

SHALOM



INSIDE:

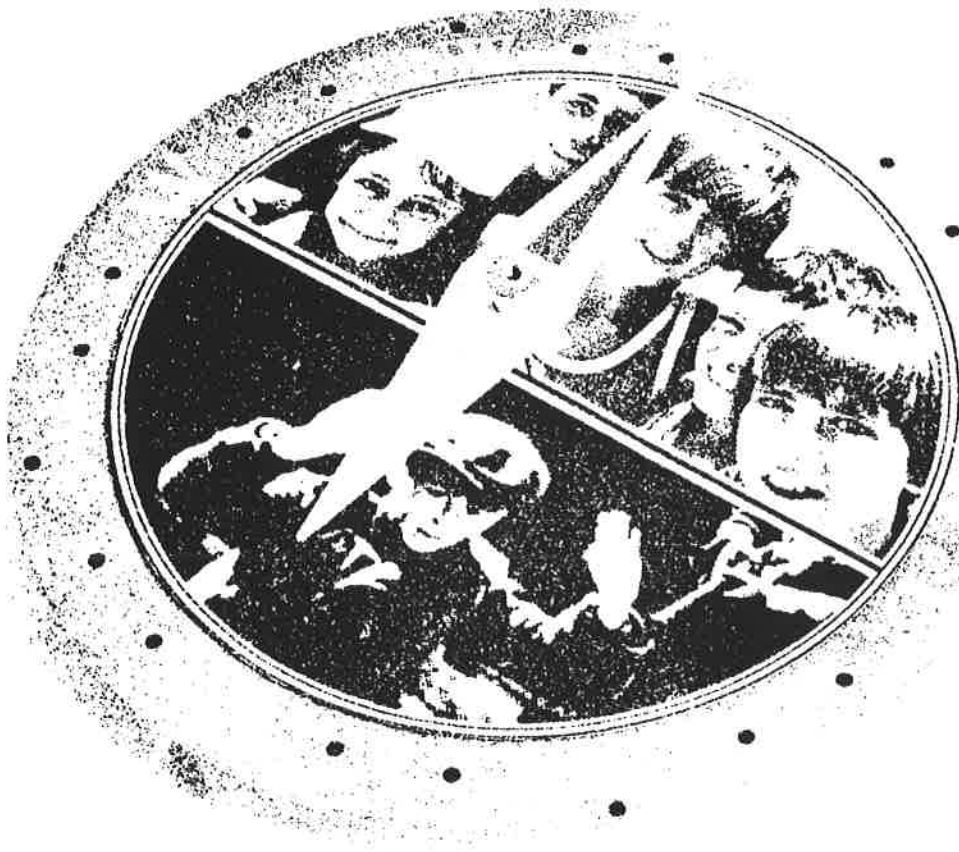
The Lubavitcher Rebbe, Shlita: A Birthday Celebration

A Time to Remember: The Canadian Gathering of Holocaust Survivors

Special Children's Section

ARTHUR SZYK

Don't lose your bearings



In these troubled times, keep sight of where we were, and where we are today.

A helpless people, ravaged by Exile and the Holocaust—creating a proud, strong, democratic nation, setting its own course.

Keep sight of where we are headed.

Fashioning a self-sufficient, vibrant society, rooted in our heritage, taking its rightful place among the nations in peace and security.

And keep sight of your own role in helping shape Israel's future. You have a stake in it.



United Jewish Appeal

Lord Nelson Hotel
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Halifax, N.S. B3J 2L2
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**MARCH/APRIL 1985
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Editor, Shalom Magazine: **Shimon Fogel**
Assistant Editor: **Christina Walker**
President, Atlantic Jewish Council: **David Attis**
Chairman, Atlantic Jewish Council: **Irving Pink, Q.C.**
Media Chairman: **Paul Lipkus**
Editorial Board: **Frank Medjuck, Darrel Pink, Paul Lipkus**
Editorial Staff: **Miriam Alberstat, Rabtat Anuk**

CONTRIBUTORS

Aviva Cantor
Rabbi Jacob Chinitz
Helen David
Hitzchak Dinur
Simon Griver
Charles Lazarus
Norman Lipschutz
Ruth Pink
Linda Raskin
Bessie Rinzler
Joan Sichel
Andrew Wolfson
Anita Wolman
Myrna Yazer
Walter Ziffer

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Shalom: The official publication of the Atlantic Jewish Council, in conjunction with the Canadian Zionist Federation and Canadian Jewish Congress, Lord Nelson Hotel, 1515 South Park Street, Suite 304, Halifax, Nova Scotia B3J 2L2.

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EDITORIAL OBSERVATIONS

OPERATION MOSES: A CHANCE TO ACT

There are many things to which I would offer a comment or two. The recent Canada Israel Committee Policy Conference for instance; which saw a twenty-four person delegation from Atlantic Canada. Or perhaps, the upcoming Holocaust Gathering in Ottawa. Certainly the Zundel trial is worthy of some comment as well. Yet what is uppermost in my mind presently is the ongoing rescue of Ethiopian Jews: Operation Moses.

What I would like to share with you, is a different perspective of our responsibility in the Diaspora with respect to Operation Moses. As many know, we, along with every community, have been called upon to help in this event. United Israel Appeal of Canada has been charged with raising an additional \$6.5 million above the regular campaign as a one-time emergency effort. Thus we in Atlantic Canada are similarly called upon to raise \$65,000 independent of our annual gifts. These are the facts. What I respect-

fully suggest is a shift in our attitudes.

Rather than look upon this request as another financial burden placed upon us, let us view it as an offer allowing us to participate in a glorious celebration of freedom. It is not often that an individual living 7,000 miles away can directly affect the life of a new Israeli. We have that opportunity. It is perhaps symbolic that the Operation Moses campaign coincides with Passover. The two events both revolve around an Exodus. We are charged on Passover to imagine ourselves "as if it were us personally who left Egypt". Let us as well, try to play an active role in this Exodus. Israel is proclaimed as the homeland of all Jews. Let us demonstrate that ownership in the most real and meaningful way: by helping Jews to end this exile and complete, as in the days of Moses our Teacher, the long march home.

Shimon Fogel

Editor

Shalom Magazine

LETTERS TO THE EDITOR

Dear Editor:

Thank you for the last issue of *Shalom*. May I take this letter as an opportunity to say how much we appreciate your sending these issues to us, the people in Or Yehuda.

Laura Kindler has left the Community Center and at the moment I am taking over. I am a "sabrah" and that explains my "not so good" English. I hope it is clear enough.

I was about to offer that maybe you would like to encourage penpal relationship between teenagers from Canada and mates in Or Yehuda. If you think your next issue could apply for such teenagers to write to me I'd be more than happy to make the correct "matchmake".

Sincerely,

Rickie Valgi

Project Center to Center
Or Yehuda, Israel.

ISRAEL RADIO ENGLISH SERVICE

March 3-May 5, 1985

Israel Radio broadcasts in English 8 times daily, with the latest news from Israel and the Middle East, plus a variety of programmes on all aspects of life in Israel. Each broadcast opens with a 10 to 15 minute news bulletin.

Below are times and shortwave frequencies for Eastern Standard Time.

7 p.m. EST, frequencies 9815, 9440 and

7412 kiloHertz.

8 p.m. EST, frequencies 9815, 9440 and 7412 kiloHertz.

9 p.m. EST, frequencies 9815, 9440 and 7412 kiloHertz.

midnight EST, frequencies 9815, 9440, 9425 and 9009.

For complete schedule of all languages, write to: English Service, Kol Israel, P.O. Box 1082, 91010, Jerusalem, Israel.

STATE OF ISRAEL BONDS

State of Israel Bonds—Fifth Development Issue Bonds Accelerated Reinvestment Campaign of Fifth Development Issue 15 Year Coupon and Savings Bonds issued March 1971 through December 1971.

Commencing March 1985, all 15 Year Savings Bonds due to mature in March 1986 will be eligible for **Reinvestment** only; Bonds due to mature April 1986 will be eligible for **Reinvestment** in April 1985, and so on, for the balance of this year.

All Series "A" 15 Year Coupon

Bonds due to mature in March 1986 will be eligible for **Reinvestment** in March 1985.

All matured Coupons are to be detached and only the last two unmatured Coupons dated Sept. 1985 and March 1986 must be left attached, which will be credited against the new Subscription.

Note: An additional cash payment must be tendered together with reinvestment Bond of the Fifth Development Issue for this **Accelerated Reinvestment Campaign**. Contact your local Bond Office for further information.



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If your children are away at school, if you have friends or relatives who want to keep in touch with the Atlantic Jewish Community, why not give them the ideal year-round gift? A subscription to *Shalom Magazine*.

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\$35.00 per year-all others

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MASSADA CLUB NEWS

By Bessie Rinzler

A Massada Club Meeting was held at the Beth Israel Synagogue. Before the meeting, Bessie Rinzler directed the members in 30 minutes of fitness exercises to music which was enjoyed by all. The meeting was brought to order and Mrs. Dorothy Mark from Moncton was welcomed.

One minute's silence was given in memory of Celia Goldberg, Bernice Zive and Broma Myers.

There is to be a Craft and Bake Sale at Halifax Shopping Centre on June 7 and Massada will have two tables reserved as one of our projects to raise funds for our Club. All Senior Clubs in Halifax and surrounding area will take part in this during "Senior Month".

There was a "Halifax Senior Council Planning and Goal-setting Workshop" at Veith House. The Massada Club was represented by Edith Schneiderman, Molly Whitzman, Sara Yablon and Bessie Rinzler. This was very, very informative. A real concern to all of us is to be able to stamp out loneliness of many seniors. We have to try to get non-active seniors involved in various activities. Another problem that is a priority is transportation services.

We must try to motivate more members in our Club to take a more active part. There was also a suggestion that we have a day program for the very old to have a place to go everyday.

The Massada Club is very happy to report that we can hold our meetings, on alternate months, at the Beth Israel and Shaar Shalom Synagogues, free of charge. We thank the Board Members of



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both synagogues for this privilege.

ORT Notes

Plan to attend the next ORT meeting which will take place at the home of Doreen Gordon, Dunvegan Drive, at 8 p.m. on Wednesday, March 20. A gemologist will provide a most interesting program. ALL ARE WELCOME.

To obtain your 1985 membership card, send \$15.00 cheque payable to Halifax Women's ORT, to: c/o Karen Sadofsky, 9 Covington Way, Halifax, N.S., B3M 3K2.

Mother's Day Brunch by ORT—We home deliver! Call early—Vicki Lipkus, 443-6126 or Naomi Judah, 429-1450. Menu: Bagels with smoked salmon, fresh strawberries with cream, juice/tea. Fresh flower—all wrapped up with love.

Bonds, is on the board of the Weizmann Institute and was the first woman elected to the Canada-Israel Chamber of Commerce.

Harriet Morton's visit to Halifax will be fondly remembered by our 'breakfast guests' and particularly by the members of the planning committee, who became very well acquainted with her during the weekend visit.

This most successful ORT function was coordinated by Vicki Lipkus, who did a terrific job. Committee members, Naomi Judah, Doreen Gordon, Carol Ginsberg, Barb Alberstat, Karen Sadofsky, Miriam Jacobson, Judy Abraham, Mindy Jacobson, and Rose Pritzker are all to be commended for their contributions to the events. ORT thanks Bracha Koren, who played Hatikva beautifully at the closing. ORT acknowledges with thanks the assistance of Mr. Meyer in providing the kosher breakfast.

HARRIET MORTON, NATIONAL PRESIDENT OF WOMEN'S ORT, VISITS HALIFAX

By Linda Raskin

On Sunday, February 24, fifty women turned out to welcome Harriet Morton, National President of Women's Canadian ORT, at a breakfast gathering at the Holiday Inn, Halifax.

For Harriet Morton, volunteer work is a challenge. She is motivated by "love and a strong sense of identification with the State of Israel which she has visited 28 times." Harriet emphasized the never ending commitment of Jews everywhere to ensure the survival of Israel—the vehicle for Jewish survival. In her acceptance

speech in Winnipeg recently, Harriet said "The beauty of ORT's philosophy is that it goes beyond just learning—it helps change human behaviour. I discovered the beautiful feeling of helping give others an opportunity for an independent and dignified life by teaching them a profession through my association with ORT." One quarter of Israel's work force is made up of ORT graduates.

In addition to her 14 year association with ORT, Harriet is also a member of B'nai Brith, a member of the national board of directors for State of Israel



HALIFAX HADASSAH-WIZO YOUTH ALIYAH 1985

By Myrna Yazer

The Halifax Hadassah-Wizo Council held a Youth Aliyah Dinner at the Holiday Inn in Halifax on Wednesday, February 6. This dinner was the kick-off event for our 1985 Youth Aliyah Campaign. **Mrs. Cecily Peters**, National President of Canadian Hadassah-Wizo, was the guest speaker and capably began the campaign through her speech and an audio visual presentation. The focus of this year's campaign is the Ethiopian children being absorbed into Israeli life at Canadian Hadassah-Wizo's school, Hofim-Acco. A most touching and moving letter was read by **Doreen Gordon** from an Ethiopian boy she had met at Hofim in November, 1984.

We are hoping for a most successful campaign this year and all of us are moved by the needs of these Ethiopian children. We wish them a speedy and successful absorption into Israeli life.

On February 6 a most successful tea was hosted by **Mrs. Alan Abraham**, wife of the Lieutenant Governor of Nova Scotia, at Government House in honour of the visit of **Mrs. Cecily Peters**.

The 1985 Youth Aliyah Committee consists of **Myrna Yazer**, Chairperson;

Mrs. Harriette Laing, Canvas Chairperson; **Mrs. Marlene Sable**, Treasurer; **Mrs. Evette Bowman**, Special Names; and Chapter Chairpersons, **Mrs. Marianne Ferguson**, **Mrs. Edith Schneiderman**, **Mrs. Miriam Jacobson**, **Mrs. Bette Ross**, and **Mrs. Louise Wolfson**. A special thank you goes out to **Mrs. Karen Sadofsky** and her committee for looking after the dinner arrangements at the Holiday Inn.

Other happenings in Halifax Hadassah-Wizo include a brunch held at the home of **Mrs. Miriam Jacobson** on Sun-

day, January 20. The brunch was held as a fund raising event sponsored by **Miriam** and **Mrs. Marianne Ferguson**. It was a most successful brunch attended by over 60 persons. The \$650.00 raised was donated to sponsor two scholarships for Ethiopian children at Hofim-Acco. A brunch was also sponsored by the **Barbara Goldberg Chapter** of Halifax Hadassah-Wizo at the home of **Mrs. Lisa Ehrlich** on Sunday, March 3.

Mrs. Alan Abraham, wife of the Lieutenant Governor of Nova Scotia, hosted a tea at Government House in honour of Mrs. Cecily Peters, National President of Hadassah-Wizo. Also attending were, from left, Mrs. Shirlee Medjuck, national vice-president, Mrs. Peters, Mrs. Abraham, Mrs. Leona Freeman, council president for Halifax, and Mrs. Myrna Yazer, Youth Aliyah Chairperson.



CHARLIE GRANT TO BE HONOURED BY CANADIAN HADASSAH-WIZO

Canadian Hadassah-WIZO's highest honour to a Canadian, The Canadian Award, will be given this year to the late **Charlie Grant**, in posthumous recognition of his great personal courage during World War II. The Canadian Award, established in 1979, is awarded biennially at the Canadian Hadassah-WIZO national convention to a Canadian who has made significant contributions to human welfare, to the betterment of Canada, Israel or Hadassah-WIZO. It consists of a perpetual scholarship in the recipient's name to be granted annually to a worthy student at the Canadian Hadassah-WIZO Hadassim Children and Youth Village in Israel. A plaque to this effect will be affixed at the John F. Kennedy Library at Hadassim. Previous recipients include **Monty Hall**, the **Hon. Flora MacDonald** and **William Davis**, ex-Premier of Ontario.

Canadians were recently deeply moved and gripped by the bravery of **Charlie**

Grant on the CBC television drama, "Charlie Grant's War". The drama, written by **Anna Sandor** and produced by **Bill Goff**, portrayed with great sensitivity this little known Canadian hero, who endangered his own life to save over 600 Jews from the Holocaust in Austria.

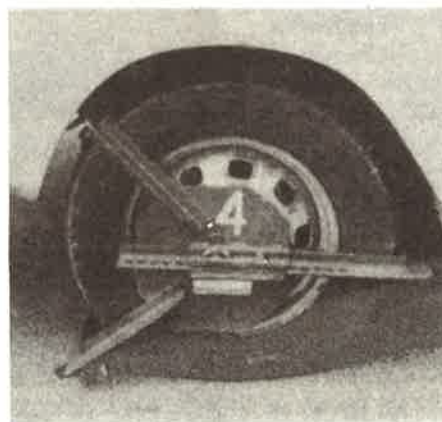
The award will be accepted by his widow, **Eleanor Grant**, at Canadian Hadassah-WIZO's 31st Biennial Convention, taking place at the Westin Hotel in Winnipeg, November 17-20, 1985.

AUTO EMANCIPATION

The long arm of the law is clamping down on Jerusalemites—literally. A device known as the "Denver boot" is clamped onto a wheel of illegally parked cars, rendering them immobile until the

victimized driver goes to considerable expense and bother to free his car.

Israelis call the bright red wheel locks "sandalmim", when they're not calling them other, nastier names. Long-harried pedestrians have become rather fond of the little devils, however, wondering now if they can find a way to "clamp down" on speeders as well.



SHAAR SHALOM CONGREGATION

By Rabbi Jacob Chinitz

In addition to my monthly message which appears in the (Shaar Shalom) bulletin, I find that I must also comment on various things which come to my attention, refer to special events on the community calendar, and supplement my sermons and class with an occasional postscript.

In a place soon to be announced, on Yom Hashoa, Holocaust Remembrance Day, Thursday, April 28, Nisan 27, an observance will be held under the joint sponsorship of the two synagogues, two churches, the Council of Christians and Jews, and the Atlantic Jewish Council.

In view of this forthcoming event, and the annual observance of this sad day in the Jewish calendar, more and more not exclusively by Jews, it is important to place in perspective the Jewish and non-Jewish elements in the entire subject of what happened during World War II.

Over the years, and just recently in the synagogue, remarks have been made to me to the effect: Jews were not the only ones to die in World War II. The latest comment was made with the use of the word Holocaust in the sentence. What is implied in this remark is that Jews have no right to monopolize the entire matter, or to expect special sympathy.

Before I give my own view, it would be clarifying to list all the existing attitudes on this subject. They seem to vary as follows:

—The whole thing never happened. It is all a Jewish concoction.

—It happened but it is time to forget about it.

—It happened, but not only to Jews.

—It happened only to Jews and non-Jews should not be involved.

—It happened, primarily to Jews, was aimed at the extermination of all Jews in the world, but did involve many non-Jewish victims.

The last position on the list is mine, and I would like to elaborate on it.

To state that World War II brought death to 50 million people, and to include the Jewish victims as simply part of that staggering total, is to distort history, manifest gross insensitivity or deliberate Jewish self-deprecation, and to render indirect whitewashing to those who caused the war, planned the Holocaust and write the entire matter off as one more accident of history.

Honesty, humanity and justice demand that we differentiate between German Nazism, Italian Fascism and European anti-Semitism, on the one hand, and Western democracy, American and British freedom, and Jewish tradition, on the other hand. If Germany had won the war, democracy would be gone from the globe and all Jews would be dead today.

Sheer fidelity to statistics, a sense of historical proportion, and a moral attitude would attest to the obvious differences between military casualties, oppression on the basis of political conflict, opposition to all religion, on the one hand, and the deliberate, planned, conspirational, unprecedented and efficient extermination of anyone tainted with as little as one sixty-fourth part of Jewish blood. Jewish civilians, Jewish men, Jewish women, Jewish children, Jewish converts to Christianity, Jews married to Gentiles, German Jews, Polish Jews, Russian Jews, French Jews, Italian Jews, Greek Jews, religious Jews, atheist Jews, capitalist Jews, community Jews, Jewish rabbis, Jewish laymen, Jewish Zionists, Jewish anti-Zionists, of all countries, of all religious colourations, of all political parties, of all ages, of all professions, were gassed, shot, buried alive, hung, burned, starved, medically experimented upon.

The Nazis killed Christians who were opposed to them. They killed communists, liberals, Poles, Russians, fellow

Germans, in war, in concentration camps, in prison, by bombing of civilians. They also killed gypsies on a racial basis.

The word Holocaust does not refer to the victims of war or political conflict. It refers to what happened to the Jews. There were non-Jewish victims as part of the Holocaust, but it is the Jews who originated the idea of Holocaust Day. There were non-Jews who saved Jews, at the cost of their own lives. There were Christians who resisted Hitler and were destroyed by him. There were Christians who helped Jews. And there are Christians today who wish to observe Holocaust Day, both as friends of the Jews, and as fellow survivors of a human tragedy, not restricted to Jews. The suffering of Jews is also considered a human tragedy by them.

It is for these reasons that we welcome the sponsorship and the participation of Christian Churches and their congregations in the planned observance of Holocaust Day for the first time this year in Halifax-Dartmouth. At the planning meeting for this event, one of the Catholic Priests thought that the original Hebrew term, Yom Hashoa, should be used in the program.

To respond to all this by saying: Jews are not the only ones to have died in the Holocaust, is missing the point by several moral miles.

BOOKS OF INTEREST

Years of Wrath, Days of Glory, Memoirs from the Irgun, by Yitshaq Ben-Ami. Shengold Publishers, Inc. 23 West 45th St., New York, NY, 10036. 660 pp. plus illustrations and maps, \$17.50.

When did the "Final Solution" become the ultimate policy of the Third Reich—or did it?

What conditioned the minds and hearts of the leaders of Britain and the United States to ignore the murder of millions of innocents, many of whom could have been saved?

Why did the free world refuse to open its gates to these refugees, whose only crime was their Jewishness? Who brought refugees in their thousands to

the shores of Palestine "illegally" from 1937 until the Nazis sealed the fate of European Jewry? Who opposed this "illegal" operation? And why did the exit doors slam?

What is the truth about the bombing of the King David Hotel? . . . Deir Yassin? . . . the Altalena?

For the answers to these questions and more, read **Years of Wrath, Days of Glory**, Yitshaq Ben-Ami's moving autobiographical account of the Hebrew Revolution.

In the 1930's and 1940's, Ben-Ami was a participant in some of the most important events in modern Jewish history in Palestine, Europe and the United

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THOUSANDS COMING TO GATHERING OF JEWISH HOLOCAUST SURVIVORS

Jewish communities from across Canada are coming to the first Canadian Gathering of Jewish Holocaust Survivors and Their Children, to be held at the Capital Congress Centre in Ottawa April 28-30, 1985.

The Gathering is a unique event open to everyone to commemorate the 40th anniversary of liberation from Nazi oppression. As well as paying tribute to the six million Jews who perished in the Holocaust, the Gathering is an opportunity for everyone to express hope for the future in remembering the past.

The three-day forum will feature numerous celebrated keynote speakers, including **Beate and Serge Klarsfeld**, two of the world's foremost authorities on bringing Nazi War criminals to justice; **Jan Nowak**, a renowned human rights activist and former Polish Resistance fighter; **Roy Bonisteel**, the award-winning CBC-TV host of "Man Alive"; and **Gretta Fischer**, the social worker whose gallant efforts resulted in the placement of over a thousand child survivors in Canada. The Gathering will also serve as the setting for an emotional reunion between Ms. Fischer and the children, who are now adults, that she helped to place.

The Gathering will focus on three plenary sessions whose themes are "Awareness", "Hate Propaganda" and "Transforming Awareness into Action". Major workshops and forums will address many topics and issues including "Prosecuting

War Criminals in Canada", "Religious Response to the Holocaust", "Teaching the Holocaust", "Second Generation: History and Politics" and "Oral Documentation". Seminars, panel discussions will be in English, some in Yiddish; there will also be audio-visual presentations.

In addition, a major Art Exhibit, featuring some of Canada's most prominent artists, will reflect the Holocaust as well as life before and after the war. An international film program will feature the world premiere of "Dark Lullaby" a semi-autobiographical documentary about child survivors. Other films to be shown are "Revolt of Job" and the academy award winning "Genocide" narrated by **Elizabeth Taylor**.

A gala Cultural Evening will be held on April 29. This evening affair will be hosted by noted Canadian actors **Al Waxman** and **Marylyn Lightstone** with music by the members of the National Art Centre Orchestra conducted by **Boris Brott**.

One of the more evocative features of the Gathering will be the Survivor's Village, a venue for Survivors to meet and for others to better understand the communities which perished in the Holocaust. The Village will occupy a substantial amount of floor space and will contain a large laminated map and tables identifying the various regions in Europe from which most of the Survivors and

those who perished in the Holocaust came.

The Gathering is organized under the auspices of the Canadian Jewish Congress and is partially funded through grants from the Federal Government and the Province of Ontario. Individuals and communities are also contributing to the success of the Gathering with broadly based participation from community organizations throughout the country. (Ed. note: Donation pledges may be paid at the Atlantic Jewish Council, 1515 South Park St., Ste. 304, Halifax, N.S., B3J 2L2.)

The success of the Gathering depends on strong representation from Canadians across the country. By the middle of February over 500 people had pre-registered. Thousands more are expected to register well in advance of the April 28 opening date.

The registration fee of \$85.00 entitles each delegate to attend all plenary sessions, workshops, seminars, film presentations, art and book exhibits, the Survivors' Village and cultural events. Organizers emphasize that the gathering is open to all and that the phrase "Be There" on gathering posters and ads is an invitation for all Canadians to attend.

For further information, contact the Atlantic Jewish Council, 1515 South Park St., Ste. 304, Halifax, N.S., B3J 2L2, (902) 422-7491.

PRELIMINARY PROGRAM

SUNDAY, APRIL 28, 1985

9:00 a.m.
12:00 noon

REGISTRATION

FILMS

PROGRAM IN SURVIVORS' VILLAGE

2:00 p.m. OPENING CEREMONY (Parliament Hill)

5:00 p.m. LAYING OF WREATHS (Cenotaph)

7:30 p.m. ART EXHIBIT OPENING

8:30 p.m.

OPENING PLENARY

10:00 p.m. "From Bondage to Freedom"

MONDAY, APRIL 29, 1985

8:30 a.m.
10:00 a.m.

PLENARY SESSION

"Prosecuting War Criminals in Canada"

10:30 a.m.
12:00 noon

FORUM A

Prosecuting War Criminals in Canada
Anti-Semitism in Canada

WORKSHOPS

Threatened Jews
Liberators as Witness
Genecology
Survivors' Achievements
Holocaust Centres
Second Generation Awareness Groups
Immigration Policy

FILM

SURVIVORS' VILLAGE

PRESENTATION AT PARLIAMENT HILL
A delegation will be Recognized by the House

2:30 p.m.
4:00 p.m.

FORUM B

Hate Propaganda
Holocaust As Hoax

WORKSHOPS

Resistance
Holocaust and Media
Psycho-Social Aspects

FILM

SURVIVORS' VILLAGE

4:30 p.m.
6:00 p.m.

FORUM C

Religious Responses to the Holocaust

WORKSHOPS

Laughter through the Tears
Israel
Christian Awareness
Jewish Views Re: Church

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Shalom, March/April, 1985

RESPONSES FROM BROOKHOUSE GRADE 6 STUDENTS ON THE HOLOCAUST

Editor's Note: In the course of the past few months, I have had the opportunity to speak at many schools about the Holocaust. I would like to share some of the letters received subsequent to the various discussions and with respect, would like to dedicate this collection in honour of **Mr. Herman Newman**, who understands his commitment to the Jewish community and including the responsibility to educate children of all faiths about The War Against The Jews.

"Dear Dr. Fogel:

"When you told the story about the man who started to shake when he told the story of the young girl in the war, I realized just how horrible and scary the Holocaust was . . . I also admire your not wishing to kill as a revenge but rather let their own guilt do the harm . . . I had never been taught about the Holocaust before but I was never taught it never happened. When we started it this year I was horrified at how ruthless the Nazis really were . . ."—**Margaret Pocklington**

"Dear Dr. Fogel:

"Thank you for your talk on the Holocaust. I was very impressed with your feelings and also I was impressed that you took the time to show us the lesson that the Holocaust teaches . . ."—**Derek Bourque**

"Dear Dr. Fogel:

"I can't say that I enjoyed your speech not because of the way you stated the facts. I just hate the thought of so many

people dying and people killing. You did an excellent job when answering questions. I agree with you fully when you say that the Holocaust should not be forgotten and your reasoning . . ."—**Mark Small**

"Dear Dr. Fogel:

" . . . Before you came I didn't know too much, but now I know much more about the Holocaust. I thank you greatly for coming to my school and I hope you'll visit other grades to teach them more about this topic."—**Mike MacDonald**

"Dear Dr. Fogel:

" . . . I admire your ability to talk about such horrible things that happened to your people. It was very interesting and I learned a lot . . . If I could I would love to talk to you once more about the Holocaust."—**Rekha Narana**

"Dear Dr. Fogel:

"On behalf of me and my class I would like to thank you for coming in on Wednesday the 20th [February]. You told us about the horrors of the Holocaust and how every country was responsible . . . Someday, I believe that your people will gain the highest spot in the world. You deserve this, because most people would punish Hitler by death or torture. This would really let him die without real punishment. But your means, [of exhibiting Nazi War Criminals in schools, libraries, and Malls, so that everyone will see and understand who they are and what they did] tops all . . ."—**Mark Stevens**

the Ethiopian situation. Many local requests were being made on behalf of different organizations but was the money getting to those who needed it most. Wanting to do their share, yet wanting assurance that their money would be well managed, what better place to send it than to Hadassah-Wizo's camp at Hofim-Acco.

An additional campaign was conducted which resulted in over \$1,500.00 which was over and above their Youth Aliyah commitment. Everyone returned home feeling satisfaction in that they did their share.

MP IMPRESSED

By Joan Sichel

Israel has a new friend in Moncton's new Conservative MP **Dennis Cochrane**, who recently participated along with four other freshman government MPs in a fact-finding tour of Israel sponsored by the Canada-Israel Committee.

Cochrane, a former mayor of Moncton and a public school principal, said he was most impressed with "the determination and tenacity of the people." The Israelis, he said, have had to contend with the "physical forces working against the country. They competed very well with nature . . . They're growing crops on areas that we would probably never look at."

On the 8-day tour, Cochrane marveled at the quality of Israeli technology. The MP visited a kibbutz where he learned about the production of high-tech medical devices. On his tour of the Weizmann Institute, he talked to Israeli and visiting Canadian scientists. "You don't think of some of the leading people in scientific research being in Israel," he said.

The Canadian delegation toured the borders and had military briefings on Israel's security situation.

Cochrane learned about Lebanon and said he understands why Israel had to go into that country in 1982. "That's the only situation where they looked like the aggressor but they weren't . . . as they were defending themselves."

Reprint. *Canadian Jewish News*, February 28, 1985.

YOUTH CENTRE

By Anita Wolman

The Israel Youth Program Centre is now functioning as an information place dealing with Israel. All information about summer tours, extended stays, universities, Kibbutzim, and uplanim will be there and the Centre will be staffed Monday through Thursday, 4:00 p.m. to 7:00 p.m.

It is also used for Young Judaea programs: a meeting place for the Junior and Senior High School levels on Saturday nights, and the younger group, ages seven to twelve, on Sunday afternoons, every two weeks.

I would like to thank **Mr. and Mrs. Alan Stern** for donating a sofa; **Howard Budovitch** and **Glube's** for furniture; and **Mr. and Mrs. Boris Tsinman** for the game table, Novus.

NEWS FROM YARMOUTH

By Ruth Pink

They weren't large in numbers but they were there with large hearts.

On February 3, Yarmouth Chapter of Hadassah arranged a Sunday Brunch at Rodd's Grand Hotel.

It was officially called as a Youth Aliyah campaign, but after a bountiful repast and generous donations made for Youth Aliyah the talk continued on to

NAILING THE LIE

By Howard Shapiro

For Simcha Dinitz the past nine years have had a sickening sameness: Dinitz, former ambassador of Israel to the United States and now Knesset Member, has watched—with other Israeli representatives—as international conference after international forum have degenerated into propaganda shows where the only issues ever discussed in earnest are those resolutions equating Zionism with racism.

Says Dinitz of the period since the United Nations passed the original resolution in 1975 equating Zionism with racism: "I'm happy just to attend a conference where no such resolution is introduced."

Now Israel, so long on the defensive in international politics, is about to take the offensive in an attempt to regain the ideological high ground she lost to her Arab and Communist opponents after the passage of the infamous Zionism-racism resolution.

The offensive was launched in Jerusalem (in December) with a major conference aimed at refuting the Zionism-racism equation. In this way, Israel is attempting to reverse some of the damage resulting from what then U.S. Ambassador to the UN, Daniel Patrick Moynihan called "this terrible lie".

The conference, held at the President's Residence—Beit Hanassi—and organized jointly by the Information Department of the World Zionist Organization and the Ministry of Foreign Affairs, was designed not only to explain what Zionism is not but also to educate the public about what it is, explained Moshe Gilboa, director of the World Jewish Affairs Division of the Foreign Ministry.

Until the conference, "the dominant approach was—it's not important", said Dr. Yohanan Manor, a senior WZO Information Department official, referring to the failure to take more concerted steps to fight this Arab-Communist political offensive.

"We thought the resolution was just a piece of paper. We were convinced by the sheer fact of the lie that it would go away. That was not the fact. In fact, it was the contrary."

The Jerusalem conference—attended by some 200 delegates—also marked the first reunion of many of the principals who had fought so fiercely on Israel's be-

half in the UN nine years ago: Moynihan, now U.S. Senator from New York; Father Benjamin Nunez, then Costa Rica's Ambassador to the UN and now her representative at Unesco; and President Chaim Herzog himself, then Israel's Ambassador to the UN.

Also attending were Vice-Prime Minister Yitzhak Shamir, as well as World Zionist Organization chairman Arye Dulzin, academics, legal specialists and Knesset Members, many of whom have had to defend Israel's honour against other, similar resolutions.

Nunez was blunt in his assessment of the intention of the original resolution and the countless other similar ones introduced since then: It was designed, he said, "to forge a weapon which they [the Arab and Communist countries] used to attempt to come up with a 'final solution' to the Middle East conflict."

Israel out of existence by referring to the Jewish State simply as the "Zionist entity".

But of course much of this damage—and the consequent rise of anti-Semitism and the debasing of the UN as a forum for peaceful discussion—is already well known. Rather, speaker after speaker called on Israel and World Zionist Organization officials to take a more activist approach in fighting against these calumnies.

"Israel must develop special counter-measures" to combat the impact of the resolution, declared Vice-Premier and Foreign Minister Shamir.

Israel's foreign missions have studied the repercussions of the resolution in their various countries, he said, and not surprisingly, they found that "in most countries, anti-Semitism and anti-Zionism exist hand-in-hand, and the conse-



Taking the offensive (from left): Yitzhak Shamir, Benjamin Nunez, Patrick Moynihan, Chaim Herzog, Uzi Narkiss.

Obviously, these rejectionist states have not succeeded in their aim, but the damage to Israel and to Jews throughout the world has been grave nonetheless. A series of papers presented at the conference detailed the political, cultural and personal damage done by the resolution, culminating in an effort not only to delegitimize Israel and the Zionist movement, but also to dehumanize Israelis.

Moynihan, in his keynote address, decried the "salami tactics" which he said the Arab states have used: first they deny Israel's claim to East Jerusalem, then to all of Jerusalem and finally they define

quences of both are the same."

President Herzog echoed Shamir's assessment: "The resolution has entered the subconscious of millions around the world—including people in the civilized world."

For many, the conference itself was an important first step in developing these "counter-measures."

The conference marks the beginning of an "offensive," said World Zionist Organization Chairman Arye Dulzin. "It is a way to organize."

But according to Manor, the main benefits of the conference were educa-

tional and ideological: "We must put the issue on the agenda in a serious documented way," he said. "We can no longer react here and there."

Other speakers offered more specific proposals, ranging from seeking UN reform to cutting off funds from specific agencies that pass Zionism-racism resolutions, increasing education of what Zionism is to Israelis themselves and insuring that the proper documentation is available at international libraries giving the Israeli side of the debate.

In the meantime, participants at the conference left with some hope that they may be able to turn the tide: A Zionism-racism resolution was defeated at a recent meeting of the International Parliamentary Union, and no such resolution is up for discussion at the next meeting of the UN Committee Against Racism.

Moreover, Moynihan promised that the U.S. delegation to an upcoming UN conference on the Status of Women would walk out if a Zionism-racism resolution was introduced.

But he cautioned: "There is a limit to the degree we can leave, because you leave them in control."

In closing the study day, Uzi Narkiss, Chairman of the Department of Information of the WZO announced that the task assigned to the department was now in operation. The study day would serve as a model for further study days, which will take place in Washington, Paris, London and Buenos Aires.

In a concluding statement, he stressed that the fight against modern anti-Semitism—that is, against the defamation of Zionism—was well under way.

"The first and immediate task of our system of action should be understanding, awareness and self-mobilization," said Narkiss, who chaired the study day.

Narkiss also presented a statement—The Jerusalem Statement—which calls on "Jews wherever they live, people dedicated to democratic values and human rights, and governments of enlightened countries everywhere to resist this insidious campaign of defamation of Zionism and of the Jewish People and help expose its underlying designs:

- to eliminate the sovereign existence of Israel

- to incite hatred against the Jewish People

- to subvert the power of resistance of nations upholding human liberty and national freedom."

Reprint: Israel Scene, January 1985

Shalom, March/April, 1985

HAPPENINGS & EVENTS

Mr. Justice J.L. Dubinsky was honoured by the Nova Scotia Barristers' Society at its recent semi-annual meeting when he was presented with his 50 year practicing certificate. The citation made mention of Mr. Justice Dubinsky's 50 years of distinguished service to the profession as a practicing lawyer and jurist. Members of his family in attendance at this happy occasion included his wife Anita, his son Simon of Toronto, and his nephew, Simon Gaum.

Nina Lipschultz, daughter of Mr. & Mrs. Norman Lipschutz, Glace Bay, was married on December 2, 1984, to Daniel Keren of Brooklyn, New York. The Keren-Lipschutz wedding took place in Toronto's Petak Tikva Synagogue. The groom, a journalism graduate from the University of Missouri and a freelance philatelic writer is the son of Sigi Keren, Nahariya, Israel and the late Helen (nee Aronoff) Keren, San Francisco, California.

The bride, formerly in the Toronto insurance trade, is now learning the Amer-



ican real estate business. She has a B.A. from Mount Allison University in New Brunswick, and a Bachelor of Education from Saint Mary's University in Halifax. The couple presently reside in Brooklyn.

KADIMAH UPDATE 1985

By Andrew Wolfson,
Acting Camp Chairman

On July 1, 1985, Camp Kadimah will commence its 41st season. If the early camper registration is any indication, we expect this year to be another banner year. To date we have received applications from many campers and approximately 70 percent of the applications received as of March 7, have been from campers who have not previously attended our camp.

I am pleased to announce that Sheldon Cohen will be returning for his 5th year as our Director. Once again, Jack Petreanu will return as the camp cook and Louise Veinotte will be returning as the pastry cook.

Our staff is nearly complete and reports from Sheldon Cohen indicate that the program for this summer will be something very special, and, I am sure, very pleasing to the campers. At this point in time we are negotiating for some new equipment for the waterfront and continue our policy of updating our

facilities and equipment where possible.

Camp commences July 1, and the last day of camp is the 12th of August. Visiting Day will be Sunday, July 21, and on the evening before Visiting Day, Saturday, July 20, an Alumni Reunion night has been arranged by our Camp Alumni Committee at the Citadel Inn in Halifax.

I look forward to seeing your children at Camp this summer and meeting with you on Visiting Day.

CLASSIFIED ADVERTISEMENT:

Camp Kadimah requires enthusiastic Song & Dance Director (Israeli and English), July 1 to August 12, 1985. Apply: Camp Kadimah, 1515 South Park Street, Suite 304, Halifax, Nova Scotia, B3J 2L2, or call (902) 422-7491.

THE SONGS AT THE END OF THE SEDER

By Yitzchak Dinur

The end of the Seder is rather like the Surprise Symphony. Following the sumptuous meal, many (especially the children) drowse through the second part of the Seder when all are suddenly woken by the rousing, almost roistering, songs which finish off the evening with great eclat.

These songs were apparently introduced for this very purpose, or perhaps to add an informal element to this carefully arranged and impressive family ceremony. Some of them were originally sung only in the Ashkenazic rite, but of late they have been adopted by many Sephardi Jews as well. They are deservedly among the most widely known and beloved of the entire Jewish festival repertoire.

The first two songs are long acrostic poems from the seventh century: lines begin with successive letters of the Hebrew alphabet. The first night's song recounts a series of miracles said to have occurred, like Passover, at the dead of night. The second night's acrostic enumerates events said to have occurred on Passover and has the refrain—"This was the Paschal sacrifice." They were written respectively by Yannai and Eleazar Kalir, both seventh century Hebrew liturgists.

The third poem "Ki Lo Na'eh"—"For it Befits Him"—is of quite a different ilk. Also an acrostic, it reviews the various attributes of God and has a quaint refrain—"Thine—Also Thine", taken from different verses in the Book of Psalms. The theme of this song, as of the entire Haggadah, is God's greatness, mercy and his love for the Jewish people shown in His leading them out of Egypt. Though Moses is a central figure in the Biblical account of Passover and the Exodus, he is completely absent from the main body of the Haggadah and from these concluding songs.

The most rousing of all the songs is "Adir Hu"—"Mighty is He", which is sung to a rollicking tune. This fifteenth century acrostic implores God to rebuild His temple speedily. It has a paraphrase in Old Yiddish which used to be sung until quite recently after the Hebrew song. I have seen it printed in American Haggadot from the 1930's. This Old Yiddish Adir Hu appeared in the first printed illustrated Haggadah of Gereshom Cohen of Prague of 1526, and it is thus the earliest printed song known in

Old Yiddish.

"Who Knows One?" is a folk song in the form of questions and answers on numbers one to thirteen. It seems to be the closest thing to a catechism in Judaism. However, it is not doctrinal but relates to objects and matters significant in Jewish life.

The Israel Labour movement has also generated a version of this in which the response to the first question is: "One is workers' unity and evermore shall be so," which is optimistic to say the least.

Paraphrases of "Ehad Mi Yodea"—"Who Knows One?" in Ladino and in Yiddish are also sung at the Seder.

The last song in the Haggadah, "Had Gadya", written in imitation to Aramaic from the 15th century, is the most lovable. In a breathless climax to the Haggadah, it relates the events following the purchase of a kid "bought by my father for two coins", and ends with the Lord showing that he overcomes the Angel of Death.

An unorthodox Hebrew version of this ends with the promise that these events

will be terminated with the abolition of evil as a prelude to universal peace. I remember singing a song in Yiddish in a similar vein with my father, a song in which the Lord sends a peasant to pick apples in a forest, but the peasant refuses to perform this chore, and the subsequent messengers (identical with the actors in the Had Gadya) also refuse to do their duty, until the Lord Himself goes to the forest. Then all acquire a fear of the Lord, do their own jobs, and even the apples begin to drop of their own volition.

After all these songs, hardy souls are at liberty to read the entire Biblical Song of Songs which fits Passover from two quite different aspects: it is a celebration of spring, and Passover is the Festival of Spring as well as the Festival of Freedom. It is also a celebration of love interpreted allegorically as the love of God for the People of Israel, which is the central theme of the Haggadah. Many of Israel's most beautiful songs are drawn from the Song of Songs, and we may sing these on Passover as well if we wish.

JNF PLANTS 200,000 TREES FOR TU BISHVAT

30,000 school children, Israeli elderly, soldiers, including a large number of Ethiopian olim (immigrants), took part in planting some 200,000 trees in Israel on the occasion of Tu B'Shvat. The Jewish National Fund organized tree planting activities, culminates a 3-month concerted effort of planting some 3 million trees across the country. The trees will provide recreational areas, beautify disadvantaged neighbourhoods and protect the soil from erosion in many arid regions.



The Rape of Romance By Helen David

What have they done to it?

That, which when gold rimmed silver
Gypsy-assured a harvest of great richness;

And when in fall, hung hugely glowing,
Gave promise to the hunters
Following the faith of chaste Diana;

At Jerich, for Joshua
It and the sun stood still
In awesome celestial scene.

Of Juliet, it was envious
And countless lovers
Tryst in it's silver streams.

Dawn your aluminum coated hides,
You earthling clods,
Who dare degrade, defame, this precious space;
Gleefully clubbing golfball;
Silly, suckling slobs
Murdered my moon, my moon.

B'NAI BRITH COMMENDS NORWAY'S STAND AGAINST P.L.O.

B'nai Brith Canada commended the Government of Norway on February 4, 1985 for refusing to issue a work permit to a Palestine Liberation Organization official slated to open an office there.

The action effectively prevents the establishment of a P.L.O. office in that country.

Alan Borden, president of B'nai Brith

Canada, said "terrorist organizations have no legitimate place in free countries. Norway's action represents a strong stand against the P.L.O.'s attempt to be recognized as a legitimate diplomatic entity. We hope that Norway's action will set a precedent for the Danish government, which confronts the same issue and is expected to make a decision in the

near future."

The P.L.O. request for a work permit has stirred controversy in Norway and was protested by the Jewish community of Oslo which presented documentary evidence of P.L.O. terrorism furnished by the Anti-Defamation League of B'nai Brith.

According to a poll conducted by one of the country's newspapers, *Aftenposten*, 45 percent of the Norwegian public opposed granting permission for the setting up of a P.L.O. office, 18 percent favoured it and 37 percent had no opinion.

B'NAI BRITH HILLEL RECEIVES \$15,000 GOVERNMENT GRANT

A \$15,000 grant has been awarded to B'nai Brith Canada Hillel from the Government of Canada for a national Hillel leadership conference, to be held May 12-14 at McMaster University in Hamilton, Ontario.

The three-day conference to be held during International Youth Year will involve professionals, students, and B'nai Brith Canada leaders from across the country. They will be involved in workshops and discussions on human rights

issues on university campuses, effective programming and membership acquisition, the effective use of resources and leadership training.

Those who attend will take their newly acquired knowledge and skills to the Hillel students in communities across the country. The conference will thus provide a basis upon which student leaders can implement new leadership techniques in their own communities, thereby providing a benefit to our youth and

to Canada as a whole.

"We feel this conference, the first of its kind in Canada, is a most appropriate way for B'nai Brith Canada to contribute to International Youth Year," said President Alan Borden. "We extend our sincere thanks to the Federal Government of Canada for providing the opportunity for us to make such a contribution."

For further information, contact Wally Reinstein at the B'nai Brith Canada National Hillel office (416) 633-6224.

DEAR RABBI . . .

Question: Why are weddings banned during the Sefira period (between Passover and Shavuot)?

Answer: According to tradition, students of Rabbi Akiba—who supported (and probably fought with) Bar Kochba, the leader of the rebellion against Rome in 135 C.E.—suffered the effects of a plague. Details are not known, but it is presumed that the plague lasted for thirty-three days. On the thirty-third day (Lag B'Omer) relief came.

Question: Why is the front door opened for Elijah during the Seder?

Answer: The opening of the front door expresses the willingness and readiness of the Seder participants to bring the Messianic Age into their lives. It reflects their belief that the Messianic Age might come at any time.

Shaar Shalom Congregation
Presents

Dr. Bernard D. Cooperman

Professor of Near Eastern Languages and Civilizations

Harvard University

Scholar in Residence Weekend

April 26 - April 28

The Trauma of Modernity: The Origins of Today's Jews

Friday Evening, April 26, 8:00 p.m. Oneg Shabbat

Of Paupers and Wanderers: Why Jews Set Out To Conquer The World

Saturday Morning, April 27, 9:00 a.m. Shabbat Services

Of Rabbis and Philosophers: How Jews Set About Remaking Their Faith

Saturday Evening, April 27, 8:00 p.m.

Of Prophets and Dreamers: How Jewish Writers Tried To Remake Their People

Sunday Morning, April 28, 10 a.m.

Of "Columbo's Medineh": Why Jews Set Out For The New World

The entire weekend, sponsored by Shaar Shalom with assistance from the Nova Scotia Department of Culture, Recreation and Fitness, is open to the public. Discussions will follow each presentation.

ETHIOPIANS AT SHAARE ZEDEK RECOVERING FROM NIGHTMARE OF FAMINE & MALTREATMENT

Yobdar stands beside the bed, giving comfort to her four-year-old sister. The little girl, suffering from malnutrition and dysentery, is but one of the many Ethiopian Jews airlifted to Israel during "Operation Moses" who is being treated in a special emergency unit established for their care at Jerusalem's Shaare Zedek Medical Centre.

All of them have heartwrenching stories to tell.

"There were 150 of us," recalls 19 year-old Yobdar, who had been married at the age of twelve. "We walked for 15 days and nights; the children cried to us to stop, the old men and women collapsed from exhaustion. One night we were robbed of the little food we had and the thieves took our mules. We were left with nothing." Half-starved, they finally reached Sudan, "but my two children were so weak by that time and there was no food to give them. I watched them die."

Both sisters seem apathetic, their emotions frozen. However, Yobdar brightens

up at last, hope and anticipation apparent in her eyes. "Being here at Shaare Zedek Hospital," she says, "seeing all this compassion around me, has given me back all my will to live."

Shumie, too, is a victim of the famine. Lying in his bed at Shaare Zedek he appears to be about three years old, but his father says the child has just passed his eighth birthday. On other beds nearby, lie his brother and sister, both hospitalized for malaria and dysentery. Shumie suffers from these maladies, as well, but his condition is complicated by the fact that he also has typhoid fever.

Like all parents of the Ethiopian children, their father is permitted to remain in the ward day and night. Shaare Zedek has provided them with sleeping facilities so that families will not have to be separated now that their ordeal is finally coming to an end.

The family had been in a Sudanese camp for a year. "Seeing my children getting weaker and weaker and knowing that there was nothing I could do, was

suffering worse than hunger. But I never lost hope that one day I would reach my homeland. Shaare Zedek Hospital is a miracle. My prayers have been answered."

Kebede, 16, is also a victim of malaria and of fear . . . fear for his family who are still in Ethiopia and the Sudan, their lives still in constant danger.

"We were 100 in our family when we left Ethiopia; brothers, sisters, aunts, uncles, cousins and grandparents," he recalls. "It took us 16 days, walking at night so that we would not be seen and hiding during the day. The nights were freezing, our only clothes tattered rags. By the time we arrived in Sudan, five of my cousins had died and, in Sudan, my sister and brother died."

When Kebede was first admitted to Shaare Zedek, he was in a state of panic. He thought that each meal served to him would be his last and he hid some of the food under his mattress. His fear soon turned to trust and he's now learning how to live in a modern world. The nurses have taught him how to use a toothbrush, hot water, how to bathe with a sponge and soap and how to use electric lights and call bells.

"At last I'm safe," he says, "and I'm free."

Suffering from high fever and weakness, Yeegzaw, 25, was sent to Shaare Zedek from an absorption centre. As the special Ethiopian Care Unit was full, he was placed overnight in the Emergency Department. By morning, he had disappeared, having snuck out in a crowd of visitors.

"It was very important to find him," Dr. Yaacov Adler, Director of the hospital's Emergency Services. "He was not only severely ill, but also mentally confused."

Adler personally went on a search for the missing patient and found him wandering the streets, wearing a sweatsuit and sneakers, the clothing each Ethiopian immigrant has received upon arrival in Israel.

"I stopped my car and ran after him," Adler says. "He was walking unsteadily and zig-zagging between cars. Yeegzaw refused to come with me and I had to force him into my car; there was no choice. As I was driving back to the hospital, he was standing up on the back



**It Doesn't Hurt
When You Give . . .
Only When You Don't!**

Shaare Zedek nurses add an extra dimension of love to their care of the Ethiopian children in Jerusalem.

Throughout its history, **Shaare Zedek Medical Care Centre** has been easing the pain and suffering of the sick, the wounded, the young and the aged of Jerusalem. Now Israel's newest immigrants, the thousands of starving and deprived Jews rescued from Ethiopia, also know the blessing of being treated at "The Hospital With A Heart".

Only with your help can **Shaare Zedek** maintain its excellent services and research projects.

Call or write us to learn how you can join the **Shaare Zedek Family** and help assure that our heart keeps beating.



The Shaare Zedek Medical Centre of Jerusalem

c/o The Canadian Shaare Zedek Hospital Foundation, 3089 Bathurst Street, Toronto, Ontario, M6A 2A4. Call us Collect: (416) 781-3584

seat, banging on the rear window."

Dr. Adler soon detected that the patient's symptoms were identical to those he had seen while serving with a medical team in Cambodia. Tests proved that his diagnosis of cerebral malaria was correct. It's a disease caused by the parasite *falciparum* which attacks the brain. With treatment, Yeegzaw's condition steadily

improved and today his faculties are fully restored.

Shaare Zedek Medical Centre has received international acclaim for the special unit it has established for these patients and for the care being provided to them, both at the hospital and in their absorption centres.

AND IT HAPPENED ON THE EVE OF PASSOVER . . .

By Norman Lipschutz

A sensitive seven-year-old, on his way to school, is drawn as if by magnet to the old cemetery and to the mass-grave of the thirty-seven young men who were murdered in cold blood in the early dawn, while the city of Pinsk was still asleep, but a few short years back.

He remembers listening to his elders tell a gruesome tale of barbarism perpetrated upon a group of young Jewish intellectuals by the combined onslaught of the military and police of the newly-established Polish state.

Now the tale would reach a crescendo especially with the advent of the Passover festivities. It was shortly before this joyous spring holiday that the authorities decided to teach the Jews a lesson in "civilization", and ordered a raid on the City's Beth-Am—the location where the young leadership gathered to plan aid for the impoverished masses, so that they might be afforded the opportunity to observe Peisach in accordance with Jewish tradition.

The excuse for the round-up was the libel that here was a dangerous group of radicals meeting and plotting the overthrow of the State, God forbid . . . Everyone on the premises at the time was declared guilty as charged, and promptly delivered to the City's dungeon, where they were subjected to vicious blows and other inhuman tortures too horrible to contemplate. The secret police demanded that the "culprits" confess to all fabricated lies.

All night long the beatings and barbaric interrogations continued. Passers-by could hear the screams of anguish and unearthly shrieks escaping from the throats of those in the clutches of modern inquisitors. Finally the women among the detainees were ordered released. When they emerged a strange sight greeted onlookers. Young women's

hair turned grey overnight . . . as a direct consequence of the cruel ordeal.

Early risers that fateful morning heard gun blasts from the direction of the city's cathedral. The news spread wide and fast that grave-diggers and the "Chevra-Kadisha" were dragged out of their homes, taken to the site of the massacre, and ordered to load the bodies of thirty-seven young men upon wagons and bury them in great haste at the Old Cemetery. A macabre scene then followed as the tortured and bloody remains of thirty-seven young men just murdered were unceremoniously dumped in a mass-grave, and the crime covered up . . . so they thought! . . .

The city's inhabitants were in a state of panic, as further news from the scene of the massacre reached their ears. It then became public knowledge that in the pre-dawn hours of that sinister morning, the lives of some of the best and most intelligent in the community were snuffed out in a hail of bullets. They were stood up by the massive cathedral wall and shot down in cold blood. As the bullets hit their bodies, their innocent-spilt blood stained the cathedral wall, and no matter how many times they tried to erase or white-wash the evidence, the blood of the martyrs had a habit of surfacing, to point an accusing finger at the perpetrators of the dastardly act.

Listening to the horrific tale, as related by their elders, impressionable children, on their way to the market place and passing the cathedral, would examine the wall closely, and lo and behold, it was true! Ugly stains could be seen appearing from beneath the white paint, as if heaven and earth had sworn that the "crime of Cain" will never go unnoticed and will be there for all to see, till the end of times.

The oft-repeated tale of horror penetrates deep in the heart and mind of the

seven-year-old boy. He mourns the loss of so many young people cut down in the prime of their life by a cruel oppressor. They held so much promise; they were the young elite of the community, and they gathered that fateful day to bring succor to those in need on the eve of the Passover holiday. And they ended up here in a mass grave in the old cemetery . . .

The young boy stands there by the iron fence, deep in thought as if in silent prayer. He is mesmerized by the desolate scene. He can hardly utter a sound, but again and again his hand reaches out if only to touch the iron fence surrounding the mass grave. Tears well up in his eyes, as he's overcome by emotion. He starts shivering, though it is a beautiful spring morning. In his mind he relives the gruesome details of the massacre of the innocent, as he heard them told by family and friends every Erev Peisach. And every fibre of his being joins in holy communion with the spirits of those who lived so nobly and died "al Kiddush Ha'Shem" in the service of their people.

He's awakened as if from a trance by the twittering of a bird from a nearby tree. And he imagines his feathered friend reciting the mourner's Kaddish in a very inspiring lament for those destined to find their final resting place in this holy ground.

Author's Note: A recent biographical film on the life of Golda Meir, shown on Canadian television, paid particular attention to the cathedral wall in the city of Pinsk and to the blood stains continually surfacing, as if in condemnation of the executioners of the Pinsker Kedoshim.



INTERNATIONAL JEWISH CORRESPONDENCE

Information about the origins of International Jewish Correspondence, an organization founded in 1978 in Montreal and dedicated to linking Jews wherever they may be as pen-pals.

Even in his teen-age years, Barry Simon, the founder and Director of International Jewish Correspondence (IJC), had the idea of writing to Jewish people the world over. To find an Israeli pen-pal was not difficult. The Youth and Hechalutz Department in Jerusalem sent him the name and address of Shoshanna Benyamini, who at that time lived at 11 Yose Ben Yose Street in Netanya. However, there was still no easy way to obtain a pen-pal from the Jewish communities in the diaspora.

In June, 1963, Simon went to Israel with a group of college students from B'nai Brith Hillel Organizations throughout North America. While in Israel, Shoshanna, his pen-pal, met him in Jerusalem on the night of his arrival and acted as a hostess and guide for him in Jerusalem and Netanya. Simon also attended the Second World Jewish Youth Conference as the delegate from Montreal's Hillel organization during July of 1963 in Jerusalem. One of the documents distributed by the conference organizers was a booklet listing the participating Jewish student groups. It included the addresses of the headquarters of each of these organizations in all of the countries in which they were situated.

Once back home in Montreal, Simon wrote to a number of these organizations requesting that they find him a pen-pal. Shortly thereafter, Janek Kark, who was at that time a student at Witwatersrand University in Johannesburg and a medical student at Tehran University in Tehran began writing. These correspondences lasted for three years before the letters stopped. However, the idea of founding IJC was not abandoned.

As a secondary school teacher, Simon requested and received numerous names and addresses of Israeli students from the Deputy-Mayor of Tel Aviv in cooperation with the Youth and Hechalutz Department in Jerusalem. Shortly thereafter, in the summer of 1971, the idea for IJC was presented to the Deputy-Mayor in his offices in Tel Aviv but, unfortunately, the time for the birth of IJC had not yet arrived. However, Simon's persistence finally paid off in 1978 when the

Canadian Jewish Congress gave his project the go-ahead. Letters to the Jewish press of the world went out in the fall of 1978 announcing the birth of IJC. As the letters flowed in from the four corners of the world, the reaction was one of thankfulness and appreciation, thankfulness that there was an organization Jews could write to so that they might find a pen-pal from the various Jewish communities of the world and appreciation that IJC is trying and succeeding in its efforts in contacting Jews in the Soviet Union and the Arab countries of the Middle East.

Since its inception, IJC has received hundreds of letters from individuals and families while others have sent IJC the names and addresses of their students, their friends, or members of their class or youth group. Once in a while, a friend or family member of someone living in an Arab or Soviet bloc country will send us an address so that we may let him know that the Jews of the world are very much interested in his plight. From time to time, Jewish prisoners are given our address so that they can write to others while behind bars. Amongst those who have written are youngsters, aged 7, and retired persons. Many of the letters IJC receives come from professional and business persons. The group which sends the largest number of letters are students of university and secondary school age.

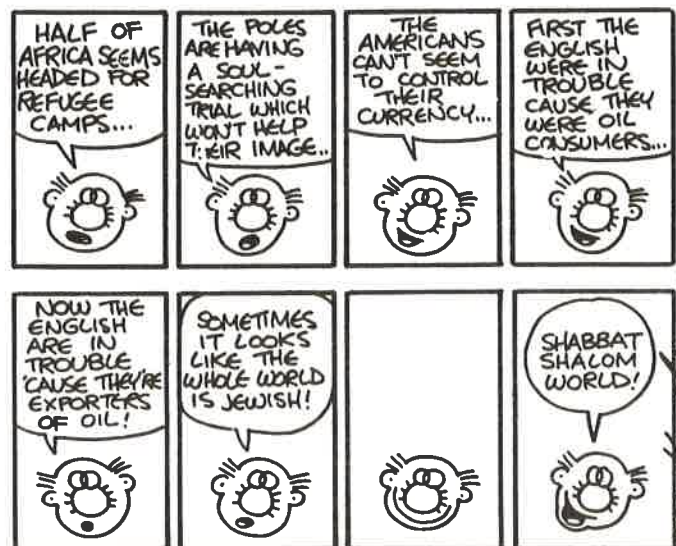
The majority of the letters which arrive

are in English while others have been written in French, Hebrew, Spanish, and Yiddish. Although there are many more addresses from countries with large Jewish populations, close to 20 countries have participated in IJC, including some with dwindling Jewish populations. In addition, IJC has in its files the addresses of Jewish organizations and the Jewish Press in over 50 countries from Burma to Monaco.

More about IJC. It is free of charge to all those who wish to start a correspondence. All that is requested of those who write is a self-addressed envelope either stamped with a Canadian or American stamp, or, if one is unavailable, an International Reply Coupon which is sold in post offices in every country worldwide. This will enable IJC to send out the names and addresses of at least 4 persons or organizations so that they may begin writing without delay. Those wishing to write to IJC should address their letters as follows: I.J.C., 2695 McWillis, Montreal, Quebec, Canada, H4R 1M5.

By the way, Barry Simon is still writing to his first pen-pal, Shoshanna, who is now married and has two children. Only now, when he writes to Shoshanna, he also writes to his brother, Norman, and his nephew and niece in Netanya. You see, now Shoshanna is Barry's sister-in-law and she is now Shoshanna Benyamini Simon.

Dry Bones



DEAD SEA INDUSTRIES ALIVE

The State of Israel Bonds effort has been at the forefront of the growth and development of the Dead Sea region of Israel. In addition to constructing the essential infrastructure upon which the region's highly profitable tourism industry is based, the Bond effort has made a lasting contribution to the establishment of a variety of Dead Sea chemical industries earning millions of dollars for the nation's Treasury.

For example, as early as 1952 Bond dollars established the first Dead Sea chemical industries to extract billions of tons of magnesium chloride, salt, potassium chloride, and calcium chloride. The establishment of chemical industries paved the way for the construction of large scale chemical fertilizing industries which play a fundamental role in Israel's famed agricultural revolution.

Bond purchasers also helped with the expansion of existing chemical industries. While potash production has climbed to 1.2 million tons annually, the production of bromide reached the level 60,000 tons constituting 1/10th of the

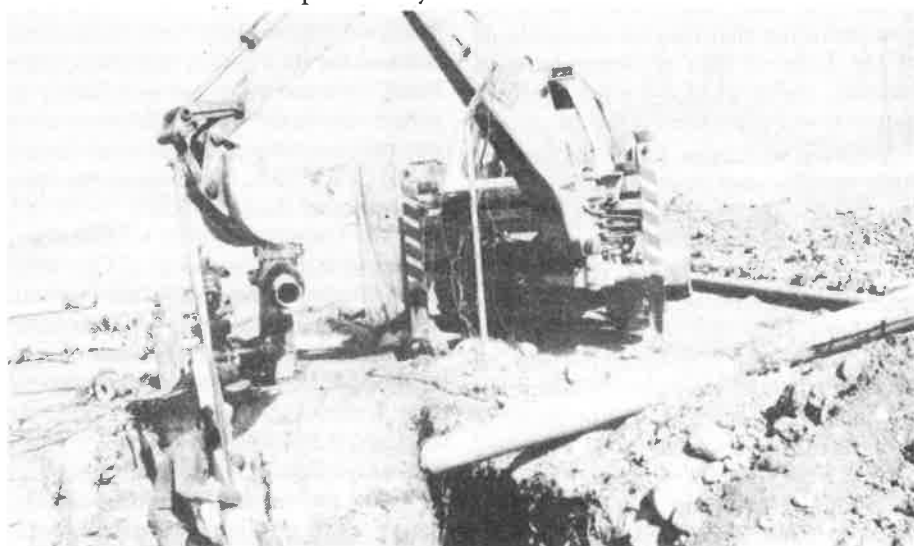
total world supply of bromide. This achievement in turn established the basis for Israel to invest in chemical processing industries, making the nation the world's largest exporter of bromine and its derivatives.

The Dead Sea industrial effort created a need for an efficient transportation sys-

tem. Again, Bond dollars were used in the construction of the road from Beersheba to Sdom and subsequently the construction of a railway line between Beersheba and Haifa, greatly facilitating the export of Dead Sea mineral and chemical wealth.

Today Israel's high tech revolution has reached the shores of the Dead Sea. In July 1984 the Beit Ha'arava solar pond power plant at the Dead Sea was connected to the national grid. The new

continued on page 18



THE STATE OF ISRAEL BOND ORGANIZATION



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OPERATION MOSES

The Jews of Ethiopia have been cut off from other Jews and from Western civilizations for thousands of years. They are known as Falashas, which means strangers or exiles, but prefer to be called YEHUDAY ETHIOPIA—the Jews of Ethiopia. They speak Amharic, the official language of the land.

There are many theories as to their origins including that they are descendants of the Tribe of Dan or descendants of Menelik, the child of the union of King Solomon and the Queen of Sheba.

Yehuday Ethiopia have maintained their identity over more than 20 centuries. Despite their isolation they adhered strictly to the religious laws deriving from the 5 Books of Moses, though they remained unaware of the Talmud—the Oral Law. They observe major festivals, ritual slaughter, circumcision, laws of family purity and the Sabbath. Their Bible and literature are written in Ge'ez as they have no knowledge of Hebrew. They believe strongly in the concept of a Messianic Redemption that will restore them to Zion. What is happening to them now they believe is part of this redemptive process.

In 1974 Rabbi Ovadia Yosef, former Sephardi Chief Rabbi of Israel, issued a ruling recognizing the Falashas as Jews—their Jewish identity is not in doubt.

Most Ethiopian Jews traditionally lived in the province of Gondar. They lived in the most basic and primitive of conditions. Their life expectancy was 40 years.

The majority worked the land, virtually as serfs, living in straw and mud huts in tiny villages with no modern conveniences.

In the early years of the State, President Yitzhak Ben-Zvi encouraged the study of this "lost tribe". A group of Ethiopian Jews received permission to go to Israel to study Hebrew, on condition that they would return to Ethiopia. At various times over the past 30 years the Jewish Agency was allowed to send teachers to Ethiopia.

Ethiopian Jews began arriving in Israel in the 70's. From 1983 until mid 1984 approximately 1,700 immigrants arrived, joining the 4,000 already there, settled and absorbed into society over the previous decade. They were housed, educated and employed, and as a result of their intense motivation and high intelligence they overcame the disadvantages of their

background.

In the last few years, due to famine and turmoil in Ethiopia, the Jews have undertaken gruelling journeys to reach refugee camps and centres outside the Ethiopian border. The Israelis, in what has been called "the largest human rescue effort in more than a decade", established contact with the refugees, at great danger to themselves, and developed a method for their rescue and transport to Israel. Almost every refugee family reported the death of close relatives along the perilous route. Some were imprisoned. Many died of disease—an even greater threat than hunger.

In the region of 13,000 refugees have arrived in Israel as a result of Operation Moses. Approximately 10% are orphans, having been split apart from their families along their route. Despite everything, upon arrival, wearing only rags on their backs, they kiss the ground. At long last, they have come home.

A medical team awaits the immigrants as they arrive and determines who among them requires immediate hospi-

talization. Many are suffering from malnutrition and other tropical diseases. Israeli doctors have already accumulated considerable experience in the treatment of such diseases.

Those immigrants not requiring hospitalization are sent to an absorption centre in Ashkelon, British Jewry's twinned city in Project Renewal, for an initial short stay. They are registered, clothed, fed, etc. They are interviewed by an aliya worker and an interpreter—himself an Ethiopian oleh who already speaks Hebrew. The first priority is to try and reunite families.

The new olim are then sent to various absorption centres throughout Israel. Those children who arrive on their own either remain in the care of relatives or they are placed in Youth Aliya institutions. 1,500 children are currently under Youth Aliya care.

The new immigrants make a huge leap in time when they arrive—from a backward rural society to the technological world of the 20th century. It is of prime importance that they are helped to achieve their full potential in a modern state and, at the same time, that they are allowed and encouraged to preserve their own religious and cultural traditions. The Jewish Agency has been given total



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responsibility for their absorption process.

Hebrew is the key to successful absorption. They are given intensive ulpan classes. Many are illiterate which increases the difficulty of the task at hand. The concepts of reading and writing are totally new to them—many have never even held a pencil in their hands.

While at the centre they are introduced to modern services—gas, electricity and sanitation. They are taught basic homemaking skills.

They must learn the concept of time—in Ethiopia their lives were governed by the weather, the sunrise and sunset. They are taught basic arithmetic skills and they are even shown how to cross a street. With the help of interpreters, the staff give them the information necessary to function in their new surroundings.

The new immigrants are subsidised for at least their first year. They are given semi-furnished apartments, clothing and occupational training. Many who have arrived in recent years are attending courses in metal working, carpentry and high technology. They adapt fast and well to modern technology and organization despite their initial culture shock. The Municipality is helping to absorb them, schools are helping and there are many volunteer organizations that have been specially created.

When they are ready to leave the absorption centre social workers will be allocated to each family. Centres throughout the country will be set up to help cater for their specific needs.

In addition: 1) Kupot Holim have been mobilized for special efforts; 2) 500 permanent apartments have already been purchased by the Jewish Agency, with an additional 700 planned for the centre of the country; 3) Project Renewal will undoubtedly be able to play a significant part in helping our newest olim.

Of the approximately 6-7,000 immigrants who arrived in the past few years, prior to Operation Moses, one third have already been settled in permanent housing, two thirds have jobs, others are receiving training. Several scores are studying at universities.

The people of Israel, despite their grave economic difficulties, are welcoming their brethren with open arms and open hearts. They are joined by Jews throughout the world who are anxious to participate in the redemption of Ethiopian Jews.

The Jewish Agency bears responsibility for immigration, absorption, settlement and social welfare services in Israel. The

Joint Israel Appeal is the only authorized body to raise funds on behalf of the Jewish Agency in the UK.

The cost of absorbing the Ethiopian immigrants is over and above the Agency's costs of continuing to maintain all of its ongoing social welfare programmes for Israel's needs.

The estimated cost for the absorption of an Ethiopian Jew is £25,000.

The Rescue and resettlement of Ethiopian Jewry is estimated at \$300 million. The JIA bears the responsibility of raising funds in Britain for this purpose. Some of the initial expenses include: initial reception centre, medical treatment and clothing; preparing absorption centres; maintaining existing centres; programmes for immigrants 18-25; and youth aliya facilities. **THIS IS ONLY THE BEGINNING.**

The 1985 campaign target has been increased by 50% and all communities around the country are stepping up their activities with immediate effect. Cash is urgently needed. In the words of Prime Minister Peres, "I say clearly that we shall not rest until all our brothers and sisters from Ethiopia come safely back home. It is their salvation and nobody has to pay the price apart from our own

people. We have put aside all economic considerations, to open our hearts, minds and homes to them."

The response by our community will determine the speed at which the Jewish Agency will be able to answer the challenge of Operation Moses. The JIA is looking to each of us to give immediate financial support so that the Ethiopian Jews' centuries of suffering may be ended.



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WEST BANK OPTIONS

Editor's Note: The following is the second of a three part series.

B. Foreign Proposals

Various other proposals have been put forward by other countries for the future of the West Bank and Gaza. Israel considers that they all suffer from one of two defects—either they do not take sufficient account of the needs of one or other of the parties involved, or they pre-empt the outcome of any negotiations by determining in advance the final status of the areas. These proposals include the Reagan Plan, the Venice Declaration and the Fez Plan.

B.1. The Reagan Plan

President Reagan outlined proposals for a Middle East peace settlement in a speech made on 1st September 1982, which became known as the Reagan Plan.

Drawn up and made public without prior consultation with Israel, the plan is a radical departure from the Camp David Accords, to which both the US and Israel are committed. For this reason, it was rejected by the Israel government. It was also rejected by Jordan and the PLO.

The Reagan Plan proposes autonomy (including control over their own security) for the inhabitants and territory of the West Bank and Gaza; a complete freeze on Israeli settlements there; and the participation of East Jerusalem's Arabs in elections for a West Bank authority.

The government of Israel considers that, if implemented, the plan would in effect create an independent Palestinian state, and lead to the re-division of Jerusalem. A major aspect of Camp David is that all options could be discussed during negotiations without any being determined or precluded in advance. The Reagan Plan, on the other hand, pre-determines the outcome of these negotiations.

The Israel Labour Party, which envisages a West Bank-Jordanian federation as the long-term solution, considers that certain points in the Reagan Plan could form a basis for discussions.

B.2. The Venice Declaration

The Declaration was presented by the EEC in 1980. It proposes complete with-

drawal by Israel from all occupied territories, including East Jerusalem, and advocates the internationalization of Jerusalem. It also seeks to involve the PLO in the peace process.

This set of proposals was even less acceptable to Israel than the Reagan Plan because:

a) the specific involvement of the PLO would lead to a PLO-controlled Palestinian state;

b) complete withdrawal by Israel to its pre-1967 borders would mean a return to its former insecurity;

c) Israel would have on its most vulnerable border a terrorist-controlled state pledged to its destruction;

d) Jerusalem has been extremely well administered since 1967. Re-division would lead to the neglect and restrictions in East Jerusalem which prevailed before 1967. Internationalization would provide no more freedom of access and careful preservation than exist at present.

B.3. The Fez Plan

The Fez Plan was formulated at a summit conference of the Arab League held in Fez in September 1982.

It includes no direct reference either to Israel or to peace. It does, however, make demands which no Israeli government could accept.

These include: an independent Palestinian state in the West Bank and Gaza led by the PLO; the re-division of Jerusalem, with East Jerusalem the capital of the Palestinian state; and the PLO to lead the negotiations for the independent state.

C. Summary

Between them the Likud and the

DEAD SEA INDUSTRIES *continued*

plant is the only one of its kind, and has solar ponds covering 250,000 square meters.

Solar Pond—an Israeli idea—trap solar energy by covering a salty layer of water with a distinct, fresh layer. The sun heats the salty layer, particularly if the pond is shallow and the bottom is dark, and the differing specific gravities of the two layers prevent water from the bottom from rising to the surfaces and giving up its heat. The salty layer can get as hot as 80 C—not enough to power conventional steam turbines, but just fine

Alignment represent about 79% of the Israeli electorate (1981 elections). Since most of the smaller parties support one or other of the major parties it is fair to say that their two positions reflect the opinions of the overwhelming majority of Israelis. Camp David is regarded by the majority of Israelis as the best starting point for negotiations over the future of the West Bank and Gaza. The advantage of Camp David is that it does not prejudge the final status of the West Bank but leaves this open to negotiations between the parties concerned.

Both the Likud and the Labour Party reject the Venice Declaration and the Fez Plan; Likud has also rejected the Reagan Plan while the Labour Party considers that some parts of it may not be inconsistent with its own policies.

The major differences of opinion within Israel are over the extent of Israeli withdrawal from the West Bank and the pace and scope of Israeli settlement there.

There is general agreement on five issues. These are:

—Jerusalem should remain the undivided capital of Israel;

—Israel should retain areas of strategic importance even if it withdraws from the West Bank;

—There should be no direct Israeli rule over the Palestinians of the West Bank;

—There should be no negotiations with any group committed to terror and/or to Israel's destruction;

—There should be no independent Palestinian State on the West Bank.

To Be continued . . .

Reprint. BIPAC, West Bank Options.

for the special Ormat turbines, which use a fluid that vaporizes at a relatively low temperature.

The ponds can be worked flexibly into a phased expansion of capacity by the addition of pond area after the original plant is already in operation. This shortens the period between the original investment and the first returns on it in the form of fuel-less electricity.

The provision of low cost energy in the Dead Sea industrial region will undoubtedly enhance the competitiveness of Israeli chemical and mineral industries located in that area.

BLACK AFRICAN DIPLOMAT SAYS THERE IS A 'CRISIS OF MISUNDERSTANDING' BETWEEN JEWISH PEOPLE AND THIRD WORLD

"Except for the recent extradition proceedings against **Albert Helmut Rauca**, alleged Nazi war criminals have remained in Canada, free from any attempt to bring them to justice," said Winnipeg lawyer, **David Matas**, chairman of the League for Human Rights of B'nai Brith Canada in his report, "Bringing Nazi War Criminals in Canada to Justice."

The report published by the League makes the point that the crime of murder should not go unpunished and that Nazi war criminals in Canada should be brought to justice. It also proves that in law they can be brought to justice.

Released at the national officers meeting of B'nai Brith Canada on February 11, 1985, the report examines the legal options available for bringing Nazi war criminals in Canada to justice. It deals with the five options: extradition, deportation, prosecution under existing legislation, prosecution under new legislation

and naming. The report also determines if there are legal difficulties in pursuing the options and recommends how the alleged difficulties can be overcome. "These remedies are all available now", said Mr. Matas. "Most have been available since the end of World War II. Any one of them is preferable to doing nothing, yet until the recent Rauca extradition proceedings, none has been pursued."

Of the options available, extradition for trial in the Federal Republic of Germany or any other country with which Canada has an extradition treaty, where the crimes were committed is seen as the best solution of all.

Nevertheless, the report points out that for war criminals from Eastern Block countries, extradition may not be possible because Canada's extradition treaties do not allow for it, or because Canada has not received extradition requests. In such cases, Mr. Matas states, "there

should be prosecution in Canada rather than simply letting the crimes go unpunished."

"Soon all the accused, all the witnesses, all the survivors of the Holocaust will be dead. The chance for justice being done will disappear. If Canada is not to have a permanent stain on its justice system, it must act now to bring Nazi war criminals in Canada to justice."

The League has sent the report to the Federal Justice Minister, the Honourable **John Crosbie** with a letter requesting a meeting with the judge, **Jules Deschenes**, chairman of the recently established Federal Commission on Nazi war criminals to discuss the legal options available to Canada as indicated in the report.

Copies of the report may be obtained for \$7.00 from the League for Human Rights of B'nai Brith Canada, 15 Hove St., Downsview, Ont., M3H 4Y8, or by calling (416) 633-6224.

ALLEGED NAZI WAR CRIMINALS IN CANADA FREE FROM ATTEMPTS TO BRING THEM TO JUSTICE

By Aviva Cantor

There is a "crisis of misunderstanding" between the Jewish people and its aspirations and the Third World, Ambassador **James Jonah** of Sierra Leone told delegates attending the World Jewish Congress Governing Board [in Vienna].

Jonah, Assistant United Nations Secretary General and Secretary General of the Second World Conference to Combat Racism and Racial Discrimination, described in considerable detail his efforts at explaining to other Africans the concept of Zionism as intrinsically anti-racist and anti-ghetto, in the context of the Zionism-equals-racism equation in the final declaration of the Second World Conference on Racism, held in Geneva in 1983.

While this formula was not included, several paragraphs condemning Israel's "racial discrimination against Palestinians" in the occupied territories, and the

increased relations with the "racist regime" of South Africa were included.

Jonah pointed to the "high profile" of Israel's relations with South Africa as a key factor in the Black African nations' refraining from diplomatic relations with Israel. "Your agony in thinking about the Holocaust is exactly the African feeling about apartheid," Jonah said. "Your experience in the Holocaust frightens the Africans."

Responding to Jonah, Dr. **Gerhart Riegner**, former Secretary General of the WJC and now co-chairman of its Governing Board, said that it is "our duty to come back to the UN Decade (Against Racism) on all front." (The WJC had withdrawn from the First Decade Against Racism 1973-1983 after the UN General Assembly adopted the Zionism-equals-racism resolution in 1975).

Paraphrasing **Chaim Weizman's** 1939 statement about fighting both the Nazis and the British White Paper, Riegner

added: "We will fight against racism as if the anti-Israel clauses (in the final declaration of the Second World Conference on Racism) did not exist. We will fight the anti-Israel discriminatory clauses as if the fight against racism didn't exist."

Rabbi Arthur Schneier, chairman of the WJC Third World Commission, spoke of how the Holocaust began with racism. Jews, he said, were the first historical victims of racism "and we are its victims still in many parts of the world. This is why as a matter of survival we identify with the struggle waged by other victims of racism."

In a strong statement, Schneier said: "There cannot be a policy of differentiation in the struggle against racism. One cannot condemn apartheid and condone anti-Semitism. One cannot condemn anti-Semitism and condone apartheid. There must be no selective struggle against racism."

THE LUBAVITCHER REBBE

Ed. Note: This article is the first in a series on leaders of World Jewry. Others will appear to coincide with their birthdays.

Rabbi Menachem Mendel Schneerson, the seventh Lubavitcher Rebbe, has been described as the most phenomenal Jewish personality of our time. To his tens of thousands of Chassidim and hundreds of thousands of sympathizers and admirers around the world, he is "the Rebbe", today's most dominant figure in Judaism and, undoubtedly, the one individual more than any other singularly responsible for stirring the conscience and spiritual awakening of world Jewry.

In his years as world leader of the Chabad-Lubavitch movement, he has set into motion massive educational, social and rehabilitative programs that have kindled in masses of Jews an awareness of and a rededication to Torah-true Judaism.

From Melbourne to London, Casablanca to Los Angeles, through the many Lubavitch schools, youth centres, variegated institutions and activities—established and maintained through the Rebbe's efforts—countless 'lost' Jews have 'found their way home'.

His sphere of influence has long transcended the Chassidic community, and deeply penetrates the mainstream of Jewish life. Few knowledgeable Jews in the world today are unfamiliar with his ideas and pronouncements which he communicates through private audiences, correspondence, published writings or public addresses which he periodically delivers at Lubavitch World Headquarters in New York.

The Rebbe often designates two nights a week for private audiences, known as 'yechidus'. On Sunday and Thursday evenings, Jewish leaders, rabbis, businessmen, housewives, government officials, students and persons from all walks of life from all over the world, report to him on vital matters or come to receive his counsel or blessing.

"Farbrengens," gatherings at which the Rebbe delivers a public address, are held on festivals and special occasions. Here again, amidst the thousands of chassidim attending a farbrengen one can find professors, authors, men of the arts, officials from various levels of gov-

ernment, professionals and plainfolk, businessmen and long-haired hippies.



When the Rebbe speaks on weekdays his talk is transmitted live to Lubavitch Centres around the world via a special communications hookup, so that he instantaneously reaches thousands of listeners located virtually in all parts of the world.

The contents of his discourses range from observations and insights on the many facets of the wide Torah spectrum to current events affecting the quality and continuity of Judaism. On the need for each individual to observe the Mitzvot, on the need for every Jew to set aside time each day for Torah study. He has consistently called for an intensification of the outreach work in stimulating Jewish consciousness among alienated youth and assimilated families in all parts of the world. Love for a fellow Jew and the genuine concern for their material and spiritual well-being—regardless of station or background, are basic concepts of Chabad-Lubavitch philosophy.

Rabbi Menachem Mendel Schneerson is seventh in the dynastic lineage of Lubavitcher leaders. The Chabad-Lubavitch movement was founded in the 18th century by Rabbi Schneur Zalman of Liadi (5505-5573/1745-1812), author of the basic work of Chabad philosophy—"Tanya", and the "Shulchan Aruch",—the Code of Jewish Law.

Born in 1902, in the 11th day of Nissan, 5562, in Nikolaev, Russia, the Rebbe is the son of the renowned Kabbalist and Talmudic scholar, the late Rabbi Levi Yitzchak Schneerson, as well as the great-grandson of the third Luba-



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February 28, 1985

Dear Rabbi Schneerson,

I am delighted to extend my heartiest congratulations on the occasion of your birthday.

May you have continued strength in order to carry out your very meaningful work -- work which I know has greatly enhanced the lives of so many people both in Canada and throughout the world. I wish you peace, health and happiness in the years to come, as well as every success in meeting the challenges of the future.

With every good wish,

Yours sincerely,

John Mulhoney

Rabbi Menachum Schneerson,
770 Eastern Parkway,
Brooklyn, New York 11213
U.S.A.

vitch Rebbe, and his namesake, Rabbi Menachem Mendel of Lubavitch.

After the passing of Rabbi Yosef Yitzchak Schneerson, in 1950, on the 10th of Shevat, 5710, his son-in-law, Rabbi Menachem M. Schneerson, reluctantly ascended to the leadership of the flourishing movement, and soon Lubavitcher institutions and activities took on new dimensions. The outreaching philosophy of Chabad, the spreading of G-d's word under the motto: "and you shall spread forth to the west and to the east and to the north and to the south" (Genesis 28:14), was translated into action, as Lubavitch Centres and Chabad-Lubavitch Houses were opened to dozens of cities across the United States.

Abroad, Lubavitch Centres were set up, or expanded, in Argentina, Australia,

Belgium, Brazil, Venezuela, England, Scotland, France, Holland, Italy, West Germany, North and South Africa, as well as in Canada and other areas.

These institutions monitor the pulse-beat of Jewish life around the globe and contribute to its spiritual health and stability. They report to the Lubavitch World Headquarters in New York, so that the Rebbe is constantly aware of what is happening in Jewish life around the world.

It was the Rebbe who took the leadership role in dealing with the wave of Soviet emigration ensuring the material and spiritual future of the Russian emigres. Chabad is there when they arrive, greeting them in their own language and helping them adjust to a new life as Jews in a free country.

BOOKS OF INTEREST

continued from page 5

States of America.

This meticulously documented autobiography of a high-level participant in the most momentous events of modern Jewish history peels away legend to expose the real story of the struggle to save Jews of Europe and to establish Israel. Furthermore, the lessons of those critical years apply today, as we face the ongoing turmoil of the Middle East and the emergence of a "new Israel."

The truth may not be pleasant. But that doesn't make it any less true. You will want to know all the facts.

SUNSET

By Walter Ziffer

The rowboat is somewhere in the middle of the small lake and we are fishing. Every so often the little plastic float plunges under the water, drawn by an invisible force. I feel the tug of a fish in the deep below. But I no longer pay attention. Our catch has been abundant. My thoughts right now are far away from this lake, so quiet, so beautiful.

Tim sits opposite me and I think that his interest in fishing has also waned by now. He stares at the little red ball as it bobs up and down, and I know that he, too, left this boat some time ago, in pursuit of his own reflections.

The sun is setting fast now. The descending ball of fire is just barely above the western edge of the shoreline. Through the branches on the water's edge which act as a filter, I look right into the epicentre of an orange ball whose immense blaze fills the sky. Huge fingers of luminosity reach out from behind those trees and climb through the western sky. Directly above us they dissolve in the delicate hue of blue which remains from an azure afternoon sky. The gradual blending of the colours is so subtle, so perfect, so beautiful, that I am filled with awe.

A vast narrow triangle of liquid orange extends to our boat and beyond. It issues from the same conflagration. The ripples on the water's surface, now in vivid technicolour, accentuate its beauty and mystery. Behind us, to the east, the triangle widens and eventually is swallowed up in the water's darkness. Our bodies sway

with those scintillating tiny waves as if together, in a primitive rite, we were performing a gentle dance of nature. The first measures of Ravel's *Bolero* come to mind.

Orange on black. Fire in the night sky. My son sitting opposite me lost in thoughts. My greatest wish right now is that he, in his life, may be spared the experience I had to go through in my youth.

Orange on black was the sky that night, long ago, when as a little boy of twelve, I sought the security of my father's sheltering warm hands.

My own hands and feet were always plenty warm as a child, especially at night. But when I woke up in the middle of that special night in early September 1939 my feet felt icy. I knew I was afraid of something. There was a special presence in that room—invisible, yet palpably heavy and oppressive. I shivered.

"Why is this night different from all other nights?" This is the question the youngest child around the Pesach Seder table asks. It is also the question which flashed through my mind when I heard the old pendulum clock in my parents' bedroom strike four times.

Quietly I left my bed. I heard my sister's regular breathing emanate from her large brass bed. Slowly, ever so slowly, I cracked the door leading to my parents' bedroom which adjoined ours. My father's bed was empty. My mother was fast asleep.

Something drove me on to explore this night a bit further. I prowled from room

to room, looking for father. The bathroom and toilet doors stood open. He was not in either one of them. As I tiptoe around in the long entrance hall of our apartment, barefoot and in night shirt, I suddenly felt a warm breeze. It came from the balcony that gave on our little courtyard. And there stood my father, looking into the sky.

Now everything was well again: I had found him! To me he had always meant complete reassurance, security and happiness. I admired him immensely and loved him above everything in heaven or on earth. Even today, when my age equals that of my father's on that night, I am convinced that he was the brilliant and good person that I, but a little child then, intuitively knew him to be.

The pensive, somber mood which was so very obviously written on his face dissolved in an instant as, in response to my whispered "Tati!", he beckoned to me to join him.

NOTICE

I want to thank my friends for being so kind and thoughtful during my stay in the hospital, and for being so concerned—Ida Marcus.

Live one day at a time and make it a masterpiece;

Begin each day as if the sun were shining.

Remember there's no wealth but life,
So live in the gladness of today.

Ida Marcus

continued from page 6

FILM

SURVIVOR'S VILLAGE

8:00 p.m. CULTURAL PROGRAM
10:00 p.m.

ALL DAY CHILDREN'S PROGRAM
(Ottawa Jewish Community Centre)

TUESDAY, APRIL 30, 1985

9:00 a.m. FORUM D
11:00 a.m. Teaching the Holocaust

WORKSHOPS
Yiddish the Thread of Life
Creative Expressions
Second Generation
State-of-the-Art
Oral Documentation
Child Survivors
Between Parent and Child
History

FILM

SURVIVORS' VILLAGE

11:30 a.m. CLOSING PLENARY
1:00 p.m. "From Awareness to Action"

1:30 p.m. GET-TOGETHERS
3:30 p.m. An Opportunity for
Landmanshaften and Second
Generation to Gather in Groups
Program in Survivors' Village
for people not Affiliated to
Organizations

(subject to change)

U.S. GAINED \$50 BILLION

Israel has provided the United States with \$50 billion worth of technological data from captured Soviet military equipment, it was disclosed [on Feb. 7] by Meir Rosenne, Israel's Ambassador to the U.S.

Addressing a meeting of the American Friends of Tel Aviv University, the Israeli envoy said that Israel had saved America "many years of research and billions of dollars" by sharing with the U.S. the planes, tanks, missiles and other Soviet military equipment captured from Arab armies. He said the \$50 billion price-tag was an estimate based on a study by two American generals in the Pentagon. "U.S.-Israeli strategic cooperation is a two-way street, bringing benefits to both sides," Rosenne said. He voiced Israel's "continued opposition" to the proposed American sale of sophisticated military equipment to the Arab nations that refuse to come to the peace table with Israel. Such sales—"now they call them transfers of technology"—jeopardize Israel's security, he said, adding: "We don't want to replenish our arsenal with American equipment captured from the Arabs who attack us."

A STREET NAMED 'REFUSENIK'

A "Refusenik Street" was formally inaugurated this week in the Paris suburb of Sarcelles. The city Municipal Council, including its five Communist Aldermen, unanimously voted in favour of the new name in tribute to the Jewish activists "fighting for the recognition of their rights in the Soviet Union."

The former mayor of Sarcelles, Henri Canacos, a Deputy Secretary General of the French Communist Party, and now a City Councillor, also supported the motion.

JIAS APPOINTMENT

Dr. Daniel Morris, Q.C., National President of the Jewish Immigrant Aid Services of Canada (JIAS) announced the appointment of Mr. Herb Abrams to the position of National Executive Director at a meeting of the JIAS National Executive that took place in Montreal on January 27, 1985.

The position was formerly held by Mr. Gordon Kaufman who retired in December 1984.

Mr. Abrams joined JIAS in 1980 as Director of its Montreal office.

COUNTER PROGRAMMING A CREATIVE APPROACH

The North American Jewish Students' Network sponsored its fourth Campus Caravan in October and November. This "Jewish Resource centre on wheels" visited dozens of campuses on the West Coast from San Diego to Seattle, with stops in Las Vegas, Nevada and Arizona State University (ASU) at Tempe. ASU has been put on the schedule as a "Trouble Spot" after the General Union of Palestinian Students (GUPS) began displaying a poster featuring an Israeli flag whose Jewish Star had been replaced by a swastika. Mark Duskin, head of ASU's Israel Action Committee, attempted to get the University to disallow the exhibition of the poster. Although the university president ultimately went public with a letter condemning the swastika, the university would not remove it, and, in fact, protected the "free expression" of the GUPS by sending university security personnel to the mall.

The idea that ultimately brought down the swastika is credited to Mark



General Union of Palestinian Students at ASU displaying their wares.

Duskin's father. The plan, implemented successfully by the Israel Action Committee, consisted of having people in the Phoenix Jewish community pledge to donate \$100, \$200 or more to Israel's "Project Renewal", an urban development project, for each time the poster was dis-

played. This "threat" of money to Israel apparently worked; since the plan was publicized, the poster has not been seen again at the GUPS table on the campus mall.

Reprinted. The Scribe, Jewish Student Union, University of Toronto.

SOVIET WRITER ATTACKS CANADIAN SOVIET JEWRY DIRECTOR

Boris Sheinin, a Soviet Jew and a founding member of the Anti-Zionist Committee of Soviet Public Opinion, has accused **Martin Penn**, Director of the Canadian Committee for Soviet Jewry of being "ridiculously absurd" because Penn said, "Jews are held hostage in the USSR".

Sheinin made his remarks in a recent lengthy letter to the **Winnipeg Sun** following a November 6 article in the **Sun** on Soviet Jewry.

Sheinin claims that "Jews are not being harassed in the USSR" and that recent drastic declines in Jewish emigration from that country are because the family "reunification process was largely completed (in) the last few years."

Penn, an internationally known expert on Soviet Jewish affairs, has met with Jews in the Soviet Union. In the **Sun** in-

terview, Penn linked Soviet Jewish emigration to detente between the USA and the USSR. "As relations between the two countries break down," he said, "the door for Jews to the free world is closed, and their right to repatriate is denied. Essentially, Soviet Jews are being held hostage."

Penn notes that the 1984 total of 896 Jewish emigrants from the USSR is the lowest recorded in a single year since 1970. "For a brief while, when relations between the two superpowers were comparatively good, more than fifty thousand Soviet Jews were leaving a year; but all that quickly changed to reflect the Soviet policy drift begun in 1980. New restrictions sharply limited the number of Jews able to apply for family reunification. The process is far from being completed, despite what the Soviets would

like us to believe."

Penn adds that recent statistics show that 350,000 Soviet Jews have begun the emigration process and that over twenty thousand are now refuseniks, that is, Jews who have received formal refusals. Most refuseniks find themselves in limbo, without professional status and with severe restrictions on their livelihood. Many are now in jail for teaching Hebrew, which is considered a 'crime against the state'.

In 1983, the Novosti Press Agency published a statement by the USSR's Anti-Zionist Committee, co-signed by Boris Sheinin. The article denounced "Zionist ringleaders (who) claim the right to 'defend' Soviet Jews in an effort to persuade world public opinion that there is a 'Jewish question' in the USSR."

"If the Soviet government is truly interested in peace," concludes Penn, "it must first learn respect for individuals. The USSR must adhere to those international agreements such as the Helsinki Accords, which it has officially signed. It must let our people go!"

NOTES FROM THE U.S.S.R.

February 6, 1985
INFORMATION

Mark NEPOMNIASHCHY, Odessa

Mark Nepomniashchy went on trial [February 4]. The entrance to the courtroom was supervised by the same commandant that was there during Levin's trial. Only Odessa residents were permitted to enter the courtroom.

The trial was filmed for television; Ostroushchenko—a journalist from the Odessa newspaper "The Flag of Communism"—who writes on Jewish subjects, as well as a reporter from the magazine "Man & Law" was also present.

Mark was pale; he has lost a lot of weight. A hearing aid was given to him only for the duration of the trial.

The main witness was the Deputy Director of the sorting department at the Central Post Office in Odessa. She testified that a letter was rejected by the sorting machine because its envelope was torn. The letter did not have the name of the sender on it. She began to read it and was astounded by its anti-Soviet content; when she found two other similar letters, she handed them to her supervisor (the letters were copies of the "appeal to the Jews of the West" sent by Mark to Kiev and Leningrad).

The lawyer asked her whether she was permitted to read mail, to which she replied that she was merely looking for the name of the sender.

Another witness was Zhokova Victoria who had also testified in Levin's trial. She described the "Purim Schpiel".

A man called Omarov also spoke about the "Purim Schpiel". He was not present when it took place and had only heard about it from Zhokova. Nevertheless, his testimony was more detailed than hers.

The trial resumed on February 5. It's session consisted of Mark's conclusion speech and the reading of the verdict: **3 years in work camp.**

Mark was thin and pale. He spoke for 20 minutes, and was received with attentive listening of all those present, including the K.G.B. people. He protested against being falsely accused of defaming the Soviet regime. Guilty are those, he said, who for five years since he and his family asked for an exit-visa, have turned his life to hell; have denied him and his wife their right to work in their profession; have devised against his daughter in school so that in spite of her being an excellent student she had difficulty in completing even her high school studies. He went on saying that four searches

were held at his home during which the items confiscated had no anti-Soviet quality whatsoever. The authorities' disregard of his just appeals forced him to turn to the public opinion of the world, and if this is considered, formally, as some sort of offence, it is nothing when compared to the injustice done by the authorities to him and his family.

STATEMENT BY MILTON HARRIS

Statement by Milton Harris, President of CJC, on suspected Nazi mass murders in Canada

In respect to recent press reports on individual suspected Nazi mass murderers in Canada, we reject allegations that any ethnic group be identified as culpable of genocide. Group libel will always be rejected by the Canadian Jewish community. Canadian Jewish Congress has constantly stated that mass murderers residing in Canada should be brought to justice, irrespective of national origin. Congress will aggressively pursue this objective.

STATEMENT BY P.M. SHIMON PERES TO THE KNESSET

January 8, 1985

Mr. Speaker, Distinguished Knesset,

We, this house and the entire people, face one problem and one central problem alone: How to carry on this stirring and extraordinary rescue operation, and bring it to a successful conclusion.

And despite the difficulties and problems—this is not a vain hope.

For 2,600 years our brothers and sisters from "the land of the buzzing wings, which is beyond the rivers of Ethiopia" (Isaiah XVI II: 1) have been waiting to attain to this moment, this place. They have waited, and we have waited. They have arrived, and we are the richer for it.

This wonderful tribe gloriously and stubbornly upheld the banner of Jewish belief even from the day of Moses, and certainly after the oppressive Roman rule. Neither mountain nor sword, nor decree nor foreign land could prevail over their Jewish devotion, their human nobility, and their Zionist hope.

And we here have borne within us the ongoing, never-ending hope of the unification of our people. Neither economic difficulty nor internal distress, nor geographic distance, nor political obstacle shall halt or postpone the rescue and immigration effort, enwrapped in ancient splendor and enveloped in secret heroism.

We have seen them prostrating themselves and kissing the soil of our land. A light shone in their eyes, while tears welled up in ours.

We have seen a boy carrying his father on his shoulders. We have seen a mother tying her baby to her shoulder. We have stood by enthralled. Many in the entire world have been enthralled by this historic vision.

This is a moment of pride for the Jewish people. This is a moment of spiritual uplift for the State of Israel.

The government of Israel has acted and will continue to act, within the range of its ability and even beyond it, in order to complete the mission which is so humane and so Jewish, until the last Ethiopian Jew reaches its homeland.

With all modesty and humility, it may be said that this is one of the most daring and wonderful acts of self-redemption that our country, and not only our coun-

try, has ever known.

The Arab nations have enough means and enough lands to rescue thousands of refugees, with one day's oil revenue—as pointed out by the President of the State—they could save thousands of thousands. But instead, they are furiously attacking a praise-worthy act, and accusing nations which do not bear responsibility for this operation.

This ugly wrath, this grumbling suspicion, are what have necessitated leaving the sublime shrouded in obscurity. The release of material until now, excluding that which we have no control over, was coordinated to permit the continuation of the rescue and absorption process. Although it isn't possible to go into all the relevant considerations, I may note that the withholding, just like the publication, were aimed at serving this very same purpose.

On Thursday morning (Jan. 3) I received a message, the subject of which has already been publicized in all its detail worldwide. And so, in order to focus

attention where it should be and to divert it from delicate aspects, and to put matters in their proper proportions, I approved, after consulting with the relevant factors, the holding of a press briefing, and in accordance with this, the statement by the Cabinet secretary as well.

We are called upon to renew the restraint and to impose the required silence, maintaining the necessary national trust, so as to permit the completion of this sacred mission.

Now, more than ever, we are called upon to devote ourselves to a dignified and serious absorption process and to demonstrate an ancient truth in our lives. For even with the difference in origin and location, even with the difference in shade and emphasis, we are one people, tied to an ancient and splendid faith, and no physical force and no external difference can divide us.

All of us, the representatives of the Jewish people and the elected representatives of the State of Israel, rabbis and

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public servants, government and citizens, cities and development towns, kibbutz and moshav, the centre of the country and the development areas—it is incumbent on us all to meet this thrilling challenge of befriending, of absorbing the brothers and sisters who have come from afar. We must do this out of utter respect for their customs and way of life, for the uniqueness of their heritage and the depth of their feelings.

For we are one people. There are no black Jews and white Jews: there are Jews. History and faith bind us together forever.

In the 16th century, the Chief Rabbi of Egypt, Rabbi Ben Shlomo Ben Zimra (The Radbaz) was queried about the Ethiopian Jews' halachic status, and he replied that they were real Jews. And Rabbi Azriel Hildesheimer of Germany said in 1964: "We all have one Torah and one Father in Heaven, and all Jews are responsible for one another." And to the Jews of Ethiopia he wrote: "Do not fear, my brothers. You can be sure that

the wretched ones who knock on the door of a Jewish home have never been turned away without receiving help."

And Israel's Chief Rabbi, Abraham Isaac Hachohen Kook of blessed and holy memory, issued a call to world Jewry in 1921 to save, in his words, 50,000 "holy souls" and to bring their young children to Jewish centres in the land of Israel.

Zionism is a central religious tenet among the Jews of Ethiopia. This belief has moved them to risk their lives in order to reach the land of their destination.

Throughout the long years of their existence, they discussed this subject but little. They looked toward Israel and awaited a propitious moment. Their great leader, Zecharia Yona, argued heatedly: "We preferred to suffer rather than to endanger the State of Israel." Noble words at an unbearably difficult time. However, it was not danger, but the lack of a propitious moment that prevented their coming. And now the time has come. This is also the right time to discharge a debt of honour to

Menachem Begin, whose government invested efforts and resourcefulness to make possible the first, hidden trickles which have blazed a trail. This is also the time to state, on behalf of the government I have the honour of heading, that the tremendous effort already begun will not be stopped. Immigration involves difficulties, but difficulties will not put an end to immigration, or to immigration's being a major goal in our lives—immigration from countries in distress in order to save Jewish lives, and immigration from affluent countries in order to save Jewish (national) existence. The State of Israel is the sole real guarantee for the survival of both Jews and Judaism. And when a propitious moment arrives, let us not be petty, let us not waste it. Let us all mobilize for the main thing which unites us, and not for transient quarrels.

The immigration is continuing, and it will continue.

ARABS, DRUSE WANT TO INDUSTRIALIZE

By Pinhas Landau

Far-reaching changes are taking place in the behaviour and consumption patterns of the Arab population in Israel and the administered areas.

These changes stem from the types of employment available to this population as well as from improving education levels of Arab youth.

Furthermore, the frequent visits by Arabs from the West Bank and Gaza to Jordan serve to transmit these behaviour patterns and lifestyles to neighbouring Arab countries and beyond, particularly among the better-educated and well-to-do sectors of the population.

These changes express themselves through demand for more sophisticated products of a sort that have not hitherto been marketed in the Arab sector.

All this is in the framework of a general rise in purchasing power, which is expected to continue to grow significantly through the end of this decade.

Thus modern consumer activities of buying in shopping centres, supermarkets and department stores are replacing traditional buying habits. Against this background, many industrial companies can seek to market their products in the Arab sector, both in Israel and in the areas.

This applies both to consumer goods

and to industrial and semimanufactured products. If these products find a market in the Arab sector, there is a good chance that Israeli manufacturers will be able to expand their markets to the other side of the Jordan, through merchants, middlemen and business people from Judea and Samaria.

This analysis, and the predictions contained in it, are part of a research survey recently completed by the Haifa-based Marketing Research Institute and the Zofer public relations firm.

Another piece of research in an allied field concerns the growing industrialization of the Arab and Druse sectors of the population.

According to the survey, 175 industrial plants are expected to be set up in Arab and Druse towns and villages in Israel in the next few years, involving a total investment of almost \$1 billion. The survey points to the large supply of young and qualified workers available for employment in industry in this sector—particularly in view of the drastic fall in the profitability of agriculture, the traditional source of employment and income.

There are, according to the survey some 5,000 young people in the Arab and Druse sector possessing at least a high-school education, who could be ab-

sorbed into industry. Some of these have a university education and a few have technical and managerial qualifications.

The basic tendency of this young generation is to develop industrial plants which promise high profits and stable employment, rather than seeking to develop new branches of agriculture, which do not offer the same security of income.

It would seem that wealthy Arab and Druse entrepreneurs are interested in industrializing their townships, and they are one of the main forces pushing in that direction.

The main problem facing this industrialization drive is the absence of suitable projects. The main elements involved in industrializing Arab townships are not interested in setting up labour-intensive plants, such as metal workshops. They prefer to try and join the wave of high-tech oriented factories with a large element of R and D.

This is both because of the challenge involved and because of the possibility of exporting to neighbouring countries. There is thus an incompatibility between what the entrepreneurs would desire to establish and what they can proceed with, given the human material they have available.

Reprint: The Jerusalem Post, International Edition, February 2, 1985.

OPTIONS FOR SOVIET JEWS

The writer, a physicist, was born in the USSR and began his struggle for an emigration permit in 1970. An active participant both in Soviet Jewry's movement to emigrate to Israel and in scientific and cultural seminars in Moscow and Vilna, he published in the West (while he was still in the Soviet Union) articles on the problems of Soviet Jewry, human rights, emigration and absorption. He is the author of the book "How to emigrate to Israel from the Soviet Union". He has lived in Israel since December 1983.

Information about Soviet Jewry reaches the world outside the USSR from two sources. The first is the official one: the so-called "official Jews", who include Gen. Dragunsky, the editor of *Literaturnaya Gazeta*, A. Chakovsky and the like. Most of them, now organized for the sake of convenience, into the Anti-Zionist Committee, are very active in explaining to the West the situation of Soviet Jews. Aliya activists, those trying to emigrate and those who have already arrived in Israel or the West, constitute the second source of information.

Information coming from the first source speak about the complete equality enjoyed by Jews in the USSR; about the absence of anti-Semitism; about the loyalty felt by Soviet Jews to their socialist homeland Such information is not just rejected outside the USSR; it is not perceived at all.

Even though we tend not to take seriously any information on Soviet Jewry that comes from official sources, we are apt, on the other hand, to accept without reserve all information coming from aliya activists, those fighting for national revival, and Soviet Jews who have come to Israel or the West. Again, at first glance, this information seems absolutely true, and at some stage it is confirmed by concrete facts.

The point is, though, that this information is true and valid only insofar as it relates to that part of Soviet Jewry which has been fighting for emigration, for a revival of national life and national culture. It applies especially to the vanguard of the aliya activists and refuseniks from whom this information is most often received outside the USSR.

However, the most important characteristic of Soviet Jewry is the deep abyss that separates its three main groups: the active assimilationists, the main mass of Soviet Jewry and, at the other end of the

spectrum, the fighters for national revival and emigration. These three groups are practically isolated from one another, and there is no interaction between them.

It would seem only natural for an active assimilationist to do all he could to avoid contacts with his brethren, no matter what category they belong to. However, the abyss is no less deep between the aliya activists and refuseniks, on one hand, and the main mass of Soviet Jewry, on the other.

The activists and the refuseniks live by norms and standards that, to a significant degree, have nothing to do with the norms and standards of Soviet society. Their homes are decorated with Israel and Jewish symbols, they live by the Jewish calendar, and celebrate Jewish and Israeli holidays, but not Soviet holidays. Many of them speak Hebrew and even have Israeli citizenship. Their homes are, in fact, small Israeli enclaves in the vicinity of Moscow, Leningrad, Kiev and other towns.

An ordinary Soviet Jew, one represen-

selves in their own narrow circle. They are even proud of this, stressing that while staying in the USSR, they are, in fact, living in Israel (or the US).

While doing so, however, they easily generalize, applying to the whole of Soviet Jewry both the repression and restrictions to which they are being subjected, as open enemies of the Soviet regime and "semi-foreigners", and also their feelings and their interpretation of anti-Semitism as the threat of a close, almost physical reprisal.

In their world, of course, someone is always being arrested. Homes are searched, and people are called in for questioning. Somebody is always being threatened, somebody is constantly being harassed. And all of them are subjected to torture by time—the denial of the right to emigrate for an undefined period. Some of them do not live to see their relatives and friends again. It is natural that they cannot escape the feeling that clouds have gathered above their heads, that a pogrom may come tomorrow or the day after. Such feelings are



Moscow Jews celebrate Israel Independence Day, 1978.

tative of the main mass of Soviet Jewry, is far removed from all this. Moreover, he simply cannot afford to maintain contacts with any activist refuseniks for fear of KGB repression. It is not surprising, therefore, that except for rare exceptions, new people appear in the homes of refuseniks only after they themselves have decided to emigrate. The activists-refuseniks are well aware of the fact that for a loyal citizen, contacts with them could be fraught with serious trouble.

Refuseniks are extremely careful, even in their contacts with close relatives who do not wish to emigrate. If such relatives do not exist, then activist-refuseniks cut themselves off completely from the main body of Soviet Jewry and confine them-

typical of all the activists. When they leave, they take this feeling of a pogrom being imminent with them.

An emotional, and sometimes nearly hysterical, perception of the situation does not, however, adequately reflect the events taking place in the USSR. The now prevalent view of a sharp intensification in Soviet anti-Semitism, of a nearly pre-pogrom situation in the USSR is a characteristic example of their incorrect evaluation of the situation.

It seems that there are enough grounds to support such an evaluation: the arrests, the searches, the intimidation of activists are all a continuous process. The Soviet mass media continue their anti-Israeli campaign, just as they

did in the past, and all kinds of libelous lampoons are being published in thousands of copies. But let us set aside the question of whether there is anything new in these phenomena and whether they present more of a threat today than they did in 1970, 1973 or 1977.

The really important question is whether they do indeed reflect a sharp intensification of anti-Semitism in the USSR. According to its proper definition, "anti-Semitism" means a selective persecution of Jews as such, when compared to other groups. What then is the real picture of what is happening in the USSR?

Since 1977, the Soviet regime has turned towards a systematic and planned effort to destroy everything that is called "dissent" in the West and "anti-Soviet activities" in the USSR. National, religious and human rights movements were suppressed. Practically all the active dissidents, including the once "untouchable" academician Andrei Sakharov, gradually found themselves in prison, camp or in exile. The Jewish movement, however, suffered less than the other movements. Moreover, emigration grew sharply, reaching its highest point in 1979.

How can this be explained? The Soviet authorities were well aware of the difference between the Jewish movement for emigration and the other national movements or the human rights movement. They thought it best to allow the vast majority of those who had already applied for emigration to leave, while treating those who remained in the USSR according to the new policy line.

By 1982 the wave of repression reached the Jewish activists, who became yet another victim of the change in the internal situation in the USSR. At the same time, it is extremely important to take into account the fact that the Soviet authorities did not actually stop the mechanism of emigration. The Ovir offices still accept applications to emigrate to Israel, etc.

The brunt of the repression is directed against the active struggle for emigration, but not against emigration as such.

There are many direct and indirect ways of helping these people or, at least, of easing their fate, but this task of primary importance gets lost and sounds small and insignificant against the background of rhetoric calling for "saving Soviet Jewry". It is, no doubt, much easier to prophesy about forthcoming deportation, and it is much easier to call for the liberation of millions than to provide

concrete and effective help to Lerner, Kosharovsky, Slepak, Brailovsky and the thousands of others.

Let us, however, go back to the typical representative of the Jewish masses, a law-abiding, loyal citizen living in accordance with the norms and standards of Soviet reality. The situation these people are in differs considerably from that of those who are trying to emigrate, and it is, of course, very different from that of the activist refuseniks.

In their way of life ordinary Soviet Jews do not at all differ from regular Soviet citizens. They are concerned with the problems of everyday life; they are not connected in any way with the world outside the USSR. They do not meet with foreigners, and they also do not have anything to do with KGB. They also see anti-Semitism in a different light.

For the vast majority of Soviet Jews, anti-Semitism is a routine occurrence; it is a norm of life. These people were born and grew up with the realization that they are Jews and therefore not everything in life is accessible to them. Moreover, they know that the system of restrictions can be by-passed. From childhood they learn the art of doing this, and when they reach their youth, it even at-

tracts them in some way.

However, at a mature age every Jew begins to realize that only insignificant obstacles can be overcome, that he will have to take up a subordinate position for the rest of his life and that he will never be able to achieve the things which, in his position, he really deserves. Such a person perceives anti-Semitism as a system of restrictions and a system of exploitation.

As for anti-Israeli and, indirectly, anti-Semitic propaganda, it certainly annoys him, but it is not perceived by him as a direct threat. This happens, first of all, because he does not relate to this propaganda as something that concerns him personally. Life has confirmed that he is right. Since Stalin's death and since the infamous "Doctors' Plot", there has not been any open persecution of a mass character directed against law-abiding, loyal Soviet Jews.

But this does not at all mean that a typical member of this majority does not suffer from a great number of large and small, direct and indirect restrictions. Things accessible to everyone are given to him as a favour. He worries especially about his children, who will, no doubt, receive their share of humiliations and

continued on page 32

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THE METHODOLOGY OF ANTI-SEMITISM

(Adapted from a Hashkafah Talk of Horav Joseph B. Soloveitchik, Shlita, on Sidrah Shemot)

Social scientists have probed extensively the underlying causes of Anti-Semitism which has persistently plagued Jewish life throughout history, particularly in the Diaspora. Political, economic and theological reasons are often cited, supported by vast documentary evidence to uphold one thesis or another. The opening verse of the Book of Exodus, *Shemot*, which records the first Diaspora experience of the Jewish people, may shed some light on this age-old irrational enmity.

Shemot begins as follows: "These are the names of the sons of Israel who came to Egypt, *Habo-im Mitzraima*, each coming with his household, with Jacob, *Et Yaakov, Ish Ubeto Ba'u*: Reuben, Shimon, Levi, etc." (Ex. 1:1) The grammatical form *habo-im*, in the present tense, seems misplaced. It suggests that they were only now coming into Egypt when, in fact, the Israelites had been residing in Egypt almost 100 years when the oppression was initiated.

The census which follows is almost verbatim replication of the listing in *Sidra Va-yigash* (Gen. 46:8). The word *Habo-im* used there is clearly appropriate. Jacob has just learned that, "Joseph, my son, is still alive. I will go and see him before I die." (45:28) The patriarchal family was passing through the gates into Egypt and the Torah interrupts the narrative to provide us with a census of the immigrant generation. But in *Shemot*, *Habo-im* refers to an event of the distant past. Also, why was there a need to reproduce, at this point, the almost identical census of *Va-yigash*?

This question was perceived by the Midrash: "*Habo-im Mitzraima*? Did they just arrive in Egypt? Rather, (we are informed) that when Joseph, their protector, died the oppression began. It says *Habo-im* because the Egyptians regarded them as new arrivals, as if they have come that very day, though *Et Yaakov, Ish Ubeto Ba'u*, they had come long ago with Jacob." (Ex. R. 1:4)

This is the methodology of Jewish persecution. Whatever the incipient cause or overt rationale, oppression is made feasible by representing Jews as newcomers even after centuries of distinguished

residence. Popular incitements need only to protect the Jew as a foreign and, therefore, suspicious entity, threatening an otherwise homogeneous native culture.

When Pharaoh started his instigation, "he said to his people, *El Amo*: 'Look, the Israelite people, *Am Bnai Yisroel*, are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise, in the event of war, they may join our enemies in fighting against us.'" (Ex. 1:9, 10) He did not charge them with particular offenses or acts of sedition. He merely distinguished between *Amo*, his people, and *Am Bnai Yisrael*, an "us" against "them" adversarial relationship. Since they were an identifiable entity apart, one could not fathom their thoughts, especially in trying times of national crisis. This technique of fanning suspicion was later employed by Haman against the Jews of Persia: "There is a certain people scattered about and their laws are diverse from those of other people: neither keep they the King's laws." (Esther 3:8) They were regarded as sectarian aliens who were permanently on probation. Disassociation of the Jew from the rest of the population is the *sine qua non* which allows otherwise restrained societies to unleash barbaric cruelties upon defenseless and easily distinguishable minorities.

The historical experience of the Jews in Germany painfully illustrates this situation. The chronicles record that there were Jews in Germany in the days of Charlemagne (768-814) where they freely engaged in trade in the cities. Jewish intellectual life flourished in Mayence and other localities at the end of the 10th century and into the 11th, under the spiritual guidance of Rabenu Gershom, known as the *Meor Hagolah* (light of the Diaspora). He had established many academies for Talmudic study. Yet, throughout the centuries, Jews in Germany were regarded as extraterritorial residents. Even after their emancipation, in modern times, from the construction of the ghetto, which allowed for citizenship and cultural and social integration, suspicions still lingered about them. The holocaust can only be understood in terms of this xenophobic pathology. They remained *Habo-im*, foreign interlopers.

In the early chapter of *Shemot* which unfolds the first experience of Jewish oppression, the term *Ivrim* for the Israelites is frequently used. (Ex. 1:15, 2:6, 2:11, 5:3.) The appellation *Ivri* was initially applied to the first Jew, Abraham, *Vayagag L'avrom Ha-ivri* (Gen. 14:13) The Midrash explains the etymology of the name: "*Ivri* comes from the word *Ayver* (side) and refers to *ayver Hanahar*, the other side of the Euphrates River from whence Abraham had emigrated." R. Judah provided a different interpretation "*Ivri* comes from the word *Ayver* but it refers not only to the other side of the river, a geographical designation, but is also informs us that Abraham was on one side ideologically while the rest of the world was on the other side (as if they were on opposite banks of the river)". (Gen. R. 42:13) In this sense, the name *Ivri* in Exodus emphasizes that the Israelites were different and unassimilable. The distinctiveness of the Jew which started with Abraham was formally institutionalized at Mt. Sinai, rendering them ever distinguishable as they accepted the Torah way of life. Perhaps, this is what our sages intended when they noted the phonetic similarity between Sinai and *Sin-ah* (hatred), the former facilitating the latter.

The most interrelationship between Sinai and *Sin-ah* may also be otherwise interpreted. Most Gentiles view *Am Yisrael* no matter how secularized it may be, as the people who proclaimed to the world that there is a God, a personal providential God, who represents absolute values and to whom we are ultimately accountable. The message of Sinai is unbearable in its challenge and indictment of libertine sinners, breeding feelings of subconscious disquiet and guilt. Thus, enmity is often ideologically motivated but its translation into actual persecution is made credibly acceptable by the natural disposition to fear and suspect the unfamiliar.

Habo-im as a Positive Value—We have described *Habo-im* as a liability, a calumny which generates hostility. The term, however, also has a reassuring and complimentary connotation which is a blessing to the Jew. It means, "they remained as they were when they arrived", retaining ways and values of their original identity. Such loyalty is the secret of

Jewish survival and is an antidote to the corrosive effects of assimilation. Precisely that which non-Jews decry as foreign and threatening is to the Jew his badge of honour, reflecting his national health. The repetition of the almost identical census in *Shemot* is in *Va-yigash* informs us that *Habo-im*, their Hebrew names and ethnic distinctiveness remained unchanged as when they had arrived.

On the verse, "And he became there a nation," *Va-yehi Shom L'goy* (Deut. 26:5), the Haggadah adds: "This teaches us that the Israelites were distinguishable there, *Metzu-yanim Sham*. (The word *goy* connotes a separate nation.) The Midrash language (Hebrew) during all the years that they dwelt there and that they were always a nation apart". (Lev. R. 32:5) The Mechilta adds: "Because of this, Israel was redeemed from Egypt."

During the holocaust, Jews in America reacted with seeming apathy to the plight of their European brethren. They seemed mesmerized by President Roosevelt. There was a mass of defections from Jewish identity, which included name-changing. The age-old "*Habo'im*", the proud unintimidated affirmation of Jewish loyalty and solidarity, seemed to falter. *Habo-im* became a liability to be submerged and concealed. American Jews should have demonstrated and interceded with vigor. It is incredulous, in retrospect, to explain their "life as usual" and seeming unconcern. But, it is reassuring to note that American Jewry of today has revived *Habo-im* as a positive operating principle of self-respect and survival. The American Jew today acts fearlessly and forcefully in behalf of his fellow Jews throughout the world.

Rationalizing *Habo-im*—The accusation that we represent an unassimilable ethos within an ethos,—is it true? The answer being in the affirmative, how are we to explain to ourselves and to others that the preservation of one's national and religious distinctiveness need not conflict, nay, many even be complementary to one's loyalty to the presiding government and to its political institutions. Years ago, the prophet Jeremiah counselled the Jewish inhabitants of Babylon, "to seek the welfare of the city wither I have caused you to be carried away captive and to pray to the Lord for it, for in its well-being, you shall prosper." (29:7) In Talmudic days, the sage, Samuel of Nehardea, promulgated the enduring rule that, in civil matters, "the law of the land is as binding upon Jews as the religious commandments of their own faith." (Git. 10b).

Those who accuse us of ethnic separatism and elitism must be enlightened that the Jew can only live wholesomely in a society which allows for cultural pluralism, where being different is not subversive and where unity is not confused with uniformity. There are values, ideas and practices which are the quintessence of his Jewishness and the poetry of his soul. These are rooted in historical memories and experiences and in the special relationship established at Mt. Sinai between God and Israel. The behavioral imperatives called *Mitzvot* and the theological and philosophical premises about God, man and creation which are uniquely Jewish, and not to be bartered away even for the sake of intergroup amity. But, if patriotism be judged not by slavish conformity to popular styles but by one's concern and sacrifice for the public welfare and its security, then the Jewish record in the diaspora is impressive, indeed. Unfortunately, the enlightened understanding and acceptance of the above by non-Jews is rarely fully achieved.

According to the Torah, God communicates with man on two levels. As the Creator, He relates providentially to all parts of the universe which includes universal man, Jew and non-Jew alike. God spoke to Adam and to Eve and to Noah generations before Abraham, the first Jew, came on the scene. Every person is endowed with an irreducible and inviolable value and dignity as R. Akiba taught: "Beloved is man for he was created in God's image." (Av. 3:18) For all mankind, the Seven Noahide Laws, as mandated by God, are sufficient to bring to fruition one's "Divine Image", and to lend him dignity as a metaphysical being, unique and distinctive over all of creation.

But Abraham and his descendants were not content with the God-universal-man relationship which endowed man with dignity but not necessarily with holiness. Our ancestors sought a God-Israel relationship of greater intimacy and at Mt. Sinai, Israel bound itself by a covenant to become "a kingdom of priests and a holy nation," (Ex. 19:5,6) and a Torah with behavioral norms and spiritual ideas were imparted to the Jewish people for all times. Thus, was the identity of this people forged which permeates Jewish action and thinking to this very day. This is the rationale of *Habo-im*.

Conclusion—The apartness and distinctiveness of Israel which are implicit in its *Habo-im* identity irritates most Gentiles. Why, they ask, are the Jews so restless, pursuing goals, causes and ways which are not shared with his Gentile neighbours? Inevitably, they attach ominous political significance to what is truly the practice of religious and cultural pluralism. Jacob had never pledged to Pharaoh that he would sever his attachment to the faith of Abraham and Isaac when he settled in Goshen. Instead, he sent Judah ahead of the family, directing him to prepare facilities for a school of Torah study. (Rashi, Gen. 46:25) When he met Pharaoh, he blessed him that, "the waters of the Nile should overflow their banks and irrigate the land," (Rashi, Gen. 47:10), evincing his deep commitment to the economic welfare of the country. The fact that the Egyptians still regarded the Israelites as *Habo-im*, in a pejorative sense, is an historical predicament of the Diaspora. To the Jew, *Habo-im* will continue to be a mark of national honour and religious integrity.

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CANADIAN RED MAGEN DAVID FOR ISRAEL

By Charles Lazarus

"Pikuach Nefesh" or the Saving of Life, is Judaism's most fundamental obligation, both on the part of the individual and the group, and it is on this basis that Israel's Magen David Adom, the national emergency and blood service, has been able for more than a half-century, to earn the support of the entire Jewish world and admiration of the world-at-large.

Canada is one of almost 20 Free World countries represented in MDA's international Department. The organization is known as Canadian Red Magen David for Israel (CARMDI) with headquarters at 5180 Queen Mary Road, Suite 420, in Montreal.

In recent weeks MDA, whose emergency ambulance operations and blood services, both in collection and distribution, are closely assessed if not officially linked to those of the International Red Cross, has reflected its consistent humanitarian philosophy, through a number of actions:

—No sooner had news of the catastrophic famine in Ethiopia begun flooding the international news media, than Magen David Adom organized a campaign confined to domestic contribu-

tions from Israelis, to dispatch medical supplies and emergency equipment with the least possible delay.

—When it was revealed, after many months of necessary undercover activity, that thousands of Ethiopian Jews had been rescued and transported to Israel, Magen David Adom as an integral part of the country's medical infrastructure, was revealed to have alerted Ben Gurion Airport on one occasion alone more than 50 ambulances.

—Most recently, work has begun on MDA's new blood complex at Ramat Gan outside Tel Aviv, the estimated \$12,000,000-plus (U.S.) cost to be raised from the International Friends of MDA.

While the MDA structure which is recognized as Israel's "Red Cross Service" has as its fundamental purpose and objective the saving of life in emergency situations from border to border, the collection and coordination of blood supplies and services, is MDA's basic instrument of function.

It is for this reason that for the entire period of its existence, Magen David Adom has organized the nationwide recruitment of blood donors, blood banking, blood separation into the component parts required for transfusion, and

blood distribution.

At the moment, MDA can supply just about 85 per cent of Israel's hospital requirements, while providing 100 per cent for the needs of the Israeli Defense Forces.

As has been stated by an MDA spokesman, "Israel desperately needs to enlarge and improve facilities to process blood and expand its uses to meet current peacetime medical blood needs and to provide a reserve for emergencies."

That, in sum, is the bottom line for Magen David Adom's new National Blood Bank and Fractionation Centre now under construction at Ramat Gan.

Needless to say, MDA's Canadian arm, CARMDI, has undertaken to launch a special Blood Centre Drive from coast-to-coast during the spring, even as it continues its day-to-day program to supply equipment ranging from communications hardware to ambulances, providing support for administration, volunteer training and professional staff.

Even though the lengthy period of Israel's economic sacrifices, there has never been a thought of sacrificing any of MDA's life-saving services on the altar of financial expediency.

That, indeed, is the true message of Judaism's Pikuach Nefesh!

HOLOCAUST STUDIES SHOULD BE PART OF GENERAL HISTORY

The Holocaust should not be viewed within the context of Jewish studies alone or as an isolated episode but rather should be integrated into general studies of 20th century history and western civilization.

So state a group of researchers from abroad who have gathered at the Hebrew University of Jerusalem's Institute for Advanced Studies for a year of research on the Holocaust. Eight scholars—five from Israel and three from abroad—make up the research group.

"Those of us from abroad want to assure that the Holocaust has its proper place in the general and historical understanding of modern times," said Michael Marrus, professor of Modern European History at the University of Toronto and a member of the Holocaust research group.

Christopher Browning, a non-Jewish professor who teaches the Holocaust to

students at Pacific Lutheran College in Tacoma, Wash., believes that gradual progress is being made in broadening awareness in the field of Holocaust studies.

"Ten years ago the Holocaust was considered outside the academic pale of history and was approached only as a part of Jewish studies," said Browning, an expert on the evolution of the Nazi's plans for the final solution.

According to Browning, the Holocaust was isolated because it was viewed by historians as "an aberration, a freak that was not part of history."

"Many people tried to view the Nazi's Final Solution as the work of deranged individuals, instead of as an outgrowth of western civilization," he said, adding he now believes the Holocaust is beginning to be understood as an event that had its roots in Western civilization.

He therefore finds it crucial to further

this understanding by clarifying the historiography of the Holocaust, particularly the chain of events that led to the decision to "exterminate European Jewry".

Bernard Wasserstein, a professor of modern history at Brandeis University, agrees with his colleagues that the Holocaust must be studied as part of European history.

"It is a mistake to have courses dedicated solely to the Holocaust," he said.

Wasserstein said he believes that when the Holocaust is studied out of context, it is more likely to be treated as an emotional issue, open to political exploitation.

The Holocaust study group is one of three specialized research teams this year at the Institute for Advanced Studies, which was established at the Hebrew University in 1975 to foster high-level research in a variety of fields and to advance the development of outstanding young scholars.

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קרן קיימת לישראל

insults. Not everyone perceives this situation as something that goes without saying. Many react to it with deeply felt dissatisfaction and indignation.

This can explain why, when in the beginning of the 1970s Zionist activists opened the path for emigration, tens of thousands of people who never even thought about moving to Israel, the US or any other country, headed for the Ovir offices to ask for emigration permits. No matter what they said at that time, many of them were not trying so much to become Israelis, Americans or anything else, but were trying to express their protest, to spit in the face of the existing regime. At the same time, they did hope to reach a land where they could find harmony and certainty, while remaining themselves. Have their hopes been fulfilled?

Already by the mid-Seventies at the very height of mass emigration, there was a virtual avalanche of letters from Israel to the USSR, most of them expressing dissatisfaction and disappointment. What most impressed ordinary Soviet Jews was the mass re-emigration of former Soviet citizens from Israel.

The "second time" emigrants includ-

ed representatives of all professions, all ages, former residents of all Soviet republics and cities. And when Soviet Jews heard that "half a million Israelis" born in Israel had left the country, or that somewhere in Los Angeles, there were "more Israelis than in Rehovot," many of them became convinced that Israel was not the country where one should be going.

It did not matter how informed he was about the details of living in Israel. It is difficult, in any case, to imagine a person who would wish to move to a house whose residents are running away in all directions.

A popular opinion today among Soviet Jews is that emigration merely means exchanging one set of problems for another, with the new problems being no less grave and serious. Today the average Soviet Jew is likely to come to the conclusion that emigration is not a game worth such high stakes.

What are the masses of Jews waiting for? What does the average Soviet Jew hope for? Today he is equally a long way off both from the intention to become assimilated no matter what, and from the intention to emigrate from the USSR no matter how. He has before him the bitter experience of assimilation: the tens

of thousands of Jewish Communists who were shot or who perished in prisons and camps, patriots of their socialist homeland who cut all ties with Jewishness but who were subsequently "unmasked" as "enemies of the people", "cosmopolitans" and spies.

On the other hand, he sees the difficult life of emigrants, his erstwhile friends and acquaintances who have scattered all around the world, seeking a place under the sun. Today the Soviet Jew is passive, he is waiting and going with the stream. As far as his preferences are concerned, the experience of both recent and distant past tells him that it would be best for him to remain what he is, a Russian Jew.

Perhaps he would like to see, as best for him, the democratization of Soviet society, the end of anti-Semitism as an expression of state policy, the improvement of the economic situation and, as a result of all this, the restoration of Jewish life in the USSR, at least to some extent.

The tragedy of Soviet Jewry lies, however, in the fact that it is not in control of its own fate. Its fate is being decided behind its back.

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PROFESSIONAL PAGE

**BARRIE M. GREEN, C.A.
DARRYL D. HALEY, C.A.
STEWART W. PYE, C.A.**

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STATEMENT BY MILTON HARRIS, PRESIDENT OF CJC, ON SUSPECTED NAZI MASS MURDERERS IN CANADA

Milton Harris, President of Canadian Jewish Congress, says the government must do more than merely have an inquiry into Nazi war criminals resident in Canada.

The inquiry, a federal commission, was announced on February 7 by Justice Minister John Crosbie. Its mandate is to establish whether Nazi war criminals entered Canada after World War II, whether they reside in Canada now and, if so, how they can be brought to justice. The commission will be chaired by former Quebec Superior Court Chief Justice Jules Deschenes. The deadline for his report is December 31, 1985.

In making his announcement, the Justice Minister said that there is "little or no evidence" that Nazi war criminals reside in Canada. Harris said that he was astonished by that statement and that

getting evidence requires a more assiduous effort on the part of the government.

Harris also says that the December 31 deadline makes sense only if it is part of an overall government strategy to bring war criminals to justice. "Why it would take that long is beyond me," he said. "If this is a supplementary effort to other action which the government is contemplating in the near future, that is fine; but if this is meant to put off the whole issue for years, it is entirely unacceptable. We are talking about events which happened many years ago. If people who may be in their seventies or eighties can be identified now, we don't want to wait that long before these cases are brought to action. If this inquiry represents the total action the government wants to take, we don't accept that, and we assume that the Canadian people do not accept that either."

ACTION SUGGESTIONS FOR YOUR SEDER

Action Suggestions For Your Seder From Soviet Jewry Committee, Canadian Jewish Congress

1. Take one clock, set it ahead six hours to Moscow time, and place it either near the candles lit in honour of Pesach at the sundown hour, or at the Seder table.

2. Reserve an extra chair for the Soviet Jews. Place a pillow on it for reclining, as a symbol of ease. Try to avoid a folding chair, as it signifies something temporary.

3. Wine is a symbol of joy. Leave a full cup of wine in honour of the Soviet Jews in hopes for a free Pesach in future time, or leave it empty, signifying the present status of Soviet Jews.

4. At the assembled body, add a fifth question to the famed "Four Questions", in honour of the Soviet Jews. For example, "Why must these Jews be different from all other Jews?" Mah nish-tanah ha-y'hudim ha'aloh mikol ha'y'hudim aharim?

5. Add a fifth son, Ivan (the one who isn't free) to the other four sons. He would ask, for example, "Why can't we

celebrate Pesach with our fellow Jews?" Answer: We shall work for a time when all Jews will be free to celebrate Pesach in whatever land they please.

6. After we raise the cup of wine and sing V'he sh'amdah, discuss the plight of Soviet Jews. At the very least, explain to the children that there are some Jews still yearning to be free.

7. Set aside an extra Matzah and read aloud "This is the Matzah of Hope."

8. Add another verse to "Dayenu". For example, if God were to give the Soviet Jews merely a sense of identity, it would not be enough. We must SEEK a time when Soviet Jews are completely free. Dayenu. Then, it will be enough.

9. After explaining the three symbols of Pesach, recite "B'kol dor Va'dor", substituting the following language for the traditional translation: "In this generation, one must look upon himself as if he personally had come out of Russia, as the Bible says: 'And thou shalt tell thy son on that day, saying it is because of what the Lord did to me when I went forth from Russia.'

ARMAND HAMMER DEFIES ARAB BOYCOTT

One of the most effective anti-Israel weapons used by the Arab states is their refusal to sell oil to oil-starved Israel and their employment of coercive measures to prevent countries that buy their oil from reselling it to Israel. In addition, major oil companies and oil-equipment suppliers have shied away from prospecting in the Jewish State for fear of antagonizing the oil-rich Arab countries. The occasional oil drilling that does take place is done by companies that go to elaborate lengths to hide their corporate identity.

According to *Business Week*, only 300 dry wells have been drilled in Israel since 1948 when the state was established. Most have been shallow because deep drilling technology was not available. In contrast, 5,000 wells were sunk in the U.S. in 1983 alone. Drilling one deep well costs up to \$20 million. Israel currently buys all its oil from Mexico, Egypt, Norway and the Rotterdam spot market.

Now, however Armand Hammer, the 86-year-old chairman of Occidental Petroleum, has entered the picture in a fascinating way. He disclosed recently that he is organizing a syndicate that would invest \$200 million in drilling for oil in Israel. The project is a personal undertaking, one in which his company is not involved. Hammer has asked for exploration rights to a specific area in Israel, not the administered area. In the past, Hammer has not been closely identified with Israel or the Zionist movement. But on several occasions he has intervened with leaders of the U.S.S.R., with whom he enjoys a good relationship, on behalf of Soviet Jewry. Hammer's father was a friend of Lenin's.

Occidental Petroleum's oil activities in Libya were once the overwhelming part of its business but now constitute only about one-fifth of its global operations. It recently sought to dispose of all its Libyan holdings.

Hammer's new relationship with Israel is, in effect, a challenge to major oil companies to follow his example. Geologists believe that the chance of striking oil in large quantities in Israel is good if the wells are deep enough.

U.S. JEWS' ROLE IN A THAW

By Edgar M. Bronfman

Because of the way it has treated Soviet Jews, including "refuseniks" and even Hebrew teachers, the Soviet Union has made a cold warrior of the Jewish people. Many Jews tend to regard any thaw in relations between the Soviet Union and the United States with apprehension and mistrust.

Yet over the years Jews have also learned that when things are generally bad, they tend to be worse for Jews, and only when things are generally stable are Jews permitted to go about their business.

Soviet Jews can't be held hostage

For this reason, the Jewish people should be in the forefront of efforts to improve relations between the two superpowers. Ideally, the issue of Soviet Jews should be removed from the cold war agenda and, beyond that, should be made to serve as a vehicle by which to bring about the relaxation of tensions between East and West.

But while a Jewish stake in a reduction of East-West tensions is clear, there is among Jews a strong resolve not to allow the question of Soviet Jews to be a hostage on the on-again, off-again cold war. While Jews should be prepared to do their part to help relax tensions between the superpowers, they must also reserve the right to reject any move toward detente that fails to take account of Jewish interests.

In the 1970's—at the height of President Richard M. Nixon's era of detente—proponents of the Jackson-

Vanik amendment, which denied most-favoured-nation status to the Russians in order to force them to liberalize emigration, acted from the conviction that detente was being pursued without enough concern for the plight of Soviet Jews. Jackson-Vanik demonstrated the depth of the Jews' concern for their Soviet brethren. It also showed that there are in this country powerful sentiments favoring a thaw in relations between the superpowers—sentiments that can easily be mobilized if Moscow is prepared to move constructively on the Jewish question. Jews' concern for their brethren is genuine—but it is not blindly anti-Soviet.

There are those in Moscow and Washington who are cynically using the issue of Soviet Jews to sabotage the emerging thaw in Soviet-American relations. But those who seek to use this issue for their own ends have no real concern for the condition of Soviet Jews and, in any case, are doing nothing to help the Jews. A serious Soviet effort to improve the conditions of Jews and liberalize emigration would therefore not only improve East-West relations but also undercut cold warriors on both sides.

The attitude of Jews will be important in the months ahead because—if Washington—watchers are correct—President Reagan, who cannot run for a third term, may choose instead to run for the history books, and try to leave behind him as his most important legacy a major relaxation of tensions with the Soviet Union.

I urge him to do so. But it won't be easy. It will take perseverance and hard, tough negotiating to match that of the

Soviet Union, and a dedication like John F. Kennedy's to space exploration and a willingness to put himself on the line, as Jimmy Carter did at Camp David.

As a businessman, I know how difficult negotiations can be, how people squabble over not only major points but also minor ones. My experience has also taught me that when the boss wants something accomplished, the atmospherics of negotiations are quite different than when his principal aides are not convinced of his strong convictions.

There are plenty of problems with the Soviet Union and many outstanding issues, not least the whole question of human rights as defined by the Helsinki Accords. But the time seems to be right. The American people feel secure enough to want Mr. Reagan to make his run for the history books as a great peacemaker. It will take conviction, tough-mindedness, patience—a lot of patience—and an unwavering commitment to succeed. But the thaw must go on, and the favourable judgment of history is its own reward.

In this endeavour, the President will find most Jews on his side. Jews are eager to act on behalf of the thaw if they can be confident that positive gestures with respect to their Soviet brethren are forthcoming. Under those circumstances, the Soviet Jewish question would serve as a stimulant rather than an obstacle in improved relations between the two countries.

Reprint: New York Times, January 4, 1985.

THE JERUSALEM FELLOWSHIP

The Jerusalem Fellowship is a program of traditional Jewish learning in a traditional setting hosted by Aish HaTorah College of Jewish Studies in Israel.

The Board of Overseers for the Jerusalem Fellowship is a group of individuals concerned with the drift from Jewish pride and identification of young Jews today. We believe this drift is due to the ignorance of the power and richness of our heritage.

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If you think you may be eligible, please apply. We look forward to meeting you. For more information, contact The Jerusalem Fellowships, 170 North Canon Drive, Beverly Hills, Calif., (213) 556-1451.

PARIS CONFERENCE RESOLVES TO HELP SYRIAN JEWRY

by Simon Griver

Syrian Jewry leads a precarious existence—confined to ghettos and lacking the most fundamental human rights, they are used as bargaining counters and denied the chance of being reunited with their families in Israel and the West. These 4,500 Jewish "hostages" live under a regime which sees Israel as its mortal enemy.

The dire oppression that they must suffer was revealed and discussed at a conference held in Paris during November which was attended by more than 500 delegates from all over the world. The assembly was organized jointly by the World Sephardi Federation, the American Jewish Congress and the World Zionist Organization.

David Avayou, Executive Head of the WZO's Sephardi Communities Department paints a depressing picture of the situation in Syria: "At least in the Soviet Union if a Jew does not want to identify with Israel he is left alone," observes Avayou. "This is not the case in Syria. It would not be an exaggeration to say that Syrian Jewry live in more distressing circumstances than any other Diaspora community."

Avayou points out that Syrian Jews must carry identity cards with the word Jew stamped on it, whereas other Syrian citizens do not have to have their religion written on their papers. Jews have no right to travel either abroad, or even outside their own city. They must live in ghettos that have special police stations within them and the police closely monitor movement within the ghetto and occasionally round up all the community into the synagogues to count them. Schools cannot teach Judaism and Jews are not allowed to become teachers. Jews are kept out of the universities and are excluded from any commerce that involves import and export, despite the fact that most Jewish families are engaged in business usually as shopkeepers and merchants.

Amnon Shamosh, a writer and poet who came to Israel many years ago from Aleppo, Syria was one of the participants in the conference in Paris. He has written a poem which highlights a further aspect of the plight of Syrian Jewry. Shamosh's poem is dedicated to 400 young women who have no potential husbands. "This is a demographic problem," explains Shamosh, "caused by the fact that over

the years some Syrian Jews have been able to escape. But escape is difficult and dangerous and thus only an option for young men. Therefore the community has an excess of young women. It would at least be a start, and a magnanimous humanitarian gesture by President Assad, if he were to allow these 400 young women to leave."

Times were not always so tough for Syrian Jews. Communities have thrived and prospered in Damascus and Aleppo for more than 3,000 years. Most Jews left Syria between 1945 and 1950 and there are an estimated 50,000 Jews of Syrian origin in Israel and many thousands more in the United States and Latin America. Some Jews continued to leave Syria until Hafez Assad seized power in 1971 and since then the gates have been firmly closed. Of today's community 3,000 reside in Damascus, 800 are in Aleppo with small clusters of Jews in Homs, Hama and elsewhere.

If fate has been desperately unkind to Syrian Jewry, there was at least a glimmer of hope offered by an amazingly fortunate coincidence. The conference in Paris, which had been arranged several years in advance, took place several days before President Mitterrand went on a state visit to Syria. Mitterrand, who is a proven friend of both Israel and the Jewish people, undertook to broach the subject with Assad.

However, Avayou explains the original aim of the conference was far less ambitious than political lobbying at the highest level. "Everybody has heard about the problems of Soviet Jewry," he says, "but some people do not even know that Syrian Jewry exists. We just wanted to publicize their plight and combat indifference."

Shamosh emphasizes the forgotten nature of Syrian Jewry. "The problem is that people feel that nothing can be done for them," he remarks. "Influencing Assad is seen by some as an impossible task, thus any effort is deemed doomed to failure. But others feel that much can be done. Assad is capable of mercy and humanitarian gestures and the fact that he went on French television during the conference to explain his viewpoint about the Jews of Syria shows that he does care about his international image."

Avayou agrees that one of the most

important results of the Paris conference was the clear message that Assad is bothered by the charges being levelled at him. "The overwhelming resolve of the conference was that we will not rest until Syrian Jewry is permitted to leave," he asserts.

For Avayou, Shamosh and all the delegates in Paris, the most moving moments were the eye witness accounts by a young man and a young woman about the difficulties of life for a Jew in Syria. With cloaks over their heads to conceal their identities and thus protect their families in Syria, they spoke of the fear that prevails. The young girl recounted the brutal murder of a pregnant Jewess and her two children because she had refused her sexual favours to an army officer. Rape and sexual intimidation, although not government policy, are occasionally committed by the military authorities.

Thus the urgent need to bring the Jews out of Syria immediately is clear. Following the conference in Paris a World Committee for Syrian Jewry was established with both Jews and non-Jews on its panel. Moreover the message will broadcast worldwide at similar conferences to be held in the coming year in New York, Buenos Aires, Madrid and Jerusalem. If nothing else, Syrian Jews can take hope from this new offensive for their freedom.

The Irrational Philosopher, or How to Whistle Through Clenched Teeth By Helen David

The robins, long ago, flew south.
Now, those who have the cash
Are lying prone on sunny sands;
In azure waters splash.

I do not care; I do not mind.
I like the bracing cold.
My ruby cheeks, my sapphire nose,
Are charming to behold.

I like to slip and slide on ice.
I like to shovel snow.
I like to drive on skiddy roads.
Such snappy sport, y'know?

It makes one so aware of self.
Great for the psyche, see?
Still,
I might consider a southern jaunt.
Wow, baby, just lend me the fee.

THE MAGICIAN

A Story for Passover
by Uri Shulevitz
(An adaptation from the Yiddish
of I.L. Peretz)



One day a magician came to a small village. He was travelling on foot.

"Where from?" The villagers asked. "Where to?" they wanted to know.

"The big city," he said.

"Then what are you doing here?" they asked.

"I lost my way," he replied.

He was an old fellow. He was ragged and tattered, yet he wore a top hat. He gathered people around him on the street. One minute he was full of tricks and the next, he disappeared. Just like that.

He pulled ribbons out of his mouth and turkeys out of his boots. He whistled, and rolls of loaves of bread danced through the air. He whistled again. Everything vanished! He scratched his shoe and there was a flood of gold coins. Yet he looked poor and hungry.

It was the eve of Passover. All the houses in the village were lighted up and filled with the smell of festive cooking. And on each table, set for the holiday feast, there stood an extra goblet of wine. It was Elijah's cup, prepared for the prophet, a hoped-for guest in every household on this holiday.

Only one house, where there lived a poor man and his wife, remained dark. They had no food and not even a single candle. Yet they would not ask for help. "There are people who are worse off than we are," the old man said. "We will manage."

Night came. "Happy holiday," the old man said to his wife. "Happy holiday," she replied. But she could not help adding: "Passover is here and we still have nothing."

"The Maker of the Universe does not abandon his creatures," the old man said. "And if God does not want us to have our own Passover feast, then we must bow to his will and attend someone else's. Come, we'll be welcome at our neighbour's."

At that moment the door opened and a voice said, "May I be your guest for Passover?"

"I'm sorry," the old man said. "We are poor and have nothing to offer you."

"I have everything we need," the voice replied. The visitor waved his hands and two lighted candlesticks appeared. The old couple recognized the magician.



He signaled again and a beautiful cloth spread itself over the table, which slid quietly to the centre of the room. The candlesticks floated slowly down to meet it and settle into place.

"Now we need chairs to sit on!" the magician called out. The wooden benches that had been standing against the walls skimmed the floor and stopped at the table. "Get soft," he ordered, and the benches became armchairs with pillows as backrests.

Out of nowhere, one object after another, everything that was needed to celebrate the holiday appeared on the table. The old couple could not believe what they saw.

"There is good magic and evil mag-



ic," the old man whispered to his wife. "We must not touch anything. We must be sure that evil is not at work here to tempt and deceive us. Let us go and ask the rabbi's advice." The old woman threw her shawl over her head and they hurried to the rabbi's house.

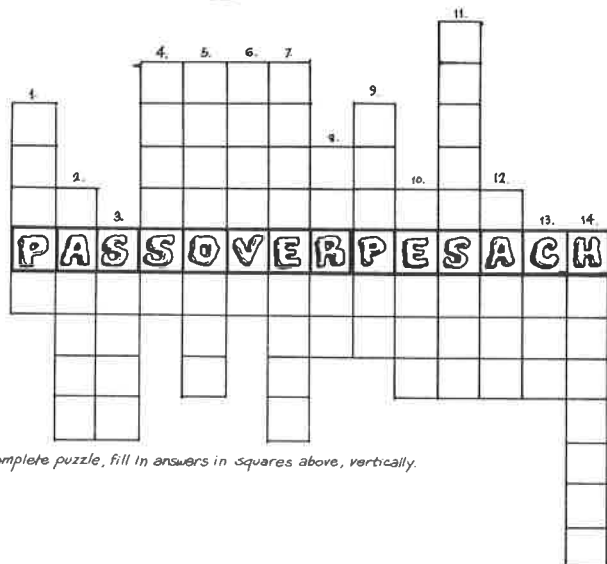
When the rabbi heard their story, he said: "Evil magic cannot create real things. It can only fool the eyes. If you can taste the food and pour the wine, if you can sit in the chairs, then they are real and sent from heaven."

The old couple returned home and found everything just as they had left it. But the magician was gone. They tasted the food, they poured wine into glasses. They sat in the armchairs among the soft pillows. Everything was real.

Only then did they know it was not a magician but the prophet Elijah himself who had visited them.



PASSOVER STARWORD PUZZLE



To complete puzzle, fill in answers in squares above, vertically.

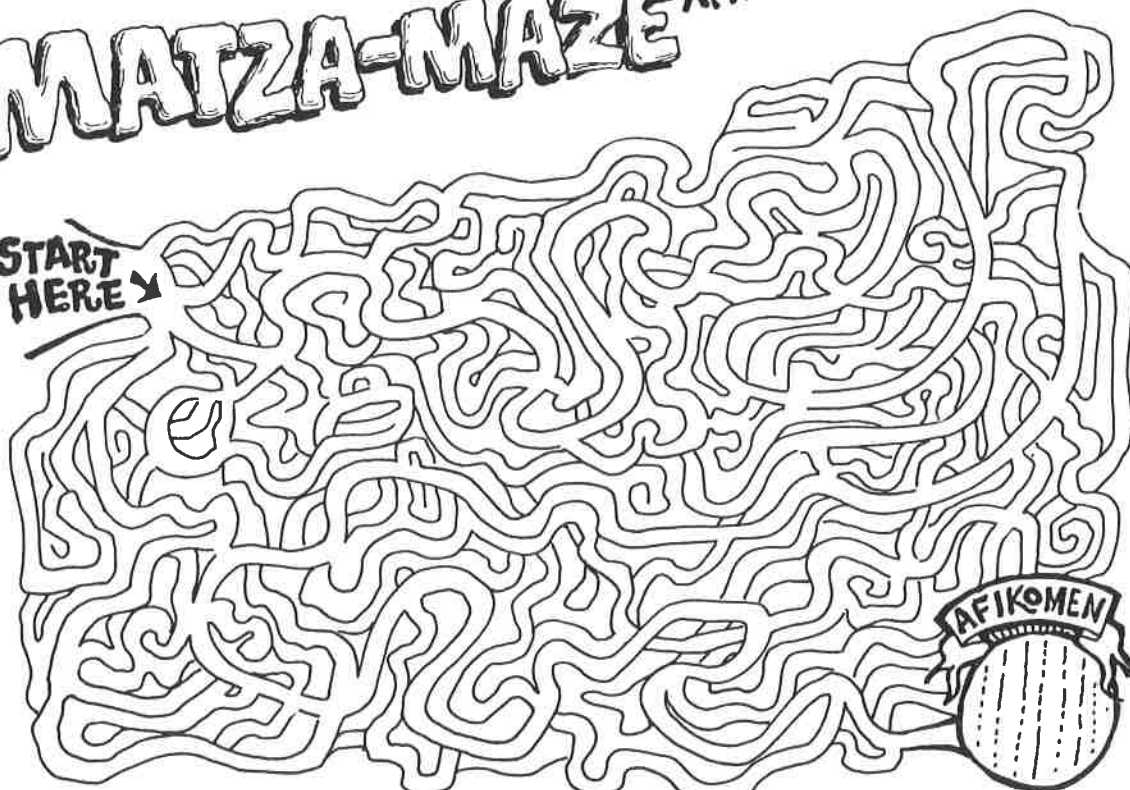
1. On Pesach, G-d took the Jews out of _____.
2. We eat shmurah _____ on Pesach.
3. We conduct a _____ on the first two nights of Pesach.
4. We start the Seder by reciting the _____.
5. We finish the Seder meal by eating the _____.
6. On Pesach night, all Jewish homes are visited by Eliyahu _____.
7. Another name for maror _____.
8. Another name for Shankbone _____.
9. We dip the _____ into salt water.
10. The Egg on the Seder Plate _____.
11. We dip the bitter herbs into the _____.
12. Bitter Herbs _____.
13. We drink four _____ of wine.
14. On Pesach night, we recite the _____.

ANSWERS on page 39

MATZA-MAZE

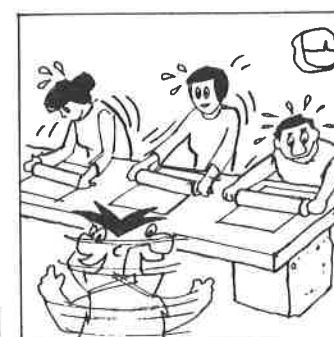
START
HERE →

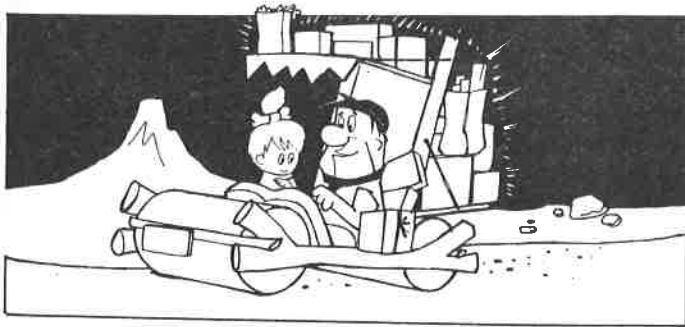
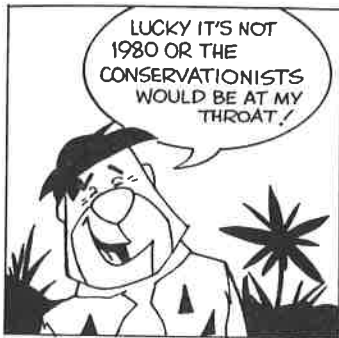
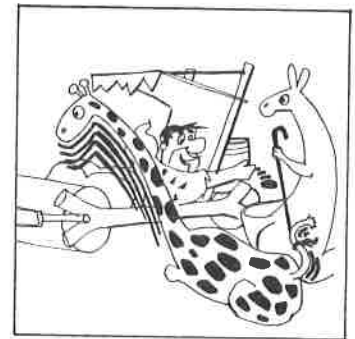
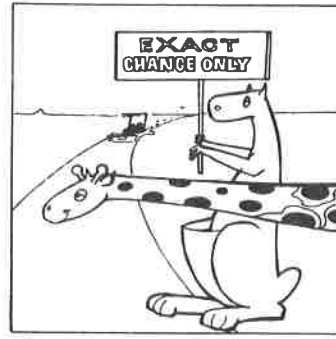
...OR
FIND THE
AFIKOMEN!



INSTRUCTIONS: Do not cross any lines on your way to the Afikomen. Do not fill this puzzle on Shabos or Yom Tov.

The FINESTONES





AND SO...ON PASSOVER EVE...THE SEDER...

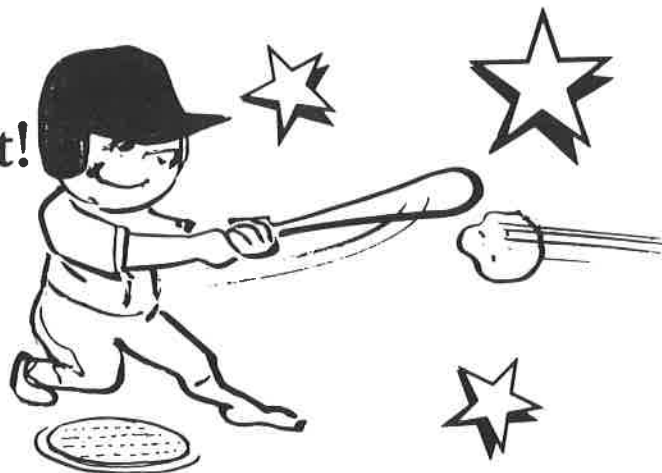


ANSWERS from page 37
1. EGYPT 2. MATZOT 3. SEDER 4. KIDUSH 5. AFKOMEN 6. HANUKA 7. CHAZERETH 8. ZERPA 9. KARPAS 10. BETZA 11. CHAMOSETH 12. MAROR 13. CUPS 14. MAGADDAH

HEY, KIDS!!!

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- * **First Prize:** Jewish Trivial Pursuit Game, Children's Edition
- * **2 Second Prizes:** Camera
- * **4 Third Prizes:** Camp Kadimah Sun Visor



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Question: Why is this passover contest different than all other contests?

Answer: Because in this contest nobody loses, everybody wins!

Everyone Wins: A prize just for entering the contest. In addition you may qualify (if score is more than 5), to enter the grand lottery (according to category) and be eligible to win one of the above mentioned prizes.

OFFICIAL RULES:

1. Forms must have signature of parent or guardian.
2. All forms must be submitted before or on May 1, 1985.

Mail Entry To: **The Matzah Ball Contest**
Shalom Magazine
1515 South Park St., Ste. 304
Halifax, N.S. B3J 2L2

Check the boxes and score your hits!

1. ☐ Study about the Passover Holiday.
2. ☐ Help clean my house for Passover.
3. ☐ Take part in the search for Chometz Thursday evening, April 4 after nightfall.
4. ☐ Help burn my family's Chometz, before Friday morning, April 5, before 10:54 a.m.
5. ☐ Help sell the Chometz, before Friday morning, April 5.
6. ☐ See that the women and girls in my home light the Shabbos and Yom Tov candles at the proper time.
7. ☐ Have a Seder the first two nights of Passover.
8. ☐ Help prepare the Seder Plate.
9. ☐ Ask the four questions.
10. ☐ Eat Matzah.
11. ☐ Eat Hand Baked (Shmurah) Matzah.
12. ☐ Eat the Bitter Herbs (Morrer).
13. ☐ Drink the four cups of wine or grape juice.
14. ☐ Sing the traditional Passover songs.
15. ☐ Celebrate all eight days of Passover.
16. ☐ Eat only Kosher for Passover foods throughout the Holiday.

Print Clearly

At bat

Address _____

City _____ Province _____ Postal Code _____

Phone _____ School _____

Parents Signature _____

Do not fill out this form on Shabbos or Yom Tov

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Lake William, Barss Corner

Lunenburg Co., N.S.

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TO
MONDAY, AUGUST 12
1985**

VISITING DAY: SUNDAY, JULY 21, 1985

GIBORIM	—ages 7- 9 yrs.
GOSHRIM	—ages 10-11 yrs.
KOCHOT	—ages 12-13 yrs.
MACHAR	—ages 14-15 yrs.
C.I.T.	—age 16 yrs.

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690.00—C.I.T.

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I am interested in Camp Kadimah, Summer 1985.

Please send me complete information and _____ application forms.

Complete and return to Camp Kadimah

c/o Atlantic Jewish Council
1515 South Park Street, No. 304
Lord Nelson Hotel
Halifax, Nova Scotia B3J 2L2
(902) 422-7491

Child's Full Name _____

Age as of December 31, 1985 _____

Grade completed as of June 30, 1985 _____

Previous Camp Kadimah Camper? yes _____ no _____

Address _____

City _____ Province _____

Postal Code _____ Phone Number _____



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