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Anne Frank In The World



Anne Frank, the young girl who perished in a Nazi concentration camp in 1945, is the subject of an exhibit that opened this week in Boston. *Herald* editor Robert Israel writes about attending the exhibit in Amsterdam, The Netherlands, when it opened two years ago, on page 4.

A Differend Kind Of Seder In D.C.

WASHINGTON (JTA) — A huge communal Passover seder was held last Tuesday night here for the hundreds of Soviet Jews who were not permitted to openly observe the holiday.

More than 300 individuals, including a host of members of Congress, former refuseniks and White House officials, gathered for the meal. Many assisted in reading portions of the special Haggadah that interposed portions of the traditional text dealing with the exodus of the Jews with references to the plight of Soviet Jews.

The guests, symbolically invited in the Kiddush to "come and dine," included refuseniks Yakov Levin, Yuli and Tanya Edelshtein, Vladimir and Maria (Masha) Slepak and Ida Nudel. A chair was left empty at each table and everyone was given a card and bracelet with the name of a refusenik.

"Our task on this seder night is to recount the story of the exodus from Egypt," said Rabbi Yitzhak Greenberg of the National Jewish Center for Learning and Leadership who led the seder. "Had God not redeemed us, we would still be enslaved. Others have not yet been redeemed. Our

task is to do God's work."

The Four Questions asked during the seder were followed by former refuseniks Leon Charney, David Goldfarb and Leonid Slepak, Vladimir and Maria's son, asking why it is forbidden in the Soviet Union to study Hebrew, emigrate or celebrate Jewish holidays.

Four drops of wine spilled for the ten plagues of Egypt were followed by more drops spilled for the suffering of Jews in the Soviet Union brought on by the loss of freedom, education, speech, identity, religious expression and emigration to Israel.

Cantor Misha Raitzin, a former refusenik, said when he was a teenager in Siberia he conducted a seder in private by taking four pounds of potatoes and dividing them into portions to represent the different courses of the meal.

"No one could know about this, it was very forbidden," Raitzin said. "I'm sure there are many Jews who are conducting a Passover seder secretly. Hopefully their dream will come true and they can conduct the seder as we do in freedom." The special seder, chaired by Richard Ravitch, concluded with the traditional plea for "next year in Jerusalem."

Eban Defends U.S. Jews Against Charges

NEW YORK (JTA) — MK Abba Eban, chairman of the Knesset Foreign Affairs and Defense Committee, sharply criticized last Tuesday night charges made recently in Israel that American Jewish leaders reacted fearfully to the case of Jonathan Pollard, an American Jew sentenced to life imprisonment for spying for Israel.

He said that American Jews are entitled to differ with Israel, charging that the critics of American Jewry hurled "condescending platitudes" without really knowing or understanding the American Jewish community.

Eban, who is also the chairman of the special intelligence subcommittee investigating Israel's role in the Pollard affair, spoke at the Pierre Hotel where he was awarded the 1987 International Shazar Prize of the

Israel Historical Society.

In his speech, Eban did not mention the Pollard affair. But his remarks were clearly aimed at Shlomo Avineri, a distinguished Israeli scholar and academician, who triggered controversy last month when he charged that American Jewish leaders displayed a "galut" mentality in their reaction to the Pollard case. Furthermore, Avineri accused the American Jewish leaders of "cringing" for fear of charges of dual loyalty, thereby belying "the conventional wisdom of American Jewry feeling free, secure and unmolested in an open pluralistic society."

"Do not believe anything of it," Eban told the more than 300 guests attending the affair. "Everybody knows it is not true ...," he exclaimed. To begin with, Eban said, the analogy between American Jewry and any other

"galut" is wrong, because there is no same Jewry around the globe. "There is American Jewry, French Jewry, or Moroccan Jewry, and each is different," he observed.

Claiming that "American Jewry deserves the dignity of being studied" by its Israeli accusers, the veteran diplomat, who served as Israel's Ambassador to the U.S. and the UN, said that Israel and the American Jewish community "are the two superpowers of world Jewry."

American Jews "have the right to their opinions" and they do not have to be "docile" toward the Israelis, Eban said that Israel, entering the fifth decade of its independent life, no longer faces the danger of physical destruction. But he said Israelis should be "inspired by history," not "bewitched" by it, as many were in the wake of the military victory in the Six-Day War in 1967.

Jewish Family Service Workshop On Aging Parents

by David Pagliaro

Special to the R.I. Herald

During our lifetime most of us will be confronted with the issue of caring for elderly parents. The responsibility of aging relatives is a major stress factor frequently superimposed on other stresses in mid-life. As part of their Family Life Education Program, the Jewish Family Service held a one-night workshop March 19, titled, "Aging Parents ... How Can We Help?" The workshop focused on the psychological aspects of aging, the emotions felt by the caregiver and the support systems and community resources that are available for maintaining independence.

Held at the Jewish Family Service office in Providence, the two hour workshop was led by social worker and Life Line coordinator Maxine Richman. It was attended by eighteen people from around Rhode Island, all of whom had elderly parents to care for.

According to Maxine Richman, the two main objectives of the workshop were to educate the audience about the many losses the elderly experience, and to provide them with information about the host of support services and programs there are for them and their elderly relatives. Richman said, "Although many audience members had come with their own issues, we wanted to sensitize them to some of the losses that an elderly person experiences so that when they went back to visit that elderly person, they would be more sensitized and compassionate." Whether it is psychological, biological or social, Richman said every aspect of an elderly person's life has some kind of loss in it. She said it is often depressing for the elderly to have to sit through endless commercials and television programs aimed at youth and beauty, and then have to see themselves in physical decline. Also, it is frustrating and difficult for the elderly when

trying to find transportation because of a loss in mobility. "We've had elderly clients," Richman said, "where their best friends have lived less than a mile away, yet they haven't seen each other in over a year."

When dealing with an elderly client, the social workers at Jewish Family Service strive to maintain an individual's independence as long as possible. Besides providing counseling services for the elderly and their families, JFS offers such programs as Homemaker Service, which is designed to improve the quality of an older person's life and to allow independent living in one's own home. One of the services provided by JFS and discussed that evening that also helps the elderly maintain their independence is the Life Line Program. Begun in June of 1986, the Life Line Program is a volunteer program run by the National Conference of Jewish Women that monitors the elderly clients of JFS that are isolated and frail and aren't fortunate enough to have family to look after them. Trained by the staff at JFS, these women volunteers have agreed to contact certain elderly clients by telephone every Sunday at a fixed time to befriend them and to make sure they are well. Maxine Richman said, "On the weekends, many of our clients seem particularly vulnerable to feelings of depression and isolation. These simple calls and small conversation often make their whole day." In case something is wrong or a client does not answer the telephone, there is a 24-hour emergency number that the volunteers or elderly can call, with several JFS staff on call to respond.

Because a good portion of the elderly they deal with live alone, Maxine Richman said the staff at JFS are always particularly concerned about their clients becoming socially isolated. As a way to bring the isolated elderly together, Richman said JFS has been sponsoring concerts for the

elderly at Temple Emanu-El in Providence. Held twice a year, the last concert was held in November of '86 and drew a crowd of over 300 elderly from public housing, private meal sites, nursing homes and daycare centers from around the state. Richman called the Jewish elderly population of Rhode Island a tight knit group, and said the reunions that went on were incredible. "It was a beautiful experience, with lots of tears and hugs," she said. Separated over the years and often living in different nursing homes and housing for the elderly, Richman said these concerts are special because they offer the elderly a chance to get out and socialize and to see old and dear friends.

The latter portion of the workshop was used to let the audience complete an evaluation form, and also, to let audience members vent their frustrations about caring for elderly relatives and to share their own personal experiences with other group members. From the results of the survey, Maxine Richman said 60% of the group were in favor of more workshops and some kind of an ongoing support group where people with similar situations could get together. Richman said many of the clients she sees are torn between the needs of their own, their spouses and children and the needs of their aging parents. "Although we come up with wonderful ideas to help elderly parents," Richman said, "the parents really have the right to decide if they want it." Richman said the parent, child and social worker must work together to obtain the best possible living arrangement. Beyond the support group for children of elderly parents that JFS plans to get started, Richman said a similar kind of workshop could be held for any related topic that the Jewish community thought needed addressing, such as legal issues with the elderly or Alzheimer's disease.

TO BETTER SERVE THE COMMUNITY:

Beginning April 29, 1987

The R.I. Herald will be published
on Thursday of each week.

New Advertising & Editorial Deadlines
will be Tuesday at noon for
Thursday's Issue.

Local News

N.E.A.T. Holds Memorial Luncheon

On March 29, 1987 the New England Academy of Torah held its first annual Harry Leib Orenstein Memorial Luncheon at the Providence Hebrew Day School. Mr. Orenstein was known as a supporter of Jewish education and was committed to the preservation of Judaism in this region.

The principal honoree was Mrs. Hanna Orenstein of Providence, his widow, who carries on Mr. Orenstein's tradition by being one of the main supporters of the New England Academy of Torah. Mrs. Orenstein received a plaque that recognized her deep "love and devotion" to the students of the school. Russell Raskin, chairman of the luncheon also presented plaques to Mrs. Orenstein's two tenants, Robert Sheeran and Shira Polefsky, who have "adopted" Mrs. Orenstein as their grandmother, treating her with the same love and respect she gives to the students at the school. A highlight of the affair occurred when NEAT President, Thomas W. Pearlman thrilled Mrs. Orenstein by asking each of the students present to introduce themselves and explain why they chose to attend NEAT.

Art Auction At Temple Habonim

Temple Habonim of Barrington presents its second art auction on Saturday, May 2. The art collection will be auctioned by Sakal Galleries of New York and Florida. Featured artists will be Moulton, Mazur, McNight, Boulanger, Calder, Delacroix, Miro, Vasarely, Appel, Agam as well as many other famous and soon-to-be famous sculptors, constructionists and assemblagists.

Preview is at 7 p.m. The auction begins at 8 p.m. There are complimentary hors d'oeuvres, cocktails and desserts. There is also a \$5 donation per person and a chance to win a raffled framed print.

For more information contact Rabbi James Rosenberg, Temple Habonim at 245-6536.

B'nai B'rith Women

A gala reception and dinner is being planned for all Gift Club Members of B'nai B'rith Women. The public is invited to participate and join a Gift Club.

The Castle, at Boston University overlooking the Charles River will be the setting for this premier event on Monday, April 27 from 6:30 to 9:30 p.m.

Gift Clubs include The Menorah Club, The Builder's Club, the First Ladies Club and the Benefactor's Club. Each Club entitles the donor to an elegant and distinctive item for display in the home.

Journalist David Shieler At Beth-El



David K. Shieler

The Benefactors Fund of Temple Beth-El is pleased to welcome author and journalist David K. Shieler on Wednesday, May 6 at 8 p.m. Chief Diplomatic correspondent in Washington for the *New York Times*, Shieler received critical acclaim for his book: *Arab and Jew: Wounded Spirits in a Promised Land*. Shieler joined *The Times* as a news clerk in 1966 and has served as a foreign correspondent in Southeast Asia, the Soviet Union and the Middle East. The Benefactors Fund was established in 1980 on the occasion of Temple Beth-El's 125th anniversary. Other speakers in this series have included: Abba Eban, Chaim Potok, Elie Wiesel, Madame Jehan Sadat and Mary Travers.

Tickets for this program can be obtained by sending a self-addressed stamped envelope to: Benefactor's Committee, Wayland Square Station, P.O. Box 3312, Providence, R.I. 02906. There are no reserved seats and tickets will be issued on a first come, first serve basis.

Providence O.R.T.

Attention all Sweet Tooths! On Sunday, May 17, 1987, the Providence Chapter of Women's American ORT (Organization for Rehabilitation Through Training) will hold its "Baker's Best" Competition and Expo at the Providence JCC, 401 Elm Grove Ave., Providence from noon to 4 p.m. Bakers, restaurants, and caterers from all over R.I. are invited to enter the competitions and exhibit.

The Gourmet Panel will be doing its tasting and judging beginning at noon. Their decisions will be announced at 3 p.m. with the People's Choice presentations to follow.

Alan Dreshowitz To Speak In Warwick

Alan M. Dreshowitz, Harvard Law Professor, Boston Herald columnist and frequent Rhode Island radio talk show guest, will discuss his book *Reversal of Fortune — Inside the Von Bulow Case* on Friday, April 24 at 8 p.m. at the Winman Junior High School, Warwick.

Newsweek has described Dreshowitz as "the nation's most peripatetic civil liberties lawyer and one of its most distinguished defenders of individual rights."

There will be a question and answer period following the Dreshowitz address. This will be moderated by a chairperson from the League of Women Voters of Rhode Island. This event is the first in a series of Authors' Events presented by the League of Women Voters of Rhode Island as part of an annual fund raising campaign to support state-wide efforts to educate all citizens toward political but nonpartisan activity in local, state and national government.

Copies of the Dreshowitz book, *Reversal of Fortune*, will be raffled. He will autograph those books and any bought from the College Hill Bookstore. Refreshments will be served.

Advance tickets are \$12.50. Requests should be submitted to Fran Sadler, 114 West Blue Ridge Road, Cranston, 02920. Tickets at the door will be \$15. If in doubt of directions to Winman Junior High School, Warwick, call Lynn Abbott at 884-3856.

Rabbi Tokayer To Speak At Beth-El

Rabbi Marvin Tokayer, who for eight years served as the Rabbi for the Jewish Community of Tokyo, and is now its Lifetime Honorary Rabbi, will be the guest speaker at a special program at Temple Beth El on Thursday evening, April 23, at 8 p.m., it was announced this week by Dr. Henry Litchman, chairman of the Temple's Adult Education Committee, sponsors of the program.

Entitled, "Judaism and Japan," the program will be open to all interested adults at no admission charge. It is a part of "The Learning Encounter, 1986-1987," the Temple's adult education program for this season, specially designed by the committee and Arthur Eisenstein, Adult Education Consultant for the Temple.

A graduate of Yeshiva University, ordained at the Jewish Theological Seminary and further educated at the University of Tokyo, Rabbi Tokayer has lived a fascinating Oriental experience and has a remarkable story to tell. He has gained an in-depth first hand understanding of the Japanese and Jewish experience in the Orient during World War II, and the life of the modern Jewish community in the Orient.

His story has been told in two books: "The Fugu Plan," the untold story of the Japanese and the Jews during World War II, and "Pepper, Silk and Ivory," the story of the exotic Jews of the Far East. His prolific authorship includes some eighteen books in Japanese on Judaism and Japan, more than 25 articles in Japanese periodicals and numerous other writings on his experiences. He is the winner of many distinguished awards for his achievements.

The rabbi's career in Japan came as the culmination of a series of life experiences that are as incredible as they are varied. He spent a summer as a comedian in the Borscht Belt; he was scouted by the White Sox for a "natural sinker" he threw; he thought of becoming a doctor. Instead, he became a rabbi, and, beyond that, a rabbinic interpreter of Judaism to 100 million Japanese, to say nothing of his own Jewish community.

Scholarship Available

The Advisory Commission on Women in Rhode Island (ACW) will be awarding its fifth educational scholarship for women according to Dr. Rita Clark-Chambers, ACW Executive Director. The Women's Equity Scholarship Program recipient will receive up to \$300 to be used for child care, travel, materials and/or other support services.

The scholarship is provided annually for a woman who has demonstrated a need for supplementary financial assistance to pursue educational or job training. "The program addresses needs not met by existing scholarships, such as transportation, child care, introductory courses to a program, tutoring and other such costs particularly affecting women students," stated Roberta Richman, Chair of the Women's Equity Scholarship Committee.

"The Commission is particularly interested in helping Rhode Island residents who are seeking non-traditional education or training; teenaged parents or prospective parents who need help to finish high school; prisoners in a state correctional institution or ex-offenders who want to undertake vocational and/or career training, or women who have been absent from the labor market for a substantial number of years and need to acquire skills to re-enter the workforce," said Margaret L. Barrett, Chair of the ACW.

Application forms may be obtained from the ACW office at 220 Elmwood Avenue, Providence, and must be submitted by May 30, 1987. For more information or help in completing the forms, call 457-1802.

Sen. Pell Seeks Senior Intern

Senator Claiborne Pell (D-R.I.) is seeking a senior citizen from Rhode Island to participate in the Congressional Senior Citizen Intern Program, scheduled to take place in Washington, D.C., May 18-22, 1987.

Rhode Island seniors interested in participating should send a brief letter stating (1) why they would like to participate in the intern program and (2) how they would use the program to benefit the community once they returned to Rhode Island.

The letter, which also should include general information about their activities and interest in senior issues, should be sent to Senator Claiborne Pell, 418 Federal Building, Providence, R.I., 02903.

All applications for the program will be reviewed by a panel consisting of senior interns from past years. The panel will make final recommendations to the Pell office of persons it finds qualified.

Pell emphasized that he would like to sponsor a senior who is active in his or her community and who would like to share the knowledge gained in Washington, D.C., from participation in the senior internship program.

"It is my hope," Pell said, "that the experience and the knowledge that the interns gain will then be shared with other seniors when they return to Rhode Island."

He added that the senior intern will be placed on his staff payroll for the duration of the program "to help defray the cost of travel and lodging." Hotel arrangements will be made for the intern at the hotel where most of the other senior interns will be staying.

"A member of my staff," Pell said, "will meet the intern at the airport and will attend the initial meeting with the intern."

The deadline for applications is April 24, 1987. Applicants for the program should be at least 60 years of age and should be in good health, since the program involves a great deal of activity.

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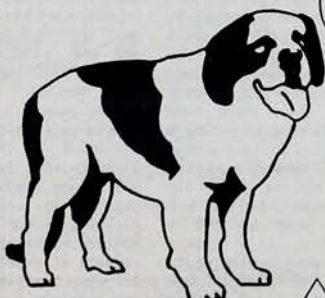
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Reform Magazine Helps Jewish Youngsters Defend Their Faith



Deception — A Hebrew-Christian missionary conducts a "Passover seder" that looks Jewish — but all symbols and rituals are distorted and given a Christian interpretation. Photo is from the latest issue of *Keeping Posted*, the magazine for young people published by the Union of American Hebrew Congregations. The entire issue deals with current missionary practices and offers practical suggestions in confronting attempts at conversion. Photo by Alon Reininger/Contact Press Images.

How can Jewish teen-agers be taught to resist the subtle and well-financed blandishments of "Jews for Jesus" and other missionary and cult groups?

As part of Reform Judaism's ongoing effort to counter Christian missionizing, the February issue of *Keeping Posted* examines current practices and suggests practical defenses against the "campaign of deception" by fundamentalist Christian groups to convert vulnerable Jewish youngsters.

The magazine, designed for young adult readers, is published by the Union of American Hebrew Congregations and edited by Aron Hirt-Manheimer.

Keeping Posted's lead article — "You Are The Target," by Annette Daum, director of the UAHC Committee on Cults and Missionaries — describes how highly-trained proselytizers

essay, Robin Schanker, now 26-years-old and a member of a Conservative congregation in Illinois, gives a personal account of her gradual involvement with "born again" Christian missionaries while in college, her baptism and her ultimate return to Judaism.

Her story — typical of many youngsters who find little or no fulfillment in the Jewish faith — illustrates the need, the UAHC publication notes, for Jewish individuals and organizations to reassess the way in which they are transmitting the Jewish religious heritage to their youngsters and to devise meaningful methods of teaching them to explore and develop their own spirituality and Jewish identity.

How to Answer a Missionary
Rabbi Richard Birnholz of Congregation Schaarai Zedek in Tampa, Fla., in an article entitled "Beating The Missionaries at Their Own Game," gives specific suggestions to Jewish teenagers who lack the knowledge to engage in theological disputations with missionaries and proselytizers. Among the techniques he suggests are:

- Don't play by their rules: Tell the missionary, "I can't accept your argument that Jesus is Messiah unless you can show me where the word Jesus is written in my Bible." It isn't.

- The art of non-engagement: Rather than engage the missionary in debate, simply say: "Let's agree to respect our differences and talk about something else."

- The golden rule: As a last resort, you can invoke Jesus' golden rule and say, "You wouldn't want anyone to try to convert you, so please don't try to convert me."

The *Keeping Posted* issue emphasizes, "It is not enough to say no to Jesus, we must know what it means to say yes to Judaism." Citing the talmudical injunction, "Be diligent in the study of the Torah and know what to answer anyone who challenges your Jewish beliefs," the Reform magazine concludes:

"You have a right and an obligation to protect your Judaism, and do so with pride."

infiltrate high school and college campuses, often through sports and social clubs, to pressure susceptible Jewish youngsters to accept Christ as their messiah. She reports that many cults and missionary groups use misleading techniques in targeting Jewish youngsters — employing Hebrew terms to mask the true meaning of their beliefs, conducting mock seders and Sabbath services and avoiding specific Christological words or concepts that they know will repel Jews, even disaffected ones.

In a poignant autobiographical

Meissner Memorial Shabbat At Beth-El

The first annual Dr. George F. Meissner Memorial Shabbat will be held at Temple Beth-El on Friday, May 1, 1987 at 8:15 p.m. in the Temple's Sanctuary. Rabbi Arnold E. Resnicoff, Lt. Commander Chaplain Corps, U.S. Navy will be the guest speaker. His topic will be: "A Time to Keep Silent and a Time to Speak (Ecclesiastes 3:7): Life After the Holocaust." The program is made possible through funds donated in memory of Dr. George Meissner. Following services, an Oneg Shabbat will be held in the Temple's meeting hall sponsored by Betty Meissner and Jane and Jeffrey Sharfstein.

Rabbi Arnold Resnicoff is an instructor at the Naval Chaplain's School and the first chaplain to teach at the Naval War College.

He is also project officer for "Horror and Hope" a special holocaust workbook and research package to be distributed throughout the navy and marine corps. A graduate of Dartmouth College, Salve Regina — Newport College, and the Jewish Theological Seminary of America, Rabbi Resnicoff's assignment with the Chaplain Corps include Yokosuka, Japan; Norfolk, Virginia and the Staff of Commander, 6th Fleet, travelling to all ships in the Mediterranean and to the marines in Beirut. His honors include the State of Israel Heritage award, the Meritorious Service Medal, and 2 navy commendation medals. For more information on this program, call 331-6070.

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William Gilbane NCCJ Honoree

The Rhode Island and Southeastern New England region of the National Conference of Christians and Jews is proud to honor an outstanding Rhode Island citizen who exemplifies the highest standards of citizenship and brotherhood. The 1987 Annual Brotherhood Award will be presented to William J. Gilbane, Sr. in recognition of his voluntary and professional accomplishments. He has earned the respect and admiration of citizens of good will throughout the entire region as a corporate leader whose endeavors have cut across civic, business, charitable and social lines.

Gilbane was a member of the original group of Rhode Island businessmen who founded the local NCCJ Region in 1952. In 1954 he served as the Dinner Chairman for the second Annual Brotherhood Award Dinner. In subsequent years, as the organization grew and flourished in this region, he acted as a co-chairman with other business leaders in the community.

From The Editor

by Robert Israel



Anne Frank In The World

Two years ago, after having spent a month on assignment in Israel, I flew to Amsterdam, Holland, for a few days R & R before flying back to the States. I checked into a room, (strictly a budget special, which was to include coffee and toast each morning), located on the fifth floor of a building in the Leidsplein (central entertainment) district. Shortly after unpacking, the electricity in the room went on the fritz. When I switched on the light, the light fixture, faultily connected, came crashing down on the mattress, sending electrical sparks sputtering and bits of plaster crumbling all over the room.

I immediately reported this to the manager. She told me to repack my belongings and she would move them to a new room, as all the rooms were occupied. I climbed back up the five flights of stairs and repacked my suitcase. Keep the key for your old room, she told me, and in a few hours I will move your suitcase and leave the key for the new room on your dresser.

I assumed all would be well, so I wandered around the skinny streets alongside the canals. Amsterdam is a lovely city and I was beginning to relax after finding a comfortable cafe where I ordered dinner and some locally brewed beer.

On the way back to my hotel, I noticed a poster for an exhibit that had just opened a month before entitled "Anne Frank In The World." It was being held at Westerkirk, the old church next to the Anne Frank house. I had remembered Anne Frank's description of the church from her now famous *Diary*, and since I had planned to visit the Anne Frank house the next day, I made a mental note to spend time at the exhibit. The poster was quite striking: it showed a photograph of Anne at age six or seven, taken in a photo booth in Frankfurt before she and her family moved to Amsterdam to escape the rise of anti-Semitism. The same hatred of Jews that plagued Frankfurt would follow Anne and her family to Amsterdam, occupied by the Nazis a few years later. The Frank family went into hiding in the now famous "secret annex," only to be discovered and deported by the Nazi SS. Anne and her family, with the exception of her father who survived, died in Auschwitz and Bergen-Belsen.

When I returned to my hotel later that night, my belongings had indeed been moved but no key was left for me to my new room. There was no one on duty to help me. There was no telephone number posted to call in case of emergency. And, of course, there was no electricity in my room. The plaster had been cleared off my bed, and by the light of a match, I undressed and listened to the night sounds of the city, vowing I would have vengeance on the imbecilic hotel management when dawn broke over the muddy canals. Several hours later, I calmed down and thought about Anne Frank and how she must have felt, hidden in a dark room, the sounds of the city all around her, a city she was not allowed to explore. My own problems seemed insignificant in comparison.

I am conjuring up this story for a reason: "Anne Frank In The World," the exhibit I attended at Westerkirk Church in Amsterdam, has finally arrived in New England and can be seen in Boston at the Boston Public Library through to the end of this month. It is an important exhibit of photographs of the Frank family from the time of Anne's birth to her untimely death. The exhibit places the Frank family in an historical context: there are photographs that show the rise of Nazism in Germany and Holland and how it claimed the lives of millions of Jews.

When I returned to the States from

Holland, I endeavored to have the exhibit brought to Rhode Island but was told by the local office of the Jewish Federation that the cost of mounting the exhibit was prohibitive. While I regret the decision not to sponsor a showing of the exhibit for this community, I am pleased to report that it is now on display in Boston. It is well worth the short drive to Boston to attend.

The effect of seeing the exhibit in Anne Frank's Amsterdam was devastating — the buildings still look the same as they did in the 1940's and it is easy to imagine the city under siege. Amsterdam, unlike London or even Rotterdam, was not bombed during the war. I had an uneasy feeling after buying a newspaper in a drugstore down the street from the Anne Frank house because I realized that 43 years ago, that very drugstore had been used as Nazi SS headquarters.

I predict the exhibit will have a similar effect to anyone seeing it in Boston. The photographs, reproduced on large placards, ask the questions: If Anne Frank lived today, how would we react? Would we help her, would we ignore her, would we rise up in protest?

The exhibit explores racism then and now. In startling black and white photographs, it shows us Neo-Nazis in California, racist demonstrations in Europe, refugees fleeing war-torn countries in Central America who are denied sanctuary in the United States. The exhibit is entitled "Anne Frank In The World," because it seeks to make universal connections — not just Jewish connections — so that everyone who attends will grasp how vital it is to work for peace, freedom and human rights.

Near the end of my stay in Amsterdam two years ago, in another more comfortable hotel a few blocks away, I was sitting in the crowded but cozy living room with an elderly gentleman, the manager of the hotel. I was waiting for a cab that would take me to the airport. This gentleman and I were talking in English, but we discovered that Yiddish was a tongue we could semi-converse in, too, and we'd slip Yiddish words in every now and again to add spice to our conversation. The manager began telling me about his life in occupied Amsterdam during the days when Anne Frank was hiding in the "secret annex." Just then the cabbie honked his horn outside the hotel. The manager never got to finish his story, which was one of despair and sadness. When I left, there were tears in his eyes and an unfinished, half-Yiddish, half-English sentence on his lips.

On the plane ride home, I met a woman who told me she was 57 years old, the age Anne Frank would be today if she had lived. Like Anne, she was sent to a concentration camp, but she survived. Anne Frank did not. And I thought, this is why this exhibit, "Anne Frank In The World" is so important: it tells the story of those dark years, truthfully and forcefully. It describes the experience of the elderly gentleman at the hotel, who never articulated the sadness he endured. It tells the story of the woman on the plane who still bears the scars of those nightmare years. As Chaim Hertzog, President of Israel, said last week at Bergen-Belsen: "The only ones who can forgive are the dead. The living have no right to forget."

"Anne Frank In The World," now on display at the Boston Public Library, is important because it pulls us into the on-going nightmare of racism by telling the story of a young woman whose words live today as a reminder that we all must share the burden of history.

"60 Minutes" Puff Piece

by Eric Rosenman

"Nonetheless, the fact remains that one and a-half million Soviets identified as Jews apparently live more or less satisfying lives there [in the Soviet Union]... And there has been a story largely untold."

Those mind-boggling assertions came not from Moscow's official Anti-Zionist Committee, not from a *Pravda* Editorial reply to Western protests on behalf of Soviet Jewry, but from Mike Wallace, veteran CBS reporter and regular on "60 Minutes." On the March 22 show Wallace did a segment which attempted to look beyond the headlines about the 10,000-plus refuseniks and the 400,000 other Soviet Jews who have received invitations to emigrate to Israel.

Instead, he tried to examine the status of "the other" Jews of Russia, the anonymous 1.5 million. Wallace began by noting that in the Soviet Union Jews are identified on their internal passports as members of a nationality, not as believers in a religion. He then interviewed Lt. Gen. Mikhail Milstein, described as a former Red Army intelligence chief. Milstein explained that he was Jewish because his parents were but added that his wife was a Russian and their children were Russian, not Jews.

"Because, you see, I don't know anything about Jewishness. I don't know."

Undeterred by this uninformed source, Wallace asserted that "Milstein is not alone. There are hundreds of thousands like him in the Soviet Union."

Wallace undertook an excursion to Birobidzhan the Siberian "Jewish Autonomous Region." He acknowledged that Birobidzhan — Stalin's grim answer to Zionist desires to emigrate to Palestine — was never popular with Jews and today counts only 12,000 of them out of a population of 200,000. Nevertheless, Wallace considered newsworthy the fact that "top jobs here are still held by Jews," and a local Yiddish daily is edited by "a powerful anti-Zionist" Jew.

Wallace did spend considerable time with the Brailovsky family, refuseniks who have been trying to emigrate to Israel for 15 years. Victor Brailovsky explained that he wanted "to live in a Jewish country" with "my own people. . . . To be involved in [the] process of rebirth of Jewish culture."

Yet, as if he missed all but one sentence from the refuseniks, Wallace intoned that "if it is just Jewish culture that the Brailovsky family seeks, they could go to a the Jewish Autonomous Region. . . ."

That was not all Wallace missed. In speaking with Samuel Ziv, Jewish deputy head of the official Anti-Zionist Committee, he never referred to the lawyer's two-decades service as a Soviet spokesman on "the Jewish question." In the early 1970's, before mass emigration took place, Ziv was traveling to the West, explaining publicly that only a few Jewish malcontents wanted to leave the country. It was a line Wallace let Ziv repeat unchallenged.

While Wallace observed that anti-Semitism has deep roots in Russian culture, he added that it is against Soviet law. He never mentioned that the law is often violated by the government itself.

Wallace cited the existence of 60 synagogues but did not explain that these could hardly suffice for a Jewish population estimated at 2 million — especially if most synagogues were closed most of the time and if their government-designated rabbis were suspect in the eyes of many would-be worshippers. He noted that more than 250,000 Soviet Jews have emigrated in recent decades — without really explaining why. Nowhere in the program did he mention the crackdowns on Jews and Jewish ritual and study.

Finding that even those Soviet Jews "who have 'made it' seem to us tentative, wary" about their nationality, Wallace did not grasp that this might well be the result of decades of official oppression and powerful social discrimination. So, having seen a Potemkin village, he reported an equally two-dimensional story.

If the process sounds familiar, it should. Three years ago Wallace filed an analogous whitewash of Syria.

Mike, back to you.

Eric Rosenman is editor of Near East Review.



Candlelighting

April 13, 1987

7:06 p.m.

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Explaining A Life's Work

by Jacob Neusner

Having published more than two hundred fifty books — major scholarly studies extending from one to five volumes, monographs, translations, college textbooks, books of essays, trade books, and children's books, and on and on, I owe an explanation of what I have been trying to do in these diverse writings. My work has concerned the exemplary classics of Judaism and how they form a cogent statement of a religious system (a category I shall explain presently). These classical writings, produced from the first to the seventh centuries A.D., form the canon of a particular statement of Judaism, the Judaism of the dual Torah, oral and written. That canon defined the paramount Judaism in both Christendom and Islam from the seventh century to the present. The circumstances of its formation, in the beginnings of Western civilization, the issues important to its framers, the kind of writings they produced, the modes of mediating change and responding to crisis — these form the center of my interest.

In my career I have translated and reread for historical purposes most of the classic documents of Judaism of the dual Torah, the Judaism that took shape in the first through sixth centuries A.D. and that has predominated since then, the Judaism of the dual Torah. These documents — the Mishnah, Tosefta, Midrash-compiled, the two Talmuds — represent the collective statement and consensus of authorships (none is credibly assigned to a single author and all are preserved because they are deemed canonical and authoritative) and show us how those authorships proposed to make a statement to their political and social situation — and, I argue, also a judgment upon the human condition. What I do in this reading of the canonical literature of Judaism is divided into three stages.

My work proceeds in a systematic way, document by document. First, I place a document on display in its own terms, examining the text in particular and in its full particularity and immediacy. Here I describe the text from three perspectives: rhetoric, logic, and topic (that is to say, the received program of literary criticism in the age at hand). Reading documents one by one represents a new approach in this field though it is commonplace in all other humanistic fields. Ordinarily, in studying ancient Judaism people have composed studies by citing sayings attributed to diverse authorities without regard to the place in which these sayings occur. They have assumed that the sayings really were said by those to whom they are attributed, and, in consequence, the generative category is not the document but the named authority. But if we do not assume that the documentary lines are irrelevant and that the attributions are everywhere to be taken at face value, then the point of origin — the document — defines the categorial imperative, the starting point of all study.

Second, I seek to move from the text to that larger context suggested by the traits of rhetoric, logic, and topic shared between one document and some other. Here I compare one text to others of its class and ask how these recurrent points of emphasis, those critical issues and generative tensions, draw attention from the limits of the text to the social world that the text's authorship proposed to address. Here too the notion that a document exhibits traits particular to itself is new with my work, although, overall, some have episodically noted traits of rhetoric distinctive to a given document, and, on the surface, differences as to topic — observed but not explained —

have been noted. Hence the movement from text to context and how it is effected represents a fresh initiative on my part.

Finally, so far as I can, I want to find my way outward toward the matrix in which a variety of texts find their place. In this third stage I move from the world of intellectuals to the world they proposed to shape and create. That inquiry defines as its generative question how the social world formed by the texts as a whole proposes to define and respond to a powerful and urgent question, that is, I read the canonical writings as responses to critical and urgent questions. Relating these particular documents to their larger political settings has not been commonplace, and, moreover, doing so in detail — with attention to the traits of logic, rhetoric, and topic — is still less familiar.

What I am trying to do is to describe a Judaism in a manner consonant with the historical character of the evidence, therefore in its own context, that is, the synchronic context of society and politics, and not solely or mainly in the vertical history of Judaism, read as theology, that is, the diachronic context of theology which, until now, has defined matters. The inherited descriptions of the Judaism of the dual Torah (or merely "Judaism") have treated as uniform the whole corpus of writing called "the oral Torah." The time and place of the authorship of a document played no role in our use of the allegations, as to fact, of the writers of that document. All documents have ordinarily been treated as part of a single coherent whole, so that anything we find in any writing held to be canonical might be cited as evidence of views on a given doctrinal or legal, or ethical topic. "Judaism" then was described by applying to all of the canonical writings the categories found imperative, e.g., beliefs about God, life after death, revelation, and the like. So far as historical circumstance played a role in that description, it was assumed that everything in any document applied pretty much to all cases, and historical facts derived from sayings and stories pretty much as the former were cited and the latter told.

The result of that reading of documents as whole but discrete statements, as I believe we can readily demonstrate defined their original character, is in such works of mine as *Judaism: The Evidence of the Mishnah, Judaism and Society: The Evidence of the Yerushalmi, Judaism and Scripture: The Evidence of Leviticus Rabbah*, as well as *Judaism and Story: The Evidence of The Fathers According to Rabbi Nathan*. At the conclusion of that work, for reasons spelled out in its own logic, I stated that the documentary approach had carried me as far as it could. I had reached an impasse for a simple reason. Through the documentary approach I did not have the means of reading the whole all together and all at once. The description, analysis, and interpretation of a religious system, however, require us to see the whole in its entirety, and I had not gained such an encompassing perception. That is why I recognized that I had come to the end of the line, although further exercises in documentary description, analysis, and interpretation and systemic reading of documents assuredly will enrich and expand, as well as correct, the picture I have achieved in the incipient phase of the work.

I have worked on describing each in its own terms and context the principal documents of the Judaism of the dual Torah. I have further undertaken a set of comparative studies of two or more documents, showing the

points in common as well as the contrasts between and among them. This protracted work is represented by systematic accounts of the Mishnah, tractate Avot, the Tosefta, Sifra, Sifre to Numbers, the Yerushalmi, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, The Fathers According to Rabbi Nathan, the Bavli, Pesiqta Rabbati, and various other writings. In all of this work I have proposed to examine one by one and then in groups of affines the main components of the dual Torah. I wished to place each into its own setting and so attempt to trace the unfolding of the dual Torah in its historical manifestation. In the later stages of the work, I attempted to address the question of how some, or even all, of the particular documents formed a general statement. I wanted to know where and how documents combined to constitute one Torah of the dual Torah of Sinai.

Time and again I concluded that while two or more documents did intersect, the literature as a whole is made up of distinct sets of documents, and these sets over the bulk of their surfaces do not as a matter of fact intersect at all. The upshot was that while I could show interrelationships among, for example, Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana, and Pesiqta Rabbati, or among Sifra and the two Sifres, I could not demonstrate that all of these writings pursued in common one plan, defining literary, reactional, and logical traits of cogent discourse, or even one program, comprising a single theological or legal inquiry. Quite to the contrary, each set of writings demonstrably limits itself to its distinctive plan and program and not to cohere with any other set. And the entirety of the literature most certainly cannot be demonstrated to form that one whole Torah, part of the still larger Torah of Sinai, that constitutes the Judaism of the dual Torah.

My entire enterprise is aimed at a humanistic and academic reading of classics of Judaism, yet with full regard for their specific statements to their own world. People wrote these books as a way of asking and answering questions we can locate and understand — that is my premise — and when we can find those shared and human dimensions of documents, we can relate classic writings to a world we understand and share. That imputes a common rationality to diverse authorships and ages — theirs and ours — and, I believe, expresses the fundamental position of the academic humanities.

I am therefore drawn from Torah-text to human and Jewish context. Treating a religion in its social setting, as something a group of people do together, rather than as a set of beliefs and opinions, prepares colleagues to make sense of a real world of ethnicity and political beliefs formed on the foundation of religious origins. Indeed, if colleagues do not understand that religion constitutes one of the formative forces in the world today, they will not be able to cope with the future. But how to see precisely the ways in which religious forms social worlds? In the small case of Judaism, a set of interesting examples is set forth. Here they see that diverse Judaic systems responded to pressing social and political questions by setting forth cogent and (to the believers) self-evidently valid answers. That is one important aspect of the world-creating power of religion, and one nicely illuminated in the formation of Judaic systems.

Jacob Neusner is University Professor in Judaic Studies at Brown University in Providence.

Mattityahu Peled, M.K. To Speak

The Rhode Island Middle East Committee is sponsoring Israeli Knesset member Mattityahu Peled, to speak on mutual recognition between the Palestinians and Israelis. The retired General, who founded the political party Progressive List for Peace, will speak on April 21, 7:30 p.m. at The Parish House on 1 Benevolent St., Providence. There will be a suggested donation of \$2 at the door.

From 1941-1949, Peled served in Palmach, the strike force of the underground defense organization, the Haganah. In 1957 he served as Military Governor of Gaza Strip, and later as Commanding Officer in the Jerusalem area. From his experiences, Peled concludes it is in the best interests of Israel to settle their conflict with the Palestinians through a two-state solution. In 1975 he founded the Israeli Council for Israeli-Palestinian Peace. Since then he has met with many top-level PLO leaders to discuss the possibility of direct peace talks between Israel and the PLO.

The Rhode Island Middle East Committee is an educational organization that makes informational presentations to churches and peace groups. Its purpose is to influence the formulation of a U.S. foreign policy conducive to peace and justice in the Middle East.

Past activities include issuing two press releases in the last year. One, to protest the U.S. bombing of Libya, the other, to protest Meir Kahane's views when he appeared in Providence, January 1986. The latter was accompanied by a peaceful demonstration organized by RIMEC and covered by the Providence Journal.

On April 26, 1986, RIMEC sponsored speaker Naseer Aruri, a Political Science Professor at Southeastern MA University, an author, and a Palestinian activist. This event which also featured Palestinian food and culture was covered by two TV stations.



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Social Events

Bonnie Dwares Weds Stuart Michaels



The wedding of Bonnie Sue Dwares and Stuart Michaels took place March 14, 1987, at Maxine's, Plantations, Florida. The bride is a daughter of Sema Dwares of Lauderdale Lakes, Fla., formerly of Cranston, R.I., and the late Morton Dwares. Maternal grandparents are the late Max and Ann Broomfield of Warwick. Paternal grandparents are Rose Dwares of Cranston and the late Louis Dwares.

The bridegroom is the son of Mr. and Mrs. Kenneth Michaels of North Miami, Fla. The bride was given in marriage by her

brother, David Dwares, of Springfield, Mass. Tina Gabriel was maid of honor. Bridesmaids were Barbara Jean Johnson, cousin of the bride, and Anne Marie Confreda.

After a cruise to the Bahamas the couple will live in North Miami Beach, Fla.

The bride is a graduate of the University of R.I. and Roger Williams College, and is employed by the state of Florida.

The groom is a graduate of North Miami Senior High and is employed by the Dade County School System.

Dr. Goldfarb To Speak

Dr. David Goldfarb, the renowned Jewish geneticist who was released from the Soviet Union last fall, will be a special guest here on June 11 at a major dinner sponsored by the American Jewish Historical Society.

Dr. Goldfarb, 67, and his wife, Cecilia, will be reunited at the Emma Lazarus Statue of Liberty Dinner with Dr. Armand Hammer, the industrialist and citizen-diplomat who arranged for their release.

They will be joined by their son, Dr. Alex Goldfarb, a microbiologist at the Hammer Sciences Center at Columbia University in New York. The younger Dr. Goldfarb emigrated to the United States in 1975.

Dr. Hammer will be honored at the dinner with the Lazarus/Liberty Award which is presented to an American Jew who has made a major contribution to American life, according to Morris Soble, president of The Society.

In a visit to the Soviet Union last October, Dr. Hammer, chairman of Occidental Petroleum Corporation, raised the issue of Dr. Goldfarb's release with Anatoly F. Dobrynin, the former Soviet Ambassador to the United States.

News reports indicated that Soviet leader Mikhail Gorbachev was contacted about the case and agreed to permit Dr. Hammer to take the ailing Dr. Goldfarb from a Moscow hospital and bring him back to the United States.

Dr. Goldfarb, a one-time head of a laboratory of molecular genetics at the Academy of Sciences who was suffering from diabetes and a heart condition, was taken aboard Dr. Hammer's private jet and flown to New Jersey where he was met by his son and taken directly to the hospital.

Dr. Goldfarb's appearance at the Emma Lazarus Statue of Liberty Award Dinner will mark his first appearance in Boston.

The dinner will take place at the Boston Park Plaza Hotel. Co-Chairs of the event are Ruth Fein, Phil David Fine, and Sherman H. Starr. Philip Lax is national chairman.

Information about tickets for the fund-raising dinner which is open to the public can be obtained by calling The Society at (617) 891-8110.

The Society is the oldest national ethnic historical organization in the country. It has the world's largest collection of original manuscripts, publications, and memorabilia dealing with American Jewish history.

Funds raised from the dinner will be used by The Society to enhance and preserve its collections, according to Soble.

Linda Segal Marries Daniel Binn



Linda Segal, daughter of Paul and Roberta Segal of Barrington, and Daniel Blinn, son of Harvey and Barbara Blinn of Harrisburg, Penn. were married by Rabbi James B. Rosenberg assisted by Cantor Toby Marwil at the Roger Williams Casino on March 15.

Juliette Piccini, friend of the bride was maid of honor; Michael Blinn, brother of the groom was best man. Bridesmaids were Dale Cahoon, Elisabeth Meltzer, Rebecca Plasker, Angela Santoro and Beth Waldman. Ushers were Arnold Blinn, brother of the groom, Kenneth Segal, brother of

the bride, Liam Murphy, Rupert Li and David Zacharisen.

The bride graduated from Brown University magna cum laude in 1985 and currently is a second year student at New York University School of Law.

Mr. Blinn is a 1984 cum laude graduate of Bowling Green State University and will graduate from New York University School of Law in May. He has accepted a position with the Hartford law firm of Pepe and Hazard.

The couple will live in Manchester, Conn.

Chinese Feast At ORT

The Providence Chapter of ORT (Organization for Rehabilitation Through Training) invites all ORT members and friends of ORT to join them on May 2, 1987 at a Chinese Feast. "China Chai Chai" will begin at 8 p.m. at the Hunan Garden Restaurant, 464 Silver Spring Street, Providence.

The sumptuous Chinese dinner will include 12 courses from appetizers to dessert. The cost for the evening is \$Chai, Chai or \$Double Chai (\$36). There will not be any pork or shellfish served.

Anyone interested in attending this lovely social evening may RSVP by April 20 to 738-6558 or 822-4737.

CWA Meeting

Completing the series of meetings on "Images of Jewish Women," Career Women's Affiliate of JFRI will hold its final meeting entitled "Jewish Women: A Celebration." The meeting will take place on Wednesday, April 29 at the Providence Hebrew Day School, 450 Elm Grove Ave. in Providence at 7:30 p.m. Dessert and coffee will be served and the cost per person is \$3.50.

During the course of the meeting, the film "Nana, Mom and Me" will be shown and discussed. The film is a simple yet moving account of three generations of women. It is an exploration of personal identity through family roles and sharply defines the intergenerational bonds and conflicts that shape the relationship among three women.

Shelley Sackett, chair for the meeting, encourages all CWA members to bring their own mothers, daughters and daughters-in-law to this thought-provoking session.

For further information, call Sharon Rosenfeld at the Federation Office 421-4111.

Jewish Singles

A newly formed Jewish Singles' Group is pleased to announce their first event: A Make Your Own Sundaes/Game Night on Saturday, April 25 at 8 p.m.

For more information, please call Laura at (401) 941-7640.

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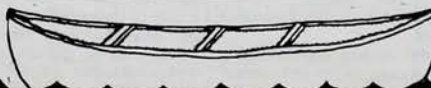
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Hadassah Presidents Honored



JERUSALEM — Israeli President Chaim Herzog (center) and Jerusalem Mayor Teddy Kollek (second from left) welcomed more than 2,500 participants in Hadassah's Diamond Jubilee Mission to Israel last week. The mission celebrates the 75th anniversary of Hadassah, the Women's Zionist Organization of America, and its unique role in the rise of the Jewish nation. Mayor Kollek presented Amit Yerushalayim (Guardian of Jerusalem) Awards to nine living Hadassah National Presidents including (from left) Rose E. Matzkin; Judith Epstein, who, at 91, is the oldest living Hadassah National President; Charlotte Jacobson, also National Chairman of Hadassah's 75th Anniversary Celebration, and current Hadassah National President Ruth W. Popkin.



JERUSALEM — Hadassah National President Ruth W. Popkin escorts Israeli Prime Minister Yitzhak Shamir (center) and former Soviet dissident and human rights activist Nathan Sharansky into the closing banquet of the organization's Diamond Jubilee Mission. The Mission, part of the organization's 75th observance, brought almost 3,000 American Zionist women to Israel for an eight-day celebration of the organization's unique role in the birth and development of the State of Israel.

Fashion Show

A "Fashion-able Fashion Show" will be held at The University of Rhode Island on Wednesday, April 22 at 12:30 p.m. in the Memorial Union Ballroom. The theme of the show, "Looking Good, Feeling Great," is designed to cater to all shapes and sizes of men and women by showing how people can make the best of what they have to dress well.

The show will feature fashions for short, tall, slim, heavy, full-figured, and full-hipped women, and include evening wear, maternity and men's wear categories.

The show is being staged through an independent study project of Advanced Apparel Design students Ann Lareau and Joy Lawson, co-chairpersons, under the supervision of Dr. Susan Davis, assistant professor of textiles, fashion merchandising and design in the College of Human Science and Services.

The "Fashion-able Fashion Show" is being held as part of the URI Health Services and the Division of Student Affairs "Body Beautiful" series. Sponsoring organizations include Benetton, Caren Charles, Petite Sophisticates, Career Image, and Mother Care.

The show is free and open to the public.



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Piano Recital In Boston

The distinguished Soviet-born pianist Vladimir Ashkenazy will perform in recital at Symphony Hall on Friday, May 1 at 8 p.m. Presented by Walter Pierce in the Wang Celebrity Series, Mr. Ashkenazy will perform major keyboard works of Schubert and Schumann.

Born in the Russian city of Gorky in 1937, Ashkenazy was the son of two accomplished pianists, and as a result of their influence, he became proficient at the keyboard at an extremely early age. Later in Moscow, he studied under Anaida Sumbatin at the Moscow Conservatory. Ashkenazy first achieved public renown in 1962 as the winner of the Tchaikovsky piano competition in Moscow. One year later, Ashkenazy married an Icelandic pianist and emigrated to the West, though he retained his Soviet citizenship. In the intervening years, Ashkenazy — whose fame initially grew from performances of Chopin and of the Russian composers — became noted as an interpreter of Mozart, Beethoven, and the French impressionists. In recent years, Ashkenazy has also emerged as a conductor for Britain's Philharmonic Orchestra, as well as a guest conductor for the Concertgebouw, the Cleveland, and the Los Angeles Philharmonic. In January 1987, Ashkenazy was named music director of the Royal Philharmonic.

Remaining tickets for the Vladimir Ashkenazy recital are priced at \$16.50 and will go on sale beginning April 21 at the Symphony Hall box office 266-1492 and through Concertcharge, 497-1118.

The 1986-87 Wang Celebrity Series is supported in part by Wang Laboratories, and by generous grants from the Massachusetts Council on the Arts and Humanities, the National Endowment for the Arts, and the Boston Arts Lottery Council.

Sen. Pell And Others To Be Honored

WALTHAM, Mass. — Former CBS anchorman Walter Cronkite and syndicated columnist Art Buchwald are among nine individuals who will receive honorary degrees at Brandeis University's commencement Sunday, May 17.

Poet Adrienne Rich, U.S. Sen. Claiborne Pell, D-R.I., and Frank Press, the president of the National Academy of Sciences, also will receive honorary degrees at Brandeis.

Cronkite, anchor and managing editor of CBS Evening News from 1962-1981 and currently a special correspondent, will be the commencement speaker. His assignments for CBS News over three decades covered all aspects of the American political scene, and he was inducted into the Television Academy Hall of Fame in 1985 as the "most authoritative personality in the history of TV."

The university's 36th commencement exercises will begin at 12:30 p.m. at Ullman Amphitheatre on the Brandeis campus.

Honorary degree recipients also include:

— Gerson D. Cohen, chancellor emeritus at the Jewish Theological Seminary of America in New York, which he headed from July 1972 to July 1986.

— Paul Levenson, a member of Brandeis's first graduating class (1952), current vice chairman of the university's Board of Trustees, and a partner in the Boston law firm of Davis, Malm and D'Agostine.

— Jean Baker Miller, a psychiatrist and clinical professor of psychiatry at the Boston University School of Medicine and one of the leading contemporary theorists in the area of the psychology of women.

— Felix G. Rohatyn, a partner in the New York investment banking house, Lazard Freres & Co. and chairman of the Municipal Assistance Corporation for the City of New York, a state agency. In this and other public roles, he directed the negotiations that restructured the city's financial obligations during the fiscal crisis of the mid-1970's.

Buchwald is a political satirist and author whose syndicated column is used by newspapers throughout the world.

Pell, chairman of the Senate Committee on Foreign Relations, has been a United States senator since 1961. He also is chairman of the Subcommittee on Education, Arts and Humanities.

Press, President Carter's science adviser and currently president of the National Academy of Sciences, is recognized internationally for pioneering contributions in geophysics, oceanography, lunar and planetary sciences and natural resource exploration.

Rich, who has taught at Brandeis, has published 13 books of poetry as well as several prose books and is a winner of the National Book Award and the Ruth Lilly Poetry Prize, awarded by the Modern Poetry Association and the American Council for the Arts.

Buchwald, Cohen, Cronkite, Miller, Rich and Rohatyn will receive the honorary degree of doctor of humane letters. Levenson and Pell will be awarded honorary doctor of law degrees, and Press, the honorary degree of doctor of science.

Approximately 700 bachelor's and 200 graduate degrees will be awarded at the Brandeis commencement exercises this year.

Horseback Riding

Horseback riding and a picnic will be the activity of the Jewish Community Center's Outdoor Club on Sunday, April 12. Leaving the Center, 401 Elm Grove Avenue, Providence, at 1 p.m. and returning by 5 p.m., the group of nine through 12th graders will be taken to Lincoln Woods for the afternoon.

The fee for the day is \$11; bring a brown bag lunch. For further information and for reservations call Ron Haber at 861-8800.

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Around Town

by Dorothea Snyder



"Hop in," cheerfully says Maxine Richman.

Waiting for me to fasten my safety belt, she heads to North Main Street for the Rte. 95 south approach.

Maxine has planned two stops this afternoon; one in Cranston, the other, Pawtucket.

Waiting for us are two women whose lives have changed dramatically because of a lifesaving device which operates a 24 hour, seven day a week emergency response system.

Feeling safe and secure have given them and others peace of mind since their constant companion, Lifeline, was installed in their homes.

Briefing me with a history about Lifeline, Maxine told how it all began. At the request of Miriam Foundation president Daniel Kane in June 1985, the directors of the Jewish Family Service, Jewish Home for the Aged, and the Jewish Community Center were presented with the idea to sponsor a community effort for Lifeline.

"They wanted to know if we felt our clients needed this program," Maxine says. "As an outreach social worker, I work mainly with the frail elderly, and they were my main concern. They have no support networks. They are completely alone and isolated, and I become like a surrogate family to them."

"My biggest worry was what happens to them when they're not in touch with the agencies, when they're alone at night and during the weekends. What if they have an accident, and they can't get to a telephone for help?"

"We have all read about the awful incidents of frail, elderly people lying on the floor for hours and hours, or even days, and not being found. That was always a big concern, and a fear of mine that something like that would happen to one of my clients."

"When Lifeline was proposed, Jewish Family Service was absolutely thrilled. Investigating it further, we called in companies that sponsor this program."

"When we had decided the program was needed, all four agencies wrote a grant for seed money for the Jewish Endowment Fund. We were given a year's grant to get it started, and buy those first 30 machines. The first 30 units were funded originally by the Jewish Federation."

"After a year of planning, the Jewish Community Center took on the responsibility of installing these machines, and teaching the subscriber how to use the program. The Miriam Hospital handles the financial management."

Asked to coordinate the program, Maxine began with a medical-social work assessment of all the clients.

"We needed to find out the kind of

place where they live, their diseases and medications, their disabilities, their doctors names, and who is to be called in times of an emergency.

"Once we get the call for help, every bit of information about them will appear on the computer so that we could essentially save their lives... which has happened in ten incidents since it started."

"The Miriam Foundation is funding the rest of the machines. At this point, we have 65 machines available. What we're doing is looking for subscribers who are medically at risk, isolated elderly, and handicapped people."

"So far, we have installed 54 machines. The oldest of our subscribers is 94; the youngest is 33. It's been incredible."

Three blocks away from our Cranston destination, Maxine talks about the Lifeline subscriber whom we are about to visit.

"Pearl was my first subscriber. After her husband died, I was so worried about her because her children live out of state, and she lives alone in a single home."

"She is so energetic, always running upstairs to clean, and downstairs to do laundry. All I could think of was what it would be like if something would happen to her. For hours, no one would know."

"She wears Lifeline religiously. The machine is voice-activated. If she were to have an emergency, like falling, the machine is attached to the telephone in her kitchen. If she were to fall down in her basement, or upstairs, or some other room in her house, she would press a button device, and within a minute, Lifeline would hear that Pearl Schachter needs help. The computer then would provide all the information needed to save her life."

"The machine's response would be, 'Pearl, this is Lifeline. Are you in need of help?' Then she would tell her problem. The voice projects up to 50 feet, so if she should fall upstairs, and the machine is downstairs, communication could go on between the floors."

"She might say, 'I think I hurt myself.' Their reply would be, 'Pearl, we're going to send rescue. Be calm. We're on the lines. We're going to get one of your neighbors to come in to help you out.'"

Fortunately, Pearl hasn't required Lifeline's emergency response, but Maxine related that subscribers who have had heart attacks were rushed to the hospital in time to save their lives.

"We had a woman who fell and broke her arm in four places, and couldn't get up. Within five minutes, she was in the hospital. We've had people who are diabetic, and go into coma reaction so quickly that they wouldn't even be going home if they didn't have this Lifeline program."

"We have a young woman who has

Lifeline, Their Guardian Angel



Pearl Schachter wears the Lifeline button like a necklace. The Lifeline unit can be seen on her kitchen counter. (photos by Dorothea Snyder)

severe heart disease, who cannot go up and down the stairs, and goes into cardiac failure very quickly. We have several older people who are very alone."

"This is their guardian angel. They feel like someone is watching over them... which it is."

"They sleep better. It gives them a tremendous sense of security."

"It is so exciting for me to bring something to these people that I know will give them quality of life, and most of all, a sense of security that they're not so alone."

Pearl Schachter warmly greets us and welcomes us into her spotless living room. The sun pours through her window to the thriving testimonial of her plants, leafy and budding. Pictures of her family surround the cheery room.

Hanging from a long chain around her neck is a square-shaped medallion. It is Lifeline.

"It means an awful lot to me," she says gratefully, "because I'm all alone. And I feel I'm not alone, because I have it!"

"I feel as if there's someone with me in the house all the time."

Pearl escorts us into her bright and sparkling kitchen for my first encounter with the Lifeline box. There, on the kitchen counter by the refrigerator, is what I would have casually thought was a telephone recording machine.

Pearl Schachter looks down to the button device around her neck. "If anything happens," she says, "I push this button here. They'll talk back, 'Hey Pearl, what's wrong?'"

"Mrs. Schachter is a very busy, energetic person," Maxine says. "We're always worried about her."

"She takes out her trash. She likes to garden. If she should go outside, and become ill or fall, she would press the button."

"The whole system will go right through the house to the machine for help immediately. The voice projects 50 feet; the help signal projects up to 200 feet."

"I'm very happy with it," Pearl Schachter says. "I was afraid to go down to the cellar by myself before. Not any more."

Lifeline's most important feature is, no matter where you are in the house, your emergency signal will be picked-up, even if you are unable to speak. If Lifeline is unable to reach you by phone, they will call the "Responder" you have previously chosen, to go to your home and check on you.

The "Responder" then presses the reset button on the front of the home unit, signalling to the Emergency Response Center that help has arrived. They, in turn, will call to see what the situation is, what help is needed, and if an ambulance should be sent.

Pearl Schachter breathes a big sigh of relief when she speaks about Lifeline. "I could never live without it. It's not like years ago when you had neighbors upstairs and downstairs, and were never alone. I was married for almost 62 years, and have lived in my house 32 years. I don't know how I did without it."

The door opens to Jeanne Petrucci's apartment in Pawtucket. Delighted to see Maxine, Jeanne plants a kiss on Maxine's cheek. Charming pictures and bric-a-brac adorn the walls and shelves in her living room.

Jeanne speaks of having used Lifeline a few times. She has trouble with her knee, and there have been incidents when her leg gives way, and she collapses.

"I feel like Lifeline is another person... some member of the family, or that someone's with me by having this," she says, holding up her wrist for me to see. Lifeline is attached to velcro around her wrist like a watch.

"I sleep with it all night. I never take it off. If I were to get up in the middle of the night and fall, I know that there'll be help for me. Lifeline is my guarantee!"

Jeanne's "Responder" is the Pawtucket Fire Department.

After chit-chat and goodbyes, Maxine and I ride the elevator down, leave the building, and hop back into her car where she says, "It's so thrilling to all us agencies to bring these programs to people who have benefitted so much by it... whose lives have improved so much."

"I don't worry now as much about our frail, older people because I know Lifeline is watching over them. That's what they tell me."

"I can see the difference in the emotional outlook of my people because they know they're not alone anymore, and Lifeline is watching over them."

"We've had so many adult children call and tell us how worried they are about their parents. Once Lifeline was installed, they feel so much more secure."

"Lifeline is fantastic! It's a miracle!" she says joyfully.

LIFELINE
A community-based program



Jeanne Petrucci, right, wears her Lifeline button like a watch. At left is Lifeline coordinator, Maxine Richman, outreach social worker at Jewish Family Service.

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In Color

In South Africa: Working Together For Change

NEW YORK (JTA) — A rabbi from Johannesburg and a Black minister from Soweto are working together in a common cause to end injustice and oppression of the Black population of South Africa. Both are outspoken opponents of the system of apartheid and both share the view that only swift action can defuse a ticking time bomb.

For Rabbi Ben Isaacson and Rev. Zacharia Mokgoebo action does not mean pious phrases and shibboleths. Merely speaking out against apartheid is not enough, they asserted during an interview here with the Jewish Telegraphic Agency.

"Speeches are speeches. Sermons are sermons. Statements are statements. It's very nice to hear someone say he's in favor of justice," said Isaacson. "Who's against justice and righteousness? It is only action, it is only commitment, and the credibility of the

Jewish community in the Black community depends on the action they take, not on statements they make."

Mokgoebo (pronounced Mokkhwebo) agreed with his colleague and pointed out the imperative need to take action, and soon. "There's no doubt that we have only a grim, bleak future in South Africa. There is no sign that the government is willing to negotiate or to stop the system that generates violence. The government itself is violent. So the future is very bleak, actually."

An Imperative Mission

The two men, softspoken and thoughtful, are in the United States for a six-week speaking tour to win support for non-racial centers for justice and peace in South Africa. The two religious leaders said that the underpinning of their mission is a common belief in God and the principle that all men are created equal. Isaacson and Mok-

goebo have been working together for a year on the South African chapter of the World Conference on Religion and Peace.

Their campaign for justice and peace centers, just beginning, got off to a good start in Europe where they visited before coming to the U.S. They said that in Amsterdam, support was pledged by Liberal Rabbi Abraham Soetendorp who formed an ad hoc committee to solicit support for their centers, which will need considerable funding. They also garnered church support in The Netherlands. Support was also forthcoming in Springfield, Mass., their first stop in the U.S., where the Springfield Council of Churches is studying their project.

Calls For Immediate Changes

Isaacson, a rabbi for 27 years, has spoken out against apartheid during his entire career, befriending and working with the best-known activists in his country, including Nelson and Winnie Mandela, Rev. Allan Boesak, and Archbishop Desmond Tutu.

The 50-year-old Liberal rabbi, who was ordained as an Orthodox rabbi and studied in Brooklyn at Yeshiva Chaim Berlin, is clear in his message: he brooks no tolerance of "liberalism" in the struggle to bring justice for all humans in his home, calling instead for immediate changes to bring the vote, and total equality, to all.

For his constant participation in anti-apartheid activities, the rabbi has paid dearly in his congregation. Three years ago, he said, there were 300 people in attendance at Shabbat services. The number dwindled to about 35 by last fall, when he was on a solo speaking tour of the U.S. However, since then, the number of congregants at the Houghton Independent Congregation of Har-El has increased a bit, offering a ray of optimism in a situation that both he and his colleague described as "bleak and grim."

Mokgoebo, a 35-year-old minister of the Dutch Reformed Church (Black Church), went through the entire segregated school system of South Africa. He received a Masters in Theology in New Brunswick, New Jersey, and studied for a doctorate in theology at the Free University in Amsterdam, an undertaking cut short by the death of his parents in South Africa.

Since 1975, Mokgoebo has been national organizer of the Belyden-deking, a group of non-white dissident ministers of the Dutch Reformed Church founded by Boesak. He has also been a leader in the compilation of the Kairos Document, which espouses liberation theology. He is a member of the Civic Association of Soweto, continuously in a state of confrontation with the Pretoria regime. Mokgoebo's participation in the Dutch Reformed Church links him with Black ministers in America, specifically in the Black caucus of the Reformed Church of America.

Asked what he tells his congregants about God, and how he explains their suffering under apartheid in the context of their belief in God, Mokgoebo said that he tells them that "every human being is created in the image of God, and that God is not a God who justifies and sanctions slavery of whatever kind — oppression of whatever kind. Instead, the tradition of the Bible is that God liberates people from slavery — is liberating us, and calling us to be liberated today in a situation from apartheid, slavery and oppression."

Role Of Jews In South Africa

One of the founders of an organization in South Africa, Jews for Justice, Isaacson spoke strongly about the role of Jews in South Africa, who, both men noted, are perceived as members of the white community, and, therefore, identified as oppressors. "Now I run into

the difficulties," said Isaacson, "because I have been accused of being an anti-Semite and all sorts of things."

The Jews in South Africa, said Isaacson, "have a unique Jewish historical situation. It's unique because our parents and grandparents came to escape persecution and made us part of a persecutor system by coming to live in South Africa because Jews were accepted as whites. So for the first time in Jewish history, virtually, we could find such a situation. We have to research it. Jews are party of the oppressive society."

"From being the oppressed, we became part of the oppressors. And this obviously is at the crux of what an opponent of apartheid has to say within the Jewish framework in South Africa. My whole ministry has been devoted to this, 27 years of it. This has been my struggle."

Isaacson said that Jews have lived as part of the white community, regarded totally as such. He spoke of 1985 as a "watershed year," when at a conference of the South African Jewish Board of Deputies a statement was made attacking apartheid. He said that "For 25 years I called upon them to denounce apartheid." For those 25 years, Isaacson said, "The answer was, and it was worded as follows: 'There is no Jewish viewpoint on political issues. Jews vote according to their conscience as citizens of the country.' But, he added, Jews in South Africa have always been involved in the struggle against apartheid on an individual level.

He noted that the Board's statement might be a case of too little and too late. Isaacson said that by jumping on the "bandwagon" that even white leaders of the Pretoria government were allegedly espousing, statements "didn't change their actions. A statement attacking apartheid is not worth the paper it's written on unless you follow it up by saying what it means."

'A National Alliance'

But what does it mean to be against apartheid, he asked. "To the Black majority," said Isaacson, being against apartheid means "you must release Nelson Mandela; you must un-ban political organizations that are banned; you must lift the state of emergency; you must remove soldiers who are occupying the Black townships, and the schools in the Black townships, from those areas; and above all, you must say that you will work toward a one-person, one-vote state, which means majority Black. This inevitably will happen — as I'm sitting here, I'm telling you it will happen — but unfortunately, they (the government) won't do it now. They'll do it only after bloodshed."

Blacks and Jews, said Isaacson, "are a natural alliance. But I must point out that in South Africa our alliance goes further. It's an alliance with Islam, as well, because basically the people are Moslems in our country. And it's an alliance with Hinduism. It's persecuted people who are Hindus in our country. And that's why our interfaith group called the World Conference for Religions and Peace, South African Chapter, is involved in this project. All oppressed people... it's a natural."

Israel-South African Relations

When asked about the issue of Israel-South African relations, and arms sales, Isaacson insisted that he refuses to scapegoat Israel.

Isaacson recalled that "there was a time when Israel took a different stand. After the Sharpeville massacre (1961), Israel was one of the first countries to vote for sanctions against South Africa in the Security Council of the United Nations, when Golda Meir was Foreign Minister. And the South African government got very angry and took its anger out on the Jews,

those Jews who say how well they've been treated in South Africa."

"They (the Pretoria regime) immediately stopped all money going to Israel, for at least eight years, till after the Six-Day War. Israel's relations with Africa got screwed up." But Israel changed and Africa changed "and Israel became involved in military arrangements with South Africa."

Isaacson has spoken out against this, and, he said, "Every time we brought this to the attention of Israel — people like myself and Desmond Tutu — he's been called an anti-Semite for attacking Israel." That's not true, Isaacson insisted.

Tutu and Isaacson will travel together to Israel next year at the invitation of Peace Now in Israel. "The fact is that when in Israel, we will tell them exactly what we think because Desmond doesn't ask for people's permission to say what he thinks. But at the same time, having said all this, we have no right to make Israel the scapegoat and to join the international lynch party against Israel, because Israel's involvement in South Africa is part of western involvement in South Africa. It cannot be seen in a vacuum."

The Danger Facing South Africa's Jews

Isaacson insisted that the danger to Jews in South Africa comes not from the critics of Israel's involvement with his country, but from the rightwing in South Africa, the party of Eugene Terre Blanche, who, says Isaacson, "is not a neo-Nazi, he's a Nazi. He's had rallies of 10,000-15,000 people, where they use an insignia that is similar to the swastika. They sing German folksongs. They have said openly that Jews should be excluded from public life. They speak about the Jewish-Communist conspiracy. They're Nazis. So if he comes into power, we'll have some gas chambers in South Africa."

"But the Jewish community, the establishment, looks for anti-Semitism in Desmond Tutu. And there under its nose, is Nazism, which is not banned by the Pretoria regime. Only Black liberation struggle is banned."

Together, Isaacson and Mokgoebo plan to set up many centers for justice in which people of all races, Black, colored, Indian, white, will learn together. They have plans to establish training programs for Black youth to learn business skills. There will be encounter groups. "It will not be a meditation center," Isaacson observed wryly. They mean business.

Heritage Symphony

The Heritage Symphony Orchestra will present "A Celebration of Strings" on Sunday, May 3, 1987 at 8 p.m. at the B'nai Jeshurun Synagogue, 257 West 88th Street, New York, New York. Featured will be Barber's Adagio for Strings, Schonberg's Verklarte Nacht, the New York premiere of Fredrick Kaufman's Concerto for Cello and String Orchestra with Yehuda Hanani, cellist, and Mendelssohn's Symphony No. 1. Yaacov Bergman, Music Director of The Heritage Symphony Orchestra, will conduct. This program closes the Heritage Symphony Orchestra's first concert series at B'nai Jeshurun Synagogue.

Composer Fredrick Kaufman has written works for almost every genre, and has been performed by such noted ensembles as the Pittsburgh Symphony, the St. Paul Chamber Orchestra, the Israel Philharmonic, and The Royal Swedish Ballet. He came to national attention last July when his piece Mother of Exiles was performed at the rededication ceremonies for the Statue of Liberty.

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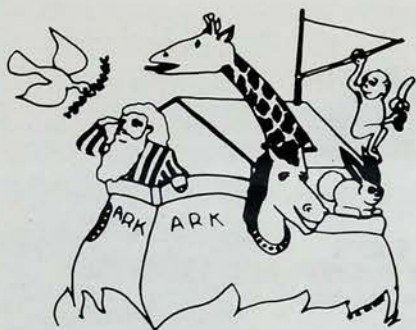
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NOAH'S ARK

A newspaper for Jewish children

חֶפֶז מְלִים

(Chee-pes Mee-leem) – Word Find

Listed below are words that have something to do with Passover. The words are written across or up and down – and some are even spelled backwards.

Aaron	Exodus	Moses
Afikomen	Haggadah	Pharaoh
Boils	Hail	Plagues
Chametz	Karpas	Seder
Charoset	Lice	Ten
Egg	Maror	Unleavened
Egypt	Matzah	Wine
Elijah		

C H A R O S E T M

M O S E S U C H A

B A A R O N I A R

N R P A E L L Z O

E A R E D E S T R

M H A G G A D A H

O P K Y M V C M A

K B I P H E S L J

I M O T E N I W I

F C H A M E T Z L

A E A S U D O X E

S L I O B E R A G

X P L A G U E S G

10



מַעֲשִׂים טוֹבִים

(Ma-ah-seem Toe-veem) – Doing Good Deeds

The students who attend North Shore Synagogue's Religious School adopted a poor family for Chanukah. Gary Zeidman, a 10-year-old student there, wrote to NOAH'S ARK, telling about the project. Gary should know all about it, because he collected the most money in his class! And his 4th grade class, with their teacher, Mr. Alfred Kravitz, collected the most money out of the whole school! The class bought clothing and a doll for a 10-year-old year in the "adopted" family.

"I am happy because this family had a nice Chanukah and we had a good feeling inside because we helped," Gary wrote.

If you or any child you know, aged 6-12, has done a mitzvah that could be featured in NOAH'S ARK Newspaper, just write about him or her and send it to: NOAH'S ARK Mitzvah, 7726 Portal, Houston, Texas 77071. Be sure to include the child's age, complete address, phone number, and a picture if you have one.

Passover Tongue Twisters

Mazal tov to Sara Mendelson, winner of the Passover Tongue Twister Contest. Thanks to everyone who sent such excellent entries! Some of the best ones are printed below.

Maybe Minnie Mouse might make matzah,
maybe Minnie Mouse might not.

– Sara Mendelson, aged 7, Flourtown, Pennsylvania

Sally sings seven seder songs.

– Julie Hirsch, aged 7½,
Belle Mead, New Jersey

Maddie made a matzah mess.

– Becky Wallen, aged 11,
Lincoln, Nebraska

Red rivers ran past Ramses.

– Charles Shapiro, aged 6,
Churchville, Pennsylvania

Mickey Mantle's mom made
matzah Monday morning.

– Ari Meltzer, aged 8, Northbrook, Illinois

The synagogue sells seder supplies at Sunday School sometimes.

– Meredith Tobu, 4th grade,
Cranston, Rhode Island

Book Review

THE ANIMATED HAGGADAH. By Uri Shin'ar. Created in clay by Rony Oren. Book, \$14.95. Video, \$29.95. Jonathan David Publishers, Inc.; Copyright 1986 Scopus Films (London). Ages 6-11.

Sometime in April, on most PBS stations in the United States, the video of **THE ANIMATED HAGGADAH** will be shown. The book, which is based on the video, is a haggadah. It uses the colorful artwork of clay figures that are used in the video. This is a perfect haggadah for children to use at the seder table. It includes the whole haggadah, but most of the language is easy for children to read themselves. And the bright pictures will keep even little children interested in the seder. (For more information, contact Jonathan David Publishers, 68-22 Eliot Avenue, Middle Village, NY 11379.)



Answer To Word Find



NOAH'S ARK
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Jewish Children

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NOAH'S ARK has a circulation of 445,000. More than 50% of this press run is published as a supplement to the following newspapers: Jewish Herald-Voice, Houston, TX; Intermountain Jewish News, Denver, CO; Jewish Exponent, Philadelphia, PA; Heritage, San Diego, CA; Jewish Journal, Brooklyn, NY; Jewish Bulletin, San Francisco, CA; Jewish Light, St. Louis, MO; Rhode Island Jewish Herald, Providence, RI; Jewish Chronicle, Pittsburgh, PA; Jewish Standard, Hackensack, NJ; The Reporter, Las Vegas, NV; The Link, Albuquerque, NM; B'nai B'rith Messenger, Los Angeles, CA; The Chronicle, Sarasota, FL.

(Continued from page 12)

enlightened. It is only when that story is obscured that the book seems cluttered and clumsy.

Following the recent celebration of the Statue of Liberty, a biography of Emma Lazarus whose sonnet "The New Cossus" is engraved on the statue's pedestal, is especially welcome. Nancy Smiler Levinson skillfully interweaves the story of her Jewish heroine with that of the French sculptor Auguste Bartholdi and captures the ambience of the sculptor's studio and the writer's study.

The story of the privileged young woman of Sephardic descent, whose early work won the recognition of Ralph Waldo Emerson, is told with tenderness and rare attention to detail. Emma's reclusiveness and her courage are recounted. The shy young woman was stirred to passionate expository writing by the plight of her people. In a verse drama "The Dance to Death," she wrote with almost prescient perception of a German Jewish community: "Everywhere torture, smoking synagogues, carnage and burning flesh..."

The idealistic poet was moved by the plight of the Russian Jews and imbued with deep gratitude that her embattled people had found welcome and a home in the United States. Like Bartholdi, she envisioned the statue as "A mighty woman with a torch, whose flame is the imprisoned lightning..." Modest in her own self estimations, she would not have recognized that she herself was "a mighty woman" and that her poetry, her compassion and her generosity was her own "flame." Those who read her story will grasp the truth and will be grateful to Nancy Smiler Levinson for including rarely reproduced photographs and excerpts from Lazarus' lesser known works.

American Yiddish Poetry: A Bilingual Anthology. Edited by Benjamin and Barbara Harshav (Hrushovski). University of California Press, 2120 Berkeley Way, Berkeley, CA 94720. 1986. xxv, 813 pages. \$55.00.

Reviewed by David G. Roskies
Two of the greatest achievements of Ashkenazic Jews in modern times were first carried out here in America and only then "exported" back to the East European heartland: the Jewish labor movement and modern Yiddish poetry. While only specialists in the field of labor history are likely to know the first fact, anyone perusing the shelves of a standard Yiddish library would come upon a number of massive anthologies that set out to document the pioneering achievements of American Yiddish poetry. M. Bassin took 600 pages to illustrate the work of thirty-one of his fellow poets, most of whom were very much alive in 1940, the year of publication, while critic Nakhmen Mayzel devoted almost 900 pages to *America in the Yiddish Word* (1955) that included scores of poets and prose writers.

The magnificently executed Harshav anthology is not only the most beautiful of them all, but its claims are by far the most revolutionary. For while Bassin and Mayzel based their claims primarily on the subject matter of American Yiddish poetry — the struggle for survival of the immigrant masses, the great ideological battles of the times and the specific American landscape — the Harshavs see the story in terms of the new rhythms, rhymes and cosmopolitan concerns that the experience of America introduced into Yiddish poetry. Their selection, moreover, is radically revisionist: out of the seven poets featured in their book, only four appear in Bassin's anthology and even then, with a

completely different selection of poems.

It is not too much to say that *American Yiddish Poetry* is really four books on one: (1) the first thoroughly new presentation of American Yiddish poetry to appear in Yiddish in over a generation; (2) the largest selection ever done of modern Yiddish poetry in English translation; (3) a superb introduction to Yiddish modernism complete with manifestos and other relevant documents and, most unexpected of all, (4) a catalogue of American graphic artists, the likes of Ben Shahn and Raphael Soyer, who shared the same background, concerns and sensibilities as the poets. *American Yiddish Poetry*, then, is both a brilliant summation and a creative act of rediscovery.

Who and what have they reclaimed on our behalf? Not only the prophetic voices of H. Leivick and Jacob Glatstein crying out in anguish over the fate of the Jews, but also the still small voices of Judd L. Teller (1912-1972) and Malka Heifetz-Tussman (1896-). Not merely the readily translatable short poems filled with understated, Anglo-Saxon ironies, but also the untranslatable poems filled with dense imagery, multilingual puns, complex rhyme schemes, biblical, talmudic and kabbalistic allusions and high, Jewish pathos. Not merely the Lower East Side of New York as seen through the eyes of that enfant terrible, Moyshe-Leyb Halpern, but also the rough-and-tumble of the New York docks and of Harlem and the Bowery, as seen through the eyes of the forgotten expressionist poet, Berish Vaynshteyn.

And towering above them all is the "hero" of the book, the poet whom the Yiddish establishment loved to hate because he was considered so cold and intellectual — A. Leyeles. Leyeles's sonnet ring called "Autumn" which the Harshavs have managed to render into English, complete with meter and rhyme, is surely the volume's tour-de-force. Leyeles emerges as in many ways the most contemporary of all the poets, and the most Jewish as well. It is a tragic irony that he had to wait so long for an appreciative audience.

The Harshavs' method of reclaiming this material is equally special. First, the translations are literal to a degree that will surprise most readers. Yiddish locutions, inverted syntax, and even neologisms are rendered as closely as possible, so that the translation, while eminently readable, is designed to echo but not to supplant the original. When this method works, it really works, as in Moyshe-Leyb Halpern's celebrated poem "I Shall Never Go On Bragging." Secondly, the editors provide useful marginal glosses that are reminiscent of a page of Talmud. And finally, the graphic material provides a commentary of sorts by situating the poems within the context of modern American art. Some of the juxtapositions are so perfect (such as Louis Lozowick's *Nuns on Wall Street* to Leyeles's chapter from *Fabius Lind's Diary*) that one thinks that each must have been created with the other in mind.

By including the artists, the editors can also drive home their major point: that these great poets should not be considered "immigrant poets," just as no one would dare call Lozowick, Shahn and Soyer "immigrant artists." For what made American Yiddish poetry so truly pioneering was its uncompromising embrace of modernity — even while it developed a uniquely Jewish idiom to evoke this brave new world.



Joseph Jacobs, Inc. Targets The Jews

by Hal Schneider

(JSPS) — If Joseph Jacobs had been older when he took the test to become a principal, there might never have been a Maxwell House haggadah. But despite his high score, the 21-year-old school teacher didn't get the post. Instead, he left the classroom and pioneered the world of Jewish advertising. Today, the company he founded in 1919 reaches into 50 magazines, 120 weekly papers, product displays in numerous grocery stores, New York's recent Kosher Food Expo, and the time honored Maxwell House haggadah.

In a recent interview in the company's midtown Manhattan offices, Vice President David Koch, who has been with the Joseph Jacobs Organization for 25 years, recounted how after leaving teaching Jacobs turned his attention to New York's three major daily Yiddish newspapers: *The Jewish Daily Forward*, *The Journal*, and *The Day*, which boasted a combined circulation of 600,000.

"At that time," explained Koch, "the immigrant Jews depended on the Yiddish press. It was not till after World War II that English language newspapers developed and grew in readership."

Jacobs began by bringing together advertisers for grocery products and the Yiddish papers. He also featured ads on the Jewish interest programs on radio station WEVD (owned by *The Jewish Daily Forward*).

"Joe Jacobs was a heckuva salesman," said Koch. "It seems a representative from the Tennessee Cheekmill Coffee Company met up with Mr. Jacobs while in New York. Mr. Jacobs talked him into getting kosher for Passover certification for their Maxwell House coffee (named for a Southern hotel). The rest is history."

"Maxwell House owes a great deal to the Jewish consumer," added Koch.

Joe Jacobs's company grew through the years as target advertising (advertising directed at a particular group) became more valued. In 1967 the ownership was handed down to Joe Jacobs's son, Richard. The staff consists of thirty men and women, mostly account executives and sales representatives, and one very busy full time writer.

One doesn't have to be Jewish to work for Joseph Jacobs. But Koch noted that sales representatives should be able to point out that, for example, an ad featuring a plate of shrimp just will not make it in some publications.

Koch explained how target advertising works.

"Demographic breakdowns provide our clients with the knowledge of what their readership is interested in — be it travel, lifestyle, financial concerns, etc. The Jewish readership of most magazines and newspapers are very active consumers, and studies have shown them to be serious readers, which means the information delivered in articles, columns, and advertisements stand a good chance of influencing the reader."

"We are also active in non-Jewish community newspapers which are in neighborhoods with heavy Jewish populations."

Joseph Jacobs's writers still provide the copy for the commercials that WEVD's Jewish talk show hosts — and guests — deliver on the show. "We had Mayor Beame talking about growing up with Mighty Fine Pudding," recalled Koch.

In addition, the Joseph Jacobs Organization has been involved in various product promotions over the years, including the Manischewitz Passover recipe guide, Seagrams's Sabra cookbook, and Seagrams's Clavert

Liquor humor book of Yiddish expressions. "Jews are generally not alcoholics, but they are consistent consumers of liquor for eating out, entertainment, and Jewish and other holidays," noted Koch.

Their best known promotion, of course, is the Maxwell House haggadah of which over 7 million have been given out free at supermarkets around the country.

While the haggadah has stayed the same over the past decades, the Jewish papers Joseph Jacobs targets have not.

"The pre-war press was more insulated and religious oriented," said Koch. "Today's Jewish press are not adverse to covering controversial and sensitive topics such as Jewish alcoholics, or gambling (the Jewish vice — as attested to by the many casino ads in Jewish publications.) They have broadened their outlook beyond strictly Jewish concerns, and are more like a good general newspaper."

The formats of the local Jewish papers have changed as well, noted Koch. *Lifestyle* in Canada is a glossy whose advertisements include such luxury items as Rolls Royce. Last year saw the first 4-color ads in the Jewish press, and the *Miami Jewish Tribune* is developing a U.S.A. Today style format. To help advertisers keep up, Joseph Jacobs is publishing a paperback guide to the Jewish media, detailing each publication's editorial policies and ad rates.

Another Joseph Jacobs project

is the Israel American Corporation (headed by Murray Lender of Lenders Bagels), which was formed to facilitate the introduction of Israeli products into the American market.

"This is the first time a concerted effort is being made to promote Israeli foods," explained Koch. Waldbaums, another Joseph Jacobs's client, will also be involved through Israeli food sections in their stores.

Joseph Jacobs has also thrown its talents into the political ring. It will work with the conservative National Jewish Coalition in upcoming elections leading to the '88 presidential race. "We had the honor," Koch recalled, "of attending a luncheon at the White House during which President Reagan awarded a medal of honor to the late Senator "Scoop" Jackson's widow."

"I'm very optimistic for the future of target audience advertising," said Koch. "At first we had to explain the concept, now every publication has some sort of target advertising. The growth in the advertising field has been huge (accelerated by merger mania). \$100 million in assets was once considered a large company. Now some reach \$5 billion."

"Of course," said Koch, "we still take pride in the traditional accounts such as Maxwell House and Tetley Tea with whom we've been doing business for 65 and 50 years respectively."



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Obituaries

SARAH BERSON

SEEKONK, Mass. — Sarah Berson, 80, of Seekonk Commons died Tuesday, April 7, 1987, at Miriam Hospital, Providence.

Born in Providence, she was a daughter of the late Philip and Esther (Rosenfeld) Berson. She had lived in Seekonk 30 years.

She leaves a brother, David Berson of Seekonk, and a sister, Julia Berson of Providence.

A graveside service was held at Lincoln Park Cemetery, Warwick. Arrangements by Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

JESSIE GOLDSTEIN

PROVIDENCE — Jessie Goldstein, 86, a resident of the Jewish Home for the Aged, 99 Hillside Ave., died Monday, April 13 at the home. She was the widow of Louis H. Goldstein.

Born in Russia, she was a daughter of the late Samuel and Fannie (Oster) Namerow. She had lived in Providence most of her life.

Mrs. Goldstein was past president of the Women's Auxiliary of the Jewish War Veterans, a member of temple Beth El, the Majestic Senior Guild, Hadassah, and the Jewish Home for the Aged. She was also a volunteer at Miriam Hospital.

She leaves a daughter, Yvonne Dressler of Providence; a brother, Maurice Namerow of Lauderdale, Fla.; three sisters, Gerrie Kooperman of Surfside, Fla., Claire Austin of Fall River, Mass., and Beatrice Shorr of Woonsocket; two grandchildren and three great-grandchildren.

A graveside service was held in Lincoln Park Cemetery, Warwick. Arrangements were by Max Sugarman Memorial Chapel, 458 Hope St., Providence.

HARRY GREENSPAN

PLANTATION, Fla. — Harry Greenspan, 83, formerly of 181 Concord Ave., Cranston, before moving to Florida a year ago, died Monday, April 13 in Miriam Hospital, Providence. He was the husband of Nan (Goldstein) Greenspan.

Mr. Greenspan owned and operated the former Greenspan's Drugstore at Prairie Avenue and Public Street, Providence, for 40 years until retiring 20 years ago.

Born in Providence, he was a son of the late Morris and Mary (Greenfield) Greenspan. He had lived in Providence until moving to

HENRY M. GOLDBLATT

PROVIDENCE — Henry M. Goldblatt, 91, of 99 Hillside Ave., the Jewish Home for the Aged, died Sunday, April 12, 1987 at the home. He was the husband of the late Eleanor (Field) Goldblatt.

He had been owner and operator of the former Mathewson Men's Shops in Providence and Pawtucket for 40 years until retiring 30 years ago.

Born in Latvia, a son of the late Benjamin and Jennie (Klein) Goldblatt, he had been a Providence resident most of his life.

He was a member of Temple Emanu-El and its men's club; the Touro Fraternal Association Overseas Lodge 40, AF&AM, and Palestine Temple of Shriners. He was a past commander of Novelty Park Post 40, American Legion, and a past commander of the Veterans of World War I of Rhode Island.

He was a national officer of the 40 & 8 of the American Legion and a past commander of the Rhode Island Chapter of 40 & 8. He was also a Navy veteran of World War I.

He leaves two sons, Benton H. Goldblatt of Cumberland and Robert M. Goldblatt of Cranston; a daughter, Ann Martha Strashnick of Narragansett; a brother, Philip Goldblatt of Providence; seven grandchildren and two great-grandchildren.

A funeral service was held at the Jewish Home for the Aged. Burial was in Lincoln Park Cemetery, Warwick. Arrangements by Max Sugarman Memorial Chapel, 458 Hope Street, Providence.

• • •

Cranston six years ago.

Mr. Greenspan was a member of the Rhode Island Pharmaceutical Association, the Touro Fraternal Association and was a 40-year member of Metacommet Country Club.

Besides his wife, he leaves a son, Dr. Michael Greenspan of New York City; a daughter, Paula Rubien of Narragansett and four grandchildren.

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

by Dr. Gary A. Tobin

Did you ever wonder why anyone would choose to become a rabbi today? Even if deep religious commitment attracted someone to the pulpit, it might not be enough to help someone survive in contemporary congregational life. More and more, congregations are eating up their rabbis.

I recently wrote about the petty and nasty dimensions of synagogue and temple politics. I alluded to the effects this political infighting has on the people who work in synagogues and temples. The rabbi is one of the chief victims of these terrible congregational skirmishes and wars.

I have seen rabbis broken by the demands of their congregants. Modern rabbis are being asked to be so many things to so many people that, with rare exceptions, they cannot possibly succeed. And if they do, it is because they have mastered a political game well enough to control the political factions that eat up their less savvy colleagues.

Have you ever seen the criteria that we use to select a rabbi for a position? He or she should:

- have experience;
- have deep knowledge of Jewish law and tradition;
- deliver "good" sermons (either in content or style — the loftier the better);
- have good people skills, especially with children; and
- exhibit good leadership ability.

What does all this mean? In real language, we expect the rabbi to be an entertainer, delivering fascinating sermons and speeches. We expect him or her to be a modern library, a nice piece of computer software that can be programmed to spit out relevant religious answers upon request. We expect a master of ceremonies, someone to offer religious meaning, humor (or appropriate pathos) on our important life cycle events of birth, marriage, Bar/Bat Mitzvah, and death. The rabbi should also be a candy striper, spreading joy and spiritual comfort at the hospital. He or she should be a magnet for potential members, the big sale item to attract dues-paying members to the synagogue or temple, a counselor, someone to come to for marital advice or help with a child. A rabbi should be a leader, helping to give the synagogue direction and purpose, but not too fast and not too far away from the centrist

majority.

A rabbi is supposed to like children and elderly people; some combination of Mister Rogers and Danny Thomas. Really, of course, what is expected is to *turn on* and inspire children, making them feel welcome at Hebrew school. As parents abdicate the religious training of their children to institutions, greater pressure is put on the rabbi to inculcate Judaism into the reluctant pre-adolescent for the 1-6 hours per week the children are in Hebrew school. While parents abandon ritual practice and synagogue attendance, the rabbi is supposed to be a modern role model. But when things go wrong at a synagogue or temple, the rabbi is the first to be blamed (if there is not a convenient administrator or cantor handy). If membership isn't booming, if the children aren't learning enough, if the building is too old or in the wrong place, firing the rabbi usually seems to be the best solution.

The result of all of this is quite obvious. Being a rabbi is no job for a nice Jewish boy or girl.

There are three ways out for the rabbi in the current system. The first is complete burnout. He or she must leave congregational life to become either an administrator in the Jewish communal field, a Jewish educator, a Federation professional (where the story often repeats itself), or leave Jewish communal life completely. The second is rampant mediocrity, usually in smaller congregations that cannot attract the flashier models. Mayor Richard Daley once said: "Don't make no waves, don't back no losers." The rabbi becomes a non-entity, an invisible person who is neither threatening nor very active. The rabbi stays, but has little to say and little to do.

The third is to become Mr. or Ms. Slick, to quote a popular rock song: "I know all the rules and I know how to break 'em, and I always know the name of the game." The rabbi has been eaten up, not because he left the field, or stayed in it as a defeated player, but because the spiritual leadership and guidance he might have provided has been subverted to power politics, glad-handing, and obligatory interesting but banal speeches.

Congregations cannot blame the rabbi for providing the teflon-coated superstar that they have demanded. If he does not

conform to their notion of Everything to Everyone, they have no more compunction about firing him than they would the janitor. Tragically, as they eat up the rabbis, they are also destroying the spiritual soul of the contemporary Judaism.

Congregational rabbis cannot be expected to survive in the political milieu of contemporary synagogue life without adopting some of the behaviors of the congregations they serve. They cannot be all things to all people without becoming defeated or manipulative themselves. Congregations create shells or skills, and the process destroys the best aspects of both the human beings and the institutions they serve.

Make no mistake — many rabbis thrive in their capacity as master politicians in their little fiefdoms. Certainly some rabbis have a Moses complex, believing they are direct conduits to God. Some have egos larger than the State of Montana, and enjoy the opportunity to play so many roles in synagogue life. That is a tragic waste of energy, because contemporary synagogue life is so often empty of true spiritual excitement. It is very sad that the rabbi is the last person in the synagogue who would be able to provide that religious joy or excitement. He is too busy recruiting bingo volunteers or helping raise funds for the new chapel, or officiating at a wedding of two strangers in his congregation.

Synagogues need administrators, educators, counselors, and planners. If synagogues and temples were more innovative and creative in their organizational management and fundraising activities, a combination of paid and volunteer staff could provide many of these services. Synagogues are still supposed to be houses of worship, and the rabbi is supposed to be a spiritual leader. Even in the best environment, some will choose to play the power games. But a changed environment would certainly go a long way in attracting and keeping more and better rabbis, and fewer imitations of ward politicians and game show hosts.

This article is the second of two. Gary A. Tobin is the Director of the Center for Modern Jewish Studies at Brandeis University, Waltham, Mass.

Eating Up The Rabbi

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Parents Plights & Rights

by Dr. Steve Imber



Dear Dr. Imber:

I have a seven-year-old daughter who has had learning difficulties since kindergarten. She was retained in first grade and is currently repeating that grade. During the past two and one-half years, I have made frequent visits to the school sharing my concerns. My daughter has continued to struggle, especially in the area of reading. Having worked with her for approximately forty-five minutes to an hour every day, it became apparent that she wasn't catching-on at all. She was given some reading assistance a couple of times a week for about half an hour. Unfortunately, even with the help she was given in an outside of school, she has continued to experience difficulties. I was never even informed that as a parent I could refer my own child for a special education evaluation. I finally decided to have a private evaluation done. My daughter was identified as having learning disabilities in reading and reading comprehension. I also learned that she is really unable to spell at all, even though she should be completing the second grade.

I had a meeting with a group of people who evaluated my daughter through the public

school (which occurred after I had sought the assistance of a private evaluator). I was informed that while my daughter was of average intelligence, she did have some real learning problems which qualified her for special services as a learning disabled student. While she would be able to work with a resource teacher for about half an hour several days a week, her reading spelling instruction would continue within her regular classroom. The person who conducted her private evaluation believes that she needs to be in a special education class for her language arts instruction so that proper individualization can occur. My husband and I agree. Our problem is that personnel from the school department have told us that they would only offer such services if our daughter did poorly with resource support.

We are very distressed about the situation and don't know what to do. We would appreciate your advice.

Frustrated

Dear Frustrated:

From the sequence of events which you have shared with me, it seems unfortunate that your daughter was not identified as a learning disabled student during kindergarten or during the first

two quarters of her initial experience as a first grade student. At that time, she would have most probably received a similar resource support program which has recently been proposed to you. She very well might have progressed satisfactorily and not needed more intensive instruction given such an early intervention program. Unfortunately, even though you sensed that your daughter was doing poorly in school and shared your concerns with her teachers, no evaluation was initiated by school personnel nor were you informed that you, yourself, might have requested such an evaluation. Consequently, your daughter's public school evaluation was initiated only after you informed them of your decision to have an outside evaluation. From a positive perspective, it appears that both evaluations agree that your daughter is a learning disabled student. Both evaluations seem to agree that she needs special education services in order for her to progress. The point of disagreement is in the timing and the extent of services.

My first recommendation is that you discuss the matter (with the private evaluator present if at all possible) with the evaluation team. If they made their own determinations prior to having the results and recommendations of the private evaluator, then a significant procedural error was committed. At this point in time, developing

an individualized educational program which will best meet your daughter's needs is of greatest concern. A second meeting may result in greater agreement among the various parties. If there is still a significant divergence of opinion, I would suggest that you meet with the Supervisor of Special Education and discuss the matter in detail. While multidisciplinary team members make recommendations in many communities, it is the Supervisor of Special Education who ultimately determines the placement. If the matter is still unresolved after such a meeting is held, then you may wish to discuss the situation with personnel from the State Department of Education. It is in the best interest of the child if parties can come to a cooperative agreement with a minimum of discord. If, however, the parties involved cannot resolve the situation, you may wish to file a formal complaint with the State Department of Education. Ultimately, when parents and school personnel reach an unresolvable impasse, the

matter is often reviewed in a special education hearing. Thus, some resolution occurs either through mediation or through a formal hearing.

My greatest concern is that your daughter experiences success even if further negotiations on her behalf are necessary. Given a positive and concerned regular classroom teacher, a special education resource instructor (for after-school hours), and a positive and supportive family, it is hoped that she will complete the remainder of the present school term happily and productively.

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

New Bedford To Honor Portuguese Diplomat

A Portuguese diplomat credited with saving 30,000 refugees during the Holocaust, many of them Jews, will be honored posthumously by Greater New Bedford's Jewish community at Tifereth Israel Synagogue on Wednesday evening, April 29, 8 p.m.

John Abranches of Dublin, California, the 13th of his parents 14 children, will accept the award in memory of his father, the late Dr. Aristides de Sousa Mendes.

Also present at the ceremony will be Representative Tony Coelho (D-Calif.), the only Portuguese-American in Congress, through whose efforts the Mendes name has finally been

officially accorded a place of honor in Portuguese history.

In 1940, Dr. Mendes was the Portuguese Consul in Bordeaux, France. When the Nazis invaded France that June, hundreds of thousands of refugees fled to the French-Spanish border. For many, crossing Spain into neutral Portugal, and then taking a ship out of Europe, was the only means of escape.



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R.I. Holocaust Memorial Groundbreaking April 22

The vision of many Rhode Islanders will become a reality on April 22 at 1 p.m. at the Groundbreaking Ceremonies for the Rhode Island Holocaust Memorial Building and Garden. The structure, a memorial to victims of the Nazi Holocaust, will be located at the rear of the Jewish Community Center of Rhode Island, 401 Elmgrove Avenue in Providence.

The Holocaust Memorial has a twofold purpose: to remember the victims of Hitler's death camps and to teach future generations what can happen when bigotry triumphs.

The Memorial Museum and Resource Center will be a 600-square-foot area constructed of twelve-foot walls of gray granite with smoked glass and barbed wire to reflect the constant doom of each day in a death camp.

Housed within the museum and resource center will be audio-visual presentations and displays of historic items from the period.

A Book of Remembrance will be a permanent display with the names of those who survived the camps, the names of their loved ones who perished as well as a list of Rhode Islanders and their family members lost during the Holocaust.

The Memorial Museum and Resource Center will have hands-on educational exhibits for children. A museum curator will be on staff to conduct and arrange school and group tours and to provide outreach services to the Jewish and non-Jewish community.

The entrance to the Memorial will be a Memorial Garden, an area of peace and meditation. The Star of David will mark its center. The east wall will be lined with the sweep of six trees, one for each

of the six million killed during the Holocaust. The names of the concentration camps designated extermination sites will be carved with bluestone onto the faces of large brick blocks.

A granite podium will be built for outdoor services. The garden floor can also be arranged with folding chairs for lectures and guest speakers.

The Rhode Island Holocaust Memorial was made possible entirely by private funds from the community.

Chairman of the Rhode Island Holocaust Memorial Mark S. Mandell, and Campaign Chairman, Major General (Retired) Leonard Holland, have worked with their committee of Holocaust survivors and community leaders to create the Rhode Island Memorial. Serving on the committee are: Peter Bardach, Bertram Bernhardt, Ray Eichenbaum, Alfred Fain, Rabbi Wayne Franklin, Samuel Jamnik, Cindy Kaplan, Jenny Klein, Ira Rakatansky, Arthur Robbins, Helen Schwartz, Samuel Shlevin, Rabbi Sholom Strajcher, Norman Tilles and Manfred Weil.

Present for the ceremonies, which will be conducted by Major General (Retired) Holland, will be Mr. Mandell introducing Governor DiPrete, survivors of the Holocaust, clergy and community dignitaries. Rabbi Wayne Franklin will give the benediction.

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League Of Boston Theatre To Present The Elliot Norton Award

The League of Boston Theatres will present the Fifth Annual Elliot Norton Award on Monday, April 27 at the Colonial Theatre, 106 Boylston Street, Boston at 5:30 p.m.

The prestigious honor is awarded to "that person who, during the previous year, has made an outstanding contribution to theatre in Boston," according to Rita Fucillo, President, League of Boston Theatres. The award consists of a thousand dollar honorarium and a ribboned, silver medallion.

The recipients in 1983, 1984, 1985 and 1986 were, respectively, Peter Altman, Artistic Director, Boston University's Huntington Theatre; Robert Brustein, Artistic Director, American Repertory Theatre; Peter Sellars, Artistic Director, Boston Shakespeare Company; and Israel Horowitz, Playwright and Director of the Gloucester Stage Company.

The award was established in 1982 to honor Mr. Norton, whose

forty-eight years of distinguished service to American theatre earned him the title of Dean of American Drama Critics. Mr. Norton became drama critic for the Boston Post in 1934, a post he held throughout the publication's many changes before retiring from the Herald in 1982. During these many years, he critiqued more than six thousand plays and conducted more than one thousand interviews on the theatre for WGBH TV's long running program "Elliot Norton Review."

During his illustrious career Mr. Norton received numerous honors, including The Boston College Citation of Merit, the Rodgers and Hammerstein Award, the George Jean Nathan Award of Merit in Dramatic Criticism, the New England Theatre Conference Award, the Antoinette Perry Award (Tony), and appointment to the Pulitzer Play Jury.

The League of Boston Theatres, the sponsor of the award, is composed of the Charles

Jewish Holidays 5747 1987

Passover 7th Day	Mon., Apr. 20
Passover 8th Day (Yizkor)	Tue., Apr. 21
Yom HaShoah	Sun., Apr. 26
Israel Memorial Day	Sun., May 3
Israel Independence Day	Mon., May 4
Yom Yerushalayim	Wed., May 27
Shavuot 1st Day	Wed., June 3
Shavuot 2nd Day (Yizkor)	Thurs., June 4
Tisha B'av	Tues., Aug. 4
Rosh Hashanah 5748 1st Day	Thurs., Sept. 24
Rosh Hashanah 2nd Day	Fri., Sept. 25

Playhouse, Colonial Theatre, Emerson Theatre, Next Move Theatre, Opera House, Shubert Theatre, Wang Center and Wilbur Theatre.

Saluettes

by Sal Guglielmino



Alexi Turned. Yvette's Sub Appeared, And The Upcoming Pas de Deux Could Be Fatal.

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Books In Review

Miriam's Tambourine. Selected and retold by Howard Schwartz; illustrated by Lloyd Bloom. Seth Press, 866 Third Avenue, New York, NY 10022. 1986. 393 pages. \$24.95.

Reviewed by Marc D. Angel
For generations, Jewish parents and grandparents told their children and grandchildren wonderful stories from the Bible, the Midrash, Talmud, and many other traditional sources. To make a story more interesting, the storyteller invented elaborations, created new episodes, wove his/her ideas into traditional stories.

The storytelling process has been a constant and basic feature of the Jewish experience. Indeed, it has been so natural to us, that we have seldom stopped to explore the whole phenomenon of Jewish folktales from a more objective perspective.

Howard Schwartz has compiled a collection of Jewish folktales from around the world. Reading

through this handsomely produced book, one encounters magic and fantasy, miracles and enchantment, wisdom and folk-beliefs. Schwartz has searched through the vast literature of Jewish folklore and has drawn extensively on material contained in the Israel folktale archives in order to prepare this book.

Professor Dov Noy, in his foreword to the book, notes that there are four main elements which characterize the uniquely Jewish aspects of the Jewish folktale:

1. *The Jewish time.* Stories are often connected with the Jewish year cycle and life cycle. They take for granted an awareness of the significance of Shabbat and festivals, and the various customs which are part of Jewish life.

2. *The Jewish place.* Many stories take place in the synagogue, or the land of Israel, or in the Jewish section of town.

3. *The Jewish acting characters.*

The heroes of Jewish folktales are often historical figures, mainly post-Biblical, though sometimes of Biblical origin. Many folktales elaborate on the great deeds of local rabbis and pious people. The most popular Jewish folk hero is Elijah the Prophet, who retains an ongoing relationship with the Jewish people and is especially available to help righteous people in distress.

4. *The Jewish message.* A singular characteristic of Jewish folktales is the introduction of a moral message. The goal is not merely to entertain, but also to instruct. Professor Noy has stated: "Whereas the universal folktale appeals to the present psychological state of the listener, delighting him with a pat resolution in a formulaistic happy ending, the Jewish folktale is future-oriented, urging the listener to adopt an ideal or goal as yet unattained, to improve his ways and change his attitudes."

The stories in this volume will be read differently by different people. Some of the stories are, in fact, formulaistic and without any powerful punch to them. Many of the stories involve far-fetched miracles; they are quaint tales but not particularly inspiring.

On the other hand, there are stories which leave a pleasant impact, conveying their moral message. "The Staff of Elijah" tells of an old righteous man who had once been wealthy and very charitable. In old age, though, he found himself impoverished. The old man gave hospitality to a stranger — who turned out to be Elijah the Prophet. Elijah gave him a staff, informing him — emphatically — that he would some day have to return to his proper place. The next day, the old man took the staff with him when he went to the market, and the staff became stuck in a crack between stones. When he bent down to pull it out, he discovered several silver pieces. Aside from bringing him money, the staff gave him strength and helped him defend his fellow Jews.

The old man decided to fulfill his lifelong wish of going to the Holy Land. His goal was to travel to the Wailing Wall in Jerusalem. To his surprise, he ended up in a wagon bound for Safed. When the wagon was crossing Mount Carmel, a wheel broke and the men stopped to repair it.

The old man took a little walk on the mountain with his staff and spotted a tree from which a branch had been cut off. Coming closer he noticed that the wood of the tree was similar to that of his staff. He raised the staff against the place where the branch had been cut off, and suddenly the staff became fused to the tree; it began to bud and bear leaves. The man then realized the meaning of Elijah's words that the staff would one day have to be returned to its proper place.

The man continued his journey to Jerusalem and as he was praying by the Wailing Wall, a gust of wind carried a leaf to his feet. The man picked it up and somehow knew that this leaf had come from the tree from which the staff had been taken. He kept it, and it remained green all the years of his life. And he lived many happy years in the Holy Land.

"The Reincarnation of a Traddik" tells of a baker's fifteen-year-old daughter, who opened the door of the oven while baking loaves of bread. A small round object rolled out, fell into her hand, and then jumped into her mouth and was swallowed. Nine months later, the girl gave



I LIFT MY LAMP
EMMA LAZARUS
AND THE
STATUE OF LIBERTY
NANCY SMILER LEVINSON

birth to a baby boy. When only a few days old, the baby began speaking with the words of a grown man. Everyone realized that this child was as strange as his origin.

When the child was one year old, he asked his grandfather — the baker — to take him to the synagogue; but he made the baker promise not to question anything he did. On the way to the synagogue, the two stopped to rest in the house of a very kind elderly couple. Before they left, the little boy took a beautiful silver candlestick which was the couple's only valuable possession and he threw it out of the open window into the sea. The grandfather remained silent.

Later, they came across some wicked men who were busy building a house. The boy raised his arms and the building suddenly was completed. While returning from the synagogue the baker and the boy were given hospitality by a kind widow who lived alone with her only son. That night, the infant boy took a sharp knife from the kitchen and killed the widow's cow, her only possession in the world.

The baker was so incensed that he demanded an explanation from the boy for his terrible behavior. The boy told him that he was the reincarnation of the soul of a Traddik who had not finished all his destined deeds in the world, so he had come back to complete them.

He then revealed that the couple whose candlestick he had thrown into the sea had been falsely accused of having stolen it. At that very moment, the King's guards were on their way to arrest them. By throwing it into the sea, he had actually saved the couple great tragedy. As for the wicked builders, there was a great treasure buried in the place where they were putting up the building. By making the building go up immediately, he deprived the men of digging the foundation and finding the treasure. Finally, in the case of the widow's cow, the boy had heard a voice from heaven decreeing that her only son was going to die that night. He offered to trade the boy's life for that of the cow. Thus, his deed actually saved the boy's life. The old man burst into tears and raised his hand to bless the grandson. But the boy had disappeared. He had completed his deeds on earth.

Miriam's Tambourine presents a panorama of Jewish folktales. Some are more interesting and better told than others; but all in all it is an interesting volume for those interested in Jewish folklore.

...

Hannah Schurz: A Song of Light. Maxine Schurz; illustrated by Donna Butts. Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 1986. 106 pages. Ages 8 to 12. \$10.95.

Golda Meir. Karen McAuley. Chelsea House Publishers, 133 Christopher Street, New York, NY 10014. 112 pages. Ages 10 and up. 1985.

I Lift My Lamp: Emma Lazarus

and the Statue of Liberty. Nancy Smiler Levinson. Loder Books, 2 Park Avenue, New York, NY 10016. 1986. 102 pages. Ages 10 to 14. \$13.95.

Reviewed by Gloria Goldreich
Biographies of Jewish heroines are always in popular demand and the stories of three women whose lives exemplified heroism, creativity and personal sacrifice — Hannah Schurz, Golda Meir and Emma Lazarus — are welcome additions to the young adult bookshelf. The three drama of their experiences and the vitality of their times guarantee absorbing reading. The authors are fortunate in their choice of subject, and each story is told with scrupulous attention to historic detail and biographic accuracy. Unhappily, little imagination was expended on design and production and these three important books will not immediately attract the student audience.

Maxine Schurz recreates the Hungary of Hannah Schurz troubled girlhood and charts the heroine's commitment to Zionism. Hannah's decision to make aliyah, her years in Palestine and her courageous decision to return to Europe as part of a rescue mission are described with insight and compassion. The familiar story of martyrdom and youthful bravery is heart-piercing and soul-searing. The inclusion of a few of the lesser-known poems and excerpts from Hannah's moving diary add a special dimension to this book.

Karen McAuley's biography of Golda Meir is part of an extensive series entitled "World Leaders: Past and Present" for which Arthur M. Schlesinger Jr. has written a condescending and superficial introduction. Sensitive readers may also be offended by the author's inclusion on the very first page of David Ben-Gurion's unfortunate assertion that "Golda Meir is the only man in my cabinet." Ben-Gurion can be forgiven — he was, after all, a man of his time, but Karen McAuley presumably has felt the winds of feminism and is writing for our time. Surely, the biographer could have exercised selective discretion.

Meir's personal story is blended with an overall sketch of contemporary Jewish history with significant emphasis on the Holocaust and the State of Israel. The book is crowded with photographs, each heavily captioned and most of them disproportionately sized and bleeding out to the margin. The reader's attention is continually diverted from the text to the gratuitous quotes which are illogically and irrelevantly interspersed in bold type throughout the text. For example a discussion of Meir's tour of Africa includes Walter Cronkite's meaningless observation that "Golda Meir lived under pressure that in our country would find impossible to understand."

When McAuley sticks to the story of the Russian born girl, who left her Milwaukee home to become a pioneer in Palestine and went on to become the Prime Minister of the State of Israel, the reader is engrossed and

(continued on page 13)

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