some dismiss ethical restraints vis-a-vis gentiles as soft-headed liberalism, reflecting inauthentic assimilationist values. So wrote Meir Kahane in a column published — by *Sh'ma* magazine in the summer of 1983. Even more radical statements of these views are circulating in Hebrew language internal publications appearing far from the unsympathetic eyes of liberal Jews and non-Jews.

Although they reveal disturbing phenomena, the arrests are actually good news. Neither the June 1980 bombing of West Bank mayors' cars nor the attack on the Hebron College led to arrests. Last year, an assistant attorney general's investigatory report charged that higher-ups were not prosecuting Jewish West Bank settlers' vigilante actions, and action on the report itself was initially blocked. Everyone who cares for Israel's moral health had to be concerned. The arrests make clear that the government was not prepared initially for the emergence of Jewish terror groups.

Obviously, the government was weak in the counter-intelligence needed to stop such rings, but it promptly set in motion corrective action. It is like the F.B.I. under J. Edgar Hoover, which overconcentrated on the dangers on the left and was weak in coverage of the KKK and neo-Nazi threat. The FBI did some shifting, but not without failures, including agents/informers so socialized to the right that they stood by or may have conspired in assaults on liberal whites and blacks.

Initial American press coverage also stressed the government's use of harsh anti-terrorist techniques, including extending interrogations, denial of sleep, poor living conditions, hooding the head and holding prisoners without a lawyer. While truly regrettable, such actions may be unavoidable in dealing with small violent groups which are not bound by democratic and legal norms. As long as the police actions are kept to a minimum and not generalized, they are legitimately deemed "necessary evils."

The arrests prove not that anti-democratic tendencies are spreading cancerously, but that the government is willing to use the same tactics against Jewish terror-

ists as against Arab terrorists. This is a good sign. It means that Arab blood is not cheap in Israel — an important moral response to the memory that Jewish blood was held cheap.

It is painful that Israel civil liberties are curtailed, but terrorists are, by definition, not bound by legalities or reason and typically do not work in situations where full legal corroboration of the crimes is possible. When determined minorities set out to overthrow or endanger a legal system, democracies cannot always fight back cleanly. To insist on absolutely normal procedures is to hand the aggressor advantages which could lead to more innocent dead.

The best analogy may be the use of C.I.A. covert activities by the U.S. government. Those who insist that all actions be public, assessable, and controlled are tying democracy's hands — enabling a greater evil to win — or forcing public, consistent prosecution of a war that could well lead to greater escalation and danger. There have to be intermediate, gray area options in every stream which permit cases that elude normal categories to be dealt with "on the side" while preserving the basic fabric of legality.

True: these exceptions risk the creation of a system of fundamental abuse. Some individuals almost certainly will suffer innocently. But this is the lesser of evils. Unless the society is totally corrupted, afterwards there will be post-mortems and corrections.

Compare the American treatment of its Japanese-American population in World War II. The internment of the Nisei proves the democracies sometimes allow prejudice and hysteria to hold sway and then commit injustice. The American system eventually recovered and is now ashamed of what it did. But societies do not stop on a dime. Until the excuses compounded and a reaction finally grew, a great many injustices were perpetrated — and yet the democratic system survived intact.

It has been argued that were Israel not holding the West Bank, none of this would have happened. The oft-repeated argument is that Israel must choose between the West Bank and democracy. But this is a simplification. I write as one who favors giving up West Bank territory for a true peace. There is not yet an Arab leadership that is reliably able to offer peace in return for the West Bank entity. So the need to hold down Arab terrorism will be with Israel for some time.

There have been bad incidents of West Bank terrorist murders of Jewish settlers and road "accidents" in which Arab trucks endangered or killed settlers. But in a democracy only the Government can be permitted to take "unorthodox" measures such as curtailing civil liberties or blowing up homes of families to counter terrorism.

It is not morally neat to offer such distinctions. It is like carrying a controlled infection to cure a disease. But these moral distinctions are unavoidable right now. To allow any group of settlers to pursue their private agenda would release terrorism not accountable to democratic electorates or governmental checks and balances. The best proof of this distinction is what has already happened. The government agencies focus on guilty Arab terrorists and their associates as best they can identify them. The aborted bomb plot revealed a truly terrorist intention to recklessly kill innocent people.

After the arrests, the key is that strong groups of opinion leaders — especially in West Bank and Orthodox cities — dissociate themselves from Jewish terrorism. Or-

thodox leadership must make clear that indifference to the value of innocent *goyim's* life will not become a norm in Orthodox circles.

This past year, there was a most disappointing response by a number of leading rabbis to the shooting death of an Arab girl in the Nablus area. The moral resources are there in Orthodoxy to make the right response. The judgements must be made unequivocally and now.

Deputy Foreign Minister Yehuda Ben Meir of the National Religious Party has spoken already. The rabbis should speak up now. This would make clear that T.N.T. is a localized infection and that norms of legality and respect for innocent life remain strong.

The whole situation is further proof that the exercise of power is testing Jewry's and Judaism's moral capacity to the limit. In the forge of history, Jewish response will strengthen — or break — the moral tradition. The outcome is in our hands.

Rabbi Greenberg is President of the National Jewish Resource Center.

Jewish Fraternal Association Plans 80th Anniversary

The R.I. Jewish Fraternal Association held their meeting at the Duncan Phyfe Restaurant. Plans were made to hold their 80th anniversary at Temple Torat Yisrael with a kosher catered dinner in October.

Samuel Jamnik and Jack Gordon are co-chairmen of the 80th anniversary dinner.

USSR Persecution Of Jews Discussed On Channel 36

This evening at 7:30 p.m. on Channel 36, WSBE-TV, Yaakov Khantis will talk about "Persecution of Jewish Dissidents in the Soviet Union: The Horrors of Internal Exile."

Mira Eides from Brown University will serve as translator.

The program will be repeated on Sunday, June 24 at noon.

Moderator for the program will be Glenn Russell.



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Social Events

Melissa Jane Rose And Steven E. Gergel Are Wed



Melissa Rose Gergel

Sandra Bucci Is Promoted

Sandra Bucci of North Providence has been named vice president/controller for HBM/CREAMER, Inc. in Boston and Providence. She previously held the same position for Providence only.

Her new responsibilities will include all accounting operations in Boston and Providence.

Prior to joining the agency in 1976, she was associated with another Rhode Island agency and WCKT-TV, Miami. She attended Bryant College.

HBM/CREAMER is a full service communications company with offices in New England, New York, Washington, D.C., Chicago and Pittsburgh. New England offices are in Boston, Providence and Hartford, Conn.



In the graduation announcement for Brian Ross Saltzman in last week's *Herald*, it was incorrectly printed that he will be attending George Washington University this fall. Saltzman will enroll in the Georgetown University School of Foreign Service. The school is located in Washington, D.C.

The Biltmore Plaza in Providence was the setting for the wedding of Melissa Jane Rose and Steven Edward Gergel on June 9, 1984.

The bride is the daughter of Stanley J. Rose of Schenectady, New York, Vero Beach, Florida and Broadalbin, New York, and the late Lorraine Bauersfeld Rose. The bridegroom is the son of Mr. and Mrs. Bernard Gergel of Cranston.

Christine A. Almeida was the maid-of-honor, and Priscilla Bolton, sister of the bride, Caryl Jean Koshgarian and Lee Ann Walsh were the bridesmaids. Michael Gergel was best man for his brother, and serving as ushers were William Saccoccio, Ronald Brown and Jonathan Chadwick.

The bride, who is employed by Roger Williams Hospital, is a graduate of URI, holding her B.S. in Finance and Management, and is an MBA candidate in Accounting at Babson College. Her husband holds a B.A. in Accounting from URI and is employed at Kessler's Sheet Metal Works.

The couple are residing in Providence.

Two St. Dunstan's Students Receive Academic Awards

St. Dunstan's Day School, Providence, recently presented awards for academic achievement during the school's Annual Lower and Middle School Awards Night. Aaron Thibault won awards for the highest achievement in third grade spelling, math, and science. Juli Silverman won the Lower School Citizenship Award and highest achievement award in the sixth grade math.

Aaron is the son of Ms. Diana Thibault of Providence. Juli is the daughter of David Silverman of Providence and Meredith Vincent of New York.

Elmgrove ORT Installs Officers

The Elmgrove Chapter of Women's American ORT recently installed officers for 1984-1985 at the home of Jill Cohen in Providence. Evelyn Siegel, first president of the chapter, installed the officers: Robin Engle, president; Rhonda Covit, executive vice-president; Stella Davis, treasurer;



Evelyn Siegel, past president, and Lynn Aaronson, outgoing president, pass the chapter charter to Robin Engle, new president. Looking on are Stella Davis, treasurer, and Sue Roth, program chairwoman.

Cheryl Fortini Becomes Bride Of David Shatkin

Cheryl A. Fortini and David L. Shatkin were married in a ceremony performed at Temple Sinai by Rabbi George J. Astrachan and Cantor Remy Brown on June 17, 1984. A reception at the West Valley Inn.

The bride is the daughter of Mr. and Mrs. Allen Fortini of Warwick, and the bridegroom is the son of Louis Shatkin of Providence and Joyce Shatkin of Cranston.

Given in marriage by her father, the bride wore a white organza gown with an off-the-shoulder neckline, fan sleeves and chapel length train trimmed with re-embroidered Alencon lace and pearls. A sweetheart open crown of silk flowers accented with filigree and pearls fell into a double tier fingertip veil. She carried a bouquet of white roses, baby orchids and stephanotis.

Melissa Fortini was maid-of-honor for her sister. She wore a red taffeta off-the-shoulder gown and carried white roses. Karen Fortini, the bride's sister, Ellen Flanagan and Linda Lesuer were the bridesmaids. They wore red taffeta gowns with long white gloves, and carried bouquets of white roses and baby orchids.

Michael Leeman Earns Medical Degree From UCLA

Michael Israel Leeman, the son of Rabbi and Mrs. Saul Leeman of Providence, recently received his medical degree from the University of California — Los Angeles Medical School.

Dr. Leeman is a graduate of the Providence Hebrew Day School, Classical High School and has a B.A. from Brandeis University. After earning a master's degree in computer science from the University of Massachusetts, he attended the University of California in Santa Cruz receiving another undergraduate degree before beginning his medical studies.

Dr. Leeman will complete an internship at the White Memorial Medical Center in Los Angeles before pursuing a residency in the field of anesthesiology.

Cheryl Teverow, financial secretary; Sarah Goldberg, recording secretary.

A potluck dinner will be held Monday, June 25, at 7 p.m., at the home of Betsy Holland, Glen Drive, Providence. New members are welcome. For further information call 333-9636 or 943-7683.



Cheryl Fortini Shatkin

Drew Shatkin was best man for his brother. Dr. Carl B. Carnevale, Ross Hutchins and Russell Pagano were the ushers.

After a wedding trip to Europe and a cruise through the Greek Islands, the couple will live in Warwick.

Mediators Confer

"What can we do to take some of the pain and punishment out of the 1.2 million divorces that occur nationally in the United States?"

This question was foremost in the minds of the divorce mediation professionals from 11 northeastern states who met together at The Hilton at Harmon Meadow, Secaucus, N.J., to explore such common concerns as training for divorce mediators, certification standards and relationships with Bar Associations. The program was hosted by the New Jersey Council on Divorce Mediation on June 2.

Holly Lasko of Pawtucket, M. Ed., MSW, reported to the gathering on the six-month-old Divorce Mediation Council of Rhode Island. She serves as acting president for the group.

The local, grass roots nature of divorce mediation was underscored by Samuel Margolies, J.D., Ph. D., founder and immediate past president of the New Jersey Council for Divorce Mediation. To be successful, organizational structure must start at the local level, not feed down from a national organization, he advised. Divorce mediation organizations throughout the United States are autonomous.

The purpose of divorce mediation is to take couples out of an adversarial setting and to focus on common interests while working out conflicting interests, resulting in a memorandum of understanding that can then be the basis of a non-contested divorce.

CORRECTIONS

In last week's *Herald*, the maternal grandparents of Ashley Nicole Ganin were incorrectly identified as Mr. and Mrs. Maurice Siegal of Cranston. It should have read Dr. and Mrs. Maurice Siegal of Cranston.

In the death notice last week for Irving Jacobson, it was omitted that he was the son of the late Samuel and Anna Feinstein Jacobson, and the stepson of Natalie Jacobson of Pawtucket.

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May We Suggest ...

ART

... Furniture, Furnishings: Subject and Object, Mar. 16-June 27, RISD Museum of Art, 224 Benefit Street, Providence; investigation of furniture as sculpture, sculpture as furniture.

... RISD Clay Invitational, Mar. 30-June 24, RISD Art Museum, 224 Benefit St., Providence.

... Paola Nero Landscapes, May 30-June 30, 1st Anniversary show at Solomon-Hatch Gallery, 118 North Main Street; Tuesday-Friday, 11-5; Saturday, 12-4.

... Clocks, through June 23, Jamaican Art: 1922-1982, June 1-Aug. 19; Wadsworth Atheneum, Hartford, Connecticut.

... Later Indian Costumes, June 1-Sept. 16, RISD Art Museum, 224 Benefit Street, Providence.

... Kathleen Hodge Exhibit, June 3-June 28, Pawtucket City Hall Gallery; opening reception, June 3, 2-4 p.m.

... Lawrence Heyman Exhibit, June 3-28; Gallery 401, Jewish Community Center, Elm Grove Ave., Providence; opening reception, June 3, 3-5 p.m.

... Newport Art Museum Opening Reception of six new exhibits, June 10, 3-5 p.m. through July 29; for more information call 847-0179.

... Armin Landeck Exhibit, June 22-Aug. 26, RISD Art Museum, 224 Benefit Street, Providence.

... Portrait of a Patron, June 22-Oct. 7, RISD Art Museum, 224 Benefit Street, Providence.

... R.I. Advertising Club Exhibit, June 24-July 13, R.I. Watercolor Society, Slater Park, Armistice Blvd., Pawtucket.

... Style and Identity: Chinese Costumes Under Manchu Rule, June 29-Sept. 30, RISD Art Museum, 22 Benefit Street, Providence.

... Alexandra Bowes Exhibit, July 13-Aug. 26, RISD Art Museum, 224 Benefit St., Providence. Examples of blown glass with American motifs.



DRAMA

... *The Comedy of Errors*, May 31-July 8, Rhode Island Shakespeare Theatre, Swanhurst, Bellevue Avenue, Newport; 8 p.m.; call theatre for ticket reservations.

... *Last of the Red Hot Lovers*, Fridays and Saturdays in June, beginning June 1; City Nights Theatre, Elk's Building, Exchange Street, Pawtucket; for reservations call 723-6060. Dinner served at 7 p.m., play begins at 8:15 p.m.

... *Vaudeville*, June 7, 12, 13, 14, 17, 19, 20, 26, 27, 28, July 5, 6, 9, 10; Coachmen Dinner Theatre, Tiverton, R.I.; dinner served at 7 p.m., play at 8:15 p.m.

... *Dames At Sea*, June 15-July 15; presented by the Newport Playhouse at 104 Connell Highway, Newport, on Fridays at 9 p.m., Sat. at 6 p.m. and 9 p.m., Sundays at 7 p.m.; call 849-4618 for reservations.

... *Joseph and the Amazing Technicolor Dreamcoat*, June 19-July 15; Theatre-by-the-Sea, Matunuck, R.I. for reservations, call 401-789-1094.

... *Gigi*, June 20-July 1, Heritage Playhouse, Hopkinton, R.I.; call 377-2413 for ticket information and a full schedule of summer plays.



... *The Music Man*, June 22, 23, 29, 30, 8 p.m., Assembly Hall East Street, Harrisville, R.I.; presented by the Theatre Company of R.I.; call 568-7022 in R.I., 617-473-7840 in Mass. for tickets.

... *Blithe Spirit*, June 22, 23, 29, 30, Jenks Jr. High School, Division Street.

... *The Mikado*, June 27-July 14; Wed. through Sat. at 8 p.m., Sunday at 2 p.m.; call 272-5766 for tickets; all performances held at the Cabot Street Playhouse.

... *Room Service*, July 4-15; Heritage Playhouse, Hopkinton, R.I.; for information or tickets, call 401-377-2413.

... *Winnie The Pooh*, July 6, 13 at 11 a.m. and 1 p.m. Theatre for Children, Theatre-by-the-Sea, Matunuck, R.I. Call 401-789-1094 for reservations.

MISCELLANEOUS

... Newport Mansions open for spring and summer touring on April 1 through October 31; for schedule, contact the Newport Preservation Society at 847-1000.

... Black Family Heritage Day, June 24, 3 p.m., Museum of Rhode Island Heritage, 110 Benevolent St., exhibits and programs. Community invited.

... Antique Car Show and Swap, June 24; Rocky Hill State Fair Grounds; to benefit Special Olympics; public invited.

... Grand Olympics of Rome, 1960, June 24, 2 p.m., Roger Williams Park Museum Auditorium; narrated in English; sponsored by the Italian Film Society.

... Children's Book Illustration: Lecture by Chris Van Allsburg, June 27; RISD Auditorium, 2 Canal St.; 7 p.m.; free and open to the public.

... Whalewatch, June 30; for ticket reservations or more information, call Barbara Simmons, R.I. Zoological Society, 758-9450, ext. 17.

... Family Activities Day, June 30, Coggeshall Farm, Colt State Park, Bristol. Try a variety preindustrial crafts. 12 noon-4 p.m. For more information call Rick Sullivan at 401-253-9062.

... Mystic Seaport Celebrates July 4, July 4, Mystic Seaport, Mystic, Conn.; activities begin at 10 a.m.

... Medical Genetics and Birth Defects Institute, July 6-July 16, Rhode Island College; for further information on attending all or part of the conference, contact Dr. Walter A. Crocker, Dean of RIC School of Continuing Education, 401-456-8210.

... Norton Bird Gardens, open daily, 10 a.m.-5 p.m.; Rt. 140, Norton, Mass. more than 150 varieties of birds can be seen, including the newest addition of Megellan penguins.

... Zoo Craft Fair, to be held Sept. 16; to reserve space, call Barbara Simmons, R.I. Zoological Society, 758-9450, ext. 17.

... Old Dartmouth Whaling Museum, now open summer hours; walking tours of Historic District, whaling films, special programming. Call 1-617-997-0046 for schedules; 18 Johnny Cake Hill, New Bedford.



THE SINGLES SCENE

CENTER SINGLES

June 27 — We'll HAPPY HOUR at the JCC at 7 p.m. Wine and cheese, dance-able music, and friends, new and old, make for a great evening!

June 28 — Let's go out to DINNER at The Wharf Tavern in Warren. Meet at the JCC at 6 p.m. to carpool or there at 6:30 p.m. Please call 861-8800 by June 26 to reserve.

For further information, please call Judith Jaffe at 861-8800.

GREATER PROVIDENCE JEWISH SINGLES

Friday Night Live, June 29; Kabbalat Shabbat Service, 6:15 p.m., dinner, singing and Shabbat Spirit, 7 p.m. Reserve by June 15; Temple Emanu-El, 99 Taft Ave., Providence, 02906; cost \$6.

OCEAN STATE SINGLES ASSOCIATION

Ocean State Singles Association, meets every other Thursday at the Holiday Inn, South Kingstown. Next meeting: June 28, 8 p.m. For more information, call 789-6782, 789-2557, 461-8065.

SHALOM SINGLES

Brunch Plus, June 10; 11 a.m.-1:30 p.m., South Area Jewish Community Center, 1044 Central St., Stoughton, MA; brunch followed by discussion "Coping With Depression: Strategies for Feeling Good." Limited seating. Call Liz Diamond at 617-821-0030 or 617-341-2016 for reservations by June 4.

Summer Sensational Dance, June 23, 8:30 p.m.; Leventhal-Sidman JCC, 333 Nahant St., Newton Center, MA, sponsored by the Shalom Singles of the South Area Jewish Community Center and the Leventhal Sidman Jewish Community Center Singles Group. For further information or reservations call Liz at 617-821-0030 or 617-341-2016 by July 16.

DANCE

... Summer Dance '84, July 9-Aug. 31, Dance Innovations, 1463 Atwood Ave., Johnston; call 831-1116 or 331-5157 for information or to register.

... Providence at the PLC Summer Fair, June 30, 7:30-11 p.m.; Lincoln School, 301 Butler Ave., Providence.

MUSIC

... An Evening With Jonathan Edwards, June 29, 8 p.m., Lincoln School Auditorium, Butler Ave., Providence to benefit the Providence Learning Connection; call 274-9330 for ticket information.

... The 5th Dimension, June 29-30, 8:15 p.m., Zeiterion Theatre, New Bedford; call 617-994-2900 for more information.

... Jazz Concert, June 30, by Sharon Mitchell, blues singer; 6:30 p.m. and 9 p.m.; Center for the Arts, Westerly; call 401-596-2854 for more information.

... The Wind In The Willows, a family concert by Puppets Unlimited. July 1, Wilcox Park, 4 p.m. Free to the public.

... Jazz Concert with Dave McKenna, July 8, 6:30 and 9 p.m.; Center for the Arts, Westerly; call 596-2854 for tickets or more information.

... Some Like It Cole, July 9-14, 8:15 p.m., July 10 and 12, 2:15 p.m.; musical review saluting Cole Porter; Zeiterion Theatre, New Bedford; call 617-994-2900 for more information or tickets.

... Club Pastiche Summer Cabaret, July 11-Sept. 2, Wed.-Sun. 8:15 p.m.; lobby of the Ocean State Performing Arts Center.

... Bus Trip to Tanglewood Music Festival, July 15; sponsored by the Pawtucket Community Arts Council; call 725-1151 for more details.

SPORTS



... Overnight Canoe-A-Thon, July 21, 8 a.m., Switch Road, Hope Valley. To benefit the March of Dimes. Call 781-1611 or more information.

... 10 Kilometer Road Race, July 22, 9:30 a.m. Begins at Al's Cafe, 8 Mechanics St., Pawcatuck, Ct. To benefit the March of Dimes. Call 781-1611 for more information.

... Anything That Floats One Mile Upstream Race, July 22, 1 p.m. Marine Enterprises, 197 Mechanics St., Pawcatuck, Ct. To benefit the March of Dimes. Call 781-1611 for more information.



Larry Calabro and Jacqueline Jepson appear in *Last of the Red Hot Lovers* Fridays and Saturdays in June at the City Nights Dinner Theatre in Pawtucket. Call 723-6060 for reservations.

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The Haj by Leon Uris

by David C. Gross

Leon Uris, whose novel *Exodus*, describing the struggle for the establishment of Israel was a worldwide bestseller, is a writer with a passion — in all of his books dealing with Jewish themes he seeks to show that the Jewish people have been targets for nearly two thousand years, and now, in the twentieth century, despite the Holocaust they have created a Jewish state built on the foundations of justice for all that will be for all time a haven for all Jews in need.

For many years literary circles buzzed with rumors that he was working on a sequel to *Exodus*, assuming that he would bring the story up to date from the War of Independence to today. Instead, Uris has produced a powerful, memorable novel that tells the story of Palestinian Jews and the Palestinian Arabs prior to Israel's establishment and during the early years of Israel. And the story is seen and told from the Arab side.

This is no easy task for a Jewish writer, particularly one who has become known as a partisan of Israel. And yet Uris has succeeded admirably in his task. What emerges is an insightful explanation of why, for nearly four decades, the Arabs have persisted in seeking to kill Israelis rather than sit down and talk peace.

As perhaps might have been expected, most reviewers have criticized the novel as being too one-sided, too strong in its delineation of the Arab side, with little or no attempt to show where Israel erred.

We'll make some admissions: Uris is not a great novelist in the way Dickens was: some of the language could have used a sharp copy editor. That having been said, what emerges from the pages of this book is a carefully researched work portraying what the Arabs did, how the vast majority of them were manipulated by morally "evil," and how the vast majority of Arabs continue to blind themselves to the truth.

Put another way, *The Haj* explains how, from the very beginning of the Zionist movement, the idealistic Jews who came to Palestine sought to live in peace with their Arab neighbors but were rebuffed virtually at every turn, and how this extremist fanaticism of the Arab masses and the vile leadership of many of their political personalities has continued — to this day — to build a house of hate whose foundations sooner or later must collapse.



Uris does not say that the Arab people are inherently evil and blood-thirsty. He simply cites their own teachings that emphasize blind obedience — to the head of the family, the head of the village, the head of the community — and shows how this has led to the present situation. As one of the few Arabs in the novel who favored a peaceful coexistence with the Jews puts it: We, the Arabs, are consumed with hate, and they, the Jews, are filled with love. And unless we learn to love, we are doomed.

The Haj in the novel's title is the mukhtar of the fictional village of Tabah. Although illiterate he is wise in the ways of leadership. When a kibbutz is set up nearby in the years before Israeli statehood, he at first fumes and rages. When he gets to know the kibbutz head, on a man-to-man basis, he admits first to himself and then to the kibbutznik, Gideon Asch, that he considers the Jew his only true friend because only with him can he be open and honest. With everyone else in the Arab world he must maintain a false front. Asch and the Haj become close but secret friends.

When the United Nations proclaims a Jewish state and an Arab state in British-mandated Palestine, in 1947, the Tabah villagers, led by Ibrahim, the Haj, flee to escape the coming war — committing the most terrible mistake of their lives.

What was once a community of peaceful villagers becomes a group of Arab refugees. Women are raped by merciless Iraqi soldiers. Hunger and suffering abound. For a while Ibrahim and his family hide in the caves of ancient Qumran near the Dead Sea, but then they are forced by famine to join thousands of hapless Arab refugees in miserable camps supported by the west. The only time the Arab states appear on the scene is to recruit fedayeen, precursors of the Arab terrorist groups, to reach the mass of Arabs, to show them that they have been exploited by pro-Hitler Muftis and a variety of venal leaders who care nothing for their well-being. He ends his book on a dismal note, for to date no one including the author has found a way to cut through the lies and distortions that have been fed to two generations of Arabs in order to keep the anti-Israel pot boiling. Perhaps it will take another generation, perhaps even more.

Those critics who assail Uris's new novel as being too partisan and one-sided are right: It is totally on one side, the side of truth. This, he says, is what happened and what has produced the present ongoing Middle East state of tension.

Before anyone can begin to strive for a solution of the problem, the basic background must be known and understood. In this, *The Haj* is eminently successful.

(David C. Gross, an author in his own right, is the editor of *The Jewish Week* (New York). Reprinted by permission of the JWB Jewish Book Council.)

June/July Jewish Bestsellers List

PAPERBACK

On Equal Terms: Jews in America
Lucy Dawidowicz. A study of Jews in America during the past century.

The Precious Legacy
Edited by David Altshuler. Essays and photographs cataloging the Judaic treasures of the State Jewish Museum in Prague, now on exhibit in the United States.

My Generations — A Course in Jewish Family History
Arthur Kurweil. Step-by-step guide for young people.

Acts of Faith

Dan Ross. Portrait of ten exotic communities, from Falashas to Marranos, whose Jewishness has been disputed.

In Praise of the Baal Shem Tov
Edited by Dan Ben-Amos and Jerome R. Mintz. Tales recorded by the Baal Shem Tov's disciples, first published 54 years after his death.

HARDCOVER

The Retreat
Aharon Appelfeld. At the onset of World War II, a group of Jews escapes to a hilltop resort outside of Vienna.

Joseph and Anna's Time Capsule
Chaya Burstein. Based on *The Precious Legacy*, this children's book recreates the lives of two Jewish children in 19th century Prague. Activities included.

Israel in the Mind of America
Peter Grose. Untold story of America's 150-year fascination with the idea of a Jewish state.

From Time Immemorial

Joan Peters. Origins of the Arab-Israeli conflict.

The Captive Soul of the Messiah
Howard Schwartz. New tales of Reb Nachman, great-grandson of the Baal Shem Tov, founder of Chasidism.

(Reprinted from *The B'nai B'rith International Jewish Monthly*)

For Kids Only — Maybe

Short, Jewish, And Almost Thirteen

Good If It Goes. By Gary Provost and Gail Levine-Freidus.

by Doris Orgel

No ifs about it: This book is good. It's as good as the hero's winning shot, right into the basket. It takes you through the trials of being short, Jewish, and almost thirteen. It says big things, in a non-preachy way, things that will sink right in — about being a son and brother; about bearing the impending loss of someone greatly loved; and that it's possible to be a committed Jew, even — no especially — in the absence of belief in God.

David Newman has a passion: basketball. Eighth grade is his last year in the Shrimp League. He's sure that when he goes to high school he won't make the team, on account of being so short. He'd rather play basketball while he still can, than go to Hebrew school to prepare for his bar mitzvah, which he really doesn't want. He confides this to his grandfather, Max Levene, "one guy I could always turn to for help." Max Levene (who always refers to himself by his full name) happens to be an agnostic. David is sure he'll come up with sound advice.

In a time of many maudlin grandparents in children's books, this grandpa is forceful and refreshingly unsentimentalized. Other characters are well realized, too: Rabbi Kauffman, a man of rare, non-abrasive humor, tact and modesty; Markie, David's music-mad, and maddening but also dear, kid brother. And Kelly O'Neil, David's delightful girlfriend — almost, almost! Her perky curiosity about things Jewish occasions a stirring tour of the temple and glimpse of the Torah in its majesty. Only one character verges on being a stereotype: Nan, always cooking, or else insisting that everybody "eat, eat."

To return to Max Levene: He does come up with advice concerning basketball and the bar mitzvah. It's both sounder, and tougher, than David anticipated.

How David resolves the conflict — and in resolving it transcends it — is the well as non-

Good If It Goes by Gary Provost and Gail Levine-Freidus



Gripping Book For Young Readers

Voyage. Adele Geras.

by Doris Orgel

It's November 1904. The S.S. Danzig crosses the stormy Atlantic to its destination, New York. No sooner does this shimmering, accomplished book get under way than you feel yourself a part of the voyage.

Adele Geras has a dramatist's flair, unusual in writers of "YA" (young adult) fiction who tend to confine themselves to single-viewpoint, first-person narrative. She gives us a large cast of varied characters, from very young to very old, each with authentic voice. From the first page on, she makes us know these people, involves us in their fights, their loves. We will not soon forget them. For instance, the fiery Mina, age 16, with her need to draw what she sees, with her passionate worry over her brother. For instance, Golda, level-headed, practical, but rendered helpless when her milk dries up. For instance, the gallant Clara Zussman, now old, who remembers what youth and loving were like, and figures out a way for Golda's starving infant to stay alive.

Doubtless much solid historical research went into the naturalness, the seeming ease, with which Geras evokes the period, and eastern European Jewish customs, neither sentimentalizing nor sensationalizing them. The steerage is convincingly cramped and smelly. And if the storm clouds on the horizon have rosy linings, this is justified by the fact that all these voyagers are leaving pogroms and oppression behind. They all have their fantasies of fulfillment in America, but nowhere is it promise that these fantasies are instantly, or ever, going to come true.

If not for the rule that authors must be United States or Canadian citizens or residents this first-rate book would have been a stronger contender in the National Jewish Book Awards. It's gripping entertainment, deftly plotted, romantic, yet also realistic, and affords a vivid insight into the past, and dreams of people in whom many young readers of today will recognize their grandparents and great-grandparents when they were young.

Among Doris Orgel's many books is *The Devil in Vienna*, and *Risking Love*, a young adult novel to be published in the fall.

Helping Children Deal With Death

Bubby, Me and Memories. By Barbara Pomerantz; Photographs by Leon Lurie.

by Rena Rotenberg

The bond that exists between grandparent and grandchild is unique. There is a special quality of love and devotion that is part of this relationship, but not part of the parent-child relationship. When the bond is broken, with the death of a grandparent, the grandchild needs to mourn the loss and go through the grieving process.

Written from the child's viewpoint, with accompanying photographs, *Bubby, Me and Memories* describes the unique relationship that existed between the young girl depicted in the book and her Bubby. When her Bubby dies, the girl is helped to understand the reality of the death by her parents, who then gently take her to the grave. The book also describes not only the things that take place in her house, the Shiva period, the place in her house, the giving of Kaddish, but also the purpose these customs serve in the mourning process. The book ends with the special memories and love that this girl will always have for her Bubby.

Bubby, Me and Memories meets an important need in Jewish early childhood education for a book dealing with death in the Jewish tradition. The sensitive language and the warmth displayed in the photographs make this a book that will be appreciated both in Jewish homes with young children and in Jewish schools. In the hands of a skillful teacher, this book can help a young child who is experiencing the loss of a grandparent.

(Rena Rotenberg is Director of the Early Childhood Education Department of the Baltimore Board of Jewish Education. Reprinted by permission of the JWB Jewish Book Council.)

Caratunk Announces Summer Programs

The Caratunk Wildlife Refuge is 159 acres of fields, forests, ponds and streams owned and operated by the Audubon Society of Rhode Island. Six miles of trails weave through the refuge providing easy walking in a quiet setting. Trails are open for quiet hiking, bird watching, nature study and photography, every day except Mondays from 9-5. Caratunk is located seven miles from downtown Providence off Route 152.

— **STORY AND ANIMAL HOUR** — Accompany your preschooler on a trip to the Pine woods and hear a special story told. Helen King will share a tale in this fairylike place on July 26 from 10-11 or 1:30-2:30. Pre-registration is required.

— **EVENING SKY PARTY** — Astronomer Bill Guca will teach interested adults and children about the night sky on June 27 and August 22 starting at 8 p.m. Topics to be covered include: meteors, constellations and planets. In case of bad weather the meeting will be held indoors with a slide show. Pre-registration is required.

For more information contact the Caratunk Wildlife Refuge, 301 Brown Avenue, Seekonk, MA 02172 (617) 761-8230.

Where Have All The Children Gone? Writing For Young People Today

(The following are excerpts from a speech delivered to the N.E. Association of Jewish Libraries on April 8, 1984 by Barbara Cohen, well-known author of children's books with a Judaica theme.)

by Barbara Cohen

I'm very happy to be here today for a number of reasons. I enjoy talking about books and kids to people who care about both. That's one reason. Another reason is that I particularly admire the Association of Jewish Libraries. Naturally, he is going to like an organization which has had the good taste to honor one with its awards. But I'd like to add that the Association of Jewish Libraries' awards mean more to me than most because they come from people who know what they're talking about. Furthermore, I admire the organization's individual members — each of you sitting out there — because the energy and the effort that you devote to the promotion of Jewish books is totally selfless. Most of you are fully professional, yet vastly underpaid; you work for organizations that don't have big budgets and usually can't afford to send you to outings like this one, so you come on your own, for the joy of sharing with your colleagues, and for the love of books and readers. I for one, cannot but love people who love those things!



Barbara Cohen

Of course, — books and readers often seem today to be endangered species — particularly that group of readers known as children. I've come across a number of articles lately about the end of childhood. Some social scientists are telling us that the innocence of children is a thing of the past. Children are just like the rest of us now, just as knowing, just as troubled, just as burdened. Two factors have created this apparently new state of affairs. One is the breakdown of the family. Children living in the homes of single parents not only must often take on the household responsibilities of adults, they may become the confidants and companions of their parents, knowing far more about that parent's emotional and financial problems than children of an earlier generation ever suspected.

The other factor contributing to the so-called end of childhood is the reach into every home, every life, of the tentacles of the mass media. What the media sell more than any other single commodity is sex. The music kids listen to, the clothes they wear, the TV shows they watch lead them into sexually precocious behavior which most adults find disturbing when they think about it, but which is so much a part of our culture today as to be virtually unavoidable.

So where does that leave me as a children's book writer? Or those of you out there who have as one of your essential tasks servicing kids? First of all, the very form in which I create and you purvey — sentences written out on a page — is old-fashioned. Second of all, I as an individual writer, have tended in my work to deal with the past. Up until quite recently, I seemed unable to write a book set in the present. Some of my novels came out of my own childhood and were set in the late forties and early fifties. Others were based on family stories, or Jewish folk material, and took place even longer ago. I was beginning to feel like a

dodo — doomed to extinction. On the one hand, the TV screen was going to replace the books I love to read and write. On the other hand, my subject matter was too mild, too lacking in sensational aspects, to appeal to this new generation of grown-up kids. I'm not exactly a best-seller as it is. Soon, I was sure, no one at all would read my books, no one at all would want to publish them. I would have to hang up the towel.

But of course I haven't hung up the towel. Because like most writers, I write because I want to write. There are easier ways of making a much better living. I write because I need to. Dodo or not, in my more sensible and less depressed moments I knew perfectly well I was going to go on writing. I had to find a way to be "relevant" and still be true to my own values and my own concerns.

First of all, when I gave the writings of the end-of-childhood sociologists some thought, I realized that I didn't really agree with them. Childhood has never been a time of innocent joy. That it is, is a myth invented by nineteenth century sentimentalists: For most of recorded history, life was short, and for the vast majority, brutally poor. Youngsters pulled their economic weight as soon as they were physically able. They went from infancy to adult responsibilities without any stops in between. As society grew increasingly technical, children had to remain dependent for a longer period in order to acquire the education, the skills, needed to function usefully. But these children were even then never the innocent darlings pictured in sentimental Victorian drawings and poems. We didn't need Freud to tell us that childhood was as complex as any other period of human life. Dickens knew it, Mark Twain knew it, George Eliot knew it, Louisa May Alcott knew it. So do most writers of children's books, or else, as grown-ups, we wouldn't be doing what we do.

There's no doubt that children today know more about sex than their predecessors did in a conscious way — though, inadequate and unformed. Great numbers of kids are not nearly so sophisticated, knowledgeable or comfortable concerning their own sexuality as we are sometimes led to believe. Nevertheless, just as today's kids do seem more generally hip than those of the past, there is also no doubt that many youngsters bear tragic emotional burdens. The nature of those burdens may be somewhat different than the burdens borne by earlier generations of children. But the fact remains that the burdens have always been there.

I think that all of us who write books for children write in some way out of our own childhood — what we remember of what we felt then, what we still feel of what we felt then. The surface of the lives of today's children may be radically different from the surface of my life when I was a kid. But the emotions are the same. The longing to belong, to be accepted, to be loved. The need to find out who exactly one is. The drive to establish a sense of one's own worth. The effort to separate from and at the same time accept one's parents. The need to deal with loss, failure, death. The sense that the world is new, wonderful, fresh. These feelings were a part of my childhood. They were part of your childhood. They are part of the childhood of today's children, too.

When I realized that, the task of writing a "contemporary" or "relevant" novel for youngsters no longer seemed impossible. It did seem frightening, but then I'm frightened every single morning when I go upstairs to face that blank black screen, just as formidable as the blank pieces of white paper used to be when I used a typewriter. The whole task is so risky, it really takes nerve to embark upon it fresh each day. But that's another story.

Once I realized that I could write a contemporary novel — that feelings hadn't changed, and I knew feelings — I needed a subject. Anyone who looks at my body of work will see that I am fascinated by kids who manage to cope with the difficulties of their daily lives by escaping for part of the time at least into another world — baseball for Sam in *Thank you Jackie Robinson* and for Benny in the novel of the same name. Fantasy for Rosie

in *R My Name is Rosie*. Books for Rachel and Rebecca in *The Innkeeper's Daughter* and *Bitter Herbs and Honey*. Theatre for Judy and Jack in *Fat Jack*. Anyway, almost every day the Times seemed to be running an article about computer games. Manufacturers and owners of game parlors were raking in fortunes. Kids were becoming addicted. Like Lord Sandwich at the gaming tables, champions stood capping screens 24 hours at a stretch. I had a brilliant idea. As a person fascinated by obsessive kids, I would write a novel about this new obsession. My agent and editor both thought it was a super, highly commercial idea.

The catch, of course, was that I knew nothing about computer games. I don't hate computers. I adore my word processor. It makes me feel much less lonely than I used to feel away upstairs in my little room. But I'd never played a computer game. I set out to learn about them. I spent a lot of hopefully tax-deductible quarters, but the effort was a total failure. I not only couldn't begin to develop the kind of hand-eye coordination required to play video games with even minimal success, I was bored out of my mind in a second and a half.

Now, as it turns out, so were the kids, though it took them a little longer than a second and a half to become disenchanted.

Lucky for me that I didn't write that novel about video games. It would just be coming out around now — in time for the whole craze to be over. It's one thing to be relevant, another to be trendy. Like librarians, writers go to conferences where we listen to editors and publishers — and indeed librarians — tell us what they're looking for and what's selling today may not be what they're looking for and what's selling tomorrow. I know that the success of my first book, *The Carp in the Bathtub*, which was published in 1972, owed a great deal to the fact that it appeared just at the time when ethnic was in. But I didn't know that when I wrote it. Such matchings of one's own concerns and the market are to a large extent a matter of luck. Books written strictly to satisfy market requirements are not likely to be bought by publishers, simply because they lack passion. Obviously no publisher is going to buy a book he doesn't think he can sell. He's not interested in selling a book unless it's one with which we as writers are passionately involved. It's a tricky situation. As Hugh Rawson said in a recent issue of the

Author's Guild bulletin, books are bought by publishers for commercial reasons, but written for personal reasons. They rarely have commercial value unless they rise out of personal commitment. It may be that many deeply felt books are never published. But relatively few books are published that were not deeply felt by their authors.

Back to me. If I couldn't write that video game book, simply because I couldn't manage to give a damn about video games, what was I going to write? That contemporary book of mine was lurking around some place if only I could find it.

As you know, I'm very concerned with the whole question of Jewish survival. This concern is reflected in many of my books.

The King of the Seventh Grade is not just for Jewish readers. It's a book about an identity crisis — a universal theme. I write a lot of books about Jews because I am Jewish and I know a lot of Jews. You don't start to write books about grand subjects — about love or death or war. You write books about specific people doing specific things in specific places at specific times, and hope they rise to a level of universal relevance. For me those specific people often happen to be Jews. (Though sometimes, as in *Seven Daughters and Seven Sons* they're Arabs.) It is my profound conviction that you don't have to be Jewish to enjoy *King of the Seventh Grade* any more than you have to be a spider to like *Charlotte's Web*.

The point I'm trying to make is that I found a way to write a contemporary book, a relevant book, which was also a book that I, Barbara Cohen, very much needed to write.

The children are still out there. The birth rate's down, so there may be fewer of them, but they're there. They're different from what they used to be, and they're also the same. Writers like me can still speak to them. Librarians like you can still service them. But in speaking to them, it's more important for us to remember who we are than to worry about who they are. That's always been true and it still is true. As Roger Sales pointed out in *Fairy Tales and After*, the essential relationship is worrying about reaching the audience is after you have written the book you need to write. To librarians, that may sound backwards, but I deeply believe it's the only way good fiction gets written.

Book Club Introduces Children To The World Of Jewish Books

by Carol Steinberg

In Jewish homes across the United States, reading is taking on a new dimension — a Jewish one. Youngsters are curling up with Jewish versions of the fictional Mary Poppins, Nancy Drew and the Hardy Boys and delving into plots thick with Jewish and holiday themes.

"We're the Jewish answer to the Scholastic Book Club," said Yaacov Peterseil, 37, president of Enjoy-A-Book Club. Based in Woodmere, the club is believed to be the first and only Jewish children's book club in the nation.

Like secular book clubs, Enjoy-A-Book offers readers a choice of 15 to 20 books every two months, at prices ranging from \$1.50 to \$12. In a "buy what you like when you like" policy, youngsters make their selection and pay by check or charge card, and books are shipped within three days.

The club's popularity has been growing rapidly. When Peterseil launched the club in 1980, he only sent out 10,000 brochures to Jewish schools across the country, and netted a two percent return — considered successful for direct mail; now, he sends out 70,000 to 100,000 brochures annually and garners a five to seven percent response.

The club is marketed through librarians and teachers in more than 300 Jewish schools in 47 states and several in Canada, and recently directly to individuals independent of school affiliations. "There are a lot of kids who do not go to Jewish schools or who are too young. Many grandparents wanted to give books to their grandchildren," Peterseil explained.

"In the smallest town, there is an Enjoy-A-Book child," proudly boasted the Lawrence resident. "We bring Jewish books to everyone." Many of the orders, in fact, come from post office boxes or rural district addresses in remote parts of the country.

Why Not Jewish Books?

That was Peterseil's intent when he first experimented with the Jewish book club concept four years ago. At that time, the now father of five recalled, his three children were going to various yeshivot and were all avid readers.

"But all they were offered were books from Scholastic or Seesaw. I started thinking, 'why not Jewish books?'"

Working part-time from his house, Peterseil tapped his writing and journalism background and began sorting through Jewish children's books and compiling the worthwhile ones into a catalogue. He tested his concept at five grade schools on Long Island before expanding in the New York metropolitan area and nationally.

Just because a book is for children and has a Jewish theme or characters does not necessarily mean it will find its way into the Enjoy-A-Book club brochure. The club applies its own form of censorship and is sensitive as well to censorship from outsiders.

"We don't want books written in 'Yiddishese.' We want them to be well-written, in good English," Peterseil explained.

He and his staff and outside teacher/consultants also carefully review books for their illustrations. He noted that while a lot of non-Jewish publishing houses use nude pictures of Adam and Eve or the like, "we felt we're not in the position to make that kind of judgment."

Worthiness is Main Criterion

Among the club's standards, religious aspects are not necessarily a criterion. "I'm not saying we try not to be religious, but we look not so much for religious content as for worthiness," Peterseil said.

He has also found himself in an unusual (Continued on page 15)

Obituaries

NELLIE ROSEN

PROVIDENCE — Nellie Rosen of 184 Irving Ave., widow of Max Rosen died Tuesday at Miriam Hospital.

Mr. and Mrs. Rosen were charter members of Temple Emanu-El, and also involved with Touro Synagogue. Her grandfather was among those responsible for the reopening many years ago of the Newport synagogue.

Mrs. Rosen was a past vice president of the Ladies Union Aid of Miriam Hospital, and a member of its Women's Association and the Jewish Home for the Aged.

Born in Providence, she was a daughter of the late Isaac and Ida (Billard) Brynes. She was a graduate of Rhode Island School of Design, and early in life taught art to private pupils. At that time, she also was a volunteer Red Cross nurse in Newport.

She leaves a daughter, Gloria R. Rosenbaum and two sons, Dr. Robert H. Rosen and Phillip S. Rosen, all of Providence; a sister, Dorothy Levinson of Cranston; and six grandchildren.

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

LEE KRASNER

NEW YORK — Artist Lee Krasner, widow of painter Jackson Pollock and herself a major force in the abstract expressionist movement, has died at age 75.

Miss Krasner died late Tuesday night at New York Hospital, said a friend, Eugene Thaw. She had not painted in more than a year, due to "crippling arthritis," Thaw said.

Krasner's death came as a major retrospective of her work was on exhibit. The show opened in Houston last October, on her 75th birthday, and is touring the country.

Born in Brooklyn of Russian immigrants, Miss Krasner was expelled from Girls High School because she refused, as a Jew, to sing Christmas carols. Academy of Design.

She studied in the late 1930s under Hans Hofmann, who influenced her work, as did Matisse, Picasso, Mondrian and other European painters as she left representational art behind.

CARD OF THANKS

We wish to sincerely thank our many friends, relatives and neighbors for the kindness and sympathy shown to us during our recent bereavement, and for the many charitable donations made.

The family of the late Benjamin Askins Mrs. Mildred Askins and daughter, Mrs. Sharon Margolis

UNVEILING

The unveiling will be held on Sunday, June 24, 1984 at 1:30 p.m. at Lincoln Park Cemetery in memory of the late Howard Frederick Stern. Friends and relatives are invited to attend.

Max Sugarman Memorial Chapel

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ROBERT D. MILLER

Imber Completes Term As President

Steve C. Imber, professor of special education at Rhode Island College, is completing his term as President of the Council for Children with Behavioral Disorders (CCBD) on June 30, 1984. The CCBD is a subdivision of the International Council for Exceptional Children.

From April 23 to 27 Imber presided over the initial three days of the CCBD conference in Washington, D.C. At the conference he was presented with the president's award by the organization's past president Janis Carroll.

"I have to say that this is one of the special things that has happened to me professionally," said Imber.

Reflecting upon his tenure as president of the national organization Imber listed six areas in which he feels achievements have been made. He cited 1) advocacy — the establishment of a link with the United States Department of Education Office of Special Education and the CCBD which he hopes will lead to increased grant funding. 2) visibility — the U.S. Government is seeing children with behavioral disorders as a priority. 3) expansion — for the first time the CCBD held a state and provincial federation presidents' meeting with representatives from the U.S. and Canada working together to expand advocacy efforts on an international basis. 4) publishing — the CCBD continued its publication of the journal, *Behavioral Disorders* and plans to publish a special practitioner's monograph for teachers and administrators. 5) internal communication — the president increased communication with the membership by writing several presidential progress reports and distributing them to the 4800 CCBD members through the journal. 6) improved finances — by increasing the membership of CCBD the president improved the organization's financial position.

Camp Announces Summer Food

Rabbi Yenosua Laufer, Director of Chabad Lubavitch of Southeastern New England announced that nutritious, kosher lunches and snacks will be available at no separate charge for all the children enrolled in Camp Gan Israel during the summer session. The meals are available to all without regard to race, color, sex, national origin or handicap at Chabad House. This is a service similar to the National School Lunch Program or School Breakfast Program.

Any Civil Rights complaints will be referred to the Office of Civil Rights in the Rhode Island Department of Education at 22 Hayes Street in Providence, RI 02908 (401-277-2648) or to the United States Department of Agriculture, Food and Nutrition Services, in the New England Region at 33 North Avenue in Burlington MA 01803 (617-272-7346 or 617-223-0268).



New Leadership Division for Israel Bonds in Rhode Island held its annual event in behalf of Israel's economic development, a dance-reception, at the Casino in Roger Williams Park, Providence. Pictured above are the Division's leaders, left to right, Audrey and Gary Licht, Randie and Robert Goldman, Co-Chairmen Karen and Jeffrey Jacober, Cathy and Edward Shore and Co-Chairmen Cheryl and Joshua Teverow.



Shown above are some of Rhode Island's communal leaders who attended the inaugural event of the Rhode Island Israel Bond campaign, the Pacesetters Reception, held at the home of Bud and Ellie Frank. Substantial Israel Bond sales was recorded at the kickoff affair to provide vital research and development funds for Israel's multi-faceted industries, the key to expanding efforts achieving a favorable balance of trade.

U.S. Federal law now requires all funeral homes to provide itemized pricing. Mount Sinai Memorial Chapel has provided this courtesy for over nine years.

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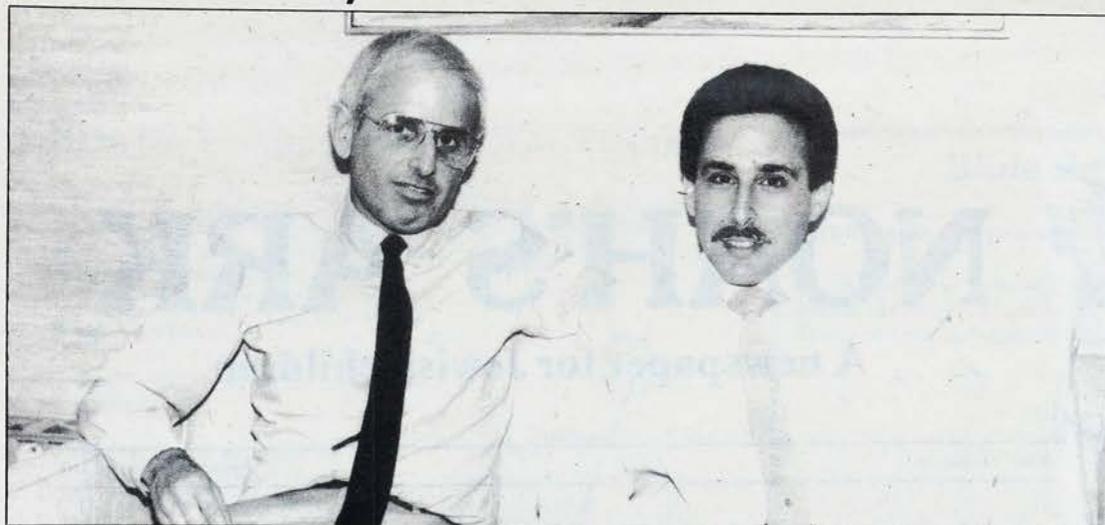
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Donald Robbins & Steven Levitt: 20 Years As Big/Little Brothers



Donald Robbins and Steven Levitt

Photo by Robert Israel

by Robert Israel

Donald M. Robbins and Steven Levitt, for the past twenty years, have been big brother and little brother to each other. Their relationship is a special one that has developed and deepened over the years, a relationship that has influenced, for the better, the lives of both men.

"I first became involved in Big Brothers in the 1950's," Donald Robbins said, "in Boston, where I worked with the Jewish Big Brothers. It was there that I met Michael, my first little brother, who is now 36 and living with his wife and three children in Indiana. When I moved to Rhode Island, the case worker took me over to Steve's house. He was living in South Providence at the time with his mother, sisters and grandmother. His father had died when he was very young and it was the concern of his mother that he have a male influence in his life. I remember it was on Valentine's Day when we met and I took him out to buy ice cream and we began to get to know each other."

Steven Levitt remembers that first meeting as one that was filled with nervousness.

"I can remember saying, 'I don't want a big brother,' and feeling a lot of resistance. But that changed after meeting Don and discussing what plans we were going to make with each other to do things."

Those plans included going to sporting events, working out in the yard and at the YMCA, or taking field trips to Boston.

And, most importantly, it included close contact and a developing and trusting relationship.

"Like anything that is volunteer work," Donald Robbins said, "one has to give a great deal and that's the beauty of it all. I think of Michael and Steve as my two closest friends. I have established a one to one relationship with them and have slowly, over the years, built up that relationship so we have confidence in each other. When you become a Big Brother you learn to reach out to each other."

"What amazes me about Don," Steve Levitt said, "is that when he took me on as a little brother, he had two sons of his own, two infant sons. I have two children now and I've got a lot on my hands and to think he had the same responsibilities as a father with the extra responsibility of being a Big Brother to me is amazing."

Over the years, Donald Robbins has seen Steve Levitt grow and mature. He was there to help Steve start a magic show business and later helped him get a Big Brother scholarship to a basketball camp in New York when Steve was 15 years old. Donald helped Steve get a job at Hasbro in Pawtucket where Steve worked on the assembly line and later, Donald worked with Steve when he was ready to apply to college.

"Throughout college, I kept in close contact with Don," Steve said. "When I was going out on a date, my mother's approval was always important, but so was Don's."

"You always felt free to come in and out of my home," Don said. "You became part of the family."

"Between Don and my mother, I received direction in life," Steve said. "And it has been a life-long relationship. When my kids were born, I called my mother first and then Don. I send all the pictures of my kids to Don and have always called on him when I need advice or support. Don was the best man at my wedding. I remembering thinking, he's going to be my best man because he's my best friend."

Donald Robbins, past president of Temple Emanu-El in Providence, also recommended that Steve apply for the position of Executive Director at the Temple when the job became available several years ago. When Steve applied for the job — and later obtained it — Donald did not participate in the interviewing, so that the decision making process would remain impartial.

"The Big Brothers is a marvelous program," Donald Robbins said. "Now, in Rhode Island, many young men are getting involved, men from Brown and Providence College, who are sharing their lives with youngsters. It is a marvelous opportunity to develop a special relationship with another human being."

Those interested in learning more about how they can be of help to the Big Brothers can call the Rhode Island office at 722-6300.

At Graduation

(continued from page 1)

students in Rhode Island's public schools come from homes where a language other than English is spoken. The report, "Linguistic Minority Enrollments in Rhode Island's Schools," issued last week by Edward Liston, president of the Community College of R.I., reported that more than 44 percent of students requiring special help are in grades kindergarten through third, but that there are "sizeable and roughly constant numbers" of students with poor command of English through to grade nine. The report concludes that students from immigrant or refugee families are continuing to enter the state's schools at all levels. This also means that not only the students, but their parents as well, are in need of English literacy training.

Graduation Exercises

At graduation exercises, emotions ran high. Vera and her fellow classmates were busy setting up a table of home-baked pastries to be served at the conclusion of the exercises. Students from Guatemala, Peru, Cambodia, the Cape Verde Islands, and Roumania received their certificates. At the end of the ceremony, they joined together to sing "Because All Men Are Brothers."

And what of Vera Laznik's plans? Now that she has come this far, has learned English, what will be her next goal?

"I feel so good when I go to school," she says. "I like the people here. I like the compliments I get when I speak English, from the bus driver, from my doctor, when I go to the grocery store. I want to finish school. I want to learn more English so I can answer all the questions on the test for citizenship this summer."

This country is still fueled by the dreams of individuals who yearn to better themselves, so that one day they can become citizens and contribute to their new homeland.

Jewish Life

(continued from page 1)

Hudson) will become a community center once again."

Although rumblings of dissatisfaction persist among the older members, the congregation has united in a push for growth. Selma Silver, a lifelong Hoboken resident says, "I haven't seen so many young faces at our school in so many years. It's just wonderful to see young children in our synagogue again."

The synagogue hopes to become the center of Jewish life in Hoboken again soon. Recently, for the first time in the synagogue's history, Yiddish classes were offered. Some of the older women of the congregation served as teachers of Mah-Jongg. Beginning Hebrew classes were also offered. As the Jewish community of Hoboken experiences a renaissance, help is coming. Recently, a generous Oradell, N.J. woman sent a check for \$1,000 to help with the renovation of the synagogue's buildings.

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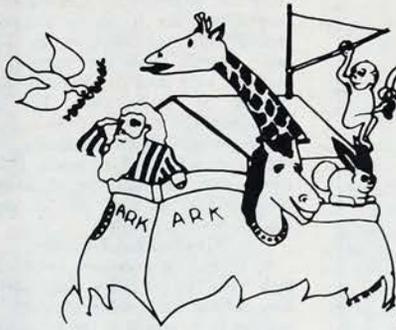
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NOAH'S ARK

A newspaper for Jewish children

VOL. VI, No. 10

JUNE, 1984 / SIVAN, 5744

Hebrew Words of the Month

כוכבים
 (ko chah veem)
 stars

חברים
 (chah veh reem)
 friends

דשא
 (deh sheh)
 grass

מדורה
 (m' doo rah)
 "campfire"

Scouting for Jewish Kids



Did you ever cook a kosher stew over a campfire? Would you like to have a Havdalah Service (at the end of Shabbat) in the woods? Can you imagine celebrating Chanukah under the stars? You could do all of these things if you were in a Scout troop sponsored by a Jewish group.

The Scout program is based on citizenship, character building, and physical fitness. A Jewish Scout troop schedules its activities around Jewish holidays and the Bar or Bat Mitzvah of each member. Being in a Jewish troop also makes it easier for kids to keep kosher while camping, if they choose.

In the United States, there are some Jewish troops which are strictly "shomer Shabbat" (they observe all of the Jewish laws on Shabbat). They don't have campouts during the winter because they can't get to their campsite before Shabbat begins. But they make up for it by camping more often during the summer. In New York, there are some Scout camps which have kosher kitchens.

For Scouts who do not observe Jewish laws so strictly, it is possible to go scouting over a weekend and still have a meaningful Shabbat. Troops can choose their own rules about keeping kosher, lighting fires, and other activities on Shabbat. Because most Jewish troops welcome non-Jewish Scouts as well, sometimes responsibilities can be divided so that the non-Jewish Scouts cook during Shabbat.

Some easy-to-do activities for Shabbat are: a nature hike, rock climbing, a scavenger hunt (just to find the items, not necessarily to bring them back), swimming, reading about constellations, and discussions. And of course, it's fun to sit around the campfire at night, singing songs.



Jews are not supposed to carry anything on Shabbat unless they are in an enclosed area (like the inside of their house or a fenced-in yard). So, a troop could enclose its campsite by making a boundary of string around short posts or even trees. A compass could be worn around the neck but a canteen or backpack should not be carried.

The Boy Scouts and Girl Scouts each have a National Jewish Committee which awards medals to deserving Jewish Scouts. The requirements for earning the medals are knowing about Jewish religious observances in the home and in the synagogue, studying some of the Jewish laws, and learning some Jewish history.

Scouting can be a lot of work, play, and study - but especially a lot of fun!

Bible Jumble

What had an elephant's trunk, a giraffe's head, a bird's beak, and a lion's mane?

To find out, unscramble the words below:

MWRO	<input type="text"/>	<input type="text"/>
SKIS	<input type="text"/>	<input type="text"/>
SCAH	<input type="text"/>	<input type="text"/>
ABDN	<input type="text"/>	<input type="text"/>

Now take the circled letters and unscramble them to fill in the answer:

_____!

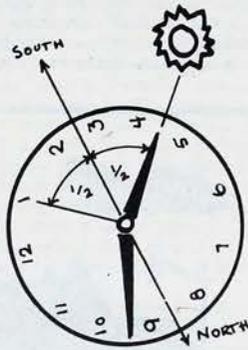
- Answer on page 2.

How Do You Know Which Way To Pray?

Jews pray facing east, towards Jerusalem. If you don't have a compass with you when you go camping, you can easily find which way is east if the sun is shining. Just use your watch and a piece of straw or a toothpick.

What You Do:

1. Lay your watch on the ground.
2. Put a piece of straw or a toothpick upright against the edge of the watch.
3. Turn the watch until the shadow of the straw or toothpick falls exactly along the hour hand. You'll notice that the hour hand is now pointing directly towards the sun.
4. Now divide in half the angle on your watch between the hour hand and the number 1. A line from the center of the watch through the halfway mark between the number 1 and the hour hand will point true south.
5. Scratch a line on the ground or stretch a string southward from the center of the watch and you have your north-south line.
6. When you face north, east will be to your right and west will be to your left.



(This works for daylight savings time. If your watch is on standard time, use the same method but divide the angle between the hour hand and the number 12 to find south.)

Reference: Boy Scout Handbook.

A Different Kind of Israeli School

The school day begins quietly with morning prayers, followed by the noise of children moving to their classrooms. At morning recess, they spill out into the hallways, racing for the courtyard. Outside, the children play together. Some wear kipot (head coverings) and others do not.

This is the Frankel School in Jerusalem, Israel. The Frankel School is unusual for Israel, where schools are either religious or secular (not religious). In the religious schools, only the Orthodox point of view is taught. In secular schools, the Bible is taught as history, but there is little attention to the Jewish religion.

These two choices do not meet the needs of all Israeli families. So some parents decided to create a school that is different. These parents are proud to be Jewish, enjoy the traditions of Judaism, and want their children to know and love their Jewish faith. But they are not Orthodox. In the Frankel School, the children learn different points of view.

The boys must wear kipot during prayers and religious studies. At other times, they may choose whether to wear them or not. The teachers come from different backgrounds, including both religious and not religious.

The school had 33 students when it opened in 1976. Today it has 530 pupils in eight grades and will begin a junior and senior high school next year.

Because of the success of the Frankel School, similar schools are being planned throughout Israel.

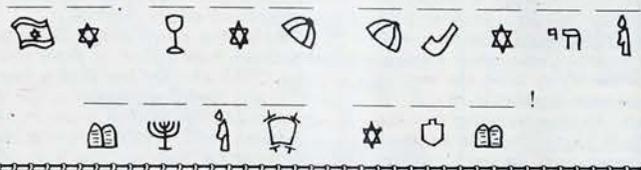
(Revised from a story by Leslie Klineman, UJA Press Service)

Bible Secret Code

Did Adam and Eve walk out of the Garden of Eden?

Each of these symbols stands for a letter of the alphabet. Match the symbol to the letter and write the letter in the blank. When you are through, you'll know the answer to the riddle.

D		M		T	
E		N		U	
G		O		V	
H		R			



Contest! Contest!

Next November, a book worm will be coming to the NOAH'S ARK book review column. In honor of Jewish Book Month, please give our worm a name!



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Rules For Camping

Jews are taught to appreciate nature. When you are camping, you have the perfect opportunity to see God's work. Here are some rules for when you are in the forest, fields, park, or camping grounds:

Respect the land. Watch where you walk to protect newly planted seedlings and flowers. Don't throw paper or cans on the ground. Remember to put out your campfires with water and cover the embers with dirt to prevent forest fires. Take from nature only what you need and leave nature the way you found it.

.....

Answer to Jumble

Worm, kiss, cash, band.
NOAH'S ARK

.....

Answer to Secret Code

No. God drove them out!

For detailed information about camping on Shabbat, read The Third Jewish Catalog's chapter on "Kosher Camping".



NOAH'S ARK
A Newspaper for
Jewish Children

Linda Freedman Block and
Debbie Israel Dubin
Editors

Arts & Entertainment

Beth Orson To Appear In R.I. Music Festival Concert

by Pamela F. Greenhalgh

Beth Orson comes from a performing family. Her mother Barbara appears with Trinity Square Repertory Theatre and her sister can be seen this summer in the summer cabaret productions at the Providence Performing Arts Center. And Beth herself is a musician.

"Music has always been my thing. I began studying the piano when I was very young," she says. "But the theatre is still my favorite thing to do. I would still rather go to the theatre than to a concert."

Orson is a freelance oboeist in New York City, and has appeared with the New York Philharmonic, Orpheus and this summer will be playing with the New York City Opera Orchestra.

Orson began as a pianist, studying with Madeline Talamo here in Providence at the age of seven. She was a member of the Young People's Symphony of Rhode Island when Joseph Conti asked her if she would be interested in learning to play the oboe for an opening in the group. She agreed, and rest, as they say, is history. For three years she commuted to Boston to study with Lawrence Thorstenberg of the Boston Symphony and to perform with the New England Conservatory Preparatory Orchestra. From there, she went to Oberlin University, graduating in 1979. "It is wonderful to be a beginning musician here in Rhode Island. The state is so small that the opportunities are great if you are good. I grew up feeling that way, and went to Oberlin, and then on to New York, feeling confident about myself," she says.

Today, Orson considers herself to be a successful musician, although she admits that one of her goals is to, simply, get better and better.

"I am doing some of my best work now," she explains. "I perform with some of the best groups in the city, and that is an encouraging learning experience. I continue to study because I want to continue playing with the best ensembles I can. The thing about playing the oboe is that you must make your own reeds. That is some-



Beth Orson

thing an oboeist never masters and must continue to deal with."

The field of music is very competitive, and Orson feels that is the one area of training music schools overlook.

"Seventy-five people will audition for one opening," she says of the music scene today. "With all of the arts funding being cut, it gets harder and harder to get an orchestra job. The world of music schools is a dream world. Once a student graduates, he or she finds out that it is very different out in the so-called real world. Music schools should help the students become more aware of this reality."

So what would she tell beginning musicians?

"They must really want it. If they are committed and hard-working, the pay-off is wonderful," she says. "But the life of a musician is a very hard life."

Orson will be returning to her roots this Tuesday. She will be appearing in the third concert of the Music Festival of Rhode Island's concert series. Appropriately titled "Beth Orson and Friends," the concert will feature among its selections the Mozart

Oboe Quartet, the Loeffler Trio for viola, oboe and piano, Verroust's showpiece for the oboe, which is based on a piece from the obscure Verdi opera, and an original piece by Richard Cumming. The concert will be held in Sayles Hall at Brown Uni-

versity at 8 p.m.

"The Mozart piece is Mozart at his most Mozart," she says laughingly. "All of the pieces are wonderful, and the players are superb. I think it is a concert that everyone would like."

Top Hat Productions Presents "Vaudeville"

by Carlton R. Greenhalgh

A new theatre group which calls itself Top Hat Productions is presenting a series of dinner theatre plays at the Coachmen Restaurant in Tiverton, R.I. The current offering is *Vaudeville*, which will run through July 10.

Vaudeville consists of a series of skits and is billed as a musical comedy revue. Each segment is introduced by Bruce Kalver, who also performs an entertaining magic act with his wife Arlene. Other skits include Eunice Woolf's admirable tribute to Sophie Tucker, a dance routine by Jean Tierney, a performance by Fred Patterson

and his musical saw (enough said on that) and promised surprises (if reviewed, they wouldn't be surprises any more) and comedy sketches. The disappointment of the evening was comic Joey C., whose humor projected about as well as his voice did — very poorly. The high point of the evening was a wonderful dance routine by 77-year-old John Langella.

All in all, *Vaudeville* was enjoyable, but not the best.

Vaudeville will be presented on June 26, 27, 28 and July 5, 6, 9 and 10. Dinner is served at 7 p.m. and the play begins at 8 p.m. For reservations or information call 624-8423.



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Book Club Introduces Children To The World Of Jewish Books

(continued from page 9)

predicament as far as religious content is concerned. "Schools felt we should not inundate them with religious information, but rather with a good story line. And a lot of yeshivot do not want books with information about Israel unless they go through the books first.

"There are a lot of problems," the book club owner declared. "The Orthodox want to censor books. Everyone wants to censor books."

The book club also does not promote books printed by Reform, Conservative or Orthodox organizations. "They print a lot of good books, but we can't use them in the book club because we will be stigmatized," he said.

In addition, the club stays away from books that are didactic in promoting religious themes. "For example, a story may say that unless you wear tzitzis you sinned. We don't want to scare kids into doing anything," Peterseil explained.

Among the book selections, about 99 percent of them are fiction, all with Jewish themes or characters, including Jewish versions of *Mary Poppins* — called *Simcha the Seal* — and *Tom Thumb* — called *K'tonton*. The club also offers a whole line of children's books in Hebrew such as *Dr. Seuss*, and many offer some Yiddish books in the future.

Growing List for Youngsters

Book selections currently are limited to nursery through the sixth grade level — as much as by choice as by necessity. According to Peterseil, there are not that many Jewish books with good content for teenagers.

But what Peterseil has found, much to the surprise of some skeptics, is that there

are plenty of Jewish books for youngsters — and the list is growing. "Originally when I started, people said I'd end up with one year's worth of books ... 50 to 70 books, that's it."

But, he noted, "We're in the fourth year and we've never had to repeat a selection." The club offers approximately 150 titles a year.

The book club entrepreneur said more and more Jewish children's books are being published, particularly because non-Jewish publishers are quickly picking up on the market potential. "They've finally discovered there is a Jewish children's market out there — indigenous and with its own physical traits."

Over the years, Peterseil said, he has noticed a "tremendous difference" in the types of Jewish books being published. For one, he said, "the Jewish market is getting much more mimicky." Jewish Hardy Boy-type adventures and cloth books in Hebrew are just some examples.

"There's also much more of a daringness. Certain publishers are willing to take chances — to produce 7,000 to 10,000 books rather than 2,000. They realize the market is more than Brooklyn; it's the whole world."

In order to bring books to that market, Peterseil keeps in touch with Jewish writers and Jewish and non-Jewish publishing houses. And 16 months ago, he began his own publishing house, *Simcha Publishing*.

Representative of how Jewish themes can weave into everyday topics, a new book, *Zeydeh*, due to be released by *Simcha Publishing* in six weeks, deals with death and dying. In relating the death of a grandfather, the book tries to

explain in real terms anger and other emotions, and Jewish customs, such as why mirrors are covered during mourning.

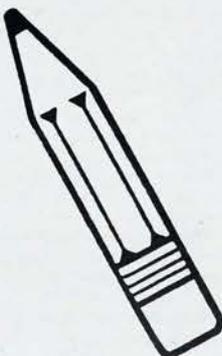
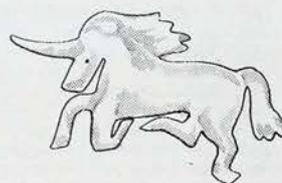
As another outgrowth of the book club, Peterseil last spring opened the *K'tonton Book Store* in Woodmere which specializes in Jewish children's books and general children's books. Partly, the store was a response to the fact that most book stores "did not handle or know about Jewish books published by non-Jewish houses. They're only interested in 'classical Judaism' and most do not stock Jewish books."

Recently, *K'tonton* has taken on other looks, transforming itself into a magical wonderland for children. Other sections of the store house a kosher candy store and a party area, where children's parties can be arranged with entertainment, or where storytelling sessions or a children's theatre are held.

Peterseil conceded these are marketing techniques to attract potential book purchasers, but he noted they also create a place for parents to bring their children and introduce them to the world of Jewish books.

Editor's Note: This article was

reprinted from the *Long Island Jewish Times*. To contact Enjoy-A-Book Club, please write to the newspaper at 115 Middle Neck Road, Great Neck, New York 11021.



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Dr. Arnold Herman: Combining Surgery And Teaching Successfully

by Pamela F. Greenhalgh

In the early 1970's when the Brown Medical Program first began, it was decided to use area hospitals already in existence rather than build a competing university hospital. In the program, residents, under the supervision of local doctors, pursue training in various field of medicine. In the area of surgery, they participate in a five-year program which consists of rotations in general surgery (surgery of the abdomen, soft tissue or breasts, as opposed to heart, brain or orthopedic surgery.) The rotations include not only the general care of the surgical patients, but also the varied surgical procedures.

The residents work closely with their supervising — or teaching — doctors as part of a team. Teams are made up not only of the teaching doctors, but also of new residents, fifth year residents about to start on their own, and everyone in between.

"We are teaching residents in a way that was not done before," explains Dr. Arnold Herman, Clinical Associate Professor of Surgery with the Brown Medical Program. "They no longer have their own patients, but learn by assisting with the cases of their supervising physicians. They are never unsupervised, and no one does anything they are unable to do."

Residents are now giving awards for the teaching the doctors they feel are the best. In the past, the award for surgery has always been given to a staff member at Rhode Island Hospital. The past two years has seen a new trend though. Last year, the award was given to Dr. Martin Felder and Dr. Stanley Simon, both of the

Miriam Hospital. This year it was another Miriam doctor who was singled out for his patience and dedication — Dr. Herman.

"I think that it is significant that for two years in a row the quality of the teaching at Miriam has been recognized by the residents," he says.

Participating in the program is no easy task for the teaching doctors. It requires dedication, patience and the willingness to give up spare time. Why then would any doctor want to get involved?

"It was one of the reasons I came to Providence," recalls Dr. Herman, who completed his residency in a Boston hospital. "Teaching helps keep you current with the new ideas and methods. And it is a challenge working with the residents, listening to and discussing their ideas."

Dr. Herman feels that in order to be an effective teaching doctor, the physician must first be very patient.

"The residents rotate on a monthly basis, so it is necessary to explain techniques and procedures again and again. Once the doctor considers a resident to be a burden, he should immediately get out of the program. The residents can pick up on those feelings very easily," he says. "They must also realize they have to give up some of their time to meet with the residents, and to read the medical journals, so they can be discussed with these new doctors. Beyond that, it takes longer for a fully trained surgeon and a resident to complete a procedure than it does for two fully trained surgeons. If I show a resident how to put in a stitch, and he does it incorrectly, I make him do it over again."

But is that fair to the patient?

"Yes, because the amount of time we are talking about is minimal considering the anesthesia which is available in 1984 and at the Miriam," he explains.

Being a teaching doctor has its ups and downs. Part of the downs include accepting alternate forms of care as long as it is good for the patient. But there are rewards too, says Dr. Herman.

"One of the best aspects of being a teaching doctor is being recognized as being effective. And I don't mean solely by tangible awards," he adds with a grin. "It means a lot to me to have a resident say 'I enjoyed working with you.' or 'Now I understand.'"

Things have changed for residents since Dr. Herman did his training. Now there is more supervision of the residents, and the hospitals have changed due to medical insurance which is now available to almost everyone. The residents now only work every third night, instead of every other night. Despite the cries of overload, Dr. Herman defends the schedule. "We don't get a kick out of keeping them up all night, but if they are going to learn to handle problems they have to be around to see those problems," he explains. "If you are teaching chemistry, you can plan to do a certain experiment on a specific day. But when you are teaching residents, you never know what is going to come through the emergency room door."

As if all of this was not enough, Dr. Herman, a graduate of Cornell University and the University of Kansas Medical School, still finds time to serve on the board of Trustees at Miriam, and to act as chairperson of the Cornell University Secondary School Committee. In that capacity, he coordinates the interviews for local applicants to Cornell.

His family also is involved in the health/service fields. His wife of 22 years, Rita, works at the Behavioral Development Center here in Providence. Debra, his 19-year-old, has just completed



Dr. Arnold Herman

her freshman year at Brown, where she is enrolled in the psychology/pre-med program. With goals of working with learning disabled and emotionally disturbed children, she is also working at the BDC this summer, as well as the Roger Williams Hospital Pediatric Clinic. Son David, a senior at Classical High School, seems to be the only one with plans to stray from the fold. A counselor trainee at Camp Young Judea, he hints at pursuing a college education in the liberal arts.

Given the chance, Dr. Herman, would undoubtedly do it all again. He sees an even trade off between himself and the residents.

"I offer them my interest in them as individuals and in the quality of their surgical training, as well as the benefit of my experience and the willingness to sit down and talk to them about mistakes, cases and procedures more than the required twice a week," he sums up of his work with the residents. "In return, they offer me the excitement of rethinking my ideas, the inspiration to constantly upgrade my techniques and the gratification of seeing them develop as residents and surgeons."

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