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RHODE ISLAND

HERALD

THE ONLY ENGLISH-JEWISH WEEKLY IN R.I. AND SOUTHEAST MASS.

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Jerusalem Rabbinat Charged With Political Perversion

The removal of the Kashrut certification of the United Synagogue of America's youth hostel in Israel by the Jerusalem ultra-Orthodox Rabbinat has been challenged in legal proceedings filed by the United Synagogue of America.

On Friday morning prior to Tisha B'Av eve, a Jewish day of national mourning, Franklin D. Kreutzer, International President of the United Synagogue of America and Rabbi Jerome M. Epstein, Senior Vice President and Chief Executive Officer arrived in Israel from the United States to deal with this issue. They were joined by Rabbi Pesach Schindler, Director of the United Synagogue Israel office to file legal papers in the Israel High Court of Justice, demanding return of the Kashrut certification. Joining the United Synagogue in the law suit is the Israel Youth Hostel Association, which manages the facility.

After 16 years of Kashrut certification, suddenly and without notice, the Conservative movement and the United Synagogue of America were informed by the Kashrut certification would not be reissued. Responding to a question from the *Jerusalem Post*, Rabbi Yehoshua Pollock, vice chairman of the council, indicated that the basis of the non-renewal

was "the hostel is affiliated with a Movement that undermines Judaism," and, "in our eyes destroys the Jewish religion." He further stated that issuing a Kashrut certificate to a Conservative institution was similar to issuing it to a "monastery." Responding, Mr. Kreutzer indicated that, this second class citizenship for Conservative Jews would not be tolerated and that the ultra-Orthodox Jewish Rabbinat was involving itself in issues of politics instead of piety.

Rabbi Epstein responded to the ultra-Orthodox action by comparing them to the sin for which the rabbis of the Talmud explained: that the Temple in Jerusalem was destroyed on Tisha B'Av-Sinat Chinam which translates as "causeless hatred."

Under existing Israeli law, public comment on the issue must be restricted by the parties, but Mr. Kreutzer has previously indicated that actions of the ultra-Orthodox Rabbinat are "unfair, unreasonable and immoral" and constitutes a "tyranny against Conservative Jews."

Rabbi Schindler expressed his thanks to the more moderate Orthodox leaders, including Professor Eliezer Berkowitz, who came to the defense of the Conservative Movement and participated in a symbolic Kosher meal

at the hostel after the certification had been revoked.

Rabbi Epstein expressed his gratitude to Rabbi Louis Bernstein and other leaders of the American Orthodox community for supporting the Conservative movement in this dispute.

"Issues of politics, not piety are controlling the Jerusalem Rabbinat," calimed Franklin D. Kreutzer, International President of the United Synagogue of America, the Association of 800 conservative congregations throughout North America, consisting of 2 million Conservative Jews. Kreutzer continued, "Apparently the Jerusalem Rabbinat has no problem in giving Kashrut certification to hotels, bars and restaurants in which secular activities of a questionable value take place. But they refuse to enter into a youth hostel in which Torah is studied and a Jewish lifestyle is perpetuated, because they say that it destroys the Jewish religion."

"The Conservative Movement," Kreutzer added, "will not accept second class citizenship in Israel. The Jerusalem Rabbinat has a responsibility to promote Jewish teaching, not pervert it. They know that what they are doing is wrong. It is politics — and bad politics at that."

Papal Protest



An Austrian police agent — followed a moment later by a wave of uniformed officers — moves in to attack Rabbi Avraham Weiss and a team of other Americans. Wearing prayer shawls, they had unfurled a blowup photo of Kurt Waldheim in Nazi army uniform the moment Pope John Paul stepped from his helicopter at the infamous Mauthausen concentration camp during his recent Austrian visit. L-R: Joseph Brender, Avall Schanzer, Rabbi Weiss, Jacob Davidson, Glenn Richter. Not shown is the photographer, Bernard Glickman. The six were pushed by police into a ravine and held until the Pope left Mauthausen. They then returned to the camp gates to "resanctify" the killing grounds. At Mauthausen, the Pope made no mention of its Jewish martyrs. (See story on page 4.)

A Crossview Of American Opinion On The Israeli Crisis

by Walter Ruby
A Conflicted Jewish Leader

Judy Mann, one of the best and brightest of the coming generation of American Jewish professionals, has been fending off a personal moral crisis ever since the eruption of the Palestinian uprising last December. She has managed to justify to herself continuing to work as executive director of the Milwaukee Jewish Council without speaking publicly of her anguish over Israel's tough response to the intifada. But she admits, "I often ask myself whether I'm just covering my ass. Am I fooling myself?"

Mann is a 38 year old ex-student activist from the University of Wisconsin who became Jewishly involved after "life changing" 1981 visit to Israel. An infectious warm unpretentious person who transmits a sense of rock-like personal integrity, Mann ruminates that part of her confusion is particular moment. There is Judy Mann, the Jewish community leader who sees her primary public function as "maintaining disillusioned Jews to tune Israel out."

And there is Judy Mann, a long-time activist for liberal-left causes who admits, "there are many things going on in Israel I have a lot of trouble with."

Judy Mann is one of many Jewish Federation and community relations professionals from around the country who have been walking on political and moral eggshells since the intifada began. If they make public their personal

distress about Israel's response to the uprising, they risk losing their jobs. Keeping quiet or reflecting a bland community consensus is the better part of valor; but for some that option represents a nearly unbearable moral compromise.

Mann has reason for concern that her position could be in danger. In January, a hawkish Jewish leader spread rumors that Mann was preventing backgrounder reports sent out by the Israeli consulate in Chicago from reaching Milwaukee Jews. Last month Mann was loudly criticized by some in the Milwaukee Jewish community for speaking on the same program as a Palestinian follower of Mubarak Awad, who advocates non-violent resistance to the Israeli occupation.

Mann believes she can do more to move Israel and American Jewry in positive directions by working within the system than by "infuriating people and getting myself fired." In any event, she says that she does not hide her opinions if she is asked what she believes, though she concedes that she does not volunteer her opinions in many public situations. Not out of fear for her job so much as her perception of her professional role as an articulator of the community consensus. "There is a level at which I am no longer myself. I have to be someone that people throughout the Jewish community can be comfortable with as their representative. There is a public trust involved."

And yet, she was asked, don't there come moments in life when a person has to speak his or her

conscience regardless of the consequences? Mann mused for a long time. "I guess I don't have an answer" she said finally. "Unlike my days as a student activist, it is hard to be consistent in this work. There are trade offs..."

"I want to do more than just condemn the violence," she continues. "I want to offer people some hope. Ultimately, I really don't know how much of a role we in the American Jewish community have to play in this situation. Each of us does what little we can. We talk to a few people and open a few eyes. I think I am doing that, and there is a level at which I am content."

Judy Mann is not alone in her anguish. American Jewry is a community in deep pain. The Palestinian uprising and the tough Israeli response have torn the American Jewish psyche between its bedrock commitment to the survival of Israel and its longstanding affinity for liberal democracy.

After traveling across the United States for three months seeking to gauge the emotional temper of American Jews, one senses a community in the process of splintering; there is a solid center maintaining a steadfast defense of Israeli actions despite private doubts, while others move sharply either left or right in search of solutions to Israel's Palestinian problem.

One is left with impressions rather than conclusions. One is left with memorable encounters of Jewish America, an immersion in Jewish pain, passion and internal

struggle.

No Tolerance For Critics
For every Judy Mann there is at least one Doug Kleiner. he, too, is a Jewish professional in his late 30's. But where Mann is consumed with conflict about the correctness of Israel's recent actions, Kleiner is resolute in his defense of Israel's right to do whatever it deems necessary to put down the uprising. And the assistant executive director of the Palm Beach (Florida) Jewish Federation has nothing but contempt for American Jews who publicly question Israel's actions.

Kleiner believes that the ongoing Israeli occupation of the territories is destructive for both Israelis and Palestinians. But he maintains that American Jews should publicly support Israel whether she keeps the territories or not — since it is the Israelis' bodies that are on the line. What comes through from this muscular Jew is a distaste for the moralizing, ultra-sensitive and self-critical Jews of the diaspora, who, he feels, should shut up and let Israel take care of business.

Interviewed in his West Palm Beach office, he was particularly angered by the public criticism of Israel's "get tough" policy by Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations. "Posturing in public is a disservice to the Jewish people that has the potential to cause demoralization and confusion," said Kleiner.

What of the issues of conscience and Jewish ethics raised by Israel's policy? "My answer to that

is on the wall" he said, pointing to a color poster mounted above his desk of a hand grenade placed atop a stone wall in a curious tableau with prickly sabra fruit. The poster bears the Arabic slogan "On To Jerusalem." It was captured by the IDF in Lebanon in 1982 in an overrun PLO stronghold.

That poster is our problem," Kleiner said emphatically. "We Jews are a vulnerable people, and Israel is a very vulnerable country. Survival is Israel's highest moral calling. Israel must survive so that the Jews can survive and prosper as a people, and not just suffer at the hands of humanity."

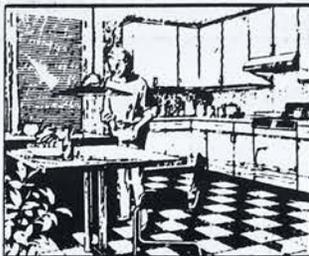
Yet when he speaks of his own hope for a future peace settlement, Kleiner's ideas do not seem very different from those of Schindler. Kleiner believes that "there is enough room in the West Bank for Israeli security arrangements and Palestinian national aspirations." He expressed the hope that Israel's leaders will seize the opportunity to "end a situation that causes misery to Israelis and Palestinians alike."

Yet Kleiner takes a relatively relaxed approach to frequent statements by Prime Minister Yitzhak Shamir and other Likud leaders that Israel must never abandon Judea, Samaria, and Gaza. He sees it as "playing the game by Middle Eastern rules," and said he has "faith" that Israel would evacuate most of the occupied territories if Jordan's King Hussein or the PLO's Arafat recognized Israel and agreed to en-

(Continued on page 14)

Local News

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Sons Of Jacob

Congregation Sons of Jacob Services:
Friday, July 29 —
Candlelighting, 7:47 p.m.;
Minchah Service, 7:55 p.m.;
Maariv Service, 8:25 p.m.
Saturday, July 30 —
P'Vaetchanan Sabbath-Nachamu.
Morning Services, 8:30 a.m.;
Minchah Service, 7:40 p.m. The
"3rd meal" follows immediately.
Maariv Service, 8:40 p.m. The
Sabbath is over at 8:49 p.m.
Havdalah is at 8:55 p.m.
Sunday, July 31 — Morning
Services at 7:45 a.m. Minchah for
the entire week is at 7:45 p.m.
Every day between the Minchah
and Maariv Services Rabbi Morris
Drazin lectures and holds
discussions on varied topics.
Please come and join the
congregation for these sessions.

Temple Beth David

Temple Beth David,
Narragansett, will hold Friday
Evening Services this Friday, July
29, 1988 at 8 p.m. Highlighting the
Service, a plaque, in memory of
Mr. Joseph Block, will be
dedicated. An Oneg Shabbat,
sponsored by Mrs. Betty Block,
will bring the evening to its very
special close.
Shabbat services will be held on
July 30, at 9 a.m.
As always, all are welcome to
join us for "Services by the Sea."

Leisure Club — Temple Emanu-El

Temple Emanu-El Leisure Club
will sponsor a trip on Sunday,
August 7, 1988 to the Concert at
Great Woods, Mansfield, Mass.
featuring the Canadian Brass. The
3 p.m. concert will be conducted by
Michael Lankaster and the
Pittsburgh Symphony Orchestra.
This exciting group plays
everything from Bach to Mozart,
Gershwin to Dixieland.
A bus will leave Temple Torat
Yisrael at 1:30 p.m. and at Temple
Emanu-El at 1:45 p.m. Return will
be about 6 p.m.
For reservations, please contact
Evelyn Brodsky at 467-6179.

Majestic Senior Guild

The Majestic Senior Guild's
next trip is to The Soundings,
Dennisport, Cape Cod on August
28. The Soundings is right on the
beach, so you can enjoy the cool
breezes. This trip is for three days
and two nights and included are
meals, entertainment and a cruise
to lovely Martha's Vineyard.
Payment must be made by July 30.
Reservations are now being
taken for Bally's Grand (formerly
Golden Nugget) on the board walk
in Atlantic City. The date is
October 12, for three days and two
nights, includes two night clubs,
meals and more.
For information and
reservations please call Etta
Swirling at 463-7166 or Philip
Rosenfield at 781-7648. Act today.
Don't delay.

Temple Shalom

The lively vibrant songs and
melodies of Eastern Europe come
to Aquidneck Island on Sunday,
August 7 for a concert of Klezmer
music sponsored by Temple Sha-
lom of Middletown. Commencing
with a Kosher Bar-B-Q at 5:30
p.m. The concert will begin at 7:30
p.m. performed by an Ensemble
from the Klezmer Conservatory
Band. This group will perform
songs and melodies reminiscent of
the Jewish culture of Eastern
Europe and Russia in the nine-
teenth and twentieth centuries.
This event is open to the public.
Reservations are recommended
and can be made by sending a
check to Temple Shalom, PO Box
4372, Middletown, RI 02840 in the
amount of \$19.50 per adult and
\$5.00 per child 11 and under. The
deadline for reservations is July
31st. Tickets will be available the
day of the event for \$25.00. For
further information, please con-
tact the Temple Office at 846-
9002.

Update: American Association Of Rabbis

The Tenth Annual Conference
of the American Association of
Rabbis was held at the Pride of
Israel Synagogue in Toronto on the
evening of June 27 to the
evening of June 29. Our host was
Rabbi Dr. Harold Lerner, who was
co-chair of the convention with
Rabbi David Dunn of Merrick,
N.Y.

Besides fraternal activities for
our members, a number of exciting
papers were presented by our
members. They covered such
topics as The Jewish Aspects of
the Lord's Prayer; Outreach to
Interfaith Couples; and A
Woman's View of the Refuseniks.
We also heard from Dr. Sidney
Eisen of York University on
Canadian Jewish Campus Life,
and from Mr. Michael Benjamin
on the new practices of Canadian
Jewish funeral homes.

A very moving teshuvah on
AIDS by our president, Rabbi
Jacob Friedman of Ocean, N.J., led
to a strong resolution condemning
the intolerance of certain groups in
our society towards AIDS victims,
and urging all Jews to treat the
afflicted with the respect and
dignity all humankind, who are
made in the image of G-d, deserve.
Resolutions urging rabbis to
continue to protest, educate, and
preach on behalf of Soviet Jewry
and on the candidacy of the Rev.
Jesse Jackson were also passed.

For further information or
membership enquiries please
contact our national office, Suite
3308, 350 Fifth Avenue, New York,
N.Y. 10001.

Jewish Singles Network

The Jewish Singles Network
will sponsor a barbecue and social
for ages 35-55 on Sunday, August
14 at 2 p.m. in Framingham. Cost
will be \$10 per person.
For more information please call
875-6089 or 879-0884.

Congregation Ohawe Sholam

Services this Friday evening are
at 8:00 p.m. On Saturday morn-
ing, services are at 9:00 a.m. fol-
lowed by a Kiddush. The Rabbi
Jacobs will give his Mishnah Class
at 7:00 p.m. Mincha, with the third
Sabbath following, is at 7:50 p.m.
Maarn is at 8:45 p.m. Havdalah is
at 8:55 p.m. All activities in the
Synagogue are held in air-condi-
tioned comfort.

The program held on Ethiopian
Jewry was an overwhelming suc-
cess with over 50 people attend-
ing. The congregation would like
to have additional programs on
contemporary issues. Anyone in-
terested in joining this small but
growing congregation can call
726-6633 or 724-3552 to find out
what we have to offer.

Services this week are as fol-
lows, Morning-Sunday 8:00 a.m.,
Monday & Thursday 6:40 a.m.,
Tuesday, Wednesday and Friday
6:50 a.m. Evenings 7:55 p.m. daily.

Rhode Island Jewish Historical Association

For our exhibit at the Rhode
Island Jewish Historical
Association Annual Meeting on
August 24, 1988 we would like to
borrow the following items to
complete a display of events in a
Jewish Life Cycle:

A Wimpel, A Get (Jewish
certificate of divorce),
photographs taken at a Brit Milah
and the party following,
photographs taken at a Brit Banot
(a covenant ceremony for girls).

Please telephone the Rhode
Island Jewish Historical
Association office at 331-1360 if
you are able to loan any of these
items.

Saint John Jewish Historical Museum

A community that once flour-
ished with approximately 300 fam-
ilies struggles today with under 50.
Created to preserve the heritage of
the Saint John Jewish Commu-
nity, the Saint John Jewish His-
torical Museum was established in
1986.

The only Jewish Museum in the
Atlantic provinces, and located at
29 Wellington Row, Saint John,
New Brunswick, Canada E2L 3H4,
tours are given free of charge to
local residents, groups and tourists,
on the following days and by ap-
pointment:

Sunday 1-4 pm

Monday-Friday 12-4 pm

The fulfillment of a dream of cu-
rator Marcia Koven, who founded
the Saint John Jewish Historical
Society in 1983, the museum is a
testament to the lifeblood of a
community that began in 1858.

Religious and secular artifacts
are highlighted to symbolically
guide the visitor through a com-
plete Jewish cultural experience,
"From the cradle to grave."

For further information call
Marcia Koven, 657-4790.

North Providence Tennis Tourney

Louis A. Cimini, North Provi-
dence Recreation Director, an-
nounces The North Providence
Open Adult Tennis Tourney. Men's
and women's singles, doubles and
mixed doubles will take place
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Island College. For more informa-
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Recreation Department at 353-
5430 or 231-2296.

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Trinity Repertory — London Tour

Only fifteen spaces remain for Trinity Repertory Company's annual London Tour. The group will travel between November 1 and November 13, 1988, and will be led by E. Timothy Langan, Managing Director.

The annual London Tour provides the unique opportunity to view the best in British theatre — in London, as well as at the regional theatres in York and

Sheffield. Plays which may be seen include: *Cat On A Hot Tin Roof*, *Candide*, *Driving Miss Daisy*, and *The Merchant of Venice*, starring Britain's leading actor, Anthony Sher, whose credits include the phenomenal *Richard III* and *Torch Song Trilogy*. The travelers will also participate in discussions with leading theatrical figures, backstage tours, and of course, will still have time for shopping, sight-

seeing and relaxing in the beautiful city of London.

Trinity Repertory Company, in cooperation with London Arts Discovery Tours and Pearson Travel, designed this extraordinary tour to please both the theatre lover and the traveler. The one-week tour costs \$2250, and includes round-trip airfare on TWA, seven nights accommodation at the Waldorf Hotel, a full English breakfast

daily. The eleven day tour, which also includes a three day excursion to York and a visit to Alan Ayckbourn's Stephen Joseph Theatre, is \$3300. The total cost includes a \$150 tax-deductible donation to Trinity Repertory Company, which will celebrate its Twenty-Fifth Anniversary Season beginning in September.

Reservations for the tour are limited, and selling fast. An infor-

mational brochure is available through the Development Office, and at Pearson Travel, 93 Dyer Street, Providence. All reservations are due by September 15, 1988. For more information, please contact Mary C. Edwards, Assistant Director of Development, at (401) 521-1100.

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Opinion

The Pope, Mauthausen And Memory

by Rabbi Avraham Weiss

Our small group of activists, distinguished by the participation of Paris-based Nazi hunter Beate Klarsfeld, travelled to Vienna at the end of June to raise the voice of moral conscience against the meeting of Pope John Paul II with Kurt Waldheim. Mr. Waldheim has been shunned by every Western nation and has been denied entry into the US by the Justice Department because of his complicity in war crimes while serving in Hitler's army. For the Pope to embrace Mr. Waldheim is, in our view, a desecration of the memory of Jews and Christians murdered during the Holocaust. We came to Austria to sanctify the memory of those whose memory was being defiled, to speak out for those who could no longer defend themselves.

The Pope's first stop was at the Cathedral of St. Stephen, where he led services attended by Mr. Waldheim. Police sharpshooters were poised atop the church across the way. As the Popemobile drew up, we stood at the balcony windows of our hotel facing the cathedral plaza and unfurled a large banner with a photo of Kurt Waldheim in his Wehrmacht uniform. Two members of our group costumed as the Pope and Waldheim stood embracing one another. We held up signs, "Pope John Paul: Don't Meet Kurt Waldheim!" and we chanted, "Nazi Waldheim!"

From below, the crowd began to exhort us: "Quiet!" "Arafat!"

"Dirty Jew!" "Heil Hitler!" Austrian police forced their way into one of our rooms, confiscated the banners and scuffled with some of us. Barricading the other doors, we continued to bear witness. The irony was clear: unfurling a banner showing Waldheim in Nazi uniform is *verboten* in Austria; uttering Nazi-type slogans is apparently permissible.

As we left the hotel to the Ballhausplatz where Mr. Waldheim's office is located and where he was scheduled to meet with the Pope, we were accosted by the hotel owner who screamed in rage, "Are you satisfied now? You're nothing more than provocateurs." We were there to remind Austrians of their duties and responsibilities, yet we, Jews and supporters of Jews, were the provocateurs.

No longer anonymous, we proceeded toward Mr. Waldheim's office, followed by plainclothes police. Although Austrians were permitted to assemble there, we were denied entry. We sat at the gates in front of stone-faced police and chanted our slogans. An Austrian apologized for the conduct of the authorities, "There is a new Austria, you know."

In the end, we evaded the police by taking a roundabout route to Mr. Waldheim's office. As the Popemobile neared, we reached for our symbolic concentration camp uniforms. The police commander tried to snatch them out of our hands. We explained that our goal

was to stand in silence, wearing these uniforms with the yellow Star of David attached, to remind the Pope of his moral responsibility to condemn Mr. Waldheim's past. "We're just following orders," the police declared. Only 500 feet from where Hitler addressed cheering Austrians after the Anschluss, the Pope was embracing Kurt Waldheim and the police were excusing their action with the old defense, "just following orders."

It seemed to me that day that most Austrians have yet to face up to their past. In Germany, where I had gone to protest President Reagan's visit to Bitburg, I sensed a people who had clearly recognized their country's guilt. Some felt remorse, others didn't, but none denied the role of Germany in Hitler's Final Solution. Austrians, on the other hand, claim that they were facilitators and not initiators of Hitler's evil design. As such, Austrians have been able to rationalize their country's role during the war and to ignore the anti-Semitism that exists there to this day.

Nor did the Pope say anything to direct Austrians or their president, Kurt Waldheim, on a just moral course. In his address to Austrian government leaders after his meeting with Mr. Waldheim, the Pope declared: "In this year of 1988, I should like to particularly recall the great trials and cruel tyranny which Austria, along with other nations, had to suffer in the

not too distant past." The Pope defended Austria's past, glossing over the devastating role it had played in the Holocaust.

And in his meetings with Mr. Waldheim, the Pope failed to criticize the Austrian president's complicity during the war. Indeed, when Waldheim came to the Vatican in June 1987, the Pope referred to him as a "prince of peace". But when visiting Pinochet of Chile and Jaruzelski of Poland, the Pope chastised them for their dictatorial policies.

One can only wonder whether the Pope's defense of the Church's role during the Holocaust forces him to defend others who were similarly involved.

The following day, our group travelled to the Mauthausen concentration camp where 127,000 people had been murdered, among them 22,000 Jews. The camp is virtually intact: barracks, gas chambers, crematoria. As you enter, there is a plaque listing by nationality the number of people who perished there. The plaque does not list Jews among the dead.

Walking through Mauthausen, we could almost hear the cries of the dead wailing up from the ground, voices of people whose identities in death are unknown, a mass of faceless humanity. In the midst of the dead, we began to pray.

The director of the Mauthausen museum, Dr. Fischer, demanded that we leave. The camp was being prepared for the Pope's visit later that day. We refused. We had come to Mauthausen to peacefully confront Pope John Paul II. Our message was clear: "You cannot embrace Kurt Waldheim and then visit Mauthausen." As German shepherds patrolled beyond the barbed wire fence, police carried us into our van, forcibly removing us from the camp. As a Jew, it was mortifying for me to be coerced

into submitting to Austrian authorities.

We returned that afternoon. Standing near the gates of the camp opposite a large contingent of police, we donned prayer shawls and recited Psalms. Thousands of visitors entered the camp, but few Jews and no leaders of the Jewish community were among them. Clearly there were others beside ourselves who recognized that the ceremony was a sham.

The Pope arrived amidst a squadron of nine helicopters. The moment he stepped on Mauthausen ground, we unfurled our banner showing Waldheim in Nazi uniform, and began shouting, "Shame, meeting with Waldheim!"

The police pounced. Using excessive force, they pushed and hurled us to the ground. Locking our arms, they herded us two hundred feet down a small hill into an open ravine. A dozen Austrian police formed a semicircle around us. Some began to mock us, "It's my Pope, not your Pope! You worry about the Palestinians and Arafat."

We recited the names of those victims we knew to have been murdered in Mauthausen. Several police laughed derisively. In an attempt to intimidate us, they warned us that the officer in charge, known as "man eater," would soon be arriving.

A righteous Austrian who identified himself as a professor of psychology from the nearby city of Linz made his way toward us. Fearful that we would be beaten, he vowed not to leave until he could be certain that we would be safe.

45 years after the Holocaust, Jews were still being dragged into the fields of Mauthausen as police stood by and laughed.

After almost two hours, the Pope left and we were released. We proceeded toward the gates of the

(continued on page 15)

Letters To The Editor

To the Editor:

One of Mr. Jerry Snell's constant themes throughout his rambling and disjointed letters is "Jewish self-hatred." This theme emerges out of his obsessive and

paranoid tales of anti-Semitism, liberal Jew versus conservative Jew, secularism versus orthodoxy, etc. What is this man's problem? To paraphrase Shakespeare, I believe he is protesting too much.

Although I find him amusing, I, for one, am fed up with his insults to us Jews who do not fit into his

narrow definition of what a Jew "should" be. I would suggest he look inward to his own self-discovery rather than continue to self-righteously make attempts at educating our community.

Ken Weinstein
Cranston

Dear Brothers and Sisters:

These troubled times call for a special effort in strengthening our observance of Torah and Mitzvos. One of the most basic concepts of our faith is the observance of the laws of Taharas Hamishpacha - Family Purity. Inasmuch as these laws are numerous and complex, it is of the utmost importance to study and review them regularly.

To this end, the Committee of Jewish Family Purity publishes and distributes free of charge the booklet, "The Code of Jewish Family Purity." This booklet defines in a clear, precise and condensed form the laws of Nidah and Tvilah.

This booklet is available in the following languages: English, Hebrew, Yiddish, Spanish, French, Russian, Persian, Hungarian and German. It will be sent free of charge to anyone who requests it in any quantity desired. This booklet is also available to any group or organization which desires to distribute it.

I urge every one of you to write or call for this booklet for your own personal use, and to distribute it among your friends and relatives who may not be aware of the importance of this Holy Mitzvah.

Our address and telephone number are: J.F.P., 27 Maple Terrace, Monsey, N.Y. 10952 (914) 425-4759.

Rabbi Michel Neuman

To The Editor:

The Anti-Defamation League is asking persons who were imprisoned at the Nazi concentration camps of Kattowitz (also known as Eintrachtuette) or Gleiwitz I between November 1943 and January 1945 to contact the U.S. Justice Department's

Office of Special Investigations (OSI).

Elliot Welles, who heads the League's Nazi War Criminals Task Force, said OSI is seeking witnesses from these camps in connection with a pending deportation action.

Replies should be addressed to Michael S. Bernstein, Assistant Deputy Director, Office of Special Investigations, Criminal Division Bond Building, 1400 New York Avenue, Washington, DC 20530. The telephone number is (202) 786-5005. This information could also be forwarded to Mr. Welles, at the Anti-Defamation League, 823 United Nations Plaza, New York, NY 10017 or phone (212) 490-2525.

Anti-Defamation League
of B'nai B'rith

To the Editor:

Mr. Walsh (July 21, 1988, page 3) reports on a mode of teaching that is no longer possible for me in Brown University. The reason is that Brown now accepts fully two-thirds of its entering classes on other than academic grounds. That means that the vast majority of the students have no educational goal that draws them to us; therefore the kind of teaching I was able to undertake in his time, with the results he describes in his column, is not possible. The greater part of the new generations of Brown students exhibits contempt for learning. Let me explain precisely what I mean, lest this be taken to be a merely personal judgment.

The Brown Film Society publishes a weekly bulletin advertising its films. Recently, as part of their bulletin, they included what they thought were funny writings. Included in them was a virulently anti-Semitic letter to which (making the joke funnier) the Brown Film Society students signed my name. When I found that Brown students published an anti-Semitic letter over my name, I turned to the administration and

asked them to make the Society, which is paid for by Brown and is a University agency, cease and desist. As usual, the Brown administration saw nothing wrong in any sort of insult or humiliation directed against the professors; since that has been their policy, why complain if the students helped along? When, for instance, Dean Sheridan resigned her office as Dean of the College, she gave an interview to the student hand-out in which she singled me out for an insulting remark.

My lawyer, Mr. Norman Orenker, then informed the students (many of whom are Jewish) that if the Film Society did not publish a retraction and apology and pledge not to repeat this action against me (or others), we would sue for defamation. Then, and only then, after a great deal of negotiation and much discussion in the student newspapers, the Film Society admitted that the Film Society had written and circulated the anti-Semitic materials, that I had not done so; printed a kind of apology; and undertook not to repeat this behavior.

I tell this story because it is of special interest to the Jewish community and because it explains why Mr. Walsh's characterization of my teaching speaks of a different era from the present one. But there is going to be a new president, so perhaps in time to come the sort of respect Mr. Walsh brought with him to Brown will come back to this campus, and, when it does, the kind of teaching he found productive can take place again in my classroom.

As it is, respect is to teaching in the classroom what antiseptic is to the operating room. Without respect, there can be no teaching, and without an administration that respects the professors, there can be no sustained and engaged education. And that must mean, at the professors, not only the favored few.

Jacob Neusner



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Candlelighting

July 29, 1988

7:49 p.m.

The opinions presented on pages 4 and 5 are contributed by the authors and do not necessarily reflect the opinions of this newspaper.

Interiorities Of Jewish Existence

by Jacob Neusner
Part One Of A Two Part Series

In heart, mind, and imagination, and also as a matter of social and political fact, Jews perceive that they share existence together, which is one reason that I have come to you on this occasion. That perception leads them to act in one way, rather than some other. It produces one sort of attitudes, rather than a different set. For example, because of that perception of sharing a common existence, Jews care for one another. On that same account, they devote valued resources to the welfare of one another. Not only so, but their perception of sharing existence with others by reason of their being Jewish generates a sense of connection between Jews in one place and Jews in every other place.

For the perception that Jews share existence together derives not only, or mainly, from the presence of other Jews, whom one sees and knows every day. It flows from the conception, not founded on everyday experience, that Jews form a group even when they do not see one another, bear responsibilities even for persons whom they have never seen and probably will never see. And, finally, that same shared existence, so Jews maintain, links individuals or groups in a given place and time to other groups in former times, not only in other places in the here and now. Consequently, Jews impute to themselves, that is, perceive about themselves what they call history, claiming a past that they hold in common with persons who otherwise are strangers, and who derive from that past messages and meanings to which they appeal in framing the present.

Nothing I have said applies only, or mainly, to Jews, or to "the Jews," that is, persons, who otherwise are strangers to one another who find themselves bound by intangible ties, links not of steel but of gossamer, to others in the here and now and also in times past. When, to explain who they are, several people or families who live in a village call

themselves "villagers," or "people who live in such-and-such a village," they speak of the simple, palpable facts of their everyday life. Then they do not claim a shared existence that transcends the palpable facts of the here and the now. But when they call themselves (in the case of Jews) "Israel," and mean by that same group of which the Hebrew Scriptures or "Old Testament" speaks, they claim for themselves a standing and a status that the simple facts of daily life do not, and cannot, validate.

When we North Americans call ourselves the American people, we cannot point to shared race, religion, origin, or any of the palpable facts that would validate our shared perception. So it is with all social entities when they form social groups. That is to say, as soon as they speak of forming connections between themselves and unseen persons, they claim to share existence in a way that the facts of the time and place hardly require them to do. Why do I insist on regarding as other than merely factual these ways in which people imagine themselves together? The reason is that life is lived within, in the interior reaches of mind, sentiment, feeling, imagination, intellect and will, and from that world of interiority, the world of shared mind, collective sentiment, conventional feeling, imagination, intellect and will in common as social facts, takes shape.

These somewhat abstract remarks become concrete once more when we contemplate the foundations of the shared life of Jews. Jews imagine a common existence, and in their minds are not perceived as isolated individuals having in common a socially irrelevant trait, e.g., a matter of common belief in this or in that. Jews' existence together rests not on maintaining some arcane and esoteric "tradition," for instance, long-ago Jews of Recife to take a local example, but on a powerful and concrete claim to constitute a social entity, in fact, a social group with shared traits of fact, not only imputed ones of imagination. Now if we ask

ourselves how and where we locate the structures of mind and imagination that impart to the Jews a common existence, where do we find them? Our search leads us first to the here and the now, and only then to the intangible worlds of imagination, intellect, and sentiment. For we do well to start with what we know and can acknowledge as fact.

The exterior structures of Jewish existence comprise granite foundations, walls composed of hard rock, a roof of steel. For the shared public experience of Jews, both in Brazil and in the USA, rests upon the correct public perception of Jews forming a group with identifiable traits, traits that people can know in the real world of action. These traits we may call political, since they do not rest on the assent of individuals but are imputed by common consent. Jews are understood, and understand themselves, to form a political entity in countries in which social difference is permitted to take political form. In the USA, for example, Jews tend to vote the same way and therefore are perceived as a voting group, which is very much a political entity. They are understood to share a set of concerns and to favor a set of public policies, therefore again to share a political existence. That political character of the Jews' entity identifies Jews as a political group, not a party, self-evidently, but, rather, one of the components of which, in the political realities of the USA, a political party is composed. That political character of the Jews' group defines the granite foundation of the exterior existence of the Jews.

The solid walls that form the outer bounds of the house of Jewish existence bear both interior and exterior surfaces, but, being boundaries, they correspond in setting limits. The exterior world defines those limits. Jews' exterior existence meets the unmarked, but clearly perceived, frontier of difference, whether real or merely

(continued on page 15)

Last False Start

by Eric Rozenman

Neither abhorrence of terrorism nor recognition of the PLO as an enemy in the East-West struggle kept the Carter and Reagan Administrations from talking to Yasir Arafat's organization, according to Samuel Lewis. Lewis, U.S. Ambassador to Israel from 1977 to 1985, recently said that only the need to reassure Israel about the permanence of American commitments keeps the 1975 Kissinger pledge in effect.

As part of the U.S.-mediated Sinai disengagement agreements, Washington promised Jerusalem that it would not recognize or negotiate with the PLO until it accepted U.N. Security Council Resolutions 242 and 338 and recognized Israel's right to exist. Congress later made the pledge law, adding that the PLO also must stop committing terrorism.

Lewis alluded to "various flirtations" and "numerous temptations" in both the Carter and Reagan years for U.S. officials to talk with the PLO, on the assumption that no matter how much Israel detested the organization, there really was no one else to deal with on behalf of the Palestinian Arabs. What stopped American diplomats was "nothing else" but a desire to show Israel that America would keep its word.

Lewis' observation is useful background to a proposal by Bassam Abu Sharif, an Arafat spokesman. Reworked as a *New York Times* Op-Ed column on June 22, it implies that a democratic Palestinian Arab state in the territories is Abu Sharif's

only goal.

He says the PLO accepts 242 and 338 "in the context of the other U.N. resolutions which . . . recognize the national rights of the Palestinian people" and asserts that "we are ready for peace now, and we can deliver it."

His article was unusually moderate in tone. Alas, accepting 242 and 338 "in the context of the other U.N. resolutions" is an old PLO ploy.

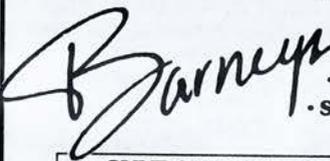
Other U.N. resolutions on the Middle East include the 1947 partition plan, enforcement of which would reduce Israel to a truncated statelet. There is General Assembly Resolution 3236 of 1974, which calls for — among other things — a mass return of Palestinian Arab refugees inside the pre-1967 green line. There is the 1975 equation of Zionism with racism, a 1983 call for all U.N. members to sever connections with Israel, and more.

The National Association of Arab Americans, an anti-Israel group tricked out as an Arab-American defense organization, promoted Abu Sharif's piece on Capitol Hill as evidence of the PLO's pacific intent.

But on June 28, Reuters reported that the PLO's Salah Khalaf condemned Abu Sharif's proposals. Khalaf — also known as Abu Iyad and Arafat's number two in Fatah, the biggest PLO faction — said "the important thing now is to . . . block the vain political gestures made by Bassam Abu Sharif and his deviationist statements in all fields."

The *Washington Times* added

(continued on page 15)



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**The Great 1988
 Library Balloon Game**
 Balloons, Jugglers, Horses,
 Clowns, Music, Lemonade and a
 15' Cold Air Balloon! It sounds like
 the circus is back in town, but it
 was just another day at the Providence
 Public Library...the day that
 the library kicked off The Great
 1988 Library Balloon Game that is!

The game is to guess how many
 balloons it would take to fill the
 newly renovated Atrium area of the
 Providence Public Library. For
 each guess submitted, a small (or
 large!) donation must be made to
 the library...but the library will re-
 ciprocate with a commemorative
 piece like a mug, a T-shirt, or a
 book bag, posters and more!

The contest, open to all resi-
 dents of Rhode Island and the
 U.S., was designed to help assist
 with the 9 million dollar renovation
 campaign necessary to complete
 the project currently in its
 3rd and final year. This will be the
 first mass appeal for renovation
 funds in the library's 110-year history.
 The contest runs until
 September 30, 1988. The person
 who guesses the right answer or
 who comes the closest to the right
 answer wins an 8 day, 7 night trip
 for two to the Bahamas.

Dr. Anil E. Deane, an astro-
 physicist from Brown University,
 was engaged by the library to sci-
 entifically calculate the exact number
 of balloons it would take to fill the
 Atrium area. This number was
 sealed in an envelope and trotted
 through the streets of Providence
 by a Mounted Police Patrol to the
 Weybosset Street office of Bank of
 New England, Old Colony, to be
 sealed in a vault for the duration of
 the game. The winner will be an-
 nounced at the library's grand re-
 opening scheduled for Thursday
 evening, November 3, 1988.

World renowned illustrator and
 author David Macaulay, a resident
 of Warren and a long time user of
 the Providence Public Library, has
 donated his time and talent in de-
 signing an illustration of the li-
 brary which has been reproduced



Joy Kemble, 9; Joseph Saccoccio, 12; and Edward Saccoccio, 10; all of Providence, get ready for the balloon release at the Providence Public Library.

in both print and poster form.
 With a donation of \$100, a poster
 will be given out; with a donation
 of \$250, a signed poster; and with a
 \$500 donation, a signed print.

Be on the lookout all this sum-
 mer for the official statewide con-
 test promoters, The New England
 Telephone Pioneers, also known as

the "Balloon Bookies." Guesses
 can be placed with them all across
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 Westminster Mall, The Arcade
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Mr. and Mrs. R. Grossack Announce Birth

Mr. and Mrs. Richard Grossack
 (Jori Ceder) of Brookline, Mass.
 are pleased to announce the birth
 of their first child, a son, Samuel
 Joseph on July 18, 1988.

Maternal grandparents are Mr.
 and Mrs. Harold Ceder of
 Chestnut Hill, Mass. and Dr. and
 Mrs. Martin Grossack of Hull,
 Mass.

Jori is the great-granddaughter
 of the late Samuel and Pearl
 Berkowitz of Providence.

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Gisele Oelbaum To Wed

Erna and Maurice Oelbaum of
 North Providence are pleased to
 announce the engagement of their
 daughter, Gisele (Gigi) Oelbaum of
 Los Angeles, Calif., to Jonathan
 Terry also of Los Angeles.

The wedding is planned for
 October 23, 1988 at Temple
 Emanu-El, Providence.

New England Academy Of Torah Graduates

On June 19, 1988, the New
 England Academy of Torah, the
 high school division of the
 Providence Hebrew Day School,
 graduated its sixteenth high school
 class.

All twenty-one seniors are
 planning to continue their
 education at institutions of higher
 learning both here and in Israel.
 NEAT students were accepted for
 admission to the following colleges
 and universities in the States;
 Boston University, Brandeis,
 Brooklyn College, Brown
 University, Case Western Reserve,
 Clark, Columbia, Johnson &
 Wales, McGill, Princeton,
 Simmons College, Stern College,
 Touro College, University of
 Massachusetts, University of
 Pennsylvania, Washington
 University, Worcester Polytech-
 nical Institute and Yeshiva
 University. Nearly half the class

plans to go directly to Israel next
 year to learn at the following
 schools: Michlalah (Jerusalem
 College for Women), Midreshet
 Moriah, Bnot Chayil College for
 Women, Tochnit Bait Yaakov,
 Yeshivat Hakotel, Yeshiva Or
 Dovid, Yeshiva Bais Yisroel, Bnai
 Akiva and Heder Yeshivas.

Students in this graduating class
 came from all around our country
 as well as from Israel. Tamar
 Barzilay, Joshua Beiser, Suellen
 Brown, Yair Holtzman, Kendra
 Szenes and Ezra Zuckerman are all
 from Providence while Joshua
 Elioovson, Shayna Greenstone,
 Menucha Mendelson and Tova
 Spiegel are from Connecticut. Also
 from New England are Michael
 Cukor and Stacey Wilson from
 Massachusetts and Deborah
 Podolsky from Maine. In addition,
 Gila Abramchik and Joseph Greer
 are from Chicago; Jeffrey
 Garfinkel, Diane Jacobs and
 Yehudit Vegh are from
 Charleston, South Carolina, Gila
 Hoschander is from New York,
 Amy Cortell from Atlanta, Georgia
 and Guy Tsaidi is from Israel.

Correspondents Wanted

If you would like to
 correspond for the *Herald* by
 writing about what is
 happening in your
 community, contact
 the editor at 724-0200.

From Our Readers Portraits In The Summer Sands

READ THE HERALD!

by Michael Fink
II. Ray

In a forties photo, cousin Ray stands on the sidewalk in front of my Providence house in his Canadian World War II naval uniform, smiling for the camera. That was my first image of my eldest cousin. His mother and my mother were sisters. But opposite types. Stella had been divorced from Ray's dad, who went on to other marriages, families and divorces. Stella then married Charlie, the mildest, most manageable and attractive of bachelors in Montreal. Ray liked to call my mother at her reliable number and wrote to the static address, but long distance phone messages, like telegrams, alarmed and dismayed her. And my father was unsettled by the fact of Stella's divorce and change of name. The resulting distance between a mother and a son shocked his rather smug provincial cast of mind. Ray puzzled and put off my two brothers, but I felt encouraged by his lively, eager, supportive presence.

Ray settled alone in New York. Whenever I visited Manhattan, he would go out of his way to join me for an afternoon, often bringing a small gift. We might stroll through the Cloisters, or explore MOMA. He liked to do dinner and the opera. But he was willing to cater to my restrained Rhode Island habits. I always went for old or foreign films. With cordial cousinly courtesy he treated me with kind condescension. I invited him to my Yale graduation, and he brought his huge and overindulged pet, a restless black poodle named Farfel.

For a number of years after that event, I lost touch with Ray. I was sinking my roots back into Rhode Island soil. I had to leave New York for a while. But when I was married, we went to Manhattan to spend a few days shopping and din-

ing. Cousin Ray drove by to fetch us in a sleek Mercedes. Ray always loved a fine table and he treated us to a superb luncheon. He never stinted and liked the best in everything: food, wine, music, cars, travel, homes. He told us he wanted to be friends with us both, but we had to know and accept something about him. He was gay and had been living with a fellow for over fifteen years. They shared houses in Forest Hills and Easthampton. Could we accept Jimmy? We assured him we had no problem and enjoyed easy seasons of mutual hospitality.

He showed us the Hamptons. We showed him Block Island and South County, where we have a tiny cottage on Narrow River. Privacy and secrecy added charm to our four-way bond. This new round of rendezvous was no ordinary family reunion but a rich friendship that held a past and a future.

The truth is, I never got a lot of family information from Ray. He needed to escape from the stories to which I wanted the key, the Canadian chapters of our shared history. His mother, my aunt Stella, had always delighted me with her sharp wit and keen eye and ear for the details of the human drama. She could keep a room alive and in thrall with her tales and jokes. Like many Montrealers, she could do any accent. She stood up straight to do her monologues. Her mimicry meant no harm, but it satirized everyone. Her jaw and build were squarer than my mother's, her hair short and bright. Though Stella and my mother Betty bore a sisterly resemblance, Betty was a softer, more refined presence. Stella had courage and panache. She also exaggerated, or lied, to cover the tracks of her adventures. Ray, like Stella, stood with a fine bearing, a fresh com-

plexion, and clear Canadian voice. He was a big guy who had to watch his weight. His friend Jim had to watch his drink. Like the Duke of Windsor, Jim did a fine needle-point and maintained an immaculate space.

My story explores a little of what it means, or used to mean, to be gay. For Ray, it meant concealing his life from even his closest relatives, let alone his employers on Wall Street. His mother never knew or let on that she knew. His love of luxurious gadgets and grand houses, and his appetites for pleasure in part compensated for the lack of respect and acceptance from Stella. He liked his colorful mom, but he resented her withholding herself from him. After many years, Ray heard from his father who was preparing to die. Dreadful to relate, his father in the hospital got hold of some cleaning fluid and burned himself to death to cheat the disease of its victory. That act struck me as a metaphor for the destructive passion of the man's life.

Ray's world seemed to fall away from him, and me, in a series of sudden collapses. Ray fought lung cancer and died only a few months before Stella was also stricken with a cancer and passed away. These deaths marked the long months of one summer. I did not go to the funerals. In hot spells, I felt rooted to the routines and spaces of South County. Travel looms up as an impossible trek from road to airport. I know both mother and son had groups of friends who admired them for their great vitality. I was heavy with selfishness. In his will, Ray left his whole world to Jimmy. We had accepted Jim as a cousin, but have not heard from him.

I miss my cousin Ray. We were each other's favorite relatives. His example of stability, dignity and open-armed hospitality refutes some of the stereotypes of gay life. Like that early smiling snapshot of the postwar forties, his image in my heart is a bright crest of cousinship, in a world of unravelling braids.

Mystery Of Edwin Drood At Wang

The Mystery Of Edwin Drood, the madcap musical whodunit that lets you solve the mystery, starring Jean Stapleton and Clive Revill, opens at the Wang Center, 270 Tremont St., Boston, for five performances only, August 5 through August 7. The much-honored musical received five Tony Awards, including Best Musical, during its phenomenally successful year and a half Broadway run.

The production's author and composer, Rupert Holmes, won two Tony awards for Best Original and Best Book of a Musical.

Performances are Friday and Saturday evenings at 8 p.m.; Sunday evening at 7:30 p.m. Matinees are Saturday and Sunday at 2 p.m. Tickets \$17.50 to \$32.50. For group sales, call (617) 426-6444. For tickets and information, call Ticketmaster at (617) 787-8000.

Both *Drood* and *Man Of La Mancha* (August 16-21), starring Hal Linden, are being offered in the August Mini Series subscription to Great Broadway Performances with 10% off each show.

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Turns Of The Century

by David Jaffe

Lest you think the year 2000 the beginning of the 21st century and are shamefacedly embarrassed at a New Year's Eve cocktail party, I wish to point out that the year 2001 (note the 1, please) is the first of 100 long years of 21st century thrills and spills. Notwithstanding the precise year, the new century is nearer than you might think. So near, in fact, that we've deemed it necessary to cast a precient eye into the ol' crystal ball and make a few prognostications. With the help of our staff medium, Rhode Island's own Cy Kick, this is what we predict for the coming century:

- A Rhode Islander will attempt to become the first to survive a crossing of the treacherous, sludge-ridden Atlantic Ocean on foot. He will become the first to successfully complete a round-trip crossing when the British deny him entry because he forgot his passport.

- The Midwestern United States will succumb to continued drought and soil erosion and become a barren, inhospitable eyecore. The area will be dubbed the Tammy Faye Bakker Desert.

- Ronald Reagan will return (?) to acting at the age of 94 and win an Academy Award for his role as an over-the-hill thespian unable to distinguish between fantasy and reality. At the Awards ceremony, he will gratefully accept his party's nomination for the highest office in the land.

- National Guardsmen from New York and Rhode Island will skirmish when New York secretly builds a 190-mile-long sewage pipeline that empties into the Providence River.

- George Steinbrenner will hire and fire Billy Martin as manager of the New York Yankees three more times before both are killed

in a fine hedge-cutting accident.

- Disco music will inexplicably make a comeback and flourish.

- Alien beings from a distant galaxy will land a spacecraft in Southern California, in the midst of the Rose Bowl Parade. They will be mistaken as just another float and leave after collecting second prize for Best New Float.

- The aforementioned alien beings will return some time later with some unexpected cargo: Amelia Earhart, Jimmy Hoffa, and former California Governor Jerry Brown. The three passengers will be returned in perfect health after authorities agree to exchange them for Geraldo Rivera and three gallons of Haagen-Dazs.

- Providence, Rhode Island will be selected to host the 2044 Summer Olympic Games but will be forced to back out at the last minute when it is discovered that the new Pазienza Stadium has been built upside down.

- Imelda Marcos, former First Lady of the Philippines and renowned shoe fetishist, will commit hari-kari in a fit of despair after her feet are permanently disfigured by an accidental overdose of *Nair*.

- An extremist environmental group called *Fasting For Survival* will gain brief attention for their resolute methods of protesting the contamination of global food supplies. The group will quickly fade from the scene when all the members starve to death.

- The author of this pithy piece of prose will gain international recognition (and substantial si-moleons) as a writer of immense talent and versatility. His wife, however, will still insist he take out the trash and pick up after himself.



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Around Town

by Dorothea Snyder

"By The Beautiful Sea"

*By the sea, by the sea, by the beautiful sea,
You and me, you and me, oh how happy we'd be...*

I don't know *how happy we'd be* today garbed in the vintage swimsuits on parade at the South County Museum in Narragansett last Sunday.

But the volunteer models paid no mind, making the most of each moment, prancing in and twirling around to show the long and short of beach fashion highlighting the years 1888 to 1925.

The collection is the pride of Carl Slater, a retired professor of health and physical education at URI, who commented on the apparel. During his ten-year post as director of Safety Services for the Providence Red Cross, Professor Slater presented safety shows to schools and camps. When over, he'd ask his audiences if anyone owned old-fashioned swimwear they no longer wanted.

Those positive responses were viewed by delighted on-lookers at the South County Museum, the newly announced benefactor of Professor Slater's collection.

One onlooker, Nina Leboff, said at the show's end, "It's quite a change from those days to now. It's hard to visualize that people swam in that type of outfit. Like everything else, times change, and we have to accept the changes. I remember wearing black stockings when I was 16. No one would go into the water without them.

History repeats itself through style, but the crystal ball on that count is socked in with offshore fog.



High style in summer wear between 1905 and 1920. Models also demonstrated early CPR, by rolling the drowning victim over a large barrel. In the bottom right photo, this grateful swimmer has been revived.



Health and Fitness

Treating Adolescent Sexual Offenders

by David DeBlois

What is the most effective method of treating sexual offenders?

It's not a question that occurs to most of us very often. In the case of sexual crimes perpetrated by minors, the issue becomes even more complicated. Luckily for Rhode Islanders, Carol DiCenso and her staff are dealing with the problem. Very effectively.

As Clinical Coordinator for the Rhode Island Training School for Youth, DiCenso has implemented a treatment program which boasts an excellent—almost unbelievable—success rate.

"Not one (sexual) offender," reports DiCenso, "who has been in the program and left, has been arrested, to our knowledge, on a sex offense. Some of them have been arrested on other charges, but not on a sex offense."

"Sooner or later, our record will be broken. Everytime I hear that sort of thing on the radio or TV, I cringe, hoping it's not one of our kids."

The success of the program is based largely on understanding the offenders. All of the perpetrators that she has dealt with, says DiCenso, have been plagued by family dysfunction, poor school performance, and a sense of isolation.

"Most importantly," says DiCenso, "is that all of our offenders were themselves victims."

"This is not to say that all victims of a sexual offense become offenders. These kids, though, just don't have the support systems to deal with (the abuse) because of family dysfunction. So the two

most important factors are victimization and family dysfunction."

To address this problem, DiCenso and her staff implemented a variation of traditional group therapy.

"Each group, and we have three of them at this point, has a maximum of six offenders," DiCenso explains, "and each is led by a male/female co-therapist team—for very real reasons. For many of these kids, they've never seen that kind of male/female dynamic, like a mother and father working together and being cooperative together. They also have very stereotypical ideas about what a man should be and what a woman should be. So when they see the male/female therapist team changing roles within the group, they realize that it's okay to be yourself."

For purposes of group maintenance, the flow of new members into the group is carefully regulated. In addition, it may be months before the therapists begin seeing results. Their patience and perseverance, though, has paid off, as evidenced by the program's record.

DiCenso stresses, however, that the success of the treatment program does not mean that they are curing the offender. "We view this as a lifelong problem," she says.

"It's a matter of (the offenders) learning to manage themselves and control their behavior." This is especially difficult, she adds, since often the kids are being sent right back into the same situations that led them into trouble the first time.

Much of what DiCenso and her staff have found in treating sexual offenders is chronicled in a professional paper entitled, *The Adolescent Sexual Offender: Victim and Perpetrator*. DiCenso will present the paper at the Fourth World Congress of Victimology in Tuscany, Italy, later this month.

The paper, based on a study of individuals at the Training School, lists data which support DiCenso's statements: 100% of the sexual offenders that the program has treated were themselves victims of sexual abuse; 100% suffered family dysfunction; only 26% came from in-tact families. In addition, the paper reveals some other interesting facts. For example, 79% of the sexual offenders were also polysubstance abusers. However, even the perpetrators themselves do not cite this as a cause or excuse for committing the offense. In fact, none of the substance abusers report being under the influence of drugs or alcohol at the time of the offense. More likely, the substance abuse is further indication of alienation and family problems.

And so Carol DiCenso's work continues.

Due to the success of the sexual offender treatment program, the staff at the Training School have implemented a virtually identical one to deal with violent (non-sexual) offenders. DiCenso is optimistic about its future:

"I have a good staff here," she says. "We're doing good work." You certainly are.



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American Heart Association

Poached Fish

Summer memories are made from a meal of fresh fish, ice tea, corn-on-the-cob, salad and watermelon. This recipe uses common pantry items that you'll more than likely have on hand when you've suddenly got a fresh catch.

- | | | |
|---------|-----------------------|-------------------------------|
| 2 lbs. | fish fillets, skinned | freshly ground |
| 2 tbsp. | oil | black pepper |
| 1 | small onion, chopped | 1 bay leaf |
| 1/4 cup | chopped celery | 1 cup hot water or white wine |
| 2 tbsp. | lemon juice | 2 sprigs parsley |

In a large shallow pan, saute the onion and celery in oil until tender. Place skinned fillets on top of vegetables, or roll each fillet, secure with a toothpick, and place on vegetables. Add water or wine and seasonings. Cover and simmer about 8 minutes, or until fish flakes when tested with a fork.

Carefully transfer fillets to a heated platter. Serve with a heart-healthy lemon parsley sauce or horseradish sauce.

Yield: 8 Servings

Fish tip: If you catch your fish in the market, look for firm flesh, shiny scales and bright, protruding eyes. Use within two days of purchase.

Poached Fish Nutritional Analysis per Serving

182	Calories (without sauces)	58 mg.	Cholesterol
17.8 g.	Protein	6 g.	Carbohydrates
9.2 g.	Total Fat (est.)	39.8 mg.	Calcium
1.3 g.	Saturated Fat	338 mg.	Potassium
2 g.	Polyunsaturated Fat	165 mg.	Sodium
.9 g.	Monounsaturated Fat		

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World and National News

Behind The Headlines:

PLO Sows Discord And Confusion In Israeli Politics

by Gil Sedan

JERUSALEM (JTA) — The Palestine Liberation Organization, adroitly playing Israeli politics, has succeeded in heating up the Labor-Likud election battle, embarrassing Premier Yitzhak Shamir and sowing general confusion among the public.

Bassam Abu-Sharif, one of PLO chief Yasir Arafat's senior aides, has let drop hints in recent weeks that the PLO is willing to negotiate directly with Israel. His timing in the context of Israeli politics could not have been better.

He told the French news agency Agence France-Presse in Baghdad that the PLO was prepared to consider an interim settlement in the administered territories and, in fact, had already traded offers and counter offers with Shamir, using Romania as intermediary.

Both Labor and Likud rose to the PLO's bait. Each party is trying to prove to the electorate that it detests the PLO the most and will never negotiate with it.

When Energy Minister Moshe

Shahal, a powerful figure in the Labor Party, challenged Shamir on Abu-Sharif's claim, the premier responded by calling Shahal a liar.

This sort of discourse is expected to continue up to election day, November 1, reflecting poorly on both major parties. The only likely winner, at least in the short term, is the PLO.

Instead of challenging each other, Labor and Likud could, more rationally, challenge the PLO to find out if it is genuinely interested in a political settlement or is engaged in a propaganda play aimed at portraying Israel as the obstacle to peace.

Fear Of Being 'Soft' On PLO
But no Israeli minister would risk asking this question little more than 100 days from the elections, lest he or she be branded as "soft" on the PLO.

Nor would either of the two major blocs risk pondering a politically positive response to Abu-Sharif's ostensible peace feelers.

Not that the thought hasn't crossed their minds. Dovish elements in Labor have indicated in

the past that no peace settlement is possible without an agreement with the Palestinians.

But even the usually outspoken Weizman, acting campaign manager of the labor Party, has been silent this week.

Likud too, despite its hard-line positions and tough talk, is no stranger to the idea of some arrangement with the Palestinians.

Moshe Amirav, a member of Herut and of the Likud Central Committee, was engaged last year in secret dialogues with influential Palestinians, among them Feisal Hussein, whom the Israeli authorities identify with the PLO.

A Wink Of The Eye?

Shamir and his aides insist it is official policy to have no contacts whatsoever with the PLO. Shamir declared that there will be no negotiations, "not now and not in the future."

But one can almost discern a wink in the eye of some Likud activists at such proclamations.

After all, former Premier Menachem Begin was as hard-line as Shamir, yet he entered into the Camp David agreements and gave up the largest territory Israel had ever conquered, the entire Sinai, which reverted to Egyptian rule in 1982.

The peace treaty with Egypt certainly must be credited to Likud, and some party activists are busily spreading the notion that only the nationalistic Likud can reach a settlement with the Palestinians.

Amirav insisted that before Shamir's visit to Romania last September, the premier's aides asked to see Amirav's proposals to the Palestinians.

Shahal backed Amirav's story, saying that Shamir had proposed the Amirav plan or something close to it to President Nicolae Ceausescu of Romania, who conveyed it to the Palestinians.

Shamir called Shahal a "filthy liar." His former aide, Tzahi Hanegbi, denied that the premier ever asked to look at Amirav's document.

Nazi Hunter Says WJCongress Should Apologize To Waldheim

by Reinhard Engel

VIENNA (JTA) — Tuvia Friedman, director of the Nazi war crimes documentation center in Haifa, said in a radio interview that charges against Kurt Waldheim are unfair, and that the World Jewish Congress should apologize to the Austrian president for linking him to Nazi atrocities.

"The World Jewish Congress made one of the most important Nazi murderers out of him and almost equated him with Eichmann, Globochik and Kaltenbrunner," Friedman said.

"It is high time to apologize for these attacks," he said. Friedman, a historian who has defended Waldheim in the past, called on the Jewish community of Vienna to rally behind their president, whom he described as "an intellectual, a very decent man and everything but an anti-Semite."

The Jewish community council here reacted angrily to Friedman's remarks.

Edmund Reiss, the council's

deputy president, said, "He is only a private person. We, the Austrian Jews, have a different moral approach to this matter. We never accused Waldheim of war crimes."

"But not having committed war crimes is no qualification yet for the presidency here."

Other Jewish community officials called Friedman's ideas "unacceptable," and accused him of seeking the limelight. The 24 council members voted unanimously to reject his arguments.

Friedman, the chief Nazi-hunter who captured Adolf Eichmann in 1960, arrived here and met with Waldheim.

In the radio interview, Friedman reiterated his previous statements that he had checked every document available to him, and on the basis of the evidence had to consider Waldheim guiltless of crimes against Jews.

Friedman referred to the WJC as "a group of 50 officials" who have no right to decide about Jewish matters in Austria.

Orthodox Child With Rare Ailment Rescued On Tycoon's Jet

by Yitzhak Rabi

NEW YORK (JTA) — The private Boeing 727 of real estate tycoon Donald Trump arrived from Los Angeles at Laguardia Airport Tuesday morning, July 19, carrying aboard an Orthodox Jewish child with a rare and still undiagnosed breathing illness.

The child, Andrew Ten, age 3, arrived with his parents — accompanied by three nurses who attend to him around the clock — to try to seek medical help in the New York area.

Trump made his plane available for the special trip to New York after the boy's parents, Judy and Harold Ten, called Trump and told him of their plight.

Commercial airlines refused to fly the child because he could not travel without an elaborate life-support system, which includes a portable oxygen tank, a suction machine, a breathing bag and an adrenaline syringe.

"Mr. Trump did not hesitate when we called him up. He said 'yes, I'll send my plane out,'" 29-year-old Harold Ten recalled shortly after he landed here Tuesday morning.

Asked why he thought Trump made his private jet available, Ten replied, "Because he is a good man. He has three children of his own and he knows what being a parent is all about."

Ten said he believes that Trump

fulfilled the Talmudic saying that "he who saves one person's life is as if he saved the entire world."

Among the relatives at the airport to greet the child and his parents were the paternal grandparents of the sick boy.

"Donald Trump is a miracle, just a miracle," said grandmother Feigy Ten, who came to the airport with her husband, Phillip Ten.

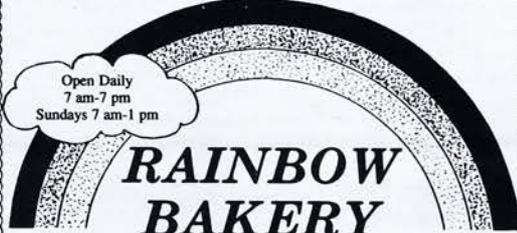
Both grandparents thanked Trump's generosity over and over again.

Andrew, who is called by his Hebrew name, Avraham Moshe, was taken from the airport to the Schneider Children's Hospital of Long Island Jewish Medical Center for treatment and evaluation.

Andrew was healthy at birth, but one morning when he was 10 months old he suddenly stopped breathing. The second incident occurred six months later. Doctors had no explanation and to date have not determined what is causing him to stop breathing.

Andrew has not cried in the last two-and-a-half years. he now eats with a feeding tube since he lost his gag reflex and the ability to swallow. he is monitored around the clock by nurses, and sleeps with an apnea alarm.

Harold Ten said he and his family "are determined to do anything possible to save Andrew. We believe in God and we have hope," he said.



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U.S. To Resume Issuing Entry VISAS, But Refugees Must Pay

by Howard Rosenberg
WASHINGTON (JTA) — The U.S. Embassy in Moscow will resume processing visas for Jews and other refugees leaving the USSR, but is requiring most of them to obtain private funding if they wish to leave before October 1.

State Department figures show that 3,400 Soviet citizens had begun applying for permission to immigrate to the United States when the embassy stopped issuing visas July 8. The private funding requirement will be waived for the 400 refugees in the most difficult circumstances.

The embassy had announced July 8 that it no longer had sufficient funds to continue the refugee program, mainly because of a surge of visa requests from Americans.

Under a budget agreement with Congress, the State Department could not seek any new funds until October 1, the start of the 1989 fiscal year.

But last week, members of Congress wrote President Reagan protesting the embassy's decision to stop issuing visas. They argued that the move "sends a terrible signal to those seeking freedom all over the world and could give the Soviets the opportunity to claim that is America, and not the Soviet Union, that is impeding emigration."

Jewish organizations have also protested the embassy's decision.

To defuse the crisis, the State Department agreed late last week to transfer \$500,000 to Moscow from its \$119.5 million worldwide refugee budget for fiscal year 1988.

The embassy plans immediate

processing for 400 Soviets who are in "emergency" situations: those who have received permission to leave, sold their homes and left their jobs.

The embassy said it would seek the "timely departure of an estimated 3,000 others seeking to leave on U.S. visas, but it would not specify a timetable.

A State Department spokesperson explained that the Immigration and Naturalization Service will soon announce a system for informing private citizens and voluntary agencies about how to expedite the departures through private funding.

Ben Zion Leuchter, president of HIAS, the Hebrew Immigrant Aid Society, said he welcomed the embassy's decision to take care of refugees in emergency situations, but he said the issuing of U.S. visas "should be restored for all."

Leuchter called the decision to seek private money a "bad precedent," saying that refugees are a "good investment" for the United States, since after three years here, their tax payments "far exceeded" the amount of money expended to bring them here.

Phil Saperia, HIAS assistant executive vice president, pointed out that few Soviet Jewish emigrants rely on U.S. visas, since most leave on Israeli visas. He said that between 150 and 180 are currently seeking letters of invitation from the United States.

About 150 Jews have left the Soviet Union on U.S. visas so far this year. Last year, 84 Soviet Jews left the Soviet Union on U.S. visas, while 28 left in 1986, Saperia said.

they exterminate all of them."

Mr. Sinensky said that ADL has also learned of allegations that, since Mr. Gormley became regional manager, he has refused to hire Blacks on the basis of race, and has deliberately decreased the number of Jewish dealers.

The alleged discrimination, Ms. Tetley told ADL, stems from Mr. Gormley's contention that there are "too many Jews," among Hyundai dealers and that he attempted to "reduce the percentage."

June Inflation is 12-Year Low For Month

by Hugh Orgel
TEL AVIV (JTA) — The consumer price index rose by 0.3 percent in June, the lowest June increase in 12 years, according to figures released by the Central Bureau of Statistics.

The price index rose by 8.5 percent during the first six months of 1988 and now stands at 115.8 on a 1987 base of 100. In the 12 months ending in June, the index rose 16.1 percent.

If the trend continues, the 1988 inflation rate will be about 17.7 percent, compared to the Treasury's target of 12 percent.

Wife Wins 'Get' After 18 Year Wait

by Hugh Orgel
TEL AVIV (JTA) — A battered wife received a divorce this week 18 years after she first applied for one, after her husband was threatened with solitary confinement in the prison where he is serving a life sentenced for murder.

Aliza Shmueli, 44, accused Israel's Orthodox religious courts of a lethargic response to her appeals that they pressure her husband to grant a get, a religious divorce that is the only kind valid in Israel.

She sued for divorce in 1970, when her husband tried to burn down their home. After an eight-year separation, the rabbinical courts still refused to act. She was then helped by a lawyer provided by Na'amat-Pioneer Women.

Israelis Urged To Vote Nonsecularly

by Gunther Lawrence

JERUSALEM — Israeli voters were urged to cast their ballots in the November election for political parties other than those associated with religious Judaism to enable the 40-year-old nation to begin the necessary step of separating religion from government.

"The time has come for Israel to adopt the separation of synagogue and state as practiced in America," (church-state), declared Rabbi Kassel Abelson, Minneapolis, Minn., president of The Rabbinical Assembly, which represents 1200 Conservative rabbis internationally.

Rabbi Abelson told his colleagues at the group's annual meeting here at the Laromme Hotel, "Orthodox Judaism has made magnificent contributions to the well-being and development of Israel, unlike the rigid Orthodox political parties whose activities have made religion the special interest of a small group, hardly beneficial to the growth of the State."

"As Israel enters its fifth decade, religious Judaism can contribute to a great deal in the building of the land and its people. This cannot occur when the ruling political party must establish a coalition that includes the wishes of a rigid Orthodox leadership more concerned with its own interests than with the nation and the unity of the Jewish people," the rabbi said.

Rabbi Abelson asserted that "not all fundamentalist Jews are self-serving or intransigent. Conservative, Orthodox and Reform Judaism are wholeheartedly dedi-

cated to God, Torah, the Jewish people and Israel."

The time has come for Israelis to cease viewing religious Judaism as rigid or self-serving or that the 'Who is a Jew' debate represents the only concern of either Orthodox, Conservative or Reform Judaism. In the Diaspora, the synagogue still remains the major address to reach the largest number of Jews when it comes to seeking political action for Israel, philanthropic support or mobilizing Jews at a time of crisis. Religious Judaism can provide the spiritual impetus that will give added strength to an Israel that will continue to flourish and grow," he added.

Rabbi Abelson stated that Conservative Judaism, committed to the observance of the Halachah (Jewish law) while adapting to modernity, has much to offer Israelis in balancing the building of a nation politically and economically, but also provides the necessary ingredient of spiritual nourishment.

"For the first time in Jerusalem, Conservative Judaism ordains four young men on July 26 as rabbis, graduates of the Jewish Theological Seminary," continued Rabbi Abelson. "Many Conservative rabbis and educators live in Israel, we have 31 congregations, educational facilities, camps, and other institutions all under the banner of our Israel movement called Masorti. We are here to stay and to help the development of Israel in her next decade of achievement. Together we will build a new modern Zionism."

clined to toughen the government's position toward religious communities and leave them less autonomy in running their affairs.

Charney Flown To Boston On Hammer's Jet

by Susan Birnbaum
NEW YORK (JTA) — Nine-year refusenik Benjamin Charney of Moscow, who is ailing with cancer, arrived in Boston on Saturday morning, July 16, aboard a jet owned by industrialist Armand Hammer.

There he was reunited with his brother, Leon, and his daughter, Anna Blank, as an entourage of political personalities looked on at Boston's Logan Airport.

The plane touched down at 11 a.m. in front of a small podium set up for a news conference. Waiting to greet Charney and his wife, Yadwiga, were Kitty Dukakis and Sens. Edward Kennedy and John Kerry, both Massachusetts Democrats.

Massachusetts Gov. Michael Dukakis, had hoped to attend, but was unable to because of his work on the state budget, Leon Charney said in a telephone interview. The Dukakis had sent letters to Soviet authorities about Charney and spoke often of his case.

Hammer, who received permission to airlift Charney and his wife from Moscow, became involved two years ago in the case of Charney, now 50, who suffers from skin cancer, other tumors, frequent heart failure and hypertension.

The New England Medical Center in Boston has long promised free treatment for Charney.

Charney received his emigration visa last Monday, after being informed June 21 that he was no longer considered to be in possession of state secrets, a grounds for refusal.

He had been told his work in applied mathematics was a state secret, though his mathematical analyses have been published abroad.

News In Brief

Israeli Runner Wins Moscow Race

by Hugh Orgel
TEL AVIV (JTA) — Mazal Shalom, Israel's champion long-distance runner, won the 15-kilometer "Moscow Peace Race" through the streets of the Soviet capital. Her time was 53.36 minutes.

Shalom was the first Israeli athlete to compete in the Soviet Union since Moscow broke diplomatic ties with Israel in 1967. She is a member of the Hapoel sports club in Beersheba.

The race was sponsored by Trud, the Soviet trade union newspaper. Shalom participated under an agreement reached in April between Hapoel and the Soviet sports syndicate, within the framework of the international trade unions sports movement.

The Israeli woman beat runners from 20 countries, including Russians who are expected to be members of the Soviet Olympic team in Seoul, South Korea, this September.

Kosharovsky Again Refused A Visa

NEW YORK (JTA) — Yuli Kosharovsky, a Moscow activist repeatedly refused an exit visa over the last 17 years, has been told by the Soviet authorities he will not be able to emigrate at least until 1991.

He learned of his latest refusal, the second this year, in a telephone call from the Moscow Soviet, the National Conference on Soviet Jewry reported.

Kosharovsky, 47, a spokesman for the refusenik community, met with President Reagan on May 30 at Spaso House in Moscow.

A radio electronics engineer, he first applied to immigrate to Israel in 1971 and was refused on grounds that he possessed state secrets.

A Breakthrough With China

JERUSALEM (JTA) — A message from the Israeli Consulate General in Hong Kong raised hopes here that Israeli citizens will soon be allowed to visit the People's Republic of China.

Until now, Israelis could visit China only as members of organized foreign tourist groups. While tour operators have had no indication from Peking of a change of policy, the cable predicted that a change would soon be made.

No further details about the cable were immediately available.

Widow Of Abu Jihad Campaigns In Rome For The Palestinians

ROME (JTA) — The widow of the Palestine Liberation Organization's No. 2 man, Abu Jihad, assassinated April 16, is in Italy to deplore Israeli behavior and promote the Palestinian cause.

Um Jihad met with senior Italian political figures, including Foreign Minister Giulio Andreotti, and two members of the Communist Party: Nilde Iotti, president of the Chamber of Deputies, and Giancarlo Pajetta, a member of Parliament.

She told reporters that her talks focused on conditions in the West Bank and Gaza Strip.

"There have been 15,000 prisoners taken during the Israeli occupation, there have been 950 miscarriages due to the use of gas and 3,500 people have been permanently disabled by beatings," she claimed.

Books in Review

Soft-Cover Summer Suggestions

by David DeBlois
FICTION

Ellen Foster by Kaye Gibbons (*Vintage Contemporaries*, 126 pages, 1988).

Sort of a cross between William Faulkner and Eudora Welty. Written from the point of view of a young girl from a broken family and an alcoholic and abusive father, *Ellen Foster* is one of the most stunningly polished debut novels that I've ever read. Providing a plot synopsis for this novel is really an injustice to it, for it is the unique voice that Gibbons has developed for her narrator that makes this book so special.

Ellen Foster (like a zillion other characters), has been compared to J.D. Salinger's Holden Caulfield, but the tone here is quite different from *The Catcher in the Rye*. Gibbons' protagonist is more accepting and innocent than Caulfield, but certainly every bit as tough. Imagine Benji's (the idiot's) section of Faulkner's *The Sound and the Fury* had it been written with the quiet touch of Eudora Welty. Still, even this is not quite right — though stylistically similar, Foster is no idiot. Gibbons has created a piece of literature here which stands on its own. In addition, in *Ellen Foster*, she has created one of the most memorable characters in recent fiction.

Monkeys by Susan Minot (*Washington Square Press*, 159 pages, 1986).

Another impressive debut, *Monkeys* explores the relationships in a large family in times of happiness and crisis. The novel is actually a series of short pieces strung together, spanning the growth of the children from youngsters to adults.

Also like *Ellen Foster*, this novel has been compared to the work of Salinger. Many have said that *Monkeys* explores the dynamics of large families through the same methods employed by Salinger in his Glass family stories. Again, though, the comparison is strained. Minot's family is considerably less eccentric and eclectic than the Glasses. Still, if you come from a large brood, much of the detail here, especially in the earlier pieces, will seem familiar. Thus, as the characters face personal crises in the latter pieces, the reader has become extremely absorbed and attached to this New England clan.

With her amazing eye for detail, Minot promises to be a writer to watch in the coming years.

Housekeeping by Marilynne Robinson (*Bantam*, 219 pages, 1980).

Though published several years ago, this book has enjoyed renewed interest with the success of its film version. The story revolves around two girls who are left in the custody of their aunt, Sylvie, after their mother's suicide. This aunt, however, is more than a bit eccentric. Regarded by the entire town as mentally unstable, Sylvie is by far

the most enigmatic character in the book.

Housekeeping, Robinson's first novel, explores society's attitudes toward nonconformists. Part of the charm of the book, in fact, is making up one's own mind about Sylvie—*Is she eccentric or mentally ill?* The narrator of the story is one of the two sisters placed in her custody, Ruth. The controversy over Sylvie's mental state is extended into her very own home, as Ruth and her sister Lucille are torn apart by their feelings for their guardian. In addition, Ruth's slightly off-center viewpoint allows her to come out with funny, insightful passages. In describing a neighbor, she notes: "She was an old woman, but she managed to look like a young woman with a ravaging disease."

Even if one has seen the film, *Housekeeping* is a delightful, provocative novel.

NONFICTION

Men's Lives by Peter Matthiessen (*Vintage Books*, 375 pages, 1988).

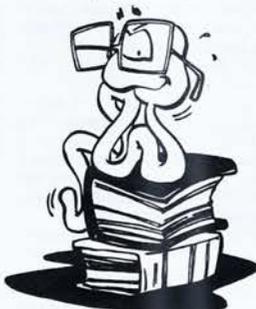
It's not fish ye're buyin, it's men's lives.

With this quote from Sir Walter Scott, Peter Matthiessen opens his elegy to the commercial fisherman. Putting the plight of today's ocean harvesters into its historical context, the author writes eloquently and wistfully for the men in the boats and their families, finally af-

fording the profession the dignity it deserves.

The eloquence of this work, however, is not restricted to the words of Matthiessen. Allowed to speak for themselves, the fishermen movingly relate their feelings for the ocean, their work, and their way of life. And it is, indeed, a way of life. The men express their attempts to leave fishing for more profitable professions, only to be drawn back to awesome silent power of the open water. Now, however, with huge corporations dominating the industry, the pollution and destruction of prime fishing areas, and children unable or unwilling to perpetuate the way of life, the era of the independent commercial fisherman is in jeopardy.

Men's Lives is a moving, melancholy song to the fisherman. One only hopes that it is not an epitaph. **Blues** by John Hersey (*Vintage Books*, 205 pages, 1987).



Much like *Men's Lives*, this book addresses the dignity and allure of fishing as vocation or avocation. Set up as a continuing dialogue between 'Fisherman' and 'Stranger', *Blues* is equal parts science, journal, poetry, and cookbook.

More than anything, though, the book is about, well...blues. The bluefish—that creature that has spawned perhaps more New Eng-

land fishing stories than any other. Hersey exposes the blue for what it is: Not good, not bad, but an important piece of a delicate ecosystem. In addition, Hersey illustrates that for all our knowledge of the oceans, we actually know only a small percentage of the mysteries of the depths—and precious little about our friend the bluefish.

By examining this cog in the wheel, however, Hersey brings about a deeper respect not only for that cog, but for the entire wheel. That is, his examination of the bluefish only increases the awe we hold for the oceans of the world. **The Songlines** by Bruce Chatwin (*Penguin Books*, 295 pages, 1988. \$7.95 paperbound.).

This beautiful account of the author's trip into the Australian Outback is a bookstore's nightmare: It's impossible to classify; it denies categorization. The publisher classifies it as Travel and as Literature, though it could just as accurately be labeled Philosophy, Anthropology, Sociology, Meditation, or Religion. And yet, somehow, it's more than all of these things.

Chatwin's journey to discover the meaning of the Aboriginals' "Songlines" or "Dreaming-tracks" becomes a pilgrimage on which the reader is invited along. He records parallels to Aboriginal beliefs and customs which occur in other cultures, making those native Australians seem not so different from us after all. In addition, the reader comes to realize that these "primitive" people are perhaps a bit wiser and a bit more accepting of certain aspects of human nature than more "advanced" societies. The excerpts from the authors African notebooks, also included here, are provocative and stirring. Ultimately, through the cumulative effect of all that is set down here, Chatwin captures the beauty, spirit, and soul of a people. This book will affect you like few books ever have.



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Hood's Latest Showcases Rising Literary Star

Waiting to Vanish by Anne Hood (*Bantam*, 291 pages, 1988).

Reviewed by David DeBlois

People used to say that she led a charmed life. "Everything she touches," a college friend had said, "turns not to gold, but to platinum." And suddenly everything was turning rusty.

Mackenzie Porter has got a problem. Ever since her brother, Alexander, died in a freak accident, her whole family has been falling apart.

It is this dilemma that serves as the basis for Anne Hood's new novel, an excellent follow-up to the Rhode Islander's promising debut, *Somewhere Off the Coast of Maine*. Entitled *Waiting to Vanish*, the book explores the effect of a young man's death upon his family, and their struggle to come to grips with his passing.

Much like the first novel, *Waiting* showcases Hood's extraordinary talent for scene-setting. Though sparingly worded, her scenes are injected with exactly the right amount of detail to give them a rich, "real" texture, without bogging down the action. In fact, thanks to Hood's ability to build character through dialogue, *Waiting* reads extremely smoothly and quickly.

The book has been mistakenly compared by some to Susan Minot's *Monkeys*. *Waiting*, though dealing with similar subject matter, is not as stylistic (or, quite frankly, as good) as Minot's book, and much more closely resembles Salinger's Glass family stories. Like Seymour Glass, Alexander Porter was the intellectual and artistic figurehead of his family, married to a woman incapable of understanding him. The upper-middle class Porter family, also like the Glasses, are somewhat snobbish, especially in their dealings with Daisy, Alexander's estranged wife.

Unlike the Glasses, however, Hood's Porters could hardly be labeled eccentric. In addition, she tells the story in the third person, allowing her to show much more compassion for those characters outside the Porter family. This is especially evident in her treatment of Daisy, Alexander's estranged wife. Salinger's stories, largely narrated by the increasingly-psychotic Buddy Glass, exhibit a great deal more contempt for those outside the Glass family folds.

Hood's characters in *Waiting* are much more 3-dimensional than in *Somewhere Off the Coast of Maine*, where rather cliché stereotypes were all too prevalent. Here, the characters are quite particular and well-defined. The reverence

for the 1960's, such a large part of *SOTCOM*, is still present in this story, but it is used more as a plot device here, not as a trigger for recalling flower-child images.

The development of Anne Hood as a novelist is proceeding at a breakneck pace. *Waiting to Vanish* is a vast improvement over the URI graduate's already-solid debut novel, and Hood has firmly established herself as a writer to be reckoned with. Luckily for readers, she also appears to be quite prolific. Her short fiction has continued to appear during the writing of *Waiting*, and, according to the book's notes, she is already at work on another novel. Until we see that one, however, *Waiting to Vanish* is an absorbing, well-crafted work.

Barrington Public Library

Four films for children will be shown in the Barrington Public Library's Peck Auditorium on Thursday, July 28 at 3:30 p.m. To be presented are: *Pee Wee Had a Little Ape*, *Many Moons*, *Frog and Toad Are Friends*, and *The Doughnuts*.

Due to space limitations and the hour length of the program, only those four years old and over will be permitted to attend.

Poetry Reading

Charles Hartman will read his poetry at the Barrington Public Library on Tuesday, July 26, at 6:30 p.m. as part of the Library's summer poetry series.

Dr. Hartman teaches courses in the writing of poetry and in literature at Connecticut College. He received his B.A. from Harvard and his M.A. and Ph.D. from Washington University. Dr. Hartman has been the winner of numerous awards and prizes including a National Endowment for the Arts fellowship in 1984, the Andrews prize in Narrative Poetry, by *Poet Lore* in 1986, and,

most recently, the Ingram Merrill Foundation Award.

Author of a book about free verse and a volume of poems, *The Pigfoot Rebellion*, Charles is currently working on other volumes of poetry, and is writing a book on voice and improvisation in Contemporary American jazz and poetry. Dr. Hartman also writes about computers and plays jazz guitar.

Lecture by Brad Smith

Local historian and educator Bradford Smith will give a slide lecture entitled *Rhode Island and the Civil War* at the Barrington Public Library on Wednesday, July 27 at 7:30 p.m. This slide presentation will focus on Rhode Island's participation in the War between the states and it includes rare glimpses of 19th Century photographs, posters, broadsides, street scenes and personalities.

Part of the summer travel series at the library, this program will enable its viewers to travel back to a pivotal point in Rhode Island's history.

Youth Hi Lights

Social Action

Kids Care About The Issues

by Tj Feldman

Shalom! I greet you on the first day of Kutz Academy II. My classes are different now — and social action is my focus. As I sat in my group listening to people introduce themselves, I wasn't surprised when I heard people express concerns about issues such as civil liberties, AIDS, migrant farm workers, refuseniks and Ethiopian Jewry.

These people were my own peers and the sensitivity with which they addressed the issues concerning them — made me feel that there is hope — and that together my social action classmates and I can help solve the problems facing our communities.

It's easier to ignore the problems surrounding us because they might not affect us. However, the world is a much nicer place when we try to help those in need. NFTY is full of people who are eager to help create a better life for those who have been denied.

In three and a half weeks, I have met people who not only have ruach (spirit) during song sessions and fun programs, but who also have ruach when it comes to discussing the issues that face them. This is a good feeling.

As I sat among my social action classmates, I could feel the ruach that was already bonding the group together — and I knew that I was a part of something special.

Pop Quiz III:

This Is Only A Test . . .

Couch Potato Rock & Roll

by David DeBlois

For the next 15 questions, this paper will conduct a test of the Emergency Broadcast System. This is only a test.

1. The original theme to *Happy Days* was "Rock Around the Clock." What group recorded the song?

- A. Gerry and the Pacemakers
- B. Bill Haley and the Comets
- C. The Silhouettes
- D. Buddy Holly and the Crickets

2. Also on *Happy Days*, Richie Cunningham's "theme song" was a number by what famous rocker?

- A. Chuck Berry
- B. Elvis Presley
- C. Jerry Lee Lewis
- D. Fats Domino

3. Who sang the theme song for *Chico and the Man*?

- A. Julio Iglesias
- B. Jose Feliciano
- C. Rita Moreno
- D. Freddie Prinze

4. What former Lovin' Spoonful member sang the theme song to *Welcome Back, Kotter*?

- A. David Crosby
- B. Stephen Stills
- C. John Sebastian
- D. John Fogerty

5. What kind of bird is mentioned in the title of *Baretta*'s opening theme song?

- A. Sparrow
- B. Eagle
- C. Hawk
- D. Chicken

6. On what show did Elvis Presley make his national TV debut?

- A. *The Steve Allen Show*
- B. *The Ed Sullivan Show*
- C. *Texaco Star Theatre*
- D. *American Bandstand*

7. Which Beatles' movie originally appeared as a special on British television?

- A. *Help!*
- B. *A Hard Day's Night*
- C. *Yellow Submarine*
- D. *Magical Mystery Tour*

8. What city was the original home to *American Bandstand*?

- A. New York
- B. Los Angeles
- C. Philadelphia
- D. Chicago

9. What group was forced to change the lyrics to one of their songs for an appearance on *The Ed Sullivan Show*?

- A. Rolling Stones
- B. The Who
- C. The Beatles
- D. Creedence Clearwater Revival

10. Who has garnered pop hits

with his themes to such shows as *The Rockford Files*, *Hill Street Blues*, and *LA Law*?

- A. Isaac Hayes
- B. Mike Post
- C. Quincy Jones
- D. Henry Mancini

11. Who wrote the song used as an opening theme for *Bosom Buddies*?

- A. Barry Manilow
- B. Billy Joel
- C. Bruce Hornsby
- D. Elton John

12. "Thank You For Being a Friend," the opening theme to *The Golden Girls*, was originally a hit for what artist?

- A. Billy Joel
- B. Christopher Cross
- C. Andrew Gold
- D. Bruce Hornsby

13. Which *Entertainment Tonight* anchorperson has won Emmy Awards for his/her television theme music?

- A. Mary Hart
- B. John Tesh
- C. Leeza Gibbons
- D. Rob Weller

14. The actress who plays which character on *A Different World* wrote the theme music for the show?

- A. Denise
- B. Maggie
- C. Whitley
- D. Jelissa

15. Name the first video ever played by MTV.

Scoring. Each correct answer is worth 1 point. 12-15 Excellent; 7-11 Good; 3-6 Fair; 0-2 "Gee, Beaver, you're goofy."

Pop Quiz Answers

- 1. B
- 2. C
- 3. D
- 4. D
- 5. A
- 6. B
- 7. C
- 8. D
- 9. A
- 10. B
- 11. C
- 12. B
- 13. B
- 14. C
- 15. B

Surprise Selections For Summer

Additional Bookings At Great Woods

CROSBY, STILLS & NASH perform at Great Woods on Monday and Tuesday evenings, August 1 and 2. One of America's leading pop music forces, their impact has lasted for nearly 20 years. They've made their mark with songs of love, hope and struggle, characterized by acoustic instrumentation, gentle melodies and their trademark harmonies.

ROBERT PALMER comes to Great Woods on Friday evening, August 5. One of pop's most eclectic performers, he's also one of the best dressed, typically sporting suit and tie while delivering such rousing hits as *Addicted To Love*, *Bad Case of Loving You*, and *I Didn't Mean to Turn You On*. Born in Yorkshire, England, he embarked on a solo career in 1974 and has released ten solo albums, including his latest, *Heavy Nova*. Palmer and his band are generally regarded as one of today's more vibrant and memorable live acts.

BRYAN FERRY brings his distinctive crooning and songs of romantic longing to Great Woods on Saturday evening, August 9. Ferry spent ten years as lead vocalist and chief songwriter for the innovative British band, Roxy Music. Its premiere release in 1972 was heralded by the media as the most stylish and stunning debut of the Seventies.

UB40, the British reggae band, performs at Great Woods on Monday evening, August 8. Since its debut in 1978, the band has charted 18 Top Twenty hits on the British charts, and has had hits in countries as far apart as Yugoslavia, Argentina and Singapore.



INXS, one of the hottest new bands, will be playing at Great Woods next month.

INXS comes to Great Woods on Tuesday and Wednesday evenings, August 9 and 10. A ten-year musical odyssey has taken INXS from the pubs of their native Sydney to the stages of the world. Considered by many critics to be

one of the best live bands, they play an average of 300 shows a year. They've developed a trademark sound and style — visually mesmerizing, musically bracing and deliciously exhausting.

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

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Obituaries

DR. ROBERT L. CURRAN
PROVIDENCE — Dr. Robert L. Curran, 57, of 17 Linden Drive died at Miriam Hospital after he was stricken while swimming at the Jewish Community Center on the East Side on July 24. He was the husband of Betty (Brier) Curran.

A specialist in cardiology and internal medicine in Rhode Island for 30 years, Dr. Curran had an office at 1 Randall Square, was on the medical staffs of Miriam Hospital and Rhode Island Hospital, and was a consultant at Women and Infants Hospital.

Born in Providence, a son of the late Matthew and Frances (Flink) Curran, he had lived in Pawtucket for 18 years until 1983.

A graduate of Harvard University in 1953, and Tufts University Medical School in 1957, Dr. Curran was a past president of the Rhode Island Society of Internal Medicine, belonged to the Providence Medical Association, the Rhode Island Medical Society, the American Medical Society, the American Medical Association, and was a fellow of the American College of Cardiology and the American College of Physicians. He was a member of Temple Emanu-El.

Besides his wife, he leaves a daughter, Susan F. Curran of Providence, and a brother, Dr. Alton J. Curran of Pawtucket.

The funeral was held at Temple Emanu-El, Morris Avenue. Burial was in Lincoln Park Cemetery, Warwick.

BRUNO HOFFMAN

PROVIDENCE — Bruno Hoffman, 88, of 137 Woodbine St., an insurance agent in the Providence area for 45 years before retiring in 1985, died July 20, at Miriam Hospital. He was the husband of Herta (Pisk) Hoffman.

Born in Lintz, Austria, a son of the late Martin and Sabina (Ofenstadt) Hoffman, he lived in Providence since 1939.

Mr. Hoffman worked for the Boston Mutual Insurance Company's Pawtucket office for 25 years. For 20 years he was an independent insurance agent. He was a 1921 graduate of the Academy for International Trade, Vienna, Austria.

He was a member of Temple Emanu-El and its Men's Club, the Roger Williams Lodge of B'nai B'rith, where he received a 50 year membership pin. He was a member of the Jewish Community Center, the Jewish Home for Aged

and was a past president of Rhode Island Self-Help.

Mr. Hoffman received a certificate of recognition for outstanding service to senior citizens of the state from the Rhode Island Bar Association in cooperation with the Rhode Island Department of Elderly Affairs.

His wife is his only immediate survivor.

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

GERTRUDE LOVITT

PROVIDENCE — Gertrude Lovitt, 92, of the Jewish Home for the Aged, 99 Hillside Ave., died July 18 at the home. She was the widow of Israel Lovitt.

Born in Austria, she lived in Providence for more than 70 years.

She leaves four daughters, Sarah R. Mandell of Providence, Bella Meone and Frances Starr, both of Barnstable, Mass., and Elsie Camp of Sanford, N.C.; six grandchildren and three great-grandchildren.

A graveside service was held at Lincoln Park Cemetery, Warwick.

ISADORE ZARAKOV

PROVIDENCE — Isadore "Zak" Zarakov, 84, of 211 Regency Plaza East died Monday, July 18, at Miriam Hospital. He was the husband of Lillian (Silverman) Zarakov.

Born in Cambridge, Mass., a son of the late Simon and Sarah (Sheik) Zarakov, he had lived in Brookline, Mass., over 50 years, moving to Providence five years ago.

Mr. Zarakov was a camp director and educational advisor at Camp Zakelo for boys in Harrison, Maine, for more than 40 years, retiring 15 years ago.

He authored the *Handbook on Camping* and was a lecturer and writer of many camping articles. He was a member of the American Camping Association.

A 1927 Harvard graduate, he was a member of the Hasty Pudding Club, the Harvard Club of Sarasota, Fla., and Zeta Beta Tau Fraternity. He was inducted into the Harvard Sports Hall of Fame and the Rhode Island Jewish Sports Hall of Fame. Mr. Zarakov was also a Mason.

Besides his wife he leaves a daughter, Dr. Lillian Mason of Providence; a brother, Barney Zarakov of Yuca Valley, Calif.; and two grandchildren.

The funeral service was private.

A Crossview Of American Opinion (continued from front page)

gauge in face to face negotiations.

In the meantime, Kleiner said, he is prepared to stand uncritically behind Israel, even as it digs itself further and further into an occupation he dislikes. "My message to the people of Israel is, 'If it takes 20 years or 50 years, I'll be there with you.'"

A Survivor's Perspective

Helen Sperling is a survivor of Buchenwald. She does not volunteer other than to recall in a few words the day she was separated from her parents as she was sent to the left, they to the right. A warm and vivacious woman with a lively sense of humor, Sperling lives in Utica, New York, where she directs the annual Yom Hashoah programs at the local JCC, and lectures on the Holocaust in local schools and colleges.

Sperling is supportive of Israel in the present crisis, but confesses she is frequently anguished by what she sees happening. "As a survivor every life is precious to me," she said earnestly. "Each Palestinian child is precious to

me, because I saw what happened to Jewish children."

She recalled hearing Golda Meir once telling an American Jewish group, "Kinderlach, I know we are not perfect. But to improve you have to be alive."

The present situation in Israel is horrible," said Sperling, "but it cannot be resolved by Israel committing suicide.

"It is not an excuse for our inhumanity to say that the Arabs are inhumane. But it should not be forgotten that we are not living in messianic times. We are living in the real world, where real people want to maim and kill Israelis."

Sperling believes that the Holocaust proves that Israel cannot afford to listen to well meaning friends who urge her to make concessions for peace. "From the very beginning of the German occupation of Poland in 1939, we Polish Jews waited for the world to rescue us. Only after the war did we learn that the world knew what was going on, but did nothing. So you can't convince me that

the world will protect the Jews. It didn't when it had the chance."

If there is a universal lesson from the Holocaust, she said it is that "the world cannot allow anything so inhumane ever to be visited again on any people."

Any comparison between Israeli actions and those of the Nazis is "obscene," she asserted, and she defensed Israeli force as justified in quelling violent demonstrations.

Sperling, who has visited Israel many times, and speaks fluent Hebrew, added plaintively, "I want to believe that some of these things — like the burying alive of those Palestinians with a bulldozer — are aberrations. I know Israelis well enough to know that not everyone is a Sharon or a Kahane." Does she believe Israel faces a moral crisis? "No. I know they have to work out their differences with the Palestinians, but sooner or later these problems are going to be solved. I want so much to believe that."

U.N. Council Attacks Israeli Policies

by Tamar Levy

GENEVA (JTA) — Israel insisted that its policies in the West Bank and Gaza Strip are aimed at improving the living standards of the Palestinian inhabitants.

The Soviet Union accused Israel, however, of plundering the territories for economic gain.

Representatives of both countries spoke before the United Nations Economic and Social Council on the question of "permanent sovereignty over national resources in the occupied territories."

Avraham Milo, the Israeli observer at the council meeting, said Israel remains committed to bettering living conditions and encouraging investments and material assistance for the local population, regardless of the Palestinian uprising.

He said recent events in the territories have not weakened its resolve, especially for priority attention to the residents of refugee camps.

But the Israeli admitted that his country's limited resources cannot provide for all the economic needs of the territories. He said international support is therefore essential.

The Palestinians, Milo insisted, do not need to be protected from the Israelis but "from those who,

for so many years, led them to sacrifice their most vital interests in return for propaganda resolutions which blocked the avenues to peace."

Israel was further assailed by Mohammed Abu Koash, the Palestine Liberation Organization observer. "The representative of the Zionist entity has no right whatsoever to speak about the alleged advantages of the present situation for the Palestinian people, who are the victims of the Israeli occupation," he said in response to Milo's statement.

Correction — Rhode Island Bar Association

Last week, on page 7, there was a headline which incorrectly identified Bruce Pollack as President of the RI Bar Association. Bruce Pollock is Treasurer of the Rhode Island Bar.

The 1988 President is William McMahon. The 1988 President-elect is Susan Leach DeBlasio. The 1988 Secretary is Alan Flink and the 1988 Vice-President is Stephen Fanning.

The *Herald* apologizes for any inconvenience this may have caused.

If an obituary you would like published does not appear in the paper, please forward a copy of it to:

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Interiorities (continued from page 5)

imagined, that is given a negative and even a hostile interpretation. I refer on the outside of the exterior wall to anti-Semitism, which is a fact of the life of Jews wherever they live in minority status. Dislike of the unlike in the case of Jews bears many particularities, but it is the simple fact that the exterior existence of the Jews finds demarcation of an impenetrable order in the frontier of hatred. The inner walls of that same house of Jewish existence are surfaced by the appropriate counterpart to anti-Semitism, which is the Jews' own perception of themselves as different by reason of being Jewish, and which is Jews' own negative interpretation of that difference. That wall on the inner surface of the exteriority of Jewish existence comprises Jewish

self-hatred, the Jewish counterpart to anti-Semitism. The walls, alas, stand firm and sustain, holding within, the shared existence of Jews who otherwise scarcely live within the house at all.

And the roof, that covers the whole, in our day and age, of course, is the State of Israel. The outer structure of Jewish existence, its exterior dimension, wherever Jews live, takes shelter under that single overriding and paramount concern. Since nearly all Jews everywhere concur that the State of Israel is not a state of Jews, but the Jewish state. As to states of Jews, these we can have simply by declaring certain neighborhoods into states within the United States of America or the United States of Brazil, or into

tiny nations, Jewish Luxembourgs, for instance. But the Jewish state — that is different. All affirm that the State of Israel is the Jewish state, and, because of its location, identification, and character, is the only nation-state that is, or can ever be, the Jewish state. And it is, further, the only overseas nation-state, whether for Jewish Americans or Jewish Brazilians, for which any of us cares. It encompasses almost all Jews, and it holds together and defines the existence of all Jews, everywhere in the world. Accordingly, it forms the roof, the shelter, within which, in its exterior architecture, Jewish existence takes place.

This column is the first part of Professor Neusner's address, in Portuguese, at the University of Sao Paulo, Brazil, August 20, 1988.

spicuously written in the plural. That afternoon I understood why. Blood is spilled in the process of taking a life; but blood can be spilled again and yet again by denying the memory of those who had died.

At Mauthausen, the Pope asked the victims of the camp to speak from their graves: "Speak, for you have the right to do so. You who have suffered and lost your lives, we shall listen to your testimony." Had the Pope but opened his heart and listened, he would have heard the testimony of those who had been slaughtered there, the testimony of those whose memory he had desecrated.

Aurham Weiss is the senior rabbi of the Hebrew Institute of Riverdale and professor of Judaic Studies at Stern College, Yeshiva University. He is chairman of Zachor/Coalition of Concern, an organization dedicated to preserving the memory of those who perished in the Holocaust; and national chairman of the Center for Russian Jewry/Student Struggle for Soviet Jewry.

Pope (continued from page 4)

camp and performed what we called a resanctification ceremony. The ceremony would have special meaning. We had heard that the Pope failed to mention the Jews during his entire visit at Mauthausen. This was yet another step in the Vatican's attempt to de-Judaize the Holocaust.

During Pope John Paul's tenure, the Vatican has built a Carmelite convent at Auschwitz, erected a chapel at the Sobibor concentration camp, and defended the record of Pope Pius XII, whose silence throughout the war as Jews were being murdered is well docu-

mented. It is clear that Pope John Paul II is seeking to alter the perception of the Holocaust as a deliberate, systematic attempt to annihilate the Jewish people and redefine it as a universal tragedy. Non-Jews were, indeed, murdered during the Holocaust, but Hitler's goal was the extermination of the Jewish people as a collective whole.

As we stood at the gates of Mauthausen, I recalled the Bible's description of the first murder. After Cain kills Abel, God turn to Cain and says, "The voice of your brother's bloods cries out to Me from the ground." Blood is con-

False Start (continued from page 5)

that several "more militant Palestinian groups" urged that Abu Sharif be killed. More militant than what?

Abu Shari's article — which, unlike the PLO charter, was unofficial — did not disavow terrorism. For good reason. Arafat's Fatah itself continues to murder not only Israelis but also Palestinian Arabs.

A recent British court case highlighted the fact that the 1987 London assassination of Palestinian editorial cartoonist Ali al-Adhami — well-known throughout the Arab world — was carried out by Arafat's own "Force 17." As the *Jerusalem Post* noted, apparently al-Adhami's biting caricatures had offended the PLO chairman once too often.

There should be no temptation to flirt with Arafat et al. They are killers. They cannot bring democracy to the Palestinian Arabs nor make lasting peace with Israel.

In the summer issue of *Foreign Affairs*, Prof. Don Peretz of the State University of New York writes that as the euphoria of their uprising dissipates, the newly unified Palestinian Arabs of the territories will find themselves still facing a long struggle to achieve any of their goals.

In the June 30 *Washington Post*, columnist Jim Hoagland suggests that the best course for them is to "dump both the chairman and the charter." That "would set the stage for a real dialogue to replace the false starts of the Arafat era."

The Hargraves Magic Show Brought to Rochambeau

The Magic of Books is being sponsored by Old Stone Bank, a Federal Savings Bank, at the Rochambeau Branch of the Providence Public Library on Wednesday, August 10, 1988 at 6:30 pm. This brand new magic show, part of the 1988 Summer Reading Club coordinated by the Department of State Library Services, is presented by the Hargraves for children ages 5 to 12 and their families.

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Food From Rome's Ghetto Served In New York

by Vivian Kramer Fancher

Invitations from the Italian Wine Center, which is part of the Italian Trade Commission New York, are welcome in my mailbox anytime. They offer the press and trade the opportunity to sample vintages from that grape-rich country at a series of tastings and to imbibe at luncheons in combination with foods of many ethnic origins. But no communication from them has ever been greeted with more delight than the one I received to appear at noon at Albergo d'Oro, 1589 Second Avenue (82/83 Sts.), a chic restaurant on Manhattan's fashionable East Side. The date was March 3, and the cuisine was to be a sampling of dishes from the Jewish quarter in Rome. Coincidentally, it was the day of Purim, and the festive atmosphere at this stellar meal even outshone the merriment at my own home celebration later that evening, when we read from the Book of Esther and noshed on hamentashen.

I was fortunate to have been seated at the same table with the guest of honor, Edda Servi Machlin, a charming, gracious and effervescent woman who also happens to be the author of the definitive cookbook on the foods we were served. Paolo Lattanzi, chef-owner, calls Mrs. Machlin's volume, *The Classic Cuisine of the Italian Jews* (Dodd, Mead & Company, 1981), a valuable reference. I can understand his enthusiasm, as the author eagerly shared with her tablemates information on the ingredients, method and results of every dish we ate. Before I begin to describe the food, lest you think I am tempting you needlessly, I'd like to say that you do not have to go to the Roman ghetto or cook "the classic cuisine" yourself in order to duplicate our meal. It is available every evening after 8 p.m. at two of the five New York restaurants owned by the Lattanzi clan. The

six family restaurateurs are the mother, Erminia, a sister, Stella, and four brothers, Giuseppe, Maurizio, and Vittorio, as well as Paolo. If a trip to The Big Apple brings you to the west side of town, you can also dine on this special food at Lattanzi, 361 West 46th St.

The Lattanzis are from Rome, and during their childhood they lived near the ghetto. They went there frequently to eat and didn't realize that they were being served Jewish foods. They only knew that they were tasting delicious Italian fare. One of the dishes they enjoyed most was *pezzetti* which are battered fried crisp vegetables, such as broccoli, eggplant, mushrooms, and carrots. These succulent morsels, as well as a delicious herb flavored omelet, were passed as *hors d'oeuvre* before we were seated. They were accompanied by two white sparkling wines. One of them, Bartenura Brut, made from Pinot Blanc grapes, is light, fruity, and dry and imported by Kedem Royal Wine Company. It's kosher for Passover and would work well at any *simcha*.

At table, we began with the most famous of all Roman Jewish dishes, *carciofi alla giudia*, artichokes that are peeled and deep-fried in boiling olive oil, flavored with garlic cloves, salt and pepper. They emerge with a tender core and leaves that are crisp and crunchy and appear on the plate in the shape of a large chrysanthemum bursting open past full bloom. Mrs. Machlin said that the artichokes can be frozen after they are fried and then warmed up in the oven before serving. Our pasta course, *penne con zucchini*, was tossed with a light coating of olive oil, a faithful example of the simplicity for which this food is known. The Roman Jewish community is the oldest in the western world. Until 1870, the Jews were confined to the ghetto. Their cooking style was shaped in part by old Roman cuisine, in part

by ancient Jewish dietary laws and in part by the poverty they experienced during their three centuries of confinement within the tiny, walled area.

The fish course, *orata con uvetta*, was so easy to prepare that the chef cooked it in the dining room as we watched. Because it was freshly made, we ate it hot, but our cookbook author said that the red snapper with its sweet-sour tasting sauce is equally satisfying when served cold. The meat course, *agnello al rosmarino*, was a second straightforward entree, lamb chops grilled with garlic and rosemary. Chef Paola ended the lunch by demonstrating the dessert, *cassola*, another traditional choice. It is a ricotta and egg pancake that is fried in a skillet and served with Confectioners sugar and fresh berries.

The Lattanzis decided to bring Italian Jewish cuisine to America during one of their frequent trips to Rome. They were visiting their "old neighborhood" to shop at Limentani for china, porcelain and crystal at reduced prices. They decided to lunch at Luciano's, a highly regarded, nearby kosher restaurant. Since they are always looking for new ideas and innovative ways to present food, they invited the restaurant's chefs to come to New York and cook for their customers for one week. The event was so popular that an entire menu was created and offered regularly. Some of the selections are *carne secca e concia* (dried beef, marinated zucchini), *zuppa di broccoli* (broccoli, garlic, oil, fish stock), *stracotto* (scalloped beef, fresh tomatoes, onions), *scaloppine con carciofi* (veal, artichokes, garlic, onions), and *pollo arrosto* (roast chicken, rosemary, garlic).

"I think this food is very special," added Paola Lattanzi. "It is the same food that my mother used to make when we were children. It has Italian as well as Jewish roots. I think I'll call it Jewish nouvelle."

Wearing Two Hats



Rabbi David Rosen is a "dad" here, as he and daughter Alysa work on a mosaic at one of Torat Yisrael's family days.

Correspondents Wanted

If you would like to correspond for the *Herald* by writing about what is happening in your community, contact the editor at 724-0200.

Children's Museum

"Sporting Summer"

Take the family to "Children's Museum Night at the Paw Sox" on Saturday, July 30 at 7 p.m. The Pawtucket Red Sox will challenge the Maine Phillies at McCoy Stadium (raindate: July 31, 1 p.m.). This fund-raising event is being cosponsored by the Pawtucket Jaycees. Tickets are \$3 each (of which \$1.50 will benefit the Museum). Tickets can be purchased in the Gazebo Gift Shop at the Museum during public hours, Tuesday - Saturday, 10-5 p.m.; Sunday, 1-5 p.m. Children's Museum, located at 58 Walcott St., in Pawtucket, is open Tuesday - Saturday, 10-5 p.m.; Sunday, 1-5 p.m. For more information, please call 726-2590.

What's Cooking?

Readers' favorable responses to "Around Town" recipe pages have inspired thoughts of featuring them more often.

Your recipes will be welcomed such as main dishes, casseroles, vegetable dishes, souffles, holiday specialties, desserts, etc.

If you wish, write a note explaining why you like the recipe - easy preparation, handed down from generation to generation, or family and company favorites.

Please send to Dorothea Snyder, Rhode Island Herald, P.O. Box 6063, Providence, Rhode Island 02940. Thank you.

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