

SHALOM



Once there were two brothers who loved each other very much. Both of them were farmers. One was married and had a lovely family. The other was single. They lived several miles apart on opposite ends of their farm. But they saw each other often.

One day, after he had gathered his harvest, the unmarried brother had an idea. "My brother is married and has a large family," he thought. "His needs are greater than mine. I will give a portion of the grain I harvested to him and his family." He loaded a large portion of his harvest on a wagon and set out to his brother's home.

That same day, the married brother had gathered his harvest. He, too, had an idea. "I have so much," he thought to himself. "I have a wife and lovely children. I am very fortunate. But my brother does not have a wife to love him. He does not have children. I will bring him a part of my harvest as a gift. That will make him feel better." So, he loaded a large portion of his harvest on a wagon and set out to his brother's home.

Midway between their two homes, the two brothers met. Each told the other what he was doing. The two brothers embraced. They cried and laughed together. Then each went back to his own home.

God watched as all this was happening. "What a beautiful show of love this is," thought God. "On this spot will someday stand the city of Jerusalem."

—Aggadab



Young Ethiopian immigrant works on Hebrew language skills at a Jerusalem absorption centre, part of the process of assimilation into Israeli culture. (Religious News Service photo)

ISRAEL HAS MADE ITS CONTRIBUTION WHAT ABOUT YOURS?

The long arm of Israel reached out—as it always does and always will—to help these Jews in danger and distress.

Without regard to the cost or the added burden on the people of Israel.

Now it's our turn to contribute. To the cost of rehabilitation and helping them become integrated, productive citizens of Israel.

Kol Israel Arevim Ze Baze. I AM my brother's keeper.



United Jewish Appeal

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CANADIAN JEWISH CONGRESS

NEWS BRIEFS

Western Region Small Communities Conference: "Staying Alive—Problems of Small Jewish Communities" is the theme of the conference to be held May 31 - June 2 in Saskatoon. Sessions will concern youth, education, community relations, religious elements, Soviet Jewry, Holocaust programming, etc. Scheduled speakers include Paul Jesser of the National Jewish Resource Centre in New York, journalist Allan Gould, Consul General Gideon Saguy of Israel, and others.

Passover Supplies To Cuba: This year Congress dispatched \$24,000 of Passover supplies to the Cuban Jewish community. The supplies are distributed, against a modest charge, to all members of the community. The charge, made in local currency, issued to defray the expense for maintaining the "Kehilla". In a telegram sent to Congress, the donation was gratefully acknowledged by community spokesman Dr. Jose Miller.

Mulroney Praised: In a telegram sent to Prime Minister Mulroney and the media, Congress repudiated the suggestion raised in the *Ottawa Citizen* that the Prime Minister is insensitive to Jewish concerns. Congress expressed understanding that, due to preparation for the Bonn Economic Summit, the Prime Minister could not attend the Canadian Gathering of Holocaust Survivors.

Speech To U.S. Holocaust Memorial Council: In a passionate speech to over 10,000 people at a gathering of the U.S. Holocaust Memorial Council in Philadelphia, Executive Vice-President Alan Rose beseeched President Reagan not to go to Bitburg cemetery. Rose's address was part of a special presentation commemorating the Holocaust through the Performing Arts.

Foehrenwald Plate Presented To Rose: The American Jewish Joint Distribution Committee has presented the Foehrenwald Plate to Executive Vice-President Alan Rose for his contribution in bringing aid and support to Jewish communities throughout the world. The plate is one of only 500 exact copies of a Seder plate made in 1948 in Camp Foehrenwald near Munich.

Congress Spokesman On CBC: Executive Vice-President Alan Rose appeared on April 13 on the CBC television program, Front Page Challenge, as a liberator of the Bergen Belsen concentration camp.

DR. A.R. GAUM



Dr. A.R. Gaum

Dr. Abraham Robert (Abe) Gaum, 75, died Friday, April 19 in Sydney City Hospital.

Dr. Gaum was a physician and surgeon and was known and respected throughout the Province. This commitment to the Medical needs of the people of the area went on for 50 years.

Abe Gaum's sense of commitment carried over into a deep caring for the Jewish community. A major financial supporter of United Israel Appeal, Israel Bonds and other Israel related campaigns, his commitment went one step further. He assumed a leadership role within the community, spending countless hours in encouraging others to share in these opportunities to aid Israel's growth and stability.

Dr. Gaum's commitment to the Jewish People was not exclusively directed to Israel. Within his own community, he was always in the forefront of Jewish community work. Along with his brothers, Abe Gaum was a consistent financial supporter of both the Whitney Pier and Sydney synagogues.

Perhaps more than all this, however, was the knowledge that there was never a Jewish cause or request from a Jewish or-

Hochberg Receives Bronfman Medal: In a moving address by former CJC President, Monroe Abbey, Mrs. Hy Hockberg was presented the Samuel Bronfman Award in honour of the late Hy Hockberg, a leader of the Ottawa Jewish community for forty years and inspiration to Canadian Jewry for many years as well.

ganization that passed Abe Gaum unanswered.

Dr. Gaum received his medical degree in 1934 from Dalhousie University and continued post-graduate studies in surgery in Rochester, New York. He was a fellow of the Royal College of Physicians and Surgeons and the International College of Surgeons.

Dr. Gaum served as a member of the provincial Medical Board since 1950 and was senior member of the Nova Scotia Medical Society and the Canadian Medical Association.

He was a past president and chief of medical staff of both City Hospital and St. Rita Hospital and for many years chief of surgery at both hospitals.

Dr. Gaum was honored by the Sydney Medical Society, Nova Scotia Surgical Society, and Sydney Hospital staff for outstanding service to his community.

He pioneered the excellence of surgery in Sydney and was the driving force behind the advancement and improvement of medical services at City Hospital.

The Renal Dialysis Unit at City Hospital was initiated and financed by Dr. Gaum and his brother, Dr. Dave Gaum in honor of their parents, Pearl and Louis Gaum.

He is survived by his wife, the former Reta Miller, two sons, Dr. Winston Gaum, Cincinnati, Ohio, Thomas Gaum of Truro and one daughter, Gwendolyn at home.

He is also survived by four sister, Bella Gaum, (Libby) Mrs. Harry Brenner, (Bunny) Mrs. (Dr.) Harold Davidson, and (Etta) Mrs. Mendel Chernin and three brothers, Dr. Dave Gaum, Percy "Pinky" Gaum, all of Sydney and Dr. Cyril Gaum of Boston and six grandchildren.

The Atlantic Jewish community expresses its most sincere sympathy to his family and friends. "May the Lord comfort and sustain you together with all other mourners of Zion and Jerusalem."

UNITED CHURCH SENDS MESSAGE OF SUPPORT CONCERNING ZUNDEL TRIAL

The United Church of Canada has sent a strong message of support to the Jewish community regarding the Zundel trial.

In a letter to Rabbi Robert Sternberg, Director of Religious Affairs for Canadian Jewish Congress, the Inter-Church Inter-Faith Relations Committee of the United Church sent the following statement:

"The Committee wants to express its immediate and grave concern about the entire matter of the Zundel case. We wish to express our support for the Jewish community as it struggles to refute the false and inaccurate questions raised about the nature and

reality of the Holocaust. We deeply regret the confusion and pain caused to the Jewish community by this blatant distortion of history. We, therefore, forthrightly reject any 'teachings of contempt' which led to the Holocaust."

In a related message of support, the Reverend Phillip A. Cline, Secretary of the United Church of Canada, stressed that the Church is "aware of the painful experience" which Canadian Jewry experienced during the Zundel trial. He added, "We have been impressed with the dignity of the Jewish community in this time when the media appears intent on giving the Zundel trial much more publicity and credence than it deserves."

THE GOURMAND'S LAMENT

The Gourmand's Lament
By Helen David

O, woe is me,
I weep and weep.
How can I eat
When I'm asleep?

INFLATION

Inflation
By Helen David

I dash into the grocery store
With just one thing to buy.
I can't believe
Before I leave
My cart is piled sky-high.

ISRAEL YOUTH PROGRAM CENTRE—HALIFAX

By Anita Wolman

The Israel Youth Program Centre in Halifax opened in February 1985. It is located at 6273 Jubilee Road and functions as an information centre on all aspects of Israel. There is information on summer tours and extended stays, universities and high school programs in Israel. The Centre also serves as a bayit for Canadian Youth Judaea where on alternate Sunday afternoons and Saturday nights, programs are held. There is also a library of books on Israeli and Jewish themes, and a large amount of programming material that has been useful for several students doing school projects on Israel.

Some examples of the programs for the seven to eleven age group included an Arts and Crafts day where the children made decorations for the Centre on Israeli themes. Some worked on a model of a kibbutz and others an Israeli city. Individuals made collages and posters and Israeli flags. In March we had a Purim party including the children from five years of age and up, and who played games and sang songs on the theme of the holiday. Mr. & Mrs. Boris Tsiman donated a game table, Novus, and came to teach the children how to play. Later in the month we had a matzah bake at the Beth Israel Synagogue with the expertise of Mr. Groner and Shimon Fogel,

and played games using the traditional Sedar plate objects.

The older group, ages 13 to 17, meet on Saturday evenings, and their programs have included a Brain Centre, where with the use of the United Nations (Stephanie Green and Adam Stern) several countries battled out various simulations that could actually happen. On a purely social note the group had a broomball game at the Dalhousie Arena in February and later socialized at the Bayit. When two Israeli students came to Halifax to tell us about life in Israel for

that age group, a coffee house with movies was the event held. During an Atlantic Provinces Jewish Student Federation seminar, a brunch with guest speaker Herman Newman was opened to include the high school group.

The Centre is opened and staffed from 4:00 to 7:00 p.m., Monday through Thursday for any available information, and may be used as a drop-in centre, a place for the Jewish people of Halifax to meet during these hours. The Israel Youth Programme Centre is a national project of Canadian Zionist Federation.



Energetic youth try their skill at Novus, while at the Young Centre.

SEVEN MONCTON YOUTHS ACCOMPLISH IN ARTS, MUSIC

By Joan Sichel

Seven young Monctonians have recently made their families and the community proud of their accomplishments in music, dance and public speaking. For the first time, Moncton even sent a representative to the CZF National Bible Contest in Toronto.

The Greater Moncton Music Festival attracted many competitors including **Danny Sichel**, **Jessica Gorber**, **Rebecca & Nira Silverberg** and **Mindy Sichel**.

Rebecca, aged 9, and Nira, 8, daughters of **Dr. David & Wendy Silverberg**, are accomplished pianists. They won first place with their duet **Dornen**, a Brazilian lullaby. They were also honoured to be chosen to perform in the closing concert, the Festival of Start, for their outstanding cumulative results in the festival. Nira also won two firsts and a third; Rebecca won two thirds and two fourths in the other pieces they played.

Moncton has other young musicians who had a chance to demonstrate their talents. **Jessica Gorber**, 7, daughter of **Sam & Lorna Gorber**, has been playing Suzuki violin for over two years. In the festival she played two pieces, **May Song** and **Allegro**, and earned 83 and 84 marks respectively. **Danny Sichel**, 9, son of **Joan & John Sichel**, earned a second place in his sightreading and a third place for his rendition of **Le Petit Rien** on the piano. **Mindy**, 12, his sister, played Alto Saxophone in her Beausejour

School band, and this band ranked first in its class.

Danny Attis, 13, son of **Judy Zohar Attis** and **Morton Attis**, has been preparing for the CZF National Bible Contest in Toronto. Coached by **Rabbi Wolff** and cheder teacher **Sam Fogel**, Danny was prepared for the written and oral tests in his category. We are awaiting results.

Mindy Sichel recently was chosen to represent her school, **École Beausejour** in a regional public speaking contest sponsored by the Richelieu clubs. Richelieu is an international service club whose main interest is helping youth. **Mindy** won at the regional level with her speech, all in French, on **La Responsabilité**. She won \$100 and a handsome wooden clock, and she will represent the regional in May in the provincial New Brunswick finals.

Nadine Rubin, 16, daughter of **Sam and Marie**, is well on the way to becoming a dancer. She started dancing at age 7 and has studied jazz, classical ballet, modern dance and point. She's a grade 10 student and her schoolwork competes with the 15 hours weekly that she devotes to her craft at the Dance Arts Studio. Now a member of **DanceEast Youth Troupe**, she has danced with the Atlantic Dance Theatre. Moncton will be poorer when the Rubin family moves to Toronto this summer, but **Nadine** will have more opportunities there to develop her talent.

FROM YARMOUTH TO HALIFAX SEFER TORAH PRESENTATION

On the 1st Day of Pesach, Beth Israel Synagogue, Halifax, dedicated a Sefer Torah from the **Cohen Family**, formerly of Yarmouth.

The Sefer Torah first came to Canada in the late 1890's from Russia to the community of Clark's Harbour, N.S., where the **Isidore Cohens** settled. When the family later moved to Yarmouth, it became a part of the Yarmouth Congregation Agudath Achim.

The Yarmouth Congregation has generously agreed to have this Torah moved to the Baron de Hirsch Congregation where most of the Cohen family is now affiliated. This was all made possible by the bequest of the late **Betty Cohen**.

The Sefer Torah has been refurbished. A sofer has checked to ensure that the script is still legible, and new Etz Chaim Torah rollers have been installed.

The Sefer Torah has been adorned with a New Silver Crown and Breast Plate and Mantles for Shabbos and Yom Tov in memory of **Mr. and Mrs. Jacob D. Cohen**.

The presentation took place on April 6th, 1985, when the Sefer Torah was used for the first time in Halifax Congregation's Synagogue service.

Falwell: Conservatives Still Israel's Best U.S. Friends

By Haim Shapiro

American evangelist **Jerry Falwell**, who has often been associated with the Likud and **Menachem Begin**, displayed his evenhandedness by meeting with Prime Minister **Shimon Peres**, as well as Foreign Minister **Yitzhak Shamir**, Industry and Trade Minister **Ariel Sharon** and Minister without Portfolio **Moshe Arens**.

Falwell, who stressed that he considers conservative Christians to be "Israel's best friends" in the world, also reported that he had spoken by telephone to former prime minister **Menachem Begin**, after receiving a message that Begin

wished him to call.

Falwell who is leading a group of 850 for his 15th tour of Israel, is due to continue on the Sudan, where his Moral Majority is helping establish a mercy mission 30 kilometres from the Ethiopian border. Falwell charges that the Marxist Ethiopian government will not permit the mission's aid to reach the starving people of northern Ethiopia.

He also said that since issuing an earlier statement that Israel should give greater freedom to missionaries, he had an opportunity to study Israel's mission

law and found that in the five years it has been in effect, no one was arrested and the law only forbade the giving of gifts to encourage people to convert. Much of the criticism against Israel in this area has been unfounded, he said.

Although he believes there is salvation only through Christ, his support of Israel is not conditional on any action by the Israeli government. "We look upon the Jews as the apple of God's eye," he said.

In his view, the coming of the Messiah does not depend on any expedient such as the building of the Temple.

Reprint. The Jerusalem Post.

THE COAT OF MANY COLOURS

by Rabbi Jacob Chinitz

According to the *Chronicle-Herald* of April 11, the Crown "will try to show Keegstra meant to promote hatred by linking Judaism with almost every significant event in history". Are Jews and Judaism so versatile? Exactly what are we and what do we do?

Some years ago, at a General Assembly of the Council of Jewish Federations and Welfare Agencies in Dallas, Texas, I attended as a delegate representing the Board of Rabbis of Greater Philadelphia. There were many interesting reports, debates, lectures by scholars, leaders and professional community workers. One lecture by a professor of Jewish history stands out in my mind.

He spoke about the rich variety of Jewish identity and cultural achievements in the past and the present are so varied and different, that no recognizable unity or even mainstream can be detected in the phenomenon of Jewishness. He called Jewish culture a "Coat of Many Colours", alluding to the charming image of the beautiful garment presented by Jacob to his favorite son, Joseph.

This image and this approach to our complex of associations that we think of when we use such words as Judaism, Jewishness, Jewish people or Jewish history, are very attractive and convenient, especially for Jewish citizens of a democratic country. From this viewpoint, it is comfortable and simple to branch out and embrace such reasonable and moderate positions as expressed in the following terms and slogans: Unity is Diversity; Religious Pluralism; Democratic variety; Freedom of Thought; Universalism, tolerance, humanism.

When the lecture was concluded, the floor was open for questions. I asked the following: what is the coat that holds together the many colours? There were many colours in Joseph's coat, but there was only one coat. There are many colours in the Jewish past and present, religion, philosophy, Kabala, law, philanthropy, science, music, nationalism, saintliness, ethics, military prowess, martyrdom, survival, family strength, intellectualism, monotheism, business acumen, Nobel Prize winners. The list is endless. No wonder the Keegstras of the world have nightmares about Jewish plots to take over the world. Many, many colours, but where is the coat?

The professor of Jewish history re-

plied: there is no coat! That answer did not satisfy me in 1977, and it does not satisfy me in 1985.

For the sake of brevity, let us summarize all the colours under the rubric of "pluralism". In Israel, and in the democracies of the West, Jews are exercised over the issue of Pluralism, especially religious pluralism. There are now four official strands in Judaism: Orthodoxy, Conservatism, Reform, Reconstructionism. These movements want pluralism in Israel and already have it in North America.

In the United States and Canada, where there is a large measure of separation between religion and state, Jewish religious pluralism flourishes without too much controversy. In Israel, where there is a large measure of non-separation between religion and state, pluralism is the cry of the Conservative, Reform and Reconstructionist movements, and the bogeyman of the Orthodox.

The Orthodox argue, and many non-Orthodox sympathize with them, that precisely in Israel, which identifies itself as Jewish state, there cannot be and should not be religious pluralism. Just as the state cannot be divided along pluralistic lines, except for internal political purposes, without losing its identity, and *raison-d'être*, so Judaism cannot be divided without losing its identity and its power to survive.

The other three liberal movements argue exactly the opposite. Precisely because there is the overriding identity of Israel as a political state, it is important, and entirely safe, to permit religious pluralism there. It is in the United States and Canada, where Judaism and Jews are tolerated or accepted as a religious group, that unity would be more vital in religion. However, both democracy as the external context, and a two-century-old theological split internally, demand religious pluralism, even in the absence of an overriding identity of some other kind.

Therefore, the three non-Orthodox movements claim that there must be in Israel the same pluralism that exists in Canada and the United States. If Israel is a democracy, as well as a Jewish state, it cannot deny the religious rights of religious minorities, either within Judaism or in non-Jewish religions in that country. Just as Christianity and Islam are recognized by the Ministry of Religion in Isra-

el, so much Conservatism, Reform and Reconstructionism be recognized. An added twist here is that the Rabbinate in Israel has offered to recognize these movements as "sects" but they demand recognition as part of Judaism.

We return to our original question: Where is the coat that unites the many colours?

I suggest that the coat will have to be found among the legendary trio, which according to an anonymous source are really one, namely, God, Torah, Israel. We hereby define God as Jewish religion, not restricted to the Tetragrammaton. We define Torah as Jewish learning, not restricted to the Pentateuch. We define Israel as the Jewish people not restricted to the Jewish State.

If one chooses the coat of God, one can have the many colours, the pluralism of Torah and Israel. If one chooses the coat of Torah, one can have the colours of God and Israel. If one chooses the coat of Israel, one can have the pluralism in God and Torah. By pluralism in God we do not mean, God forbid, polytheism, but different concepts of God, it goes without saying. However, if one insists on pluralism in all three members of the trio, one has no coat to hold the many colours together. It also goes without saying, that to insist on the lack of pluralism, or to insist on monism, in all three members of the trio, is impossible, untrue to Jewish history, and is even contradicted by Orthodoxy itself, which both in Israel and in the Diaspora is far from monolithic.

Furthermore, I turn to the text of the Amidah for the Mincha of Shabbat to supply a solution to our quest for a coat. "Ato Echod, Veshimcha Echod, Umi Keamcho Yisrael, Goy Echod Baaretz. You are one, your name is one, and who is like your people Israel, one people on earth."

We must look to that area in which there is the least pluralism and the most unity, in order to find the coat that can hold together the most pluralism and the maximum of diversity in the other areas, the colours.

It would seem that both in Israel and in the democratic Diaspora, the member of the trio most suitable for the role of the coat is Israel, the Jewish people.

In Israel, the situation is this: as long as most of the Jews there are not Ortho-

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dox (even though the Conservative, Reform and Reconstructionist groups are even smaller minorities), and as long as Israel resists becoming a total theocracy, and as long as non-Jews are citizens of the State, the two members of the trio, God and Torah, cannot serve as the coat. There is too much division about these concepts, even within Orthodoxy, to outlaw pluralism totally.

Even the third member, Israel, if taken as the State, cannot be the coat. But Israel, in the sense of Jewish peoplehood, can be, and has been for a long time, the coat holding together the pluralism in religion and culture. From this viewpoint, by the way, the State of Israel is the creation of the Jewish people, and is its instrument, but not the coat that holds together the many colours. The Jewish community in Israel is the coat.

In the United States and Canada, the pluralism in God, ranging from the simplest folk theology, to the sophistication of Maimonides, to atheism, cannot be the coat. The pluralism in Torah, ranging from 613 Commandments, to selective observance of Commandments, to Yiddish culture, cannot be the coat.

None of the four movements: Orthodoxy, Conservatism, Reform and Reconstructionism—can serve as the religious coat, by the simple fact of their existence, we hope, co-existence.

Israel, in the sense of Jewish community, peoplehood, common existential origin, being and destiny, can be, has been, and is, from any realistic viewpoint, the coat that holds together the many colours!

May we be able to be proud of the coat, as well as the many colours, of our unity, as well as our diversity, of our monism as well as our pluralism.

MASSADA CLUB NEWS

A meeting was held in the Youth Lounge of the Beth Israel Synagogue on March 10th. The members were given an hour of aerobics led by **Bessie Rinzler**, before the opening of the meeting.

President **Bessie Rinzler** welcomed our guest **Rabbi Pritzker**. The Secretary, **Edith Schneiderman**, read the minutes of the last meeting, which were adopted as read. Next was the Treasurer's report by **Sara Yablon**.

A motion was made that we have a Sick and Visiting Committee. This was passed and the following volunteered: **Beatrice Zemel**, **Faye Frank**, **Sally Reeves** and **Rose Argand**.

The President wished a Happy Birthday to all members who celebrated birthdays in March, to whom the members all sang "Happy Birthday". Get Well cards have been sent by our Corresponding Secretary, **Jean Zlatin** to members who were in hospital.

For our entertainment part of the meeting, we had watched a skit performed by **Doris Stone** and **Helen Zwicker**, which was entitled "It's a Small World". It was enjoyed by all.

Bessie Rinzler gave a report on the workshop that had taken place at Veith House, March 1, entitled "Halifax Senior Council Planning and Goal Setting Workshop". **Rabbi Pritzker** consented to speak at a future meeting. The meeting

adjourned and refreshments were served.

At our April 14th meeting, President **Bessie Rinzler** welcomed **Sylvia Levin** back from Boca Raton, Florida. **Rose Argand** volunteered to be Chairperson of our Sick and Visiting Committee.

The Halifax Senior's Council sent a letter to all Clubs requesting that donations be sent to help pay for various expenses at our meeting place at the Veith House. Members voted unanimously that we donate \$10.00. **Bessie Rinzler** reported on the last meeting at the Veith House, regarding a grant given by the Government for the purpose of purchasing equipment to start publishing a Newsletter for Seniors. **Edgar Miller** is President, **Mike Zlatin** is Treasurer and the Editors are **Leona Poirier** and **Harvey Cooke**.

Massada Club members will participate in the Moon Walk taking place during Activity Week, May 25 to June 2. Interest was also shown by the members toward the Toastmasters Club which was formed on April 25 at the Northwood Centre.

Bessie Rinzler entertained the group by asking questions from the Jewish Brain Teaser game. This was a lot of fun.

Our next meeting will be May 19th at the Beth Israel Synagogue. Following the adjournment of the meeting, **Lil Mosher** and **Molly Whitzman** served the refreshments.

FAMILY SLEIGH RIDE HELD IN FREDERICTON



Members, family and friends of the Fredericton Jewish Community recently held a sleigh ride under the chairmanship of **Warren Cohen** and committee members of **B'nai Brith**, **Seth Chippin**, **Steven Fransblow**, **Bernie Vigod** and **Rabbi David Spiro**. Two sleighs filled the woods outside of Fredericton with song and laughter for one hour on February 17. An enjoyable feast of hot dogs, Danish and munchies was held in the vestry of the synagogue following the sleigh ride. An afternoon was well spent by all those in attendance.

MATZAH BALL CONTEST RESULTS

Our congratulations to the following winners of Matzah Ball Contest.

1st Prize: **Daniel Freeman**, Halifax, N.S., wins a Jewish Trivial Pursuit Game, Children's Edition.

2nd Prize: **Barak Queeija**, Halifax, N.S., & **Yona Attis**, Moncton, N.B., win cameras.

3rd Prize: **Chava Berman**, St. John's, Nfld., **Gabrielle Rubin**, Moncton, N.B., **Lisa Gordon**, Halifax, N.S., & **Jody Sadofsky**, Halifax, N.S., win Camp Kadi-mah Sun Visors.

Honourable Mention: **Samara Attis**, Moncton, N. B., **Adam Block**, Halifax, N.S., **Brian Cohen**, Moncton, N.B., **Jason Coleman**, Dartmouth, N.S., **Baruch Gaum**, Halifax, N.S., **David Gordon**, Halifax, N.S., **Sam Hasinoff**, St. John's, Nfld., **Yesoshua Jacobson**, Halifax, N.S., **Richard Lipkus**, Halifax, N.S., **Susan Luner**, Halifax, N.S., **Jonathan Pinsler**, Fredericton, N.B., **Jonathan Ross**, Halifax, N.S., **Naomi Rubin**, Halifax, N.S., **Miles Rubin**, Halifax, N.S., **Deborah Trager**, Halifax, N.S., & **Louis Wolfson**, Halifax, N.S.

All entrants win a year's subscription to **Mendy & the Golam**.

PURIM GOES TO FIJI

By Myra Thorkelson

On March 6th, 1985, seven Jewish families gathered at the home of Canadians, **Jim and Myra Thorkelson**, to celebrate Fiji's first Purim. Purim in Fiji was my most challenging celebration yet.

There are three Israeli families living in Fiji: **Mr. Shlomo Sassoon** works for the Ministry of Education; **Tzvi Herman** is employed by the Ministry of Co-operatives; and **Robert Zentler** is with Fiji's Reserve Bank. One other family, **Mrs. Fleischman**, is a native Fijian. There are also three Jewish families from Australia on local temporary contracts.

Dressed in full costume, shed quickly because of the 30° c + tropical heat, the thirty-six people, mostly children, enjoyed throwing tennis balls at Hamen's rotten teeth, following a Hamen (treasure) Hunt, shaving an inflated Hamen, throwing darts at Hamen and making a "Horrible Hamen". Everyone finished up the games with a "The Jews vs the Persians" volleyball game. Of course you know who won!

Shortly thereafter, there was a skit of the story of Purim with the children displaying placards of the famous characters. Songs followed and everyone joined in.

Last but not least was a Purim feast of poppyseed and prune hamentauschen, augmented by pizza, quiche and salad. One of the Israeli families is Orthodox, so it was a vegetarian feast.

I feel a tremendous link with Judaism when I see how the observance of the Jewish holidays break all geographical boundaries. Since the Jewish holidays



All the children gather to get ready for "the Jews vs the Persians" volleyball game. Of course the Jews won!

can be celebrated at home, we have been able to teach our children about them no matter where we lived. We have celebrated in Tanzania, Charlottetown, Winnipeg, Newfoundland, Vancouver and now Fiji. There always seems to be a few other families, no matter where we go. It's given our children a strong identity with their Jewish roots. We'll be visiting Israel on our trip back to Canada in 1986, which should help Tory and Donovan cement their understanding of what it means to be Jewish!

Note: The Thorkelsons and sons, Tory, 17 and Donovan, 10 are on a two-year

leave from their jobs and schools in Charlottetown, P.E.I. Mr. Thorkelson is employed by the Commonwealth Fund for Technical Development to teach Pharmacology at the School of Medicine in Fiji. Mrs. Thorkelson, a special education teacher originally from Winnipeg, was the founder of Charlottetown's first Jewish school. That school, operated under a grant from the Secretary of State, was held in the home of the Thorkelson's from 1979 to 1984. She previously taught at Winnipeg's Ramah Hebrew School and Temple Shalom's Sunday Schools.



Karl Fleischman (13), Myra Thorkelson, Arnold Fleischman (11) get ready to knock out Herman's rotten teeth. The Fleischman's are the only local Jewish family that attended the Persian party.



Arnold Fleischman, Telli Herman check the "Hamen Hunt" instructions on the Frangapani tree.

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Government, nevertheless, the costs were high and most of the aid was in the form of loans. Currently the Government has introduced an austerity program in order to solve the problem of Israel's dwindling foreign currency reserves and inflation. In spite of the present economic climate, Israel still desperately needs qualified personnel for its export industry. Israel is making a major effort to double its exports within the next five years. These exports are primarily hi-tech products whose manufacturers require large numbers of hi-tech personnel.

The Aliyah Centres therefore, have started a major drive to recruit hi-tech personnel primarily electronic and computer engineers, computer and software analysts, programmers, etc. We also will be in need of people with marketing business experience and persons with managerial backgrounds. In addition to these specialized personnel, Israel will continue to need teachers, social workers, dentists, accountants, hotel personnel, metal workers, as well as persons with entrepreneurial skills.

Shalom: Will Israel's austerity program affect services for Olim?

Korzen: There will be no change in the services offered by the Government of Israel, the WZO-Jewish Agency Aliyah Department. New olim or temporary residents will still be entitled to attend absorption centres and ulpanim, to receive aid in finding employment, aid in housing as well as tax and customs exemptions. Israel desperately needs people and has an unshakable commitment to Aliyah. The recent aliyah of Ethiopian Jewry code-named "Operation Moses" clearly shows that our commitment to aliyah will not be diminished because of economic problems.

Shalom: Do you also deal with programs other than aliyah?

Korzen: Aliyah is a process whereby one learns about Israel, visits Israel, spends time in Israel, gets involved in the country and hopefully decides to live in Israel. In order to get people involved in the process, we encourage every Jew and particularly every young person to spend time in Israel. There are a number of programs which we have designed for this purpose. There are university and yeshiva programs for students to study in Israel; there is a popular kibbutz ulpan program where young people can work and study Hebrew in one of the most exciting experiments in modern times—the kibbutz; for university graduates there is a program in Arad called

"WUJS" where students spend five months studying Hebrew and Jewish studies followed by seven months of work.

Shalom: Do you have any programs for the summer?

Korzen: The Israel Aliyah Centre this year has sponsored a program called "Family Living Experience in Israel". The program is designed to give people a "hands-on" approach to Israel. We have a choice of seven different options and they include such programs as: Working in a JNF forest in the mornings; living in a holiday village or hotel studying Hebrew; touring the country and living in a moshav outside of Jerusalem; living in a development town in Judea and Samaria; spending time studying Torah in Emanuel, a new Orthodox town in Samarian Hills; and finally, for those that have only two weeks to take off, we have a program in Natanya which combines a

lovely vacation in one of Israel's resort areas with a real Israeli living experience. The programs are relatively inexpensive and people who participate in July will be able to see two major Maccabian events.

Shalom: How can people get more information on these programs?

Korzen: They can call or write me at the Israel Aliyah Centre, 1310 Greene Avenue, Montreal, Quebec, H3Z 2B2, (514) 934-0804.

Shalom: Mr. Korzen, we want to thank you for this interview and we understand that you and your family will be returning to Israel this summer. We wish all of you a safe trip home.

Korzen: I want to take this opportunity to thank and say goodbye to many of the wonderful people who I have met in Atlantic Canada and I hope to see all of you soon in Israel. Lehitraot!

CAPE BRETON HADASSAH-WIZO BAZAAR

By Sophie Sherman
Publicity Chairperson

For the past seventeen years, early in May all roads lead to the Temple Sons of Israel, Sydney, where the Annual Bazaar is held by the Cape Breton Council of Hadassah-Wizo.

It would be hard to believe that Cape Breton is supposed to be a depressed economic area—the many cars lining all the nearby streets and the thousands of would-be purchasers stampeding to get to the bargains as quickly as possible.

For the second year in a row, Mrs. A. Wetson (Freda) capably convened both the Bazaar on May 8, as well as the used clothing Pre-bazaar sale on May 2nd. She did an outstanding job and we are justifiably proud of her efforts towards a job so superbly done.

This year, besides the usual mammoth

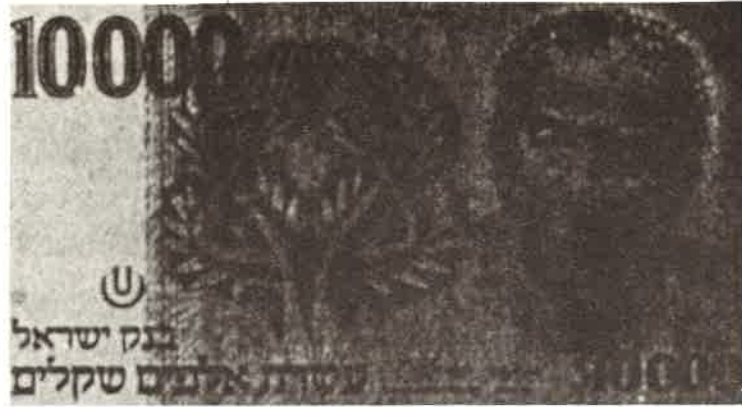
home-baking sale, (for which we each bake eleven articles) the handcraft boutique, book sale, art shoppe, plants, cosmetics, jewelry and linen booths, bingo was played all afternoon. Raffles for a Cabbage Patch Doll and a microwave oven were held. In the evening a successful auction of new clothing, household equipment, lamps, etc., all donated by local merchants was held with a professional auctioneer in attendance.

The financial reports, although not completed at this time, already show figures exceeding results of previous years. This was due, of course, to our dedicated, hard-working members, each zealously working in her own department for the glowing finale.

"How to make dough without any yeast" was well shown by the members of our Council.



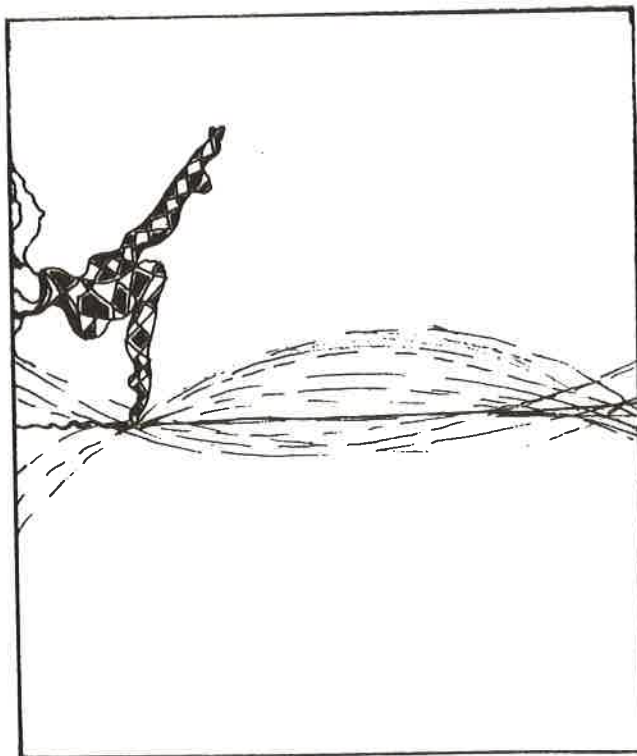
UNIQUE SYMBOL



The British Royal Mint is using a special new quality symbol—the letter 'U' inside a circle—on its new Brilliant Uncirculated Five Pound coins. The symbol appears to the left of the date on the reverse side of the coin. This is the first time this type of symbol has ever appeared on United Kingdom coins.

We can't explain it; we can only report it. (Chazzan Alan Sokoloff sent in the British gold with the U-O seal of approval; Rabbi Shamai Kanter, the photo of the Golda bill.)

JUST DON'T LOOK DOWN!!



There are two ways to attend this summer's Israel Festival: you could buy a ticket and walk through the front door, or you could take a long walk over hell.

Phillipe Petit is planning to do the latter, and if you get the idea that he's trying to string us along, you're quite right. Petit is an aerialist. The stuntman will perform his derring-do 75 metres above the Hinnom Valley ("Valley of Hell"), between Jerusalem's Spanish Colony Restaurant and Mount Zion. He has already performed his feat between the towers of Notre Dame in Paris, and he has spanned the twin World Trade Centre towers in New York, obviously successfully.

His evening stroll will take place after the festival's closing concert, a performance at the nearby Sultan's Pool starring Dizzy Gillespie and the Israel Philharmonic Orchestra, who will provide more earthly entertainment.

THE JEWISH NAME GAME

By Yitzchak Dinur

What do the names Cohen, Gordon, Ochana, Rosenberg, Green, Haddad, Brodie, Koletkar, Hudeida, Berlin, Silverberg, Caspi, and London all have in common? They are all Jewish names, and they can all be met in Israel while walking down the street.

The vicissitudes of Jewish life all over the world have produced a profusion of Jewish names. In Israel, this profusion has blended and been mellowed by the addition of Hebrew names. The result is that name watching in Israel is as popular a game and hobby as trainwatching in Britain and, at my guess, much more rewarding.

A Jewish name can teach you someone's personal history—where he came from, what his name was before, how it has changed, why it has changed. It can also illustrate Jewish history.

Many of the quaint Jewish names we have all heard of are the result of a forcible naming process in the Russian and Austro-Hungarian empires about 200 years ago. Jews did not have and did not want to take family names, mainly for religious reasons. The result: they were landed with names which were strange, sometimes laughable, derisive, ridiculous or even downright malicious. Some examples are: Federbusch (Featherbush), Fetter (Fatty), Bitterman (Bitter), Sontag (Sunday), Montag (Monday), Mittwoch (Wednesday), Dreyer (Swindler), Bok (Big Ox). Galgenstrick (Gallows-rope) is one of the most infamous of these.

The Austro-Hungarian Empire is gone. So is the Czar. The Jews have survived them and so have these names which, with the passage of time, have lost their poison, mellowed and even become traditionally Jewish.

Many Jewish names indicate place of origin: Brodie (Rumania), Slonim (Poland), Berlin (Germany), Hudeida (Yemen), Al-Fasi (Fez in Morocco), Moscovitz (Russia), Shirazi, Isfahani (Iran), Koletkar (Kolet, a village in the Maharashtra province of India). Mendoza, Sevilla, Mitedulla, Castilia are grand old Sephardic names originating in Spain. Al-Kudsi means that the family originated in Jerusalem. (Al-Kuds—"The Holy One" is the Arabic appellation of Jerusalem.)

Many are common names in the Jews' countries of residence: Rosenberg, Birnbaum, Schneider are all from

Germany. Haddad is common among Jews from Arabic-speaking countries; so is Hakim (a wise man), which among Jews from that area indicates a rabbi somewhere along the line, just like Rabinovitch.

Simple patronymics (son of . . .) are among the commonest of Jewish names: Jacobson, Jacobowitz, Abramson, Michaelovitch, Yankelwitz, (ovitch, evitz is 'son of' in Russian, and in Rumania it becomes ovici), Yacovzadeh (in Persian 'zadeh' means 'son of'), Yacovshvili (in Georgian 'shvili' means 'son of').

Many names relate to trades or occupations: Schneider is a tailor in Yiddish, and Hayat is also a tailor in Hebrew; Mahler is a painter; Stoller, a carpenter; Kremer, a shopkeeper; Kreczmer, an innkeeper; Goldschmitt, a goldsmith; all in Yiddish.

Some ordinary names are Hebrew words or, more mysteriously, the initials of Hebrew or Aramaic words. Touro is Aramaic for a bull; Halaf is a slaughterer's knife; Dayan, a religious judge; Katz hides the initials Kohen Tzedek—a righteous priest; Shub is the initials of Shohet U Bodek—a slaughterer and examiner; Ba-abad or Babad is Ben-Av-Bet-Din—a descendant of the president of a religious court. Some are contractions of long Hebrew names as written in Hebrew letters. All persons called Yavetz or Javitz or Javetz are descended from a famous eighteenth-century rabbi—Yacov Emden Ben Tzvi.

Although Israel is the great meeting ground of Jewish names, the unique phenomenon has been the flowering of traditional and modern Hebrew family names. It is considered patriotic, progressive and a sign of Jewish feeling to take a Hebrew name. Many of Israel's leaders did so. Ben-Gurion was once called Green. Golda Meir was Meyerson. Levi Eshkol was Shkolnik.

There are four ways of changing a name to Hebrew: finding a similar sounding Hebrew name—Shertok became Sharett; Mishkinsky became Mishkan; Neiman becomes Ne'eman or Na'aman. Shortening a name so it sounds Hebrew: Levinski becomes Livni; Michaelson becomes Michaeli. Translating a name or a portion of it to Hebrew: Perlmutter becomes Dar (Mother-of-Pearl in Hebrew); Schneider becomes Hayat; Goldberg becomes Zahavi or Har-Zahav; Goldschmitt becomes

Tzoref; names ending in Stein or Stone become Avni (even is Hebrew for stone); Yaacobovicz, Yaacobzadeh, Yacobshvili all become Ben-Yaakov. The last way is simply to change the name to something entirely different. The late Yigal Alon's name was previously Yigal Paicovitch.

Similar changes were effected in English speaking countries when Jews wanted their names to be less conspicuous. Goldwasser became Goldwater. Feinlight became Fine. In a more elegant variation, via the mediation of French, Goldberg can become Ormont or Montor. (In French Or means gold and mont means mount or berg.) Wittenberg became Mountwitten (as under different circumstances, during the first World War, the present British royal family's name was changed from Battenberg to Mountbatten).

With a little patience, a name can be chased as it changes, for example, from Silberberg to Silverberg, to Silver, to Har-Kesef, to Caspi.

This name watching is a pleasing personal hobby. However, Bet Hatefutsoth, the Museum of the Jewish Diaspora in Tel Aviv, thinks that Jewish names are of such cultural and historical importance that it has established a special department for names, from which people can obtain information on the origin of their names and to which all are asked to contribute information on Jewish names. In June '85 the department intends starting a new computer program which will enable anybody to insert details of their family tree into the Bet Hatefutsoth computer. Here, the Jewish name is the game, literally.

The herd of buffalo was charging down the range when the leader stopped abruptly and the other buffalo pulled up behind him. One of the herd shouted at him, "What did you stop for?" The leader replied—"I think I just heard a discouraging word."

He who drinks before he drives puts the quart before the hearse.

REFLECTIONS ON 37 YEARS OF STATEHOOD

The Three Surviving Signers of Israel's Declaration of Independence

By Zev Golan and Charley J. Levine

When in the course of human events a diverse group of individuals unites to sign a nation's Declaration of Independence, then assuredly each signer has his own motivations, hopes and expectations. As the reborn State of Israel celebrates its 37th birthday, the three surviving signers of her Declaration of Independence reflect on the events of almost four decades ago and wonder how reality has measured up to their dreams.

Dr. Zerach Warhaftig spends much of his time these days studying the Talmudic tomes that line his Jerusalem bookshelves. He authored a volume of his own, recently published by Yad Vashem, reviewing his efforts to save Jews during the Holocaust. A separate book exploring Jewish law as a basis for State Law—after all, he asks, why should a Jewish State base its laws on Turkish or British precedents, as Israel does—is to be published soon by Bar Ilan University.

Warhaftig was chosen by the government-in-the-making to research constitutional law in 1948. His work was used in the preparation of some of the Knesset's Basic Laws but, he admits, "I wanted laws more influenced by Hebrew law. Warhaftig is hardly melancholy, though: "We have a functioning legal system of which we need not be ashamed, especially for a state constantly at war. We can be proud of the rule of law."

Warhaftig is also proud of his personal achievements in this field. He fought for the independence of Rabbinical courts, for the authority of such courts in family matters, for the Law of Return. "The Law of Return grants all Jews the right to return to Israel. This is clearly religious law and at the same time a clearly national law."

As he put his signature to the Declaration of Independence in 1948, Warhaftig felt, "It is beginning; the dawn of Redemption". He had arrived in the land of Israel after traveling through the refugee camps of Europe and seeing the wretched conditions of half a million survivors. Warhaftig saw the establishment of a State as "the greatest salvation possible".

"Then to absorb the large aliya—hundreds of thousands, children who came

with nothing, no money, no clothing—there is nothing better for the heart than to see the beauty of creation." Today, Warhaftig notes, Israel has an industry providing billions of dollars in exports, an agricultural sector from which many countries learn, and she has become a Torah centre rivaling the Jewish world destroyed in Europe. "We did not achieve everything but what 'is' certainly outweighs what 'is not'".

Meir Vilner does not share much with Zerach Warhaftig. Vilner does not believe in God nor, he says, does he believe in Zionism. Vilner believes in communism. "But I do believe in something, and there are very few of us in the Knesset who believe passionately in anything." Vilner has been a communist Member of Knesset since the establishment of Israel's Parliament 37 years ago. "I think we represent the true interests of the Jewish people," he says. "We show the way to peace. We were the only ones to vote against the war in Lebanon."

When he signed the Declaration of Independence, Vilner recalls, he thought Israel would be an independent state. "In fact, I suggested adding the adjective 'Independent' but they refused. I did not want to switch one boss for another, the British for the Americans."

Vilner denies that he is suggesting an alliance with the Soviet Union in place of Israel's current strategic alliance with the United States. "Israel should worry about herself and nothing more." Now, he warns, "we are a target, an American base," if a superpower war should break out. Vilner has, of course, been fighting as a political outsider for most of his years. "The Palestinian people will get their independence, it is only a question of time, it is unavoidable. If we do not change our political stance, the wars and bloodshed will be prolonged."

Vilner says that if it were in his power to act, he would make peace, then develop economic ties with Israel's neighbours and with the world's socialist countries. "When peace comes the whole situation changes." Most of Israel's expenditures, he explains, are for weaponry. "Israel has the economic and scientific potential—there is no objective reason for economic crises or unemployment here."

The Israeli phenomena that pleases Vilner include agricultural development, political stirrings in underprivileged

neighbourhoods, and a communist party "with strong roots and ties of friendship between democratic Jewish forces and Arabs." But Vilner is still struggling to realize the hopes he had when he added his name to the Declaration. "We supported the establishment of Israel as part of the solution for two nations. The only question was whether there would be two states or a Federation."

"That makes sense, from Vilner's point of view," comments Dr. Herzl Rosenblum, another signer and today editor of the daily Hebrew newspaper *Yediot Aharonot*. "As for me—I was not thinking of an Arab state. We barely managed to get a Jewish one!"

Dr. Rosenblum believes that he has been a Zionist from his first moment of consciousness. He supported himself at the 1923 Zionist Congress by taking tickets at the door. By 1925 he was an official delegate. Rosenblum headed the Lithuanian Revisionist Party in the 1920's and worked for many years with Vladimir Jabotinsky. He signed the Declaration as one of the three Revisionist representatives. He did not, however, sign as Rosenblum. "As I approached, Ben-Gurion whispered to me: 'Sign Vardi'. He wanted as many Hebrew names as possible. So I did."

Rosenblum had to resolve an internal Revisionist debate over whether to join in the signing. "We were against the Partition State, we wanted the whole country, we did not believe a small Partitioned State could survive." Rosenblum argued in favour of signing, declaring that "those who for years were against the establishment of a state were all signing. It would have been an absurdity for us—the only ones who had fought for a State—to withhold our signatures."

Rosenblum says he saw the establishment of the state as a basis for expansion. "The miniature state would have collapsed. But then we were invaded by seven Arab armies, we won, and we expanded before we ever had to address the issue."

At the moment of signing, recalls Rosenblum, "We were waiting for the bombing of Tel Aviv. We did not know if we would get out alive." The prevalent emotion was a positive one. "We felt we were at an historical event, one that would be remembered in another thousand years."

continued on page 15

He realized, though, that this was not a "one-time administrative act but rather an historical process. "I was very optimistic then and I am very optimistic now." Despite the many troubles, "Nothing matters. Things will develop". Rosenblum cites the 'big argument' between Jabotinsky and Chaim Weizmann about a Jewish majority in Eretz Israel. Weizmann was willing to settle for a Jewish population of 40% while Jabotinsky insisted that 51% was necessary. "Now we have 65%—two-

thirds, more than Jabotinsky dreamed of. And still the Jews tremble with fear"

Rosenblum laments the loss of revolutionary fervor in this generation, accompanied by the return to the "least attractive concepts of previous generations, those that we rejected only yesterday." Rosenblum uses his column in *Yediot* to remind people that "we must build this country. We haven't finished yet." His criticism notwithstanding, Rosenblum is proud that "we have already surpassed what we dreamed then."

The hands that signed the paper that

created a country belonged to men with great visions, specific goals. Warhaftig, Vilner and Rosenblum agree that the many wars Israel has fought have been the greatest obstacle to her development. They also agree that it is inconceivable that Israel's next 37 years will entail much more fighting. With peace, Israel will turn to other goals and the pursuit of other dreams. As for Israel after the first 37 years, Zerach Warhaftig probably speaks for many veteran Zionists in Israel when he says that: "It is less than we expected but more than we hoped."

PRESIDENT HERZOG'S INDEPENDENCE DAY MESSAGE TO JEWISH COMMUNITIES ABROAD

Iyar 5745 - April 1985

Very close to our commemoration of the establishment of the State of Israel thirty-seven years ago, the world will be marking the fortieth anniversary of the defeat of Nazi Germany. There is much more than a closeness in time between the two anniversaries, there is an unbreakable bond. Without the victory over Hitler, the very existence of the Jewish people would have been gravely endangered; the broken survivors in the Camps would not have been rescued; we would not have been afforded the great, new opening given us by the establishment of the State of Israel.

I look back and think of those tragic days during the War when we were in the midst of the struggle against the German forces. Many of us were already engaged in rescuing our brethren from the Camps and bringing them—despite all obstacles—to the Jewish Homeland. We still had before us the struggle for our existence in our War of Independence. There were days and situations in which everything seemed close to hopeless, and it was great historic leadership that gave the answer and the hope.

Since then there have been many landmarks in Israel's history which are all too easily taken for granted. The Magic Carpet from Yemen, the airlift of Iraqi Jewry, the arrival of North American Jewry, the absorption of tens of thousands from the Soviet Union, the Six Day War, the reunification of Jerusalem, the heroism of the Yom Kippur War, the rescue at Entebbe, and the absorption of Ethiopian Jewry—all of these signify the greatness of Israel, the new life it has breathed into Jewry, the unexpected res-

ervoirs of strength, talent and daring it has brought forth.

At this hour of celebration our thoughts go out to our brothers and sisters in the Soviet Union who are denied both the right to live there as Jews and the freedom to join our Jewish family in



Israel. We pray that Israel's thirty-eighth year will witness the opening of the gates for them, together with such other oppressed Jewries as the Syrian.

It is good, it is in fact imperative, to remember how much has been created in Israel during 37 years—an open democratic society, an educational system which has brought up new generations of Israelis, an industrial, scientific and agricultural infrastructure which gives us the resilience to introduce the economic reforms that are the crying need of the hour. The economy in a country which

has one of the highest per capita export figures in the world has an inherent strength and, given the right policy, leadership and management, it must be capable of overcoming its difficulties.

We face painful adjustments in another vital area—the withdrawal of our forces from Lebanon. We are interested in a sovereign and independent Lebanon, free of foreign forces on its soil, capable of acting to ensure its security and to live in proper relations with its neighbours. We will continue to work for this, but we will take all steps necessary to keep our northern towns and villages free from the nightmare of Katyusha attacks.

We continue to face many difficulties. We have many shortcomings, but as a free, vibrant society we make a continuous effort to overcome them. No society is without its weaknesses, but every society must be judged by the freedom of its population to deal with inadequacies. As we face this struggle, we are aware that, despite the hostility against us in many parts of the world, notably the Communist and Islamic lands, we are not alone.

The closest of our allies are the Jewish communities in the free world. We invite them to implement this partnership by strengthening aliyah to Israel. Israel, with all its growing pains and difficulties, is the central Jewish experience, the expression of Jewish culture as it can be lived only in majority conditions.

A long and adventurous road stretches before us if we are adequately to continue the great saga of our people's life with its reestablished national sovereignty at its heart. May the coming year of Israel's life see us further on that road to peace and prosperity.

THE CHAIRMAN OF THE WZO AND JEWISH AGENCY FOR ISRAEL ON THE OCCASION OF ISRAEL'S 37TH INDEPENDENCE DAY

By Arye L. Dulzin

On the occasion of Israel's 37th Yom Ha'atzmaut, I am pleased to extend warmest greetings to the Jewish communities in the Diaspora who share with us the joy of this event.

Israel's Independence Day has earned a place of honour in the Jewish calendar and is now celebrated together with Jewish holidays and anniversaries that give meaning to Jewish life and guarantee the continuity of our people wherever they reside.

In less than four decades, the Jewish State has succeeded in absorbing hundreds of thousands of our people from the four corners of the earth, not least of which is the miraculous reunion with those of our people in Ethiopia, separated and nearly forgotten for almost 2,000 years. This event gives special meaning to the celebration of Yom Ha'atzmaut this year and underscores the Messianic message that Zionism is bringing to fulfillment.

At the same time, we cannot help but take note of disturbing statistics that indicate the increasing diminishment of

the Jewish people outside of Israel through assimilation and intermarriage. Much of these conditions are certainly attributable to the lack of Jewish education and the accompanying ignorance of Jewish history, tradition and values. These constitute a threat to Jewish integrity and continuity.

Yom Ha'atzmaut is the symbol of Jewish sovereignty which is the guarantee of both the physical and spiritual existence of the Jewish people. It requires, however, active participation by committed Jews who share a mutual destiny. This demands devotion to the furtherance of Jewish education in the communities and promotion of Aliyah. Both are among the major responsibilities of the World Zionist Organization and the Jewish Agency for Israel.

On this Yom Ha'atzmaut, let us re-dedicate ourselves to the fulfillment of Zionist ideals, helping Israel to grow and develop, so that it is able to absorb immigrants from the West as well as from countries of distress, including the Soviet Union whose Jews yearn to be reunited in Israel.

May Israel's 37th birthday be the beginning of a new year in which the steps taken by the national unity government will achieve economic stability, peace on Israel's northern border, and usher in a new era of peace and progress in the region and for Jewish people everywhere.

Chag Sameach!



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GREETINGS FROM CANADIAN ZIONIST FEDERATION



By Dr. Leon Kronitz
CZF Executive Vice-President

On this, the 37th Anniversary of the reborn State of Israel, we salute the Government of Israel, the Israel Defence Forces and the entire Yishuv.

It is a day for celebration and happiness.

On Yom Ha'atzmaut of last year, the "Year of Unity" was proclaimed and we were elated that the Unity Government was established. Indeed, in its first six months, this Government has much to be proud of. From about 25% monthly inflation, it is down to about 5%. The economy is on the road to recovery. Prime Minister Shimon Peres recently said that he expects that the economy will be normalized within one year. The Israeli soldiers are leaving Lebanon and are on the way home. Talk about peace with Jordan is now heard everywhere. To be sure, the road to a genuine and just peace is not a short or smooth one. It is long and rough, but we pray that in the not very distant future, Israel and its neighbours will live in peace and tranquility.

Times of celebration must also be times of spiritual stock-taking, of intensified national unity, of strengthened bonds between the Diaspora and Israel.

Jewish values must govern Jewish life. Jews must learn to speak the Hebrew language which is the link between generations, the language of the Bible and the language of the farmer of Israel tilling the land, of the pilot in the blue skies and the sailor on the high seas. The Hebrew language and culture, as well as Hebrew creativity, must be an integral part of Jewish life.

We pray on this Yom Ha'atzmaut that Medinat Yisrael will continue to illuminate our daily existence with the radiance of national inspiration and social justice as prophesized and hoped for throughout our history.

Chag Sameach!

By Neri J. Bloomfield
CZF President

On Yom Ha'atzmaut we are all inspired to appreciate and celebrate that the State of Israel does exist. We recall the adversity and sacrifice through which our courageous brethren persevered so the dream of national integrity of the Jewish people could be our reality. Our reality, however, is also to be courageous and to actively work towards ensuring Israel's continued survival and welfare for all our benefit.

Talmud in Pesachim 88A teaches us "great is the ingathering of the exiles as the day on which the heaven and earth were created."

Aliyah is the first Mitzvah of every Zionist. Jewish education is a priority for every Zionist. Through Aliyah, we strengthen the Jewish State, through education, we assure the survival of the Jewish People. Let us, on this great day of Yom Ha'atzmaut, rededicate ourselves to the Zionist Mitzvot.

In the life of a country, 37 years are but a moment in time. Yet, there is no doubt that in that brief period of time, Israel has made its mark as the center of Jewish life everywhere and as a bastion of democracy in the Middle East.

A struggling group of 650,000, 37 years later, it is a dynamic state of more than 4,000,000 with its flag flying proudly over the Embassies of Israel all over the world.



It is our duty as Zionists to assure that the Jewish State will go from strength to strength and, that Jewish life in all its elaborate richness will continue to develop and thrive. It is in Israel that the Jewish past is recalled, the Jewish present shaped, and the Jewish future assured.

I call upon each Zionist in Canada to continue their work on behalf of Israel, to make it a source of pride to every Jew and the centrality in the life of every Jew. Let us celebrate the heroes of Israel's wars who assure the safety of its citizens on all borders.

Let us Zionists pledge on this festive day to stand together with all of Israel in their struggle for justice and peace.

"Blessed are thou who has kept us alive and preserved us and granted us to reach this season."

A Happy Yom Ha'atzmaut to everyone!

MESSAGE OF GREETING

Harriet Morton
National President
Women's Canadian ORT

It is a great pleasure to extend greetings to the Atlantic Provinces on the occasion of Yom Ha'atzmaut.

As Israel celebrates the 37th anniversary of its independence, all of us in Women's Canadian ORT join in wishing for a lasting peace and for continued growth and prosperity for Eretz Yisrael.

We here in Canada, through our support of the ORT schools in Israel, continue our efforts to educate and train the technicians so necessary to Israel's economy. ORT is Israel's leader in technological training and educates over 87,000 students annually. ORT is proud to be a partner in Israel's industrial growth and development.



GIRL DONATES BAT MITZVAH GIFTS TO TORONTO HOSPITAL

By Jeff Rosen

Bat mitzvahs are always a special time for young girls. For Julie Tator it was a very special time as she shared her good fortune with those less fortunate than her.

The 13-year-old recently donated over \$5,000 she received in bat mitzvah gifts to Bloorview Children's Hospital to en-

able the institution to purchase an incubator for critically ill and premature infants.

After having worked as a volunteer at the hospital for over one and a half years, Tator said she decided to make the generous gift to "share the joy of my bat mitzvah with those who need it."

Tator began her volunteer work a year

prior to her bat mitzvah as part of Temple Emanu-El's volunteer work program which requires all bat and bar mitzvah students to spend a year helping others in a social service setting.

Marlene Myerson, director of Temple Emanu-El's religious school and program coordinator, said that since the program was initiated it has been an "outstanding success" and a growth experience for those involved.

She said students can choose from 14 participating agencies involved in the program, including Meals-on-Wheels program, working with the elderly or the handicapped.

Tator said that since she started working with a 10-year-old boy who suffers from a degenerative disease of the spinal cord nerves, she has noticed a change in herself.

"I'm more patient now," she said. "I see that he has so many problems that it has made mine seem smaller and less important."

As part of her volunteer work, which she opted to continue after her bat mitzvah last November, Tator watches the youth play hockey and talks with him. Over the months, she said, they have formed a close friendship.

While Tator was planning on continuing a family tradition by donating her gifts to help others, she only chose Bloorview after beginning her work there.

(Tator's brothers donated about \$3,000 each from their bar mitzvahs to help others—in a new kibbutz in Israel and a child abuse project of the Jewish Family and Child Services.)

Tator said that her invitations requested guests to make cheques payable to Bloorview Hospital and that when all the gifts were counted over \$5,000 had been collected.

"People were very generous when they found it was for handicapped kids."

Presented with a list of items needed by the hospital, Tator decided on a new incubator, which was immediately put to use.

As well as helping others, Tator's unselfish act also helped give her own life some direction.

She said that she now realizes the importance of volunteer work and wants to continue with it.

"It made me realize the importance of working with people," she said.
Reprint. Canadian Jews News, March 14, 1985.



continued from page 30

but why. His book provides an invaluable service by putting Middle East news gathering in the context of time, place and professional demands. His description of American correspondent with one day to learn all he can about Turkey before flying there to report on a complex political crisis for a million readers back home speaks volumes about the unrealistic demands placed on journalists.

The author's credibility is strengthened by a final chapter on Israel's failings during the war in Lebanon, particularly in her efforts (or lack of them) to make her case with the media.

In all, *Double Vision* is an important contribution and a strong indictment of the way the Middle East is covered and not covered by the Western press. This

book gives weight, substance and reason to those who until now, relied more on gut instinct than facts to suggest that Israel was getting the short end of the media-coverage stick. Now they will know more about the news they get and the news they never get.

Quiet Neighbours: Prosecuting Nazi War Criminals in America. Allan A. Ryan, Jr. Harcourt Brace Jovanovich. \$15.95. ISBN 0-15-175823-0. 386 pages, B & W photo, index.

From 1980 to 1983 the author was director of the Department of Justice's office responsible for prosecuting Nazi war criminals in the U.S. His book is an account of U.S. government investigations of these criminals and how they were brought to justice.

SUNSET

Editor's note: The following exposé, written by Walter Ziffer, had appeared in the March/April 1985 issue of Shalom Magazine. However, due to a printer's error, it was reproduced incomplete. At this time, we would like to extend our apologies to Mr. Ziffer, and run the story once again in its entirety.

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 of 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 per-

forming 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.

As I stood in front of him, he placed his warm, cuddly hands around my face and said, "Walti, look up to the sky!"

The sky was bathed in orange. Above the roofs of the adjoining houses surrounding the court yard, occasional tongues of red flashed into the heavens. And above the tips of those tongues the sinister blackness of smoke drifted in and out of the orange. There was a stench of burning matter in the air.

We stood there motionless, except for the warm hands of my father which stroked my head and face.

Then I became aware of noises. Crashing sounds; breakage of glass; human voices shouting excitedly; laughter. It was faint but clear enough.

I don't know how long we stood there. The spectacle was awesome, but with my father's hands caressing me I knew all would be well.

But what was it all about? What was happening?

ma nishtanah ha-laylah ha-zeh
mikul ha-leylot?

The magic hands in my hair went into a gentle circular motion. And then I heard my father whisper, "Tonight they have burned our synagogues."

Now the orange began to fade. Slowly it merged with and dissolved into a very light blue, appearing in the east. A flawless transition no canvass can hope to describe. And then the red disc of the sun began to make its shy appearance over a neighbour's roof, almost as if it hesitated to rise at all on that particular morning. As if to say, "I don't want my light to touch this abominable desolation."

Father's hand slowly left my head now as he pointed toward the rising sun. His face was ashen, and I heard him say, "Today begins our sunset."

Small clouds of grey floated across the balcony and marred the beauty of the sky.

Ashes settled in my hair.

WEST BANK OPTIONS

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

Appendix A—The Administered Territories

Demographic Data	Judea/ Samaria	Gaza District	Total
Population	703,100	442,000	1,145,100
Population aged 0-18	391,600	253,700	645,300
Population aged 5-14	193,600	124,000	317,600
Population aged 65 +	23,300	10,400	33,700
Birth rate—2	43.2	48.5	1,145,100
Infant mortality rate—3			
1968	33.6	86.0	
1982	29.1	41.3	
Labour Force Data	Judea/ Samaria	Gaza District	Total
Population aged 14 + in civilian labour force:			
1968	93,000	53,600	146,600
1982	135,300	82,800	218,100
Employed of civilian labour force:			
1968	82,900	44,500	127,400
1982	133,400	82,500	215,900
Percentage of civilian labour force unemployed:			
1968	10.9	17.0	
1982	1.4	0.4	
Employed in Israel of civilian labour force:			
1968	38,400	35,500	73,900
1982	26	13	39
Labour Exchanges	18	7	25
Vocational training centres			
Standard of Living	Judea/ Samaria	Gaza District	Total
Average daily wage in IS:			
1968	6.5	0.4	
1982 (January)	112.1	103.8	
Percentage of households possessing durable goods:			
Electric refrigerator			
1972	13.8	5.7	
1982	51.5	66.2	
Television set			
1972	9.0	7.5	
1982	64.1	70.2	
General consumer price index—food (Base: average Jan. 1976 = 100)			
1982	2222.4	2049.5	
G.N.P. (in millions IS)			
1968	32.5	12.8	
1982	11,134.2	5,708.9	
Agricultural output (in millions IS)			
1968	13.5	5.3	
1982	3,107.2	953.3	

APPENDIX B—THE CAMP DAVID ACCORDS (relating to the West Bank and Gaza)

1. Egypt, Israel, Jordan and the representatives of the Palestinian people should participate in negotiations on the resolution of the Palestinian problem in all its aspects. To achieve that objective, negotiations relating to the West Bank and Gaza should proceed in three stages.

(a) Egypt and Israel agree that in order to ensure a peaceful and orderly transfer of authority, and taking into account the security concerns of all the parties, there should be transitional arrangements for the West Bank and Gaza for a period not exceeding five years. In order to provide full autonomy to the inhabitants, under these arrangements the Israeli military government and its civilian administration will be withdrawn as soon as a self-governing authority has been freely elected by the inhabitants of these areas to replace the existing military government.

To negotiate the details of a transitional arrangement, the government of Jordan will be invited to join the negotiations on the basis of this framework. These new arrangements should give due consideration to both the principle of self-government by the inhabitants of these territories and to the legitimate security concerns of the parties involved.

(b) Egypt, Israel and Jordan will agree on the modalities for establishing the elected self-governing authority in the West Bank and Gaza. The delegations of Egypt and Jordan may include Palestinians from the West Bank and Gaza or other Palestinians as mutually agreed. The parties will negotiate an agreement which will define the powers and responsibilities of the self-governing authority to be exercised in the West Bank and Gaza. A withdrawal of Israeli armed forces will take place and there will be a redeployment of the remaining Israeli forces into specified security locations.

The agreement will also include arrangements for assuring internal and external security and public order. A strong local police force will be established, which may include Jordanian citizens. In addition, Israeli and Jordanian forces will participate in joint patrols and in the manning of control posts to assure the security of the borders.

(c) When the self-governing authority (administrative council) in the West Bank and Gaza is established and inaugurated, the transitional period of five years will begin. As soon as possible, but not later than the third year after the be-

Educational Services	Judea/ Samaria	Gaza District	Total
Educational establishments			
1969	821	166	987
1982	1,036	307	1,343
Pupils			
1969	142,216	80,050	222,266
1982	268,424	153,005	421,429
Health Services	Judea/ Samaria	Gaza District	Total
Hospitals	17	7	
Beds	1,363	904	
Occupancy percentage	79.2	64.0	
Community clinics (Governmental)			
MCH and General Medical			
1968	113	0	
1982	223	24	
Social Services	Judea/ Samaria	Gaza District	Total
Social services bureaux			
1967	6	6	
1982	15	12	
Social services workers:			
Local Arab workers	172	106	
Israelis	9	5	
Social Welfare Assistance			
Family units receiving public assistance equal to 40% of average salary for a family of 4 persons			
1967	198	563	
1982	1,277	3,200	
Families receiving partial financial assistance	2,757	1,500	
Total public assistance allocations per month in IS (millions)			
1982	4.5	4.0	
Local charitable societies			
1968	89	0	89
1982	166	58	224
Miftanim—youth vocational rehabilitation centres			
Classes	14	11	25
Pupils	300	276	576
Children attending summer camps	660	1,200	1,860
Government budget for social services in millions IS			
1967	0.2	0.4	
1982	170.0	151.0	

ginning of the transitional period, negotiations will take place to determine the final status of the West Bank and Gaza and its relationship with its neighbours, and to conclude a peace treaty between Israel and Jordan by the end of the transitional period.

These negotiations will be conducted among Egypt, Israel, Jordan, and the elected representatives of the inhabitants of the West Bank and Gaza. Two sepa-

rate but related committees will be convened, one committee, consisting of representatives of the four parties which will negotiate and agree on the final status of the West Bank and Gaza, and its relationship with its neighbours, and the second committee, consisting of representatives of Israel and representatives of Jordan to be joined by the elected representatives of the inhabitants of the West Bank and Gaza, to negotiate the peace

treaty between Israel and Jordan, taking into account the agreement reached on the final status of the West Bank and Gaza.

The negotiations shall be based on all the provisions and principles of U.N. Security Council Resolution 242. The negotiations will resolve, among other matters, the location of the boundaries and the nature of the security arrangements.

The solution from the negotiations must also recognize the legitimate rights of the Palestinian people and their just requirements. In this way, the Palestinians will participate in the determination of their own future through:

1) The negotiations among Egypt, Israel, Jordan and the representatives of the inhabitants of the West Bank and Gaza to agree on the final status of the West Bank and Gaza and other outstanding issues by the end of the transitional period.

2) Submitting their agreement to a vote by the elected representatives of the inhabitants of the West Bank and Gaza.

3) Providing for the elected representatives of the inhabitants of the West Bank and Gaza to decide how they shall govern themselves consistent with the provisions of their agreement.

4) Participating as stated above in the work of the committee negotiating the peace treaty between Israel and Jordan.

2. All necessary measures will be taken and provisions made to assure the security of Israel and its neighbours during the transitional period and beyond. To assist in providing such security, a strong local police force will be constituted by the self-governing authority. It will be composed of inhabitants of the West Bank and Gaza. The police will maintain continuing liaison on internal security matters with the designated Israeli, Jordanian and Egyptian officers.

3. During the transitional period, the representatives of Egypt, Israel, Jordan and the self-governing authority will constitute a continuing committee to decide by agreement on the modalities of admission of persons displaced from the West Bank and Gaza in 1967, together with necessary measures to prevent disruption and disorder. Other matters of common concern may also be dealt with by this committee.

4. Egypt and Israel will work with each other and with other interested parties to establish agreed procedures for a prompt, just and permanent implementation of the resolution of the refugee problem.

Reprint. BIPAC, West Bank Options.

UNSUNG LIFE-SAVERS

By D'vora Ben Shaul

Magen David Adom gets 26,000 emergency calls a year and only 2,100 are false alarms. The rest are a matter of life and death.

In most cases, an emergency unit is on its way even before all the MDA telephonist's questions are answered, because the first inquiry is the exact address. Often the conversation ends with the telephonist telling the caller: "The ambulance is almost at your house, go outside and direct the paramedics to the flat."

The reason for the call may have been a false attack, suspected or real and this alone accounts for 63 per cent of the calls. Or it may have been anything from a terrorist bomb, to a murder or an attempted suicide—12 per cent of the

cases. Road accidents account for another 15 per cent, and the rest are miscellaneous emergencies, including work and home accidents, electrocution and drowning.

Once with the victim, whatever the cause, the life-saving team goes into action and within minutes the bedroom or living room, wherever the patient happens to be, is turned into an intensive care unit, complete with medical equipment.

The picture today is not the one seen in the past, when screaming ambulances carried the dead and the near-dead to the closest hospital.

Today, if an ambulance sounds its siren, it is not taking a patient to the hospital, but taking a survival team to the patient.

The MDA credo is that hospital services come to the patient, and only when the patient is stabilized he is transferred to a hospital intensive care unit.

The MDA's services are expensive. While every life-saving operation costs MDA about IS150,000, the patient pays only IS13,200 for the care received. Actually, many people never pay anything at all, MDA says.

The reasons are clear. While they were in dire straits they were cared for by MDA. Later, after weeks, possibly, in a hospital intensive care unit, they are grateful for the care they got, but they have no real contact with those who enabled the hospital to take care of them.

This, the MDA teams say, is a great demoralizer.

When the bills are unpaid, MDA usually lets it be. It costs too much to maintain constant litigation.

ISRAEL'S FOREIGN TRADE

The Israeli Central Bureau of Statistics reports that the rate of inflation in January [1985] was 5.3 per cent. The gov-

ernment is forecasting a decline in the standard of living in 1985 of 3 per cent. It also forecasts that the balance of pay-

ments deficit, excluding military purchases, will decrease by \$1.1 B.

(Millions of Dollars)

	Exports					Imports				
	Total	To Canada	Canada as %	To U.S.A.	U.S.A. as %	Total	From Canada	Canada as %	From U.S.A.	U.S.A. as %
1979	4,505.4	56.3	1.2	748.7	16.6	7,540.0	109.8	1.5	1,511.8	20.0
1980	5,537.5	54.4	1.0	886.1	16.0	7,974.5	101.1	1.3	1,549.2	19.4
1981	5,670.1	51.3	0.9	1,221.7	21.5	7,913.0	124.4	1.6	1,630.3	20.6
1982	5,254.2	39.8	0.8	1,119.2	21.3	8,009.7	122.1	1.5	1,542.0	19.2
1983	5,064.0	55.9	1.1	1,319.2	26.0	8,566.3	124.8	1.5	1,626.3	19.0
1984	5,540.0	81.9	1.5	1,200.0	21.7	8,007.0	151.6	1.9	1,700.0	21.2

Notes: 1. Trade figures exclude military equipment purchases.

2. U.S. trade figures to 1983 inclusive, are from *The Economic Crisis in Israel*, U.S. Senate Foreign Relations Committee 1984. Trade figures for 1984 are approximate.

3. Canadian trade figures are from government publications.



Members of the pro-Israel Makuya sect of Japan on a visit to the Western Wall in Jerusalem. Another highlight of their trip was their reception by the president at his residence. President Chaim Herzog greeted them in Japanese and told them they were always welcome in Israel.

continued from page 24

tired of taking a back seat in Chagall's life, left him for an even older photographer, taking both children with her.

Chagall was again shattered; and again rescued by Ida, who brought "Vava" Brodsky from England to him as housekeeper. They were soon married and evidently lived happily ever after. Russian-born Vava ran all his affairs. She also ensured that Chagall severed all connections with Virginia's offspring.

Chagall's only son is known as David McNeil and plays in a rock band in Paris. He is married to a Moroccan Jew and they have one son.

The ecumenical Chagall made decorations for a church in Assy and windows for the cathedral of Metz, which preceded those of Jerusalem.

Chagall was moved at the idea of doing the synagogue windows in Jerusalem but was horrified when he finally saw the actual installation during his visit here in 1966. He was gracious enough not to publicly express his dismay at the highly unaesthetic architectural environment surrounding the tiny hospital synagogue with his windows depicting the tribes of

Israel. After such a disappointment (caused in part by Chagall's own inability to visualize the Hadassah blueprints), Israel was lucky that he later agreed to design the tapestries and mosaics for the Knesset reception hall. The Gobelines, depicting the entire panorama of Jewish history, are not only a masterpiece of conception and composition, but a superb colour translation by the French craftsmen.

Chagall's imagery made a lasting mark on Jewish illustrations too; artists have difficulty in dealing with anything to do with the shtetl in anything but Chagal-lesque terms. The influence has persisted right down to the production of *Fiddler on the Roof*; and in Russia itself in the works of Anatoly Kaplan.

Chagall was a born picture maker, with an instinctive grasp of composition. His rhythmical draughtsmanship and design were often of a breathtaking simplicity. He was the last great creative genius of the old European Jewish world. Reprint. *The Jerusalem Post*

DAVID AZRIELI APPOINTED TO THE ORDER OF CANADA



Canadian Zionist Federation Chairman of the Board and President-elect, Mr. David J. Azrieli, has been appointed to the Order of Canada.

Established in 1967, the Order is headed by H.M. the Queen as Sovereign, and the Governor General as Chancellor and Principal Companion.

Designer, Master Builder, Developer and Teacher, Mr. Azrieli rose to the directorate of multiple business, community, educational and non-profit institutions, in Canada, the U.S. and in Israel. Conscious of his public responsibility at large, his creativity and courage extend into community life, particularly in his exemplary dedication to education and

philanthropy, as well as the creation of employment opportunities in the Outaouais region.

In becoming a Member of the Order of Canada, Mr. Azrieli joins the Fraternity of Merit for his contributions in his field and to the lives and work of our Canadian Society.

The investiture took place in April, 1985.

PAUL IVANIER ECONOMICS CHAIR ENDOWED



A Chair in economics, named for Paul Ivanier of Montreal, will be established at the University by Paul and Lily Ivanier. Arrangements for the endowment of the Chair were made at a private meeting of Paul Ivanier with Ben-Gurion University President Maj. Gen. (res.) Shlomo Gazit. The Chair will provide for the training of specialists who can plan, guide and implement longterm economic development of the Negev, so vital to the future of Israel.

VERBATIM

From the Political Statement of the 17th Palestine National Council, Amman, final meeting, by Nabil Shath, chairman of the PNC Political Committee November 29, 1984.

... While it considers the right to self-determination, repatriation, and the establishment of a Palestinian state as the introduction and the basis for any just political move toward our cause, the PNC reaffirms its previous sessions' resolutions concerning its stand on Resolution 242, which does not consider our question as one of a people and rights, but one of refugees. Therefore, it disavows our national rights. The PNC rejects all plans which do not contain these rights, particularly the Camp David accords, the autonomy plans, the Reagan plan, and everything which does not recognize our national inalienable rights. The PNC also announced that its independent national decision-making is linked to the pan-Arab dimension. The PNC believes that any solution to the Palestine question can only be achieved in accordance with international legitimacy, on the basis of UN resolutions on Palestine, and in the framework of an international conference in which the two superpowers would participate, under the auspices of the United Nations and the UN Security Council in the presence of all concerned parties, including the PLO on equal footing.

Reprint. *Canadian Middle East Digest*, February 1985

THE 40-YEAR MYSTERY

By Ernie Meyer

It was 40 years this [past] January since Raoul Wallenberg disappeared behind the walls of the Soviet empire—and for the last seven years or so the world has not ceased wondering about his fate.

If there is a reader who is still unfamiliar with the Wallenberg tragedy, here is in brief what the man achieved—and the reward he reaped.

Raoul Wallenberg was born on April 8, 1912, the posthumous only child of a member of the well-known Swedish family of bankers and industrialists. On his mother's side he had some Jewish blood. His mother was born Maj Wissing, and her mother was the daughter of a converted Jew named Benedicks, one of the first Jews to settle in Sweden at the end of the 18th century.

A gifted, sensitive boy, Raoul studied architecture, but in 1935 briefly worked for a Dutch bank in Haifa and in 1941 and 1942 made repeated business trips to Hungary, which his Jewish partner could no longer undertake.

Wallenberg's rescue mission started in the summer of 1944, when at the urging of the American War Refugees Board the Swedish Foreign Minister appointed him first secretary at its legation in Budapest. Eichmann was then well on his way to deporting all of Hungary's Jews to Auschwitz. Even before Wallenberg's arrival in June, the Swedish Embassy had issued some protective passports to Jews. But Wallenberg threw diplomatic protocol to the winds in energetic and unprecedented efforts to save Jewish lives.

The number of people saved is variously estimated at between 10,000 and 25,000 or even more. Fact is that his example inspired Swiss, Spanish and Vatican officials to co-operate. "Raoul battled the Germans for the lives of the Jews with an energy and daring fuelled by an inner fire," his half-brother told *The Jerusalem Post* in an interview five years ago.

And then, in January 1945, the Russians liberated Budapest. On the 17th Wallenberg was taken by a Russian officer to the headquarters of Marshal Malinovsky at Debrecen. "I don't know whether I'm going as a prisoner or as a guest," he was quoted as having said at the time.

Officially Raoul Wallenberg was never seen since that date—alive or dead.

At first the Russians denied any



Raoul Wallenberg, photographed in Budapest in November 1944.

knowledge of his whereabouts. But in 1957, under pressure from various diplomatic sources, they said officially that he had died of a heart attack in the Lubyanka prison in 1947. Over the years there have been many reports by former prisoners in Soviet jails and camps who claimed to have seen Wallenberg, heard about him or even to have shared a cell with him.

The Jewish people had never forgotten Wallenberg. Already in 1960 Yad Vashem, the Holocaust memorial authority, named him as one of the first Righteous Gentiles and planted a tree in his honour.

Now, the Jewish National Fund has dedicated a recreation area in Wallenberg's name on the road leading to Yad Vashem.

Towards the end of the 1970s some of the great of the world began to take an interest in Wallenberg. Former U.S. president Jimmy Carter interceded on his behalf with Soviet Premier Leonid Brezhnev. The U.S. conferred honorary citizenship on him, a signal honour bestowed previously only on Winston Churchill.

In 1982 he was a candidate for the Nobel Peace Prize. A U.S. committee offered a prize of \$1 million for reliable information about him. That same year the Swedish Government released a 13,300-page report on Wallenberg, which contained memoranda, diplomatic notes and reports from embassies all over the world—but nothing really new.

As more streets, parks and institutions in Israel and abroad are dedicated to

Raoul Wallenberg, as more books and articles are written about him, the most rational view about his fate, in this writer's opinion, is still that expressed five years ago by Livia Rothkirchen. An Auschwitz survivor herself, Rothkirchen holds a doctorate in modern history from Prague University and today is one of the editors of Yad Vashem's Holocaust studies.

She is convinced that the Russians incarcerated Wallenberg, and that if he is still alive, they will never admit the fact.

"The Russians don't know the concept of unselfish humanitarian effort, and that is why in their eyes Raoul Wallenberg had to be a spy," she said. "Their attitude is even understandable. He had published a grandiose economic plan for the rebuilding of Hungary after the war with money supplied by the U.S. He was naive enough to believe that the new Communist Hungarian government and the Russians would gladly accept this."

About persistent reports from released prisoners concerning Wallenberg, Dr. Rothkirchen had this to say. "They mystique of Wallenberg won't allow rumours that he is still alive to die. Ex-prisoners who are aware of this legend want to contribute to it by their testimony. They have no ulterior motives in doing so."

If Wallenberg is still alive, he would be 72 now.

Reprint. *The Jerusalem Post*.

DAYS OF SORROW AND ANGUISH . . . THE HOLOCAUST'S DARK SHADOW

By Norman Lipschutz

Immediately following the brutal assault by the Hitlerites upon Poland in September of nineteen hundred and thirty-nine, the allies declared war upon Germany.

Nazi panzers invaded in blitzkrieg fashion, and the Polish cavalry proved no match against such might. Warsaw stubbornly resisted, and defied the enemy for weeks under the valiant leadership of its heroic mayor. Nazi air-armadas rained death and desolation over cities and the countryside. The German luftwaffe strafed and murdered thousands of fleeing refugees. And our Jewish brethren bore the brunt of the onslaught, as they were in main city-dwellers.

Poland was finished as a state when the Red Army marched in from the East and occupied Byelorussian and Ukrainian territory, including the city of Pinsk. For the moment our relatives were safe from Nazi fire, but our co-religionists in Nazi-occupied Poland to the West were caught in a death trap. The German masters walled them into Ghettos, in towns and cities, and began inflicting cruel punishment upon hundreds of thousands of innocent men, women and children. Judenratten or Jewish Councils, appointed by the oppressors, were ordered by the Wehrmacht to translate bestial edicts into daily reprisals. And thousands were the casualties from hunger, disease and outright murder.

Needless to say Jewish communities around the world were alarmed. We all had left close relatives in Europe—Poland especially—and their fate proved of the utmost concern to us. The situation took on foreboding tones when the Nazis unleashed their horrific attack upon the Soviet Union in June of 1941. Additional millions of Jews were now confronted with the Nazi wrath. And it had become unmistakably clear by then that Germany was bent upon the total annihilation of the compact Jewish masses in Eastern territories. Mass murder of the Jews of Europe was now the Nazi objective. The news reverberated around the Jewish world that Einsatzgruppen or murder squads, were following in the wake of conquering Nazi armies and exterminating the populations of many historic Jewish communities. In many cases, local collaborators helped the S.S. in the gruesome slaughter. The cruel news of mass-killings unnerved us in the

extreme. The fate that befell our brethren caused us great sorrow and anguish!

Those of us living in Cape Breton were equally overwhelmed by the enormous tragedy. Mass meetings were summoned at which our leadership campaigned for funds in aid of refugees and generally in support of the allied war effort. But there was no general mobilization befitting the emergency. Organized Jewry was divided in its approach to the catastrophe and failed to act with the required vigour. Nonetheless a million and a half Jewish servicemen took up arms in allied armies; these were joined by thousands of heroic partisans fighting behind Nazi lines to sabotage and defeat the enemy. The resistance movement in Western Europe also numbered many Jews within its ranks. The Warsaw Ghetto fighters, though faced with insurmountable odds, raised the flag of revolt that fateful Passover night. The night was 1943. They swore, with their blood, to avenge the gruesome mass-murders by the Nazi overlords against their people.

The Nazis also encountered Jewish resistance in other Ghettos, as well as in various concentration camps. The Jewish population found itself at a distinct disadvantage, as their former friends and neighbours, egged on by anti-Semitic elements, co-operated with the occupying power in the extermination process. In many instances Jewish citizens were dragged out of their hiding places and surrendered to the Gestapo. Church leaders and civil authorities engaged in a conspiracy of silence, and with minor exceptions, took no action in halting the massacres.

Though still young in years, in the face of such alarming reports from my native land, I took pen in hand and in highly emotional letters I directed my appeal for help to the conscience of the leaders of the Vatican, the International Red Cross, and other world figures. I begged them to take steps to halt the massacre of my people. My entreaties fell on deaf ears. The Holocaust was in full swing. The macabre dance of death was to continue in all its frightfulness!

The allied powers remained unmoved, despite many appeals. And the cattle-cars with their wretched human cargos were daily speeding in the direction of Auschwitz and other hideous Nazi death camps. Allied leaders shied away from bombing and demolishing Nazi gas-

chambers and crematoria. In the fact of such a callous attitude, one was forced to reach the conclusion that indeed—it was a cruel planet we are inhabiting. The unthinkable had come to pass, in an age which we choose to think of as civilized and enlightened . . .

In the midst of this dark era in human relations, I was abruptly awakened one night from a horrible nightmare. I actually became an eye-witness to the slaughter of my favorite cousin Moishele. I could see him being chased by Nazi bloodhounds, and in a desperate effort to escape, he jumped from one rooftop unto another, while all the time being fired on. Finally I was aware of a bullet hitting him, and as he was mortally wounded, he plunged to the abyss below. The scene will remain etched in my memory for all times. As he breathed his last, he uttered my name. I heard him clearly, and I understood him to say that I should somehow find a way to impart to my fellow Canadians, Americans and men and women of goodwill everywhere, the knowledge that blind hate places us all in grave danger; that unless we eradicate it from our lives, all of humanity stands imperiled . . . And most certainly, the current threat of a nuclear holocaust—the ultimate in horror—should convince us all to mend our ways.

I resolved to take up the challenge and embark upon the task of writing a book which would inform readers on this continent of the horrible drama that had transpired in Europe during the days of Nazi occupation. I also attempted to warn my readers of the consequences, should we dare to ignore the lesson of the Holocaust. I took an oath to delve on this subject time and again, for people generally—our people included—tend to suffer from a short memory . . . I am happy with the thought that in later years, many other writers chose to follow my example and attempted to communicate a similar message to the world. We hope and pray that our united effort will someday bear fruit. In the meantime we must learn to combat the likes of Keegstra and Zundel, for their aim is a repetition of the Holocaust. We must also pursue with ever greater vigour the hunt for the Nazi war murders in our midst. Though the hour is much too late, it is now or never . . . Jewish leaders: please take note.

HOLOCAUST OBSERVANCES PAST AND PRESENT

By Rabbi Marvin Pritzker

Shortly after becoming Prime Minister in 1977, Menachem Begin made a suggestion that aroused some controversy. He proposed that the Yom Hashoah commemoration be incorporated into Tisha B'ab rather than take place on the 27th of Nisan, as heretofore. Originally, the 27th of Nisan was chosen because it is approximately halfway between the first day of Passover, which marks the Warsaw ghetto uprising, and the 5th of Iyar, Israel Independence Day.

In any case, the destruction of the Temple and Jerusalem by the Babylonians in 586 B.C.E. and the Romans in 70 C.E. were equally appalling, and threatening to our existence as a people and a faith. To couple the Holocaust with the desolation of the central sanctuary could only enhance the observance of the latter day attack on our people, an action unparalleled in the entire history of mankind.

Reaction to Begin's modest proposal was less than overwhelmingly favourable. Some believed the idea to be too little and too late; that it does not do justice to the magnitude and uniqueness of the Holocaust, which cannot be subsumed under the old destruction. Traditionalists favoured the move because of

the deeply felt sentiment of mourning which they have never abandoned over the millennia. The uniqueness of the Jewish experience of suffering has been felt keenly throughout the ages and other tragedies have been memorialized on the ninth of Ab.

My first reaction to the proposals and the rejections might be characterized by the well-known Rabbinic equivocation in the face of two strongly contradictory opinions: "There is much to be said in favour of both points of view!"

However, speaking less as a theologian, religious philosopher and student of Jewish history and more as a Rabbi in the practical rather than theoretical Rabbinate, I tend to look for the pragmatic, convenient accommodation behind the facade of an apparently spiritual opinion. I remember as a youngster attending a traditional Cheder, ten hours a week, fifty weeks a year and the two weeks vacation given in the summer. Invariably those two weeks fell within the "The Three Weeks" of mourning culminating the Tisha B'ab. We were sternly warned: "Remember, no swimming during this period!" Imagine how we felt!

By the same token, I wonder at the negative reaction to Begin's suggestion. Is it because subconsciously, or other-

wise, the observance of Yom Hashoah might be too inconvenient in the heat of summer? Do some spiritual and communal leaders feel their congregations and followings dwindle during the summer and people cannot be aroused to perform the memorial at such time? A pleasure oriented society may find such observances as obstacle to summer's recreation. At least, in the summer camps with strong Jewish programming, a captive audience of children and teenagers is firmly reminded of all the Jewish catastrophes, including the latest one. In the world of adults there is apparently less desire to limit summer joys whether on vacation or at home.

The public commemoration of Nisan 27th should not be abandoned, in my view. It has won wide acceptance in the larger non-Jewish community as well as in the Jewish. The need to emphasize the enormity of the Nazi crime and the specific Jewish identity of the victims remains.

At the same time, let us, in the distinctive Jewish way, without publicity and fanfare, in the heart of the summer heat, remember the Holocaust in the traditional manner, in fasting. To feel in the very fibre of our being the loss that has diminished all of us.

TRIBUTE TO DUTCH VILLAGE THAT SAVED MANY JEWS

During World War II, Nieuwlande, Netherlands, was a hotbed of resistance activity against the Nazis and sheltered hundreds of Jews from the roundups that meant almost certain death.

Now, four decades later, the Israeli government has recognized the efforts of the town at hiding Dutch Jews and is awarding the townspeople the largest number of its prestigious Yad Vashem citations ever given for a concerted act of courage—in this case one that lasted more than three years in all.

The Yad Vashem Award—also known as the Award for the Righteous Gentiles—was presented at a ceremony (in Nieuwlande) to 107 men and women by Yaacov Neushtan, Israeli Ambassador to the Netherlands.

Another 105 awards were granted posthumously, an Israeli Embassy spokeswoman said.

On April 11, a Yad Vashem award was

presented to the Nieuwlande community as a whole, the first time in the history of the award that such a presentation was made.

The spokeswoman said a total of about 2,500 people in the Netherlands have now been awarded the Yad Vashem medal which has been presented to only about 5,000 people worldwide.

She said it is "impossible" to establish the exact number of Jews helped by the Nieuwlande community. "They were constantly moved from one place to the other and often used disguises and assumed names," she said.

The award, established in 1953 is only granted at the personal request of a Jew whose life was saved by non-Jews.

In the case of Nieuwlande, the request was made more than a decade ago by three Jews—two of them Israeli citizens now—who spent the war years hidden in the village.

During those 10 years, Yad Vashem, the Holocaust martyrs and heroes remembrance authority, tracked down others whose lives were saved in Nieuwlande to document the efforts of the farming community.

A commemorative tree is planted on the premises of Yad Vashem in Jerusalem to honour each recipient.

COLOUR SCHEME

Colour Scheme
By Helen David

I don't like being in the red.
I'd like some other hue instead.
I'd like to be in the black, I think,
Or, even better, in the pink.

AN EXPERIENCE TO REMEMBER

By Florence Walker

I am a Christian. I have read books and articles and seen films on World War II and the Holocaust. Nothing was as real or moving to me than what I actually saw and heard at the Canadian Gathering for Jewish Holocaust Survivors and their Children in Ottawa.

I first attended the opening ceremonies on Parliament Hill. The drizzly, overcast day did not dampen the spirits of over two thousand Jews, who gathered in a common bond to hear the remarks of clergy, politicians and survivors. The feelings ran from sadness to contentment as the service included the lighting of the six torches to the laying of the wreaths.

Throughout the weekend there were lectures, films, an art display and open discussion groups of which I was able to attend only a small portion. I heard Jews the same age as my parents tell of the horrors of the Nazi Concentration Camps and how they survived. I wanted to reach out to touch and hold each one of them. I felt guilt over something that happened when I was only two and three years of age—something I had no control over. I wish there was a way I could speak out to all Christians to help them understand the enormity of the Holocaust and to let them know this mass murder did happen and must never happen again.

I witnessed a very proud group of people sharing a closeness and a warm affection for each other that I have never seen before. I felt truly honoured to be there sharing the memories and grief of such proud beautiful people.

I want to thank everyone connected with the Atlantic Jewish Council for their kindness to me, and for their patience and guidance in answering the many questions I asked. I still have a lot of questions but I now have a deeper understanding and respect for the Jewish religion, beliefs and culture. Thank you.

AIRFARE

By Helen David

My plastic knife will not cut meat,
Bread, cheese, or any other treat,
And so it makes me very glum
To find that it has slashed my thumb.



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SHI'ITE MOSLEMS—A RADICAL HISTORY

By Attalah Mansour

Note from the Editor of the Jerusalem Post: Attalah Mansour, the Arab Affairs correspondent for the *Jewish Chronicle* of London, provides this background on the Shia (Shi'ite) Moslems who have been responsible for the numerous attacks on Israeli troops during their withdrawal from Lebanon.

It was in 1979 that the Shia (Arabic for sect) or Shi'ite Moslems first hit the headlines in the modern era. That was when Ayatollah Khomeini toppled the regime of the Shah of Iran.

However, although this was the Shias' first significant triumph in hundreds of years, it was certainly not their first genuine appearance in the history books.

Shia Islam began in 681—the result of the first open schism within the religion. The struggle was between Ali Ibin Ali Taled, the fourth Caliph, who was Mohammed's cousin and son-in-law, and Muawia, the first Caliph of the Omayyad dynasty.

Those who backed Ali were generally new, non-Arab converts to Islam. They rejected the idea of a hereditary kingdom and claimed that Mohammed's will included a clause determining that Ali should become Caliph.

Ali was killed in battle at Karbala in Iraq, along with his two sons, Hassan and Hussein. Shia Moslems still observe

the anniversary of that day, in the first Moslem month, as a day of "self-torture".

The history of the Shi'ites is one of perennially oppressed underdogs. In modern times, Iran and Yemen are among the few areas where they have gained the upper hand. Elsewhere, they have survived as a precarious minority.

This is certainly the case in Lebanon, where they were "officially" accepted as the third-strongest group—behind the Maronite Christians and the Sunni Moslems.

When the spoils were divided up by the newly-emerging Lebanese nation in the 1920s, the Shi'ites were allotted the post of Speaker of the Parliament while a Maronite was made President and a Sunni Prime Minister.

According to estimates compiled by Ayatollah Khomeini, there are some 200 million Shias around the world, compared to 700 million Sunnis. However, the Lebanese Shi'ites claim that they represent perhaps the largest single population grouping in Lebanon since their mainly rural-based families have large numbers of children and rarely emigrate, whereas the Christians or the urban Sunnis do.

For the past decade, few had considered the Shi'ites as a significant phenomenon.

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BOOKS OF INTEREST

Jewish Book Month Alert

Although it may seem early in the year to think about Jewish Book Month, nevertheless a reminder . . . the dates of Jewish Book Month are November 7 - December 7th, 1985. The Council is proud that Maurice Sendak is designing the children's poster as part of the 1985 Jewish Book Month Kit. A limited edition will be available. JWB Jewish Book Council.

Before There Was a Before. By Arthur, David and Shoshana Waskow; illustrations by Amnon Danziger. Adama Books, 306 West 38th Street, New York, NY, 10018. 1984. 85 pages. \$8.95.

Reviewed by Eduardo Rauch

There is no end to our attempts at re-imagining our lives. We spend much of our existence trying to understand where we came from, where we are going to and the reasons and meaning of it all. The Torah is, among myriad other things, the Jewish people's sacred account of our beginnings, our development, and our mythical and historical destiny. Yet the brevity and mystery of that account has always presented a challenge to the rabbis and the wise men and women among our people, to try to expand and interpret the stories which live in the Torah text. Thus we are not only the inheritors of the Torah itself, but we are also witness and students of a rich tradition of Midrash and Haggadah which grew organically out of our literary origins.

Every story of the Torah has been lovingly expanded upon, argued with, and explained again thousands and thousands of times. Wherever we have lived during our long history as a people, we have sat down to listen to our rabbis and storytellers giving us new insights, new joy, and new anguish about our sacred texts.

Arthur Waskow and his children David and Shoshana, our contemporaries, are just one more generation of imaginative storytellers entering the Genesis text and returning to us with yet another reading of the creation story. We delight in the richness of the authors' images and in their sense of humour, and find comfort in the profound love they feel for all living things. The stark black-and-white illustrations by Amnon

Danziger are powerful and beautiful, even if perhaps a bit more adult in their severity than they should have been. Yet there is no question that they contribute to our reading and imaginings.

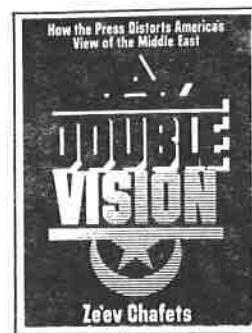
This retelling of the creation story, while mixing narrative elements from both of the Genesis creation stories, follows closely enough the order of events of the original Genesis accounts. The radicalism of this particular interpretation lies in the character of God, and the nature of His interaction and dialogue with the diversity of His creation. This God learns as He goes along and listens to the opinions and desires of those already created, as He advances in His inexorable enterprise. This listening and responding God is closer to the way we perceive Him later in the Genesis account and further into the Torah, when He engaged in repeated dialogue with His people.

The God of the first seven days of creation, for me at least, has always seemed more decisive, silent, driven and severe than what the Family Waskow make Him out to be. However, the fact that in the Genesis account God repeatedly recognizes the goodness of His own creation as He goes along, makes it probable that in some way He wasn't sure, before each act of creation, that things would turn out well. It is the hint of a doubt in God's attitude—or perhaps His surprise at the outcome of His works—that legitimizes the Waskows interpretation.

The Waskows tell a good story, rich in lyricism and sensitive not only to the original text, but also to contemporary concerns such as the environment. The language is clear and well directed to the needs and understanding of even younger children. This small volume is elegantly produced and extremely pleasant to hold and read. It has been published by Adama Books, a dedicated and ambitious newcomer to Jewish and other publishing, which has rapidly produced an exciting list of invariably interesting books.

Before There Was Before is a perfect story to be read aloud wherever kids and grownups get together.

Double Vision. By Ze'ev Chafets. William Morrow and Company, 105 Madison Avenue, New York, NY, 10016. 1984. 350 pages. \$16.95.



Reviewed by Gary Rosenblatt

Ze'ev Chafets, in 350 pages, has articulated the criticism of American coverage of the Middle East, presenting a reasoned and well-documented case for those supporters of Israel who might otherwise sound vaguely paranoid.

In **Double Vision**, the 36-year-old former director of the Israel Government Press Office in Jerusalem explains how the press does indeed distort America's view of the Middle East. Part of it is due to circumstances and part of it is deliberate.

Chafets describes how difficult it is for a Westerner to "cover" the Arab states of the Middle East and how reliant on governments correspondents are for access. Without a date line for print journalists or film footage for television reporters, there's no story. What the Arabs have effectively done is to limit access and, in return for permission to gain entry, they have coerced the American media into complicity with terrorism.

Chafets documents the murder of several Western journalists and the kidnappings and threats against others made by the PLO, this has created a climate of intimidation and fear that goes unreported by the Western press, a form of self-censorship where major news organizations fail to report the truth about what is going on within Arab countries.

At best, there is a lack of first-hand reporting, leading to a high degree of ignorance in America about Middle East trends—from the growth of militant Islam in Iran to the belief that the PLO has become more moderate.

Another problem Chafets points out is "the massive lack of symmetry" in press coverage of the Middle East because so many foreign correspondents (at least 250) are in Israel where they have free rein to report on an open, democratic society.

As an insider who dealt with the Israeli and foreign press on a daily basis, Chafets is able to blend personal observations with well-researched examples to show not only how the news is reported

continued on page 18

ETHIOPIAN IMMIGRANTS

continued from page 29



Ethiopian immigrants visit the Knesset as part of a course they are studying on democracy.

YOUNG ETHIOPIANS IN ISRAEL



Young Ethiopian immigrants relish their first touch of snow at Kiddieland in Tel Aviv's Luna Park. The snow was brought from Mount Hermon. An American support group for the Ethiopian Jews said that about 8,000 Jews are still in famine-stricken Ethiopia. About 15,000 Ethiopian Jews have been brought to Israel, most of them in an airlift last year, it was said.

enon in the Lebanese power equation. Their area, mainly in the south of the country, was controlled by the Palestine Liberation Organization and they were unable to make any major gains.

However, Israel's invasion of Lebanon in 1982 brought the region to Khomeini's attention and he began to devote his efforts to supporting his "oppressed" brothers.

Over the past three years, Iranian money and volunteers have been pouring in—first to Baalbek, in the northeast, from where the attacks on American installations were launched, and later to the deep south of the country.

In fact, however, a basis for radical militant activity was laid as early as the 1960s by Sheikh Mussa el Sadr, an Iranian Imam who arrived in Lebanon in 1959 to establish Amal (literally meaning "hope" but actually the acronym for the Union of Lebanese Miserable Ones, the fledgling fighting forces of the southern Shias).

The Imam, himself, disappeared while visiting Colonel Muammar Gaddafi, the Libyan leader, some six years ago, and Nabih Berri took over as leader of the movement.

Alongside Amal, however, an even more radical group—the Hizbalah (Party of Ailah) was founded by the newly arrived volunteers from Irna just three years ago. Their political ideology states quite simply that all Jews, Christians and "materialistic atheists" are out to destroy Islam. They feel that they can no longer confine themselves, as Shi'ite Moslems have in the past, to pursuing personal purity, and must now fight against the infidel.

It is as much a battle against Israel as between the Amal and the Hizbalah movements within the Shi'ites. Such battles are likely to wrack the region for a long time.

Reprint. The Jerusalem Post.

HOHUM

Hohum
By Helen David

I've discovered I can't score
When conversing with a bore;
The reason being, naturally,
The subject isn't ever me.



HAPPY BIRTHDAY ISRAEL!

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THE OTHER VOICE OF ISRAEL

By David Holzel

"When the first pictures appeared on the screen, the Arabs began to think of us as human beings."

This is Yosef Bar-El's assessment of the impact made by Israel Television's Arabic-language broadcasts on the Arab world. Bar-El, director of Arabic-language Television, estimates his potential audience as nine million viewers in an area extending to Beirut, Damascus, Amman and Cairo; and including, of course, Israel and the territories.

Ninety-five per cent of the possible Israeli-Arab households tune in, Bar-El maintains, as well as 40% of the Jewish homes—for many Israeli Jews speak Arabic, and others read the Hebrew subtitles provided on some programs. Bar-El's audience is a loyal one, considering he broadcasts only 14 hours of programming a week, and not at peak viewing hours either. This is because Arabic television must share Israel's single channel with two other Israeli television services.

In the hours allotted to him, Bar-El transmits news, current events, children's programs, family entertainment and films. However, as the Arabic-language voice of the Jewish State, Arabic Television is more than a source of news and entertainment. "We are trying to improve the perception of Israel in the eyes of the Arabs around us," Bar-El explains. "We want to show the real Israel, the everyday Israel, in order to counter-balance Arab propaganda."

He doesn't seek to counter Arab propaganda with propaganda of his own: "We're not trying to sell Israel to anyone. We're just trying to show it." Israel's democracy, and the freedoms it provides is enough to make a positive impact, he feels.

In addition, programs on Jewish history and culture serve to educate Arab audiences about their Jewish neighbours. These programs also try to make comparisons with the Arab way of life. For example, says Bar-El, a two-and-one half hour program of the Holocaust, recently aired, could be seen as a parallel to Arab life under dictatorial regimes. The program also presented little-known evidence of widespread Jewish uprisings against the Nazis. "It was important to show that the Jews were not slaughtered like chickens . . ."

It isn't necessary to spell the message out in words, he believes, and it is this creative approach to programming that won Bar-El the Israel Prize. This marks the first time that an Arabic-language medium won this honour.

Bar-El admits that his early perceptions of Israel were negatively affected by Arab propaganda. Growing up in Cairo in the 1950's, "I felt that the worst place in the world was Israel. I thought it was a big place inhabited only by animals and killers. When I came to Israel, I found it was a paradise compared to what I had been expecting." An Israeli for 28 years, Bar-El is still an enthusiastic Zionist. "We like it still," he says laughing. "In my family, we celebrate the date of my arrival here as a sort of holiday."

Edmond Sehayek is the director of Kol Yisrael's (Israel Radio) Arabic Services, beaming news, commentaries, Israeli and foreign press reports in translation, music, and informational programs on a signal that penetrates deep into the Arab world. In doing so, he finds competition from 52 Arabic-language stations.

Why should an Arab want to listen to the Voice of Israel? "My policy is never to suppress news, to be objective, and to report as quickly and as accurately as possible," Sehayek answers. In this he has the edge on his competitors broadcasting in non-democratic states, whose news bulletins must pass through the cumbersome process of censorship.

"In Israel, except in military matters, there is free press," he says. "And the same rules that apply to the Hebrew press apply to us." He adds that the Arabic Service provides a forum for Israel Government opinion in commentaries, which are broadcast twice daily. "But we make it clear that this is the Israeli government's position."

The Arabic Service's news reports must achieve a delicate balance between the interests of its Israeli listeners, who want and need detailed local coverage, and listeners in the Arab world who look to Kol Yisrael for credible reportage, but are uninterested in the minutiae of the Israeli scene. "It's very hard to live with," he says.

But the results, according to Sehayek, are remarkably good. He cites a BBC survey, which showed Israel Radio second in popularity among Egyptians, just below Radio Monte Carlo, and just above the

BBC. "Most Arab countries have conflicts with one another. Syria won't tell the truth about Iraq and vice versa. A Syrian will listen to us to find out what is going on in Iraq."

On one of the most novel programs broadcast on the Arabic-language Service, answers are given to mailed queries on political issues. "We get 200 letters a day just from hostile countries alone," Sehayek says. Letters from these sources arrive via post office boxes in Europe. "We try to make it easy for them to get in touch."

Sometimes, he adds, laughing, a letter will arrive from a listener in Ramallah—11 miles north of Kol Yisrael's Jerusalem studios—sent to one of the European P.O.B.'s. "They hear our announcements on the radio, and don't realize that they can send it by local mail."

Sehayek says the message that the Arabic Service transmits to its listeners is that Israel is a part of the Middle East and desires peace with its Arab neighbours. Bonds are forged in concrete ways, he explains, through the information broadcast on the numerous agricultural and medical programs. These are areas in which Israel is more advanced than the Arabs, and the programs greatly benefit the listeners, he says.

Like Yosef Bar-El, Sehayek is a Jew who grew up in the Arab world. He was born in Iraq, and arrived in Israel at age eight, after spending three years in Iran. Like Bar-El, he is fluent in Hebrew, Arabic and other languages. Wouldn't it be more fitting to have Arabs at the head of Arabic-language broadcasts? Bar-El answers, saying that he was appointed to his position on the basis of experience and ability, and not the community he comes from.

As a testament to his success, Bar-El noted that many of his viewers believe that he is an Arab. This slight blurring of identities may lead to a greater understanding between Jews and Arabs.

As Bar-El puts it: "Our message is naive, but frank: The conflict may last for eternity. But please, without violence."

DRUSE LOYALTIES

By Daniel Gavron

The difference between this unit and other units of the Israel Defence Forces is in the mentality of its soldiers, says the brigade commander. There is a difference in mentality; but it does not prevent us achieving our aims, says the communications officer.

The corporal who deals with the unit's social problems likes the mentality. "There are qualities of obstinacy and persistence that I greatly respect. Even if someone has a different mentality from you, you discover that you can become friends when you meet face to face."

At a time when all too many people are making glib generalizations about so-called "Arab mentality," these remarks by officers of the IDF minorities unit were refreshing indeed. The use of the word at first grated on my ears; but, after a day at the Negev training base of the predominantly Druse unit, I realized that there is nothing wrong with the word as such—only with the way it is sometimes used.

The Druse do compulsory national service.

My visit to the base took place before the renewed fighting between the Druse and Christians in Lebanon; but the question of Lebanon nevertheless intruded itself into at least one of the interviews. A Druse officer vividly described his anguish when he served in Lebanon as a deputy battalion commander on the eastern front, facing the Syrians.

"We were having casualties every day," he told me. "Friends were being killed and wounded; but just behind us we could hear the Druse and Christians shelling each other. The Christians were allies of my army [the IDF], but they were killing my people."

"For us there is no difference between Lebanese or Israeli Druse. They are our brothers."

He noted that there had been a tendency among Israeli Druse at the time to refuse to serve, but this was not a significant issue at the moment.

For Colonel Gideon, himself a Druse, the minorities unit is only one of several under his command. "I have never related to a soldier or fellow officer other than as an individual," declares the colonel. "I know that the Druse soldiers sometimes think I am specially hard on them, but it is not true."

Gideon, a broad, powerful man, with

a brick-red, square face and a commanding manner, was born in the mixed Druse-Arab-Jewish village of Peki'in in Galilee 47 years ago, and still lives there with his wife and six children.

The Druse alliance with the Jews, he says, goes back to Moses and Jethro. It was forged in blood in the War of Independence of 1948 and all the subsequent wars; but it is more than an alliance of war. He remembers coexistence in his own village and good relations between Jewish and Druse villages all over Galilee.

Not that the relationship was always perfect. He laughingly recalls how his father, during the struggle for Jewish labour in the 1920s, put on a skull-cap, learned to pray in the Jewish manner, and called himself "Yosef Cohen," in order to get work on the Jewish farms.

He himself had felt a loyalty to the Jewish state when he was at school, and he resolved then that he would become a "general in the IDF". He still hopes to make it. He is only the second Druse to be a brigade commander; but today there are five Druse colonels in the IDF.

"We are linked with the Jews in our common loyalty to the State of Israel," he says simply. But there is nothing solemn about him. With a twinkle, he relates how, when he commanded the mi-

norities unit, "we regularly won the prize for the best Succa." He enjoys commanding a brigade that is largely Jewish and likes to see Jewish officers in the minorities unit, for "the more we get to know each other, the better."

Today, with all the IDF open to them, Gideon tells me, only some 40 per cent of Druse join the minorities unit. The others are "in every other unit you care to name." The minorities unit still exists, though, and he thinks it symbolizes the partnership between the two people. The unit is 90 per cent Druse, with Jews, Circassians and Beduin volunteers making up the other 10 per cent.

Gideon hopes to serve in the IDF for many more years; but when he does retire, he would like to interest himself in public affairs. In the IDF there is complete equality, he insists, and he would like to help achieve this in the civilian sector also.

Captain Omar, a light-complexioned, slim, serious, Circassian captain from Kafr Kanna in Galilee, has only just arrived in the unit, where he has been appointed personnel officer. He has served in the IDF for eight years—mostly in Jewish units—but may leave in two years' time, as he had just married a girl

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Members of the IDF minorities unit at their Negev training base.

An Important Message to the Jewish Community

In April, 1985, B'nai Brith Canada, through its League for Human Rights, was awarded standing before the Deschênes Commission of Enquiry on Nazi War Criminals because, said Judge Deschênes, B'nai Brith has members who were victims of the Holocaust, and therefore has a direct and special interest in the outcome of the Commission's work.

During the 1984 Federal Election Campaign, B'nai Brith Canada met with 110 prospective Members of Parliament and urged them to support the investigation of Nazi war criminals in this country.

Last year, B'nai Brith's League for Human Rights implemented a national public campaign called "One is Too Many" to mobilize its members to call upon the Canadian Government to bring them to justice.

After 40 years, this is our opportunity to ensure that justice is pursued.

NOW IS THE TIME TO ACT!

If you know of any suspected Nazi war criminals in Canada, please submit their names to:

**David Matas
B'nai Brith Canada
15 Hove Street
Downsview, Ont.
M3H 4Y8**

**—OR CALL—
Ellen Kachuck, (416) 633-6224**

All information will be handled in the STRICTEST CONFIDENCE

WHAT ISRAELI ARABS ARE THINKING

By Moshe Sharon

What is really bothering the Arab citizens of Israel? Last Saturday these Arabs again took to the streets for their annual demonstration in defence of their land.

But one did not have to listen very carefully in order to hear that the slogans they shouted in the demonstrations on Land Day had nothing to do with confiscation of land by the Israel government. It is a long time since the government has confiscated any significant portion of Arab land, besides the fact that the High Court of Justice, the news media and public opinion in general are extremely sensitive to the question of land acquisition by the government. These factors have provided ample protection for the Arabs against arbitrary action by the authorities.

On Land Day, the slogans that can be heard represent a radical change in the scale of priorities of the Israeli Arabs, a profound transformation of their self-image and exact definition of their aspirations. But the slogans shouted in the streets of Tira, Tayiba, Umm al-Fahm and Nazareth on March 30 are not a single annual outburst of emotions; rather, they are symptomatic of the new Israeli Arab who, after two generations of living in the Jewish state, has decided to voice his reservations not against its political and administrative system, but against the character of the state itself.

It is not a coincidence that the PLO seized on Land Day as the occasion for a PLO festival. Nor is it a coincidence that the slogans of this day in Israel are identical with the slogans voiced by the Palestinian supporters of the PLO (and there is hardly a Palestinian who is not sympathetic to one PLO faction or another).

The transformation that has occurred to Arabs in Israel can best be described by the change in the nature of their demands from the state. Until 10 or 15 years ago, Israeli Arabs voiced their demands for civil rights. They criticized the governments of Israel for discriminating against them in the fields for which the administration was responsible: education or local authorities, agriculture, housing, social services, etc.

Even if there was a strong identification with the overall Palestinian struggle against Israel, particularly among the younger age groups, this identification was mostly subdued by the more respon-

sible political leaders, who felt that challenging the actual existence of the state of Israel could put the whole Israeli Arab community in a difficult position and could provoke a premature clash with the authorities.

These political leaders, represented principally by Rakah and its many sympathizers, managed to maneuver with admirable dexterity between the growing Palestinian national aspiration, as represented by the PLO Covenant, and the need to remain loyal to the State of Israel and its laws.

The use of civil-rights terminology in the right context and with the right timing enabled these leaders to enjoy the best of both worlds.

Over the last decade, however, the Arabs of Israel have gradually shed the disguise behind which they had suppressed their aspirations and reservations. Some time ago, an Arab writer, originally from a Christian village in Galilee and who writes in Hebrew, commented on Independence Day. It was not, he wrote, the day of his independence.

Many Arab intellectuals in Israel have declared that Israel's national anthem and Israel's flag have no meaning for them.

Moreover, the occasions on which the PLO flag is hoisted in Israel by Israeli Arabs in Israeli villages have become quite common. On Land Day, this flag becomes a symbol of the new political identity of the Arabs in Israel and a manifestation of their common cause with their Palestinian brethren.

This radical transformation, from token loyalty to open rejection of the Jewish and Zionist character of Israel, can now be seen and heard openly.

In a new textbook designed to teach the subject of the Israeli Arabs to Jewish children, an Arab teacher, an employee of the Ministry of Education of the State of Israel, says that when he demonstrates loyalty to the State of Israel in his class, he feels that he is a traitor; and when he shows loyalty to his Arab and Palestinian people he is regarded as a traitor.

The meeting of Israeli Arabs and the Palestinians beyond the "Green Line" after 1967 has sharpened the national identity of the Israeli Arabs and confronted them with the difficult choice—Israel or Palestine.

The hundreds of hands that appear

from time to time raising the V symbol on the university campuses, the warlike anti-Israeli songs sung by Israeli Arab students, the massive vote for the Progressive List for Peace by Israeli Arab youngsters—all these point to the fact that the choice has been made, especially by those young Arabs who make up more than half the Arab population of Israel.

These are the citizens who were born and educated in the State of Israel, and theoretically are supposed to have grown up with an Israeli identity.

The fact that the opposite was the case points, first and foremost, to the complete bankruptcy of the whole system that dealt with the Israeli Arabs, a system that did everything possible to prevent direct dealings between the Israeli Arabs and the state agencies.

A complete system of Arabic education did not give the Arab youngsters the necessary tools for finding their way into Israeli society, and the long presence of the office of the Prime Minister's Advisor on Arab Affairs formed the most effective administrative barrier between the Arab citizen and the administration.

Nobody should be surprised now if the Arabs of Israel, after 37 years of living in this country, are now demanding a change in its character so that they can feel part of it.

They object not to the State Lands Administration, but to the concept of Eretz Yisrael, the Land of Israel, (no matter in which borders). They object to the fact that it is a Jewish state. They object to the Jewish and Zionist symbols represented by the anthem and the flag and the Star of David.

And they cannot be blamed. They have never been taught anything different, they have never been led to understand why it is much better to be an Israeli Arab than an "Arab of 1948", a term used by the PLO to designate the Israeli Arab citizens.

Reprint. The Jerusalem Post.

ABBA EBAN'S 70 FULL YEARS

By Mark Segal

If Abba Eban had not been steeped in Zionism from infancy, he might well have spent his whole career, and not merely two years in his early twenties, as a Cambridge don. He was not quite three when his mother was summoned urgently from their London home late one evening to translate the Balfour Declaration into French and Russian.

Now, having just reached the age of 70, the veteran of Israeli foreign affairs radiates a sense of inner calm that he never seemed to possess before. But he is living proof that in politics, especially in Israel, men of superior calibre have few defenses against mass mediocrity. Perhaps he has never been enough of a killer when it comes to the Bolshevik-style politics of the Jewish state, in the creation and upbuilding of which he has played such a signal role.

As a fellow writer said of him, "He has not only written about history but has made it, and helped to change its course".

Born in Capetown, Aubrey Eban was taken from South Africa to England as a baby. While he was still very young, his maternal grandfather "would kidnap me at weekends, carrying me off to his house in Hackney, where I would be totally immersed in Hebrew language and literature. This lasted from the age of five to 14".

His mother's work as secretary-translator to Chaim Weizmann and Nahum Sokolow meant an early familiarity with the historic Zionist leadership. Eban still thinks that Sokolow's role in convincing the French government of the justice of the Zionist cause, persuading it to accept the British line, has not been given its due recognition in the history books. "I'm sorry that his contribution has been obliterated," he said.

We talked of formative influences, which drew us to Cambridge in the Thirties.

It was a frankly elitist atmosphere. "After all, if you're told your rooms are next to those once occupied by Erasmus that does something to you," he recalls. He was an undergraduate at Queen's College between 1934 and 1937, and a don at Pembroke College during 1938/39, teaching Oriental studies.

"If not for the storms of war and the course of Jewish history, I'd have lingered on. After all, those were the great



days when Keynes taught economics and Rutherford lectured in science, Lauterpacht in law, and A.E. Housman was professor of English."

From the beginning of his time at university, he was closely involved in Zionist activities. In his first year he was editing *The Young Zionist*—"I re-read old copies. I don't think I've changed all that much, pontificating with great confidence" and was the first chairman of the University Jewish Society.

With his like-minded contemporaries, he shocked the Zionist establishment. Chaim Herzog, Walter Ettinghausen (later Eytan) and he himself "had the original idea that the purpose of Zionism was to go and live in Israel. It had a stunning effect on the Zionist leadership. They thought, what would happen to Zionism if people went on doing that?"

He concluded his razor-edged comment with the reflection: "There have always been two impulses in Jewish life—an enormous pull to live in Israel and a recoiling . . . It's nonsense to say that third parties prevent Jews living in Israel . . ."

Eban also made his mark on other facets of undergraduate life. He helped to found the University Labour Society and also became president of the renowned Cambridge Union. Someone recently sent him some copies of newspaper reports of Union debates. In one of these he had seconded Harold Laski in defending Socialism against the Liberal spokes-

man, Viscount Samuel (the first high commissioner for Palestine). One reporter commented: "We're tired of reporting that Eban is the best speaker in the Union".

It was while he was a young Fellow of Pembroke that he was approached by Moshe Sharett and Berl Katznelson "on a manpower hunt among those of us who were reaching academic eminence and were Zionists . . . They wished to broaden the circle outside the East Europeans".

They succeeded with Eban and his fellow college student Walter Ettinghausen, who was to become one of the founders of Israel's foreign service, but failed with men such as Isaiah Berlin, today president of the Royal Society, and economist Richard Kahn.

As Eban recalls, Sharett and Katznelson took it for granted that he would be receptive to their approach: "They said, we agree you should come to join us".

When World War II broke out, the leadership urged those bright young Zionists in England to join the Intelligence Corps or commando units in order to gain useful experience for the future. Eban took a commission in 1942, while serving on the staff of the British minister of state in Cairo (where he met his wife, Suzie). Then he was transferred to Jerusalem as chief instructor at the Middle East Arab Centre.

It was during this time that he encountered anti-Semitism, though it was not directed at him personally. "They did not think of me as a Jew, so they spoke freely in my presence."

At the same time, he was training Jewish volunteers for resistance in the event of a German invasion of Palestine.

When the war ended, he was approached by Harold Laski to become a Labour candidate in the com-British general elections. The encounter took place at the King David Hotel in Jerusalem, together with a fellow officer, Francis Noel-Baker. Laski said, "We're looking for candidates with academic training and military rank". Noel-Baker accepted the offer, which proved to be the first step on a political ladder that led to a seat in the House of Lords.

Eban was offered the Farnborough constituency, awash with former Indian Army officers, and was told, "so you'll get defeated in your first try, but you'll

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then be able to try again elsewhere". But he had already committed himself, "and the atmosphere had settled my loyalties".

Weizmann and Sharett kept pressing him to join the Jewish Agency, and finally he received a message from Sharett from the Labrun prison camp. It consisted of one word: Nu? So in 1946 he became political information officer for the Agency in London, participating in the final contacts with the Attlee-Bevin government before the declaration of independence.

His first meeting with David Ben-Gurion was in London. "He was fighting with Weizmann . . . he was irascible . . . When he asked my views on information work in London, I said, 'Let's break away from the musty atmosphere of Great Russell Street (the Zionist offices).' But B.G. said, 'It's too late. We can't get anywhere with the British.' And he was right."

Eban soon moved to New York with the Agency delegation, and played a leading role in the Zionist effort to secure the passage of the partition resolution by the UN General Assembly. He was soon to become Israel's permanent delegate to the world body, and recalls the raising of the Israeli flag on its admission to membership as one of the high points in his life.

He was not only Israel's first ambassador to the UN, but its first ambassador to the United States. And he was still only 35. Nowadays, he reflects, no one could reach such prominence in the foreign service so early because of the hierarchical system that has naturally evolved.

He was summoned back to Israel in time for the 1959 elections where he was a star in the Mapai campaign, becoming Ben-Gurion's education minister, a post he filled until 1963. He also served as president of the Weizmann Institute between 1959 and 1966.

When Levi Eshkol took over from B-G in 1963, Eban became deputy premier. Three years later he was made foreign minister, a post he also held under Golda Meir until she was succeeded by Yitzhak Rabin in 1974.

For many people he still is the foreign minister. Just before his 70th birthday, a public opinion poll revealed that he remains—11 years out of office—the top public choice for the post.

Why, I asked him, did he not take the opportunity of entering the arena for the premiership when Golda quit?

He said that when Shimon Peres announced his candidacy, two leading La-

bour personalities—party secretary Aharon Yadlin and coalition executive chairman Moshe Baram—came to see him at the Foreign Ministry and gave him the impression that they would support him—Eban—if he stood for the premiership. So he went to see Pinhas Sapir (former finance minister and a powerful force in the party), who had already made known his decision not to run.

"Sapir told me, we have to defeat Peres. 'Even if you win 55 per cent it's not enough. With Rabin we'll muster 100 per cent.' Sapir went on to say that anyhow, 'Golda wants him, not you.' And it turned out she didn't want Sapir either . . . Looking back I see the mistakes. Sapir told me I'd be humiliated if I only got . . . per cent of the vote. It took me time to learn that others have built political camps on the basis of much less support."

Eban enjoys being chairman of the Knesset's foreign affairs and defence committee—its most influential one, and is glad he turned down Peres' offer to become minister without portfolio.

"I was visiting Shimon in the Prime Minister's Office and went down the corridor to see the ministers without portfolio like Ezer Weizman. No one was there. The cell-like rooms were deserted. I came back to my office to find a queue waiting for me."

When I mentioned that many people regret that he did not remain Knesset speaker (he served in the post in an acting capacity in the present Knesset), he said, "It would have been a mistake. It was fun for a few weeks but how long could it last, donnish jokes and . . . built for polemics, not for consensus. . . . so, my level of boredom is very low. My central attribute is to be able to express myself . . . I've never heard of a musician who's reached the top of the tree and then not played. A talent for language is the same as a talent for music . . . But I have no terminal sense about my work

"I certainly don't look back on my political career as a failure. It's true that attainments on the world stage don't have much meaning in Israel There are those whose attainments are higher than their political positions and many more whose political positions are higher than their attainments In politics your capacities are only part of it. It's a matter of the pressures you can accumulate."

"In academic life qualifications have more effect on one's position, while in politics people don't say that someone

must become more senior to you because he is more qualified but because he has more mandates. In politics they don't go by one's record but by the others' commands of options to cross the lines of, say, the Sephardi constituency."

His advice to young people going into politics:

"Have other interests. Politics can be precarious and parochial. Also, there is no tenure. It has nothing to do with one's deserts. The fluctuating course of politicians' careers must lead everyone to expect that it could happen to him too. I need only mention the names Moshe Dayan, Yigal Allon, Yitzhak Rabin and Shimon Peres. There are few instances in politics when men stay in office all the time. To each his own years in the wilderness."

Even if he had his political disappointments, Abba Eban certainly does not feel frustrated. Indeed, he thinks that his present healthy, relaxed appearance is probably attributable to the psychological fulfillment of the past few years. His book *The New Diplomacy* has been incorporated in university curricula in Britain and the U.S. and is about to appear as a paperback.

His mammoth television series, *Civilization and the Jews* has already been viewed by an estimated 50 million Americans and will be shown in many other parts of the world this year as well as having a repeat screening in the U.S. The accompanying book, *Heritage*, has created a best seller record for nonfiction, and the second edition has already sold 200,000 copies.

When, at an earlier stage in the interview, we discussed Eban's rhetorical style, he said, "I was interested to learn of the number of Ph.D. dissertations being written in American universities on Abba Eban's style of rhetoric."

But the real accolade was his election, in 1982, to the International Platform Association, founded in 1830 by Daniel Webster. Here he joined the ranks of such orators as Churchill, General MacArthur and Martin Luther King Jr.

"I think the prime attribute for being chosen is being dead," he said. "When I phoned to thank them, they seemed to resent my being alive."

Reprint. *The Jerusalem Post*, February 23, 1985.

I WAS A CORPORATE NAZI

By Max Wallace
reprinted from the Link

In classrooms throughout the United States, schoolchildren are still taught that Henry Ford is a great American hero. The history books, however, make no mention of what hung over the desk of the man who invented the assembly line.

Ford first announced his political philosophy in a 1919 article in the *New York World*. "International financiers," he wrote, "are behind all war. They are what is called the international Jew: German Jews, French Jews, English Jews, American Jews . . . the Jew is a threat." In 1927, he wrote an anti-semitic tract called *The International Jew*. Reportedly, Hitler greatly admired this book and it influenced him considerably. In fact, a large photograph of Ford hung in Hitler's Munich headquarters. It seems only fitting, since a similar-sized photo of the Fuhrer was prominently displayed in Ford's office.

When one thinks of Nazi war criminals, such infamous names as Josef Mengele, Martin Bormann and Adolf Eichmann immediately come to mind. But there is a group who are arguably just as responsible for the atrocities carried out in the name of the Third Reich. This group includes not one German name.

Rather, the list is about as American as apple pie: General Motors, Standard Oil, and DuPont.

While America was at war with Hitler, these corporations, among others, chose to put profits over patriotism and carry on business as usual. In some cases, this meant supplying the very armaments used to kill their own sons. In his 1983 book, *Trading With the Enemy*, former New York times reporter Charles Higham, who spent years sifting through documents recently declassified under the Freedom of Information Act, the Fraternity were interested in more than just the massive profits that could be reaped by doing business with the enemy.

"Bound by identical reactionary ideas," he writes, "the members (of the Fraternity) sought a common future in fascist domination, regardless of which world leader might further that ambition."

Last spring, Nazi hunter Beate Klarsfeld discussed the corporate/Nazi connection. Klarsfeld, who captured Nazi

war criminal Klaus Barbie in 1982, says the corporations dealing with Germany during the war should have been considered traitors.

"They shouldn't have gotten away with it," she told the Link. "Nobody had the courage to punish them even though some of these companies committed treason."

Higham's book is a study in wartime American corporate blood money. Much of his material can be confirmed in other sources, including publications of the Anti-Defamation League of B'nai Brith, an American organization committed to exposing instances of anti-semitism and racism.

Higham's book reveals that Henry Ford, one of the earliest members of the Fraternity, made sure to appoint a number of Nazi sympathizers to prominent positions in the Ford Motor Company. When the war began, he quickly showed where his loyalties lay. In 1940, he refused to build aircraft engines for England and instead built huge numbers of the five-ton military trucks that were the backbone of German army transportation throughout the war. One German Ford employee publication contained this statement: "At the beginning of this year, we vowed to give our best and utmost for final victory, in unshakable faithfulness to our Fuhrer."

Dave Crippen, of the Ford Archives in Detroit, discussed Ford's wartime activities over the telephone last month [October, 1984].

"It's a very murky, grey area here," he said. "Certainly, Ford did business with the Nazis, but everybody was at that time. General Motors, IBM—they all shared the philosophy that 'business is business, no matter what'. Remember, they had only heard rumors of the Nazi atrocities, but they chose not to close down a prosperous plant. They had to toe the line."

Among the many things that tied together members of the Fraternity, the most significant was interlocking directorships. One of the companies that seemed to harbour many of these directors was American I.G., the American subsidiary of I.G. Farben, a German industrial trust. Representing Ford on the board of American I.G. was his son Edsel. I.G. Farben was the chief economic instrument of the Hitler government. It produced chemicals and chemical pro-

ducts, artificial oil, synthetic rubber, and numerous poison gases. Some of these gases may be familiar to students of the holocaust. They were used for quite some time at one of Farben's biggest operations—its combined rubber factory/concentration camp, Auschwitz, where the SS murdered millions of Jews, gypsies, homosexuals, and other "undesirables".

Next time you're taking a spin in an Oldsmobile, consider these facts:

In 1938, a man by the name of James D. Mooney was awarded the Order of the Golden Eagle by Hitler, an honour previously bestowed on Henry Ford. Mooney was the head of General Motors' European operations and, like Ford, was a long-time admirer of Hitler and his policies. Before 1941, Mooney continually lobbied President Roosevelt to stay out of war with Germany. When the war finally came, it didn't stop GM's commitment to the full-scale production of trucks, armoured cars and tanks for the German army.

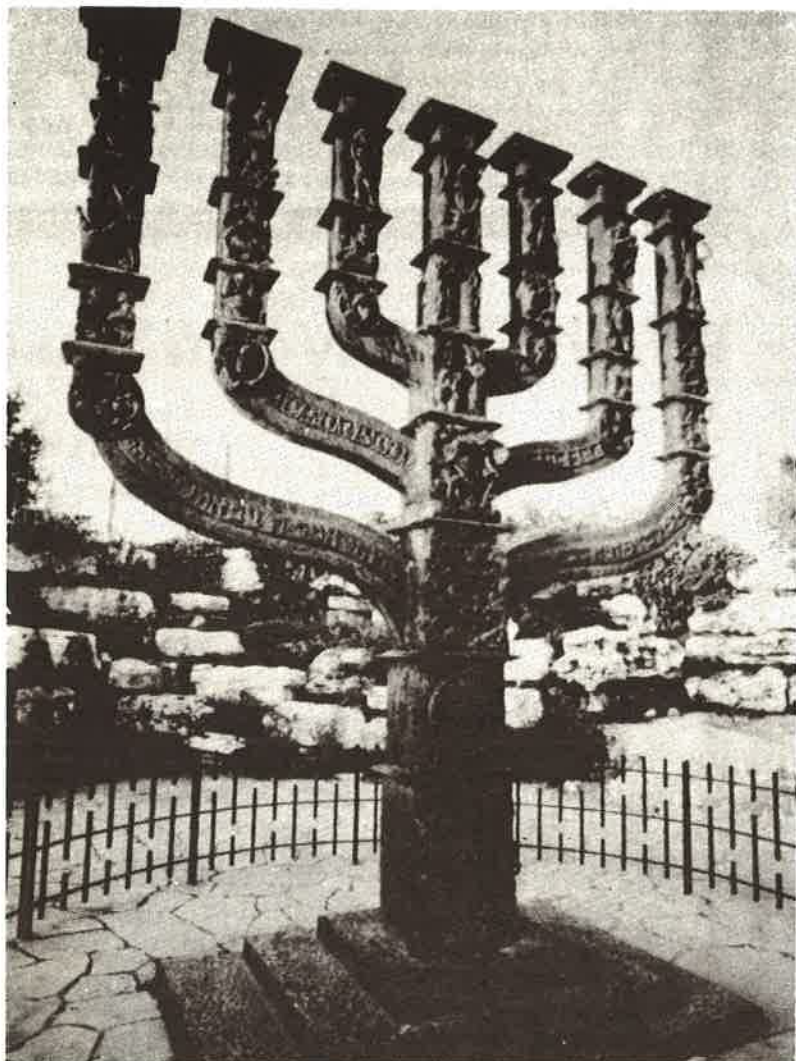
Located in Russelheim was a General Motors establishment completely dedicated to the manufacturing of German military aircraft. It manufactured half of all Junkers JU-88 propulsion systems for the deadliest bomber in the Nazi Air Force.

At this time, GM was owned by the DuPont family. In 1936, Irene DePont used GM money to finance a group called the Black Legion and to found the American Liberty League. The Legion's purpose was to keep automobile workers from unionizing. They fire-bombed union meetings, murdered union organizers and dedicated their lives to destroying Jews and Communists. The American Liberty League, on the other hand, was a Nazi organization which devoted its time to whipping up hatred of blacks and Jews, loving Hitler and red-baiting the Roosevelts. Ironically, some of the DuPonts were Jewish.

Between 1932 and 1939, General Motors invested approximately \$30 million into I.G. Farben plants.

Of course, no American corporate conspiracy would be complete without the Rockefellers. In this case, the family's largest corporation, Standard Oil, was one of the firmest supporters of the Nazi government and maybe the most important cog in the Nazi war effort.

Standard's chairperson was Walter C.
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JERUSALEM, Israel: Symbol of the State of Israel, this giant Menorah, a gift from the British parliament to the Israel parliament stands in the plaza facing the Knesset.



JERUSALEM, Israel: View of the Old City of Jerusalem from the Mount of Olives, shows the Temple Mount with its two revered Mosques. In the foreground, the Kidron Valley containing the tombs of Absalom and Zacharias.

Contract With Hungary

By Liora Moriel

Rotem Fertilizers recently won a third of a contract for fertilizers to Hungary, director-general Nissim Konforti said. Iraq won the major part of the contract, along with an Eastern European country.

This is believed to be the first time that an Israeli company has won a contract by a public tender in a country with which it has no diplomatic relations. "Our products have an edge, because they carry no identifying marks," explained Konforti. "They are sold either directly or through trading houses." Today, most of the company's sales are to Turkey and Italy, as well as to some East European and Asian countries. "But we also plan to sell to Latin America soon."

Between September 1981 and October 1984, the company, which has a plant near Arad, made profits of \$10 million on sales of \$128 million.

Now operating at full capacity, Rotem produces 120,000 tons of phosphoric acid and 200,000 tons of fertilizers (mostly triple super phosphates) a year. "We are the garbage dump of Israel's natural resources. We use the low-grade phosphates and even the phosphate dust that were once thrown away to make high-grade products for agriculture," Konforti said. The other two elements needed are potash (from the Dead Sea) and sulphur (imported from Canada).

Processing sulphur takes a lot of oil, but recently company scientists have come up with a plan to recycle the steam used in the process to produce electricity. In a year or so, the company will not only produce all its own electricity (nine megawatts) but also have some five megawatts left over to sell the Electric Corporation. This project will mean another \$8 million profit a year, Konforti said.

The company is now expanding and will soon be able to produce an additional 60,000 tons of phosphoric acid a year. It plans to have sales of \$65m in the coming fiscal year.

Rotem Fertilizers is owned 74 per cent by Israel Chemicals (IC) and DEG, a West German bank specializing in projects in developing nations. Since its inception in 1977, until today, these two companies have invested \$130m in the Negev plant near Arad.

Reprint. The Jerusalem Post.

CIC ANNUAL POLICY CONFERENCE: MIDDLE EAST POLICY STATEMENT

The Canada-Israel Committee held its 11th annual policy conference in Ottawa on March 12-13, 1985. The Secretary of State for External Affairs, speaking on behalf of the government and the leaders of the two Opposition parties, delivered policy statements on the Middle East. The keynote speaker at the dinner for Members of Parliament was Yitzhak Shamir, Vice Premier and Foreign Minister of the State of Israel. The following are excerpts from their remarks:

The Right Honourable Joe Clark, Secretary of State for External Affairs

It is with great pleasure that I have accepted the invitation to speak to you today about our country's relations with the State of Israel

We have been strongly impressed by the spirit of idealism that motivated and inspired the pioneers of Israel, the determination to create a society where the individual would be respected. Israel's vibrant democratic institutions and free press attest to the success of these pioneers We share with Israel a heritage of common values: freedom, democracy, justice and the rule of law The understanding, and the genuine admiration which Canadians have for Israel and its achievements, have been reflected in the long-standing firm commitment of successive Canadian governments, whether Conservative or Liberal, to Israel's security and well-being. This has been a basic element in Canadian Middle East policy since the founding of the State of Israel in 1948. It reflects, in a non-partisan manner, the views of Canadians that democratic societies deserve our firm support

It is to me, as Secretary of State for External Affairs, of utmost importance to seek means to nurture the already strong and growing bilateral relationship be-

tween Canada and Israel. It is partly for this reason that I have invited Mr. Shamir, Israel's Vice Premier and Minister of Foreign Affairs, to Ottawa as my guest. I had the opportunity to meet with him in New York after only eight days in office and we had a good discussion then of international and bilateral issues. We continued that discussion this morning. Nor is he the first Israeli politician to visit Ottawa. In November, I met with Israel's Deputy Prime Minister, Mr. Navon, as did several of my Cabinet colleagues.

These meetings attest to the mutual commitment of political leaders in both countries to develop and strengthen the relationship. This commitment has been particularly emphasized by Prime Minister Mulroney who has reaffirmed and here I quote his words: "our close historic, democratic ties with Israel and our support for the integrity of Israel"

With respect to the situation in the Middle East, you will be aware of the many developments in that region which all of us who desire peace are watching with great interest. Mr. Shamir and I talked of these issues and if there was not always complete agreement between us, we achieved a good understanding of each other's views. Canadian government policy has been and remains to support all constructive efforts to move from confrontation to negotiation of regional issues. Canadians welcome Israel's announced intentions to withdraw completely its forces from Lebanon. We hope that Stage III of the planned withdrawal will receive Cabinet support and be implemented.

I reiterated the earnest desire of the Canadian government, despite our modest influence on events in that part of the world, to contribute in any way possible to the search for a lasting peaceful settlement which, as I said at the General Assembly last September, must be based on the legitimate rights of both sides: Israel's to secure and recognize boundaries and the Palestinians' right to a homeland within a clearly defined territory, the West Bank and Gaza Strip. The importance of the parties to the dispute exploring any possibilities that might emerge for promoting a negotiated settlement cannot be minimized and, in this respect, I have been heartened by the developments of the last few weeks.

. . . . With respect to Canadian policy toward Arab-Israeli issues, I have stressed

both to Mr. Shamir and to Arab Foreign Ministers I met in New York in September, that there would be continuity in our basic approach and policy.

While our commitment to certain values is unshakable, we should not remain static in the face of rapidly evolving events in the region. Continuity does not mean stagnation and our positions are, in a sense, always under review.

Furthermore, you will be aware that this government has announced it will undertake a thorough review of Canadian foreign policy and that a Green Paper on foreign policy will soon be released that I expect will set the tone for this much needed review. I wish to assure you, however, as I have stressed elsewhere, that certain fundamental aspects of Canadian policy, including support for Israel's security and well-being, are not subject to change.

Traditional foreign policy relationships, including our relations with the countries of the Middle East, will obviously be an important part of this review. The views of respected organizations such as the Canada-Israel Committee will clearly be welcomed.

In the meantime, I and my colleagues in the government will work to strengthen the reciprocal relationship between Canada and Israel. My colleague, the Minister for Communications, the Honourable Marcel Masse will sign on March 18 on behalf of Canada an important video and film coproduction agreement with Israel which will assist the film industries of both countries. I am also pleased to announce that negotiations will begin next month on the request by El Al to extend its services in Canada to Toronto's Pearson International Airport. We are also working hard at enhancing trade between Canada and Israel. I was pleased to tell Mr. Shamir and now to inform you that the government has established a particular program for Israel, called Israel Technomart '85, under the Export '85 umbrella. It is planned, under this program to increase contact between our respective private sectors; a Canadian trade mission will travel to Israel in June and later in the year, an Israeli delegation will come to Canada. This is an important development which will be coordinated with the provinces.

It is perhaps too much to say, given the constancy of Canadian support for Israel, that we are embarking upon a new

stage in our relationship. Yet it is clear that we are forging resolutely in the right direction to the mutual advantage of both countries. Aspects of our foreign policy will be reviewed and you will play a role in that process. When we met this morning, Mr. Shamir very kindly invited me to visit Israel. I am pleased to be able to inform you that I plan to take up that offer, in the context of a visit which I propose to make to the Middle East this fall, to gather first-hand my impressions of the region.

The Right Honourable John Turner, P.C., Leader of the Official Opposition



The strong ties between Canada and Israel are deeply rooted. This country, when governed by the party I represent, was one of the major supporters of the creation of an independent Jewish state in 1948. I am very proud of our country's tradition of support for Israel, particularly for the right of Israel to exist as an independent nation with secure and defensible boundaries. It is also the position of the Liberal Party. It has been so for over two generations. It was so at the founding of the State of Israel. It dates back to that founding . . . I want to reaffirm to you that our commitment as a party, as Canadians, is as strong today as it was in 1948. I want to reaffirm to you that there will be no change in the position of our party towards the State of Israel, towards that commitment, unequivocal, unconditional, as long as I have the honour to lead our party . . .

Israel is a name out of history for a very proud people whose horizons are to the future in pursuit of a dream, but a dream which cannot fully be realized

without national security and without regional harmony. We share with Israel the kinship of democracy and we share the concepts and values for which democracy stands. Of some 159 member states of the United Nations, only about 25 are real democracies—among those are Canada and Israel. Democracy's institutions are themselves democracy's guarantors. Canada and Israel share these self-regenerating institutions: a freely-elected parliament, a government accountable to Parliament, an independent judiciary and a free press, which protect and defend our freedom, justice and equality. It is these common values in our societies which give rise to strong and lasting bonds of friendship and understanding. When the people are politically besieged we in this country must not hesitate. We must and we will come to the aid of the State of Israel.

At the same time, and you have expressed this, the Canadian voice must be heard as it has so effectively in the past to speak out for reconciliation and to speak out for peace. The situation in the Middle East is volatile. There are deep divisions, even hatreds, which are real, which are seemingly insurmountable . . . I fervently believe that men and women of good will must continue to work towards peace. Support for Israel does not preclude valued and valuable relations with other nations in the Middle East. Our support must bring with it the encouragement to Israel to enter into productive and peaceful relations with her neighbours, without which the full achievement of the region's human and material potential cannot be realized.

The overriding objective of Canada's policies regarding the Arab-Israeli conflict therefore should be to achieve a fair, honourable, permanent peace settlement between Israel and her Arab neighbours. We must continue our support for the United Nations Security Council resolutions 242 and 338 and for the Camp David Accords, all of which call for direct negotiations between the parties. Just as no lasting peace can be achieved without the recognition of Israel, there must also be the recognition of the rights of the Palestinian people to a homeland. But the preconditions for any group seeking to speak for the Palestinian people must be the rejection of terrorism and violence first of all and, equally, the recognition of Israel's right to exist. Otherwise they shouldn't be at the table.

I was pleased to learn that Mr. Clark, Secretary of State for External Affairs, stated there would be "continuity in the

Government's approach and policy with regard to the Middle East and that support for Israel's security and well-being are not subject to change". It is a recognition of what legitimately was proposed and acted upon in the past. It's a commitment to continue and broaden that policy in the future.

The process of reconciliation will be a long one. It is fraught with obstacles. Canada's role must be to facilitate reconciliation, to encourage negotiations. We must also recognize that we cannot try to predetermine the outcome of those negotiations. We must however discourage the efforts of others, particularly through the United Nations and agencies of the United Nations who obstruct rather than support progress towards peace. We must continue to stand firmly against those who attempt to isolate Israel, or indeed any other nation through the politicization of the UN's specialized international agencies and conferences. For example I would hope that the Canadian delegation to the End of Decade Women's Conference in Nairobi in July would do all in its power to prevent the politicization of that important conference.

What lies ahead in the Middle East? Too long at war, the region's instability is only partly due to the Arab-Israeli conflict. But no conflict has more engaged the attention of the world for so long nor engaged the passions of decent people. Thirty seven years: six wars, fallen soldiers, victimized civilians, irreplaceable losses of life and property, and the bitterness which is the legacy of war. For these reasons, if for no other, reconciliation must begin. We must never lose sight of that objective.

While it may be premature to speak of eventual peace in an area so troubled, it is only when peace is achieved that the human landscape of the region can be fully tilled. Canada would have a role to play in extending aid and counsel to the development and full flowering of that area. We can harness entirely new creative forms of joint, international aid development programs to bring adequate food and abundant water and industry to the underdeveloped and underprivileged of that region. I guess what I am saying, Mr. Chairman, is that the settling of old scores must be replaced with the settling of differences, for if the legacy of war is bitterness, even hate, the legacy of peace can be trust and true human brotherhood. If we Canadians encourage and advocate peace; if we in this country work on its behalf, then perhaps we will have helped it to be. That is the commit-

ment I give you—the commitment I restate for the party I have the honour to lead—the commitment to work with you and your Committee to improving and enhancing the understanding between Canada and Israel and to work with the Jewish community in this country to achieve that fulfillment and the flowering of that dream.

Ed Broadbent, Leader, New Democratic Party



I am pleased indeed to be back with you tonight to respond to the request that I outline the New Democratic Party's policy on the Middle East.

When I last spoke to you a couple of years ago my party was in the process of expanding and developing our policy on the Middle East. That summer our Convention passed a policy resolution in accordance with the principles that were developed in the previous year. And this evening I would like to make as clear as I possibly can to you some of the key aspects of that policy. Before doing so, however, I want to reaffirm my party's commitment to the security and indeed the prosperity of the State of Israel. The New Democratic Party views Israel as a friend and an ally of Canada. The friendship goes back, in terms of its roots, to the earliest stages of the development of my party, more particularly the forerunner of the NDP, the CCF, and its concerns with the plight of the Jews in the 1930's and 1940's. The CCF was the only party calling consistently for the admission of Jewish refugees to Canada in the years leading up to World War II and throughout the War. Shortly after the creation of the State of Israel, the CCF was the first Canadian political party to call for the recognition of Israel. A 1948 CCF resolution is worth quoting in that context. It urged "that the Canadian Government recognize immediately the State of Israel and grant her all the rights

of nationhood in accordance with the UN Charter and support her application for membership in the U.N."

And today as Leader of the New Democratic Party I reaffirm as a matter of fundamental principle the belief that every nation has the right to maintain its already-established existence including the nation of Israel. As democratic socialists of course we have a particular affinity to the internal democracy of Israel and to its many social democratic institutions established and maintained by the people of Israel during the past three decades. In particular for Canadian social democrats the Israeli kibbutz remains a practical example of how socialism ought to work in the real world.

The Middle East remains a potential tinder box of superpower conflict, fanning the flames of conflict, threatening the safety of Israel and all other states in the region. Ever constant in our insistence on the right of Israel to secure borders for the defence of her own people we have not, however, as a party been uncritical allies and in this context I have been pleased that Prime Minister Shimon Peres has begun the difficult and tortuous process of having Israeli forces withdraw from Lebanon. Knowing Shimon Peres as I do from personal meetings at many international conferences, I am totally convinced that his government will work unceasingly to bring peace not only within Israel itself but to all of the Middle East. I know how serious his personal commitment is to that goal and I want to repeat again the right of the State of Israel to exist is a paramount policy of my party.

At the 1983 Convention we adopted a comprehensive policy on the Middle East and a number of key recommendations. I would like to outline a few of them to you. First, we reasserted our longstanding support for the people of Israel, the right of Israel as a state to exist in peace with its neighbours. We also called on the Arab countries in the Middle East to recognize the right of Israel to exist. Second, we called for a permanent, just, negotiated peace in the Middle East. Third, we continued our strong opposition to terrorism in all its manifestations and from whatever its source.

Another part of our resolution passed at that Convention referred to our consistent commitment to the political integrity of all states. We repeated our call for the withdrawal of all foreign troops from Lebanon. Next we reasserted our belief that Canada has an important contribution to make to Middle East affairs in part because of our country's past role in

diplomacy and also in part because of our distinguished experience in peace-keeping. Tonight I would like to reassert my party's commitment to that process and reassert our view that if we should receive an appeal by the nations in that part of the world to play such a constructive role, our country should respond in a positive way.

Finally, in that resolution we noted that it was long overdue for Israel's neighbours to officially recognize and accept Israel's right to exist and I want to repeat this tonight with all the conviction that I can muster. It is one thing to assert that all states in the region have a right to exist; it is one thing to assert, as we do, that there are legitimate claims of the Palestinian people; but it is also a fundamental right of Israel to exist. All states, particularly the Arab states, must make it clear that they accept the legitimate right of the State of Israel to exist.

It's also clear that the relationship between the Palestinian people and Israel is basic to any comprehensive settlement in the Middle East. There must be recognition of the rights of both Israel and the Palestinian people. Israel must be prepared, in our view, to negotiate with representatives of the Palestinian people who publicly recognize her right as a nation to exist within secure borders.

Recently there have been some encouraging signs in the ongoing struggle for peace in that part of the world. I think particularly of the efforts made by Jordan and by the President of Egypt. For the New Democratic Party any evaluation of the situation as it evolves in the Middle East is within the framework of the comprehensive resolution that we passed in 1983. Therefore, I say tonight, that I am disappointed by the PLO's recent reaffirmation of its rejection of UN resolution 242. Any movement in the peace process must be founded on that UN resolution. I believe that President Mubarak's initiative is clearly in the right direction. But I also believe that direct negotiations are essential and that Israel, as a party directly affected, should be involved in every stage of the discussions as a way to achieving peace in the Middle East.

The New Democratic Party will continue to recognize and defend the right of Israel to exist and be secure. We will continue to call for dialogue and negotiations between all the parties and nations in the Middle East. We will continue to condemn without naiveté can actually one day achieve peace in this world of ours.

Yitzchak Shamir, Vice-Premier and Foreign Minister for the State of Israel



On my first visit to this great country and nation, I express with profound appreciation our feeling that Canada has a special place in the hearts of the Jewish people and the people of Israel. It derives from many common values, from our dedication to democracy as a way of life and from our encounters through history.

We shall always be grateful for the political support we received from the government and people of Canada for the creation of our independent state in 1948. Since then, on a number of occasions, Canada has been an active participant in the various peace-keeping machineries that were established to supervise and preserve peace in our region.

It is clear to me that one of the roots of the sound relationship between our two countries is that both of us share this dedication to democracy. One cannot imagine Canada or Israel as anything but democratic societies. In both cases democracy is not a passing phase or a convenience, but it is a vital part of our very make-up and substance. We simply cannot exist otherwise.

Allegiance to the democratic way of life also means a total commitment to peace. But democracy must not be confused with pacifism. The strength of democracy is a fighting spirit which protects it. The desire for peace is engraved deeply in the national consciousness and in the faith and culture of the Jewish people. It is the lofty ideal, repeated dai-

ly in our prayers: "He who makes peace in his high places, may he make peace for us". In a society which is truly free, as in Israel, peace is both an ideal and a natural, permanent objective in itself. In such a society, peace cannot be an instrument or a means of achieving military, financial or territorial gains.

At the same time, peace is a meeting-point of two parties mid-way along the road. Peace is not a vacuum that is to be filled with anything that comes to hand, but a real objective that requires symmetry so that no one side should consider itself superior to the other. A one-sided peace is no peace at all; it can be surrender or domination, but not peace.

After four decades of strife and war, we want to believe that our peace treaty with Egypt was a breakthrough that opened a new era in our region. We made great sacrifices and paid a high price for the agreement with Egypt because we believed that war as a means of settling disputes was finally eliminated and our other neighbours would now appreciate the blessings of peace and come to the negotiating table.

Our experience in Lebanon and in developing our peace agreement with Egypt have again demonstrated a number of basic truths pertaining to the region in which we live. We cannot assume that our abhorrence of violence and dedication to peace are being matched by our neighbours. It is a region that is torn by many sectarian, religious and territorial disputes, with a proliferation of terrorist organizations, and where governments are preoccupied primarily with sheer survival.

In an environment such as I have just described, peace is a process that needs to be patiently cultivated, while maintaining at the same time a high security profile. There are no shortcuts, no magic formulas and no realistic substitutes to direct negotiations between those that have to conclude peace and live by it.

We have turned down proposals for convening an international peace conference precisely because they are substitutes that are inspired by a desire to circumvent direct, bilateral negotiations which are the only realistic and tested means of achieving peace.

Although our yearning for peace is natural and strong, it should be understood that Israel, cannot and will not, seek peace at any price as some Arab leaders propose. The PLO proposals are intended to confuse and mislead. They aim at a peace not with Israel but to a position in which Israel will not exist.

The Middle East is plagued by an accumulation of weapons. The flow of modern arms into our area, beset as it is by conflicts, is on an unprecedented scale. Some of our neighbouring countries, such as Syria and Iraq are today the world's largest single importers of armaments from both blocs. Armaments in the Middle East are on a larger scale than in most countries of the NATO alliance and unfortunately of the most advanced technology. This accumulation of arms in the hands of countries hostile to Israel is an ever-present danger that constitutes a permanent threat to the security and stability of the area as a whole and to that of each nation. Equally tragic is the social and economic cost such unfettered flow of arms into the Middle East presents to each and every country. Israel's basic economic, and therefore also largely its social problems, stem not only from the enmity which surrounds us but also from the spiral of unrelenting regional arms race.

These costs are tragic. The strain on the best of our manpower who have to man the weapons which we need, is enormous. I am certain that the same holds true for all the countries of the region. The moderation of the arms race is a goal towards which we must all strive. The contribution to the stability and security of our area will be great and it might enable all of our peoples to devote more of their energy to what really matters, namely to lay the foundation for societies and economies which can fulfill the aspirations of men and women to a better life.

In spite of the need to invest so much in our defence and in spite of the unsettled and problematic realities that surround us, we are determined to proceed in our true task of the ingathering of our people, the rebuilding of our nation based on the teachings and ethics of our forefathers and on the ideals of democracy and freedom.

The Zionist ideal, which only two generations ago was still a dream, is becoming a living reality before our very eyes. Scenes of extraordinary dimensions are being enacted before us: the righting of the terrible wrong of Jewish homelessness; the performance of human justice, a people rising from its ashes and exiles returning to their homeland. The chapter is being written, but its realization is not yet complete. The dimensions of real peace is still largely missing. However, we have faith and cherish the faith of former generations, and are convinced that true peace must eventually triumph.

Sir Moses Montefiore (1784-1885)—A Zionist Before Zionism

By Simon Griver

Sir Moses Montefiore, who died one hundred years ago at the grand old age of 101, was not only a leader but a man who led the way with innovative flair in an era of change. He combined an affection for the traditions of orthodox Judaism with a modern concern for Jewish liberation and inevitably both yearnings led him to focus much of his attention on the biblical land of Israel which he visited seven times during his lifetime.

Through his endeavors, Montefiore became the sire of modern political Zionism and helped achieve the emancipation of British Jewry. At the same time, by interceding to alleviate Jewish suffering as far afield as Syria, Russia, Romania, Italy and Morocco, he set an example of international Jewish philanthropy and assistance that has played an important role in Jewish affairs ever since.

The British historian W. Forbes Gray in his book *Great Centenaries*, summed up Montefiore in the following paragraph: "The grand object of his life," he wrote, "was the emancipation of the Hebrew race wherever it existed. To rehabilitate the Jew in the eyes of the world, to prove that when freed from the oppressor he is capable of becoming as loyal, as industrious and as useful as any Gentile—this was the Herculean task to which Montefiore bent all his energies."

Moses Montefiore was born in Leghorn, Italy, in 1784, while his parents were on a visit there from London. His family, like most British Jews at the time were Sephardim, having found their way to England via Italy. His father was an affluent merchant dealing in marble and millinery, and though Moses Montefiore was to become a welcome guest in the mansions of Britain's aristocracy, it was a position that he earned, not that he was born to.

Neither the best schools, nor most professions were open to British Jewry in the eighteenth century. So Montefiore left school at the age of 12 and was employed by a firm of wholesale tea merchants. With the help of his uncles he became a broker on the Stock Exchange in 1805 and the fact that his brother and partner, Abraham married a Rothschild gave an extra boost to their business. Indeed Montefiore's own wife Judith, whom he married in 1812 was herself related to the Rothschilds.

Montefiore's shrewdness and the Rothschild's capital ensured that he became a wealthy man in his own right. Together with his brother Abraham and brother-in-law Nathan Rothschild he founded the Alliance Insurance Company and Imperial Continental Gas Company. However, the sudden death of Abraham changed the course of his life. He lost his love of commerce and according to the urgings of his wife he retired in 1824 and devoted the remaining 60 years of his life to altruistic causes.

It was only three years later in 1827 that Montefiore made his first pilgrimage to Jerusalem. According to his great-grandniece, Ruth Sebag-Montefiore the Montefiores became much more orthodox after that first visit. She notes that their memoirs prior to that visit revealed that they ate unkosher food. After 1827 Montefiore always travelled with his own 'shohet' (ritual slaughterer of animals) and in 1833 he had a synagogue built on to his Ramsgate estate.

However, Montefiore's Levantine journey had also stimulated other less conventional ideas. If the 'mitzvah' of a personal pilgrimage to Zion had been practiced by exiled Jews for centuries, Montefiore typically adapted the idea by adding his own outward-looking and daring interpretations. "By degrees I hope to induce the return of thousands of our brethren to the Land of Israel," he wrote. He repeated these sentiments time and time again, sentiments that would be seized upon by Herzl and his followers.

Back in Britain, Montefiore served as President of the British Board of Jewish Deputies from 1835 to 1874. He resisted all forms of religious reform but urged his orthodox brethren to behave in a more open way towards society at large. During his reign as the head of British Jewry, the community was granted virtual parity with their Gentile compatriots. Montefiore, himself, became a favorite of Queen Victoria, though he remained a champion of the humble. Much of his philanthropy extended to non-Jews and he was instrumental in the passing of the Slave Emancipation Act in 1833.

Montefiore's concern for Jewish suffering took him to Damascus in 1840 where Syrian Jews were accused of ritual murder following the death of a priest. The nine alleged Jewish murderers were acquitted

following an interview with the Egyptian Sultan Mehmet Ali and Montefiore proceeded to Constantinople where he persuaded the Ottoman Sultan to issue a decree that accusation of ritual murder was a crime against the Jews. In Russia in 1846 and 1872, in Morocco in 1863 and in Romania in 1867, Montefiore received personal assurances from rulers about the safety of their Jews. In Romania Montefiore even confronted an angry anti-Semitic mob who were mesmerized into inaction by the aging but still imposing old man. Only his trip to Rome was a failure where he was unable to persuade the Pope to release a Jewish child who had been kidnapped and baptized.

However, the most cherished of Montefiore's international adventures were always to his beloved Land of Israel. Even after his wife's death he visited twice more in 1866 and 1875. Remarkably this final journey was undertaken at the age of 91 when it took four months travelling in each direction from Britain to Palestine. "More important than the many projects that Montefiore undertook in the Land of Israel," asserts Israel Bartal, of the Hebrew University's Department of History, "was the symbolism and inspiration that he was to provide for the Zionist movement."

In appreciation of that inspiration, the centenary of Montefiore's death is being widely commemorated in Israel. A number of conferences, seminars, symposiums and exhibitions will discuss and reflect his contribution to both the Land of Israel and Zionism. A new book of Montefiore's correspondence will be launched at the Jerusalem International Book Fair and a competition sponsored by the Jerusalem Municipality will select the best preserved house in the Jerusalem neighbourhood funded by Montefiore. Most appropriately of all, special lessons will be held in Israeli schools on the importance of Montefiore in the building of the Jewish State, so that future generations will grasp the importance of one of the nineteenth century's greatest men.

INVITATION FROM THE KREMLIN



From left, Henry Kissinger, Raya Jaglom, Edgar Bronfman

(Camera Press, Israel Sun, Isaac Harari)

By Mark Segal

Moscow may beckon, but one doesn't have to go. **Prof. Henry Kissinger** thinks that the invitation the Soviets have extended to the president of the World Jewish Congress, **Edgar Bronfman**, should have been turned down.

Dr. K's views came to me via world Wizo president **Raya Jaglom** in a phone conversation from Geneva. She flew there from Vienna, where her neighbour at a dinner party had been the former U.S. secretary of state. He told her: "I think that Bronfman should not go to Moscow at this juncture. He will get nothing of significance out of the Soviet authorities. If anything, it'll be only symbolic. All his visit will produce will be increased pressure on the U.S. Administration to make concessions to Moscow." Kissinger also said he would tell Bronfman so himself when he returns to New York.

However the WJC head already heard similar advice in Vienna from WZO/Jewish Agency chairman **Arye Dulzin**. On his return from Austria, Dulzin reported, "I told Bronfman don't go unless you know exactly whom you're going to meet and what your agenda will be." He recalled that two years ago the WJC president had cancelled his departure for Moscow after a fruitless scouting trip by WJC Executive director **Israel Singer**. Many people are asking whether Bronfman's going to the Kremlin would be a worthwhile mission or an ego trip.

Henry K. had more to say. The WJC was having a conference in Vienna [a few weeks ago]. It should have pulled out of the Austrian capital immediately. Henry told Raya, the moment Austrian Defence Minister **Friedham Frischenschlager** gave a red-carpet welcome to Nazi

war criminal **Walter Reder**. Indeed the feisty woman Zionist leader argued for a pull-out at the beginning of the WJC sessions. She was astonished to hear how **Israel Singer** dismissed the Reder affair in his report, saying it would not be on the agenda, but rather the disposal of plundered Jewish art collections in Austrian government hands.

Jaglom urged the entire confab to be removed to another country. She enjoyed support from Anglo-Jewish leader **Greville Janner MP**, who is head of the European section of the WJC. At the formal opening ceremony Bronfman did make a strong statement on the subject, listened to closely by Austrian Chancellor **Fred Sinowatz**, who termed the official welcome of Reder "a political mistake." This brought Dulzin, the next speaker, to blast the Austrians: "We cannot accept your statement. It was not just a political mistake, but a slap in the face to all Nazi victims and to the Jewish people. I would ask for the minister's resignation."

Dulzin related that while the American and Israeli delegates came up to him to applaud his firm stand, the Austrian Jews were fearful of the government's reaction. According to Jaglom, Bronfman, having earlier claimed, "We cannot interfere in Austrian internal affairs," under pressure agreed that the congress would quiet Vienna should no formal apology be offered. The next day the Chancellor issued his official regrets, and Bronfman said the matter was closed.

When I asked Dulzin how the WJC could convene in a country where neo-Nazism flourishes, he explained that the venue permitted small Jewish delegations to come from Czechoslovakia, Rumania and even East Germany. The opening ceremony was attended by 20

ambassadors, including those of Poland, Hungary and Egypt.

Rumour in the Likud has it that Vice Premier and Foreign Minister **Yitzhak Shamir** is dispirited these days over threats to his primacy in his own party. He even failed to deliver on his long-standing commitment to his lieutenant, **Michael Dekel**, of the job of deputy defence minister. Shamir does not appear to be too cooperative with members of the "Stop Arik" movement like Deputy Premier **David Levy** and Minister without Portfolio **Moshe Arens**. Perhaps Shamir made a deal with Sharon during their recent Manhattan tete-a-tete?

Reprint: The Jerusalem Post.

NOTICE

Dr. Jayson Greenblatt, President of the Atlantic Chapter of The Canadian Society for the Weizmann Institute of Science, announces a Gala Dinner to be held Sunday, September 22, 1985, celebrating the establishment of an Endowment Fund towards the linkage between Dalhousie University and the Weizmann Institute of Science, Rehovot, Israel. Please keep this date open and join us. Further information will be mailed to you.

PERSONAL NOTICE

Now that I am home from Hospital, I want to thank all my friends and organizations for the beautiful flowers, gifts and Get Well cards.

My love and deepest gratitude, now and always, **Tuska Gutfreund**.

JORDAN IS ARAB PALESTINE

Ed. Note: On this, the 37th Anniversary of the State of Israel, we felt it important to review some basic concepts about the formation of the State and the pivotal dispute. This represents a non-partisan, definitive summary.



1. What is Palestine?

The name PALESTINA was first used by the Romans to replace the name JUDEA after their final suppression of Jewish independence in 135 C.E.

The name PALESTINE was resurrected as a political term when the international community, following the defeat of Turkey in the First World War, designated Britain as the Mandatory power in 1920, a decision later confirmed by the League of Nations in 1922. Mandated Palestine was delineated and constituted in order to facilitate "the establishment in Palestine of a national home for the Jewish people", in recognition of "the historical connection of the



Jewish people with Palestine and to the grounds for reconstituting their national home in that country". (From the Preamble to the British Mandate for Palestine.)

To the north of Palestine was the French Mandate of Syria; to the east, the British Mandate of Iraq; and to the south was British-occupied Egypt.

2. The Partition of Palestine

In 1922, Britain decided to limit the Jewish National Home policy to the western 23% of the country, and to treat the other 77% as an "Arab province or adjunct of Palestine". To administer the section of Palestine which was called TRANSJORDAN, the British installed a member of the Hashemite tribe of Mecca, Abdullah, as Emir of Transjordan. (The Hashemite tribe was ousted from Arabia by its rivals, the Saudis, who established Saudi Arabia in 1932.)

All but a few of the British Mandate laws, promulgated by the British High Commissioner and his administration, were applicable in both eastern and western Palestine. British Mandate currency was legal tender on both banks of the Jordan River (in fact, it remained legal tender in Jordan until 1952). And the inhabitants of both eastern and western Palestine, Jews and Arabs alike, held Palestine Mandate passports.



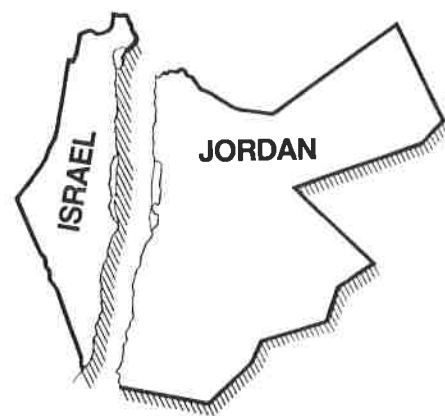
3. The Independence of Jordan and Israel

Transjordan was granted independence by Britain in 1946. Israel declared its independence in 1948.

As a result of the war against Israel's independence in 1948-9, Transjordan occupied Judea and Samaria, and in 1950 the name of the country was changed to Jordan. Except for Britain and Pakistan, no country recognized the Jordanian occupation.

In 1967, Jordan joined once again an Arab effort to destroy Israel. Following a

successful war of self-defense, Israeli administration commenced in Judea and Samaria.



4. Jordan is Arab Palestine

"The truth is that Jordan is Palestine and Palestine is Jordan." —King Hussein of Jordan, 1981.



5. The Arab View of Palestine

"Palestine with the boundaries it had during the British Mandate is an indivisible unit." —Article 2 of the PLO Covenant Adopted by the Palestine National Council, 1965.

"Jordanians and Palestinians are considered by the PLO as one people." —Farouk Kaddoumi, Head of the PLO 'Political Department', 1977.

"Palestine and Jordan are one, for Palestine is the coastline and Transjordan the hinterland of the same country." —King Abdullah of Jordan, 1948.

"The Palestinians and the Jordanians do not belong to different nationalities. They hold the same Jordanian passport, are Arabs, and have the same culture." —Abdul Hamin-Sharaf, Prime Minister of Jordan, 1980.

continued on page 49

6. The Jordanians

The Jordanians consist of two groups.

The Bedouin: Originally nomadic tribesmen native to eastern Palestine who are deeply loyal to the ruling Hashemite royal family.

The Western Palestinian Arabs: Many of whom are descendants of Arabs who emigrated into Palestine from the surrounding countries during the British Mandate.

The western Palestinian Arabs who entered Jordan during the various Arab-Israel wars were granted automatic Jordanian citizenship. They now constitute approximately 60% of the total Jordanian population.

Western Palestinian Arabs own around 70% of the businesses in Jordan, and hold three quarters of all Jordanian Government positions. Western Palestinian Arabs have been Prime Ministers and Ambassadors of Jordan.

Amman, the capital of Jordan, has been called the "greatest Palestinian city in the world".—*New York Times*, August 3, 1975.

7. The Palestinian Arab Refugees have a Homeland in Jordan

Since 1948, Israel has resettled over 1 million Jews, more than 80,000 of them refugees from Arab countries.

In the past 36 years, the Arab countries have refused to resettle the Palestinian Arab refugees (reportedly 600,000 in 1948). Yet, there is a country which is predominately Palestinian in population and geography with the same language, religion, and culture. Jordan is the natural homeland of the Palestinian Arabs.

Those who call for the establishment of a Palestinian State (in the "West Bank" and Gaza) seek, in effect, to establish a second Arab Palestinian state.

The purpose—creation of a base for future terrorist attacks and military aggression against Israel: "The Palestinian people will achieve an independent Palestinian state which will be the start of the liberation of the entire homeland. This is the beginning of liberation and not its consummation; there will be no halt along the borders of that state. The rise of the Palestinian state shall be the beginning of the end of Israel."—*Abu Iyad, Arafat's Deputy in the FATAH*, November 1984.

BOSS PICKS UP TAX BILL FOR WORKERS

By Ya'acov Friedler

The boss will pay his workers' income tax and expects to recoup it on increased production at the Iscar hard-metal tools factories in Nahariya and neighbouring Tefen.

Iscar owner **Stef Wertheimer**, who inaugurated his "think positive" scheme last week, told *The Jerusalem Post* that he intends to prove that the country could only gain by freeing export workers from inhibiting taxation.

He will pay all income taxes up to \$500 per month for the 600 employees (including administration and maintenance workers) in the two factories for three months.

He expects this to cost him \$100,000 a month and in return to get the workers to increase production by 5 to 10 per cent.

Wertheimer said he had no problem marketing the firm's \$60 million worth of annual production, of which 90 per cent are exported. "We've got the overseas markets, and recently orders went up by 35 per cent, mostly from Japan."

He stressed that this is a trial scheme and said he hoped that it would prove to the government that "this is the way to close the country's trade gap."

He noted that Israel has 60,000 workers in export industries that earn the country \$5 billion in foreign currency annually.

"If we're really serious and want more Iscars rather than Atas (the bankrupt textile firm), then we must double the number of export-industry workers to double exports."

"I believe that we can get Israelis to work in industry if it's made worth their while. Exempting them from income tax for at least a few years is a good way to start," he believed.

If the scheme were applied to all export industries, the tax loss would



Stef Wertheimer

amount to \$120m a year, he said.

He had decided to take the plunge "because the government and the Knesset are too busy with Lebanon and successive package deals to start some positive thinking."

He was aware that other branches of the economy, such as farming and hotels, would also want to get on the bandwagon. "I think it may be very difficult to gauge their export shares for tax purposes, but I am an industrialist and want the start to be made in industry. It can't be beyond our wise men to work out which factories export enough to qualify for the exemption, and once the scheme gets rolling and proves itself, the others can be admitted."

Wertheimer said he had the tacit approval of the Histadrut labour federation for his experiment.

Finance Minister **Yitzhak Moda'i** recently expressed his general support for Wertheimer's scheme, and said that his ministry was reviewing the tax burden with a view to lightening it, especially for the export industries. However, this would be conditional on maintaining the current level of state tax revenue.

Reprint. *The Jerusalem Post*.

Story of Tony the Turtle and Sam the Frog. When Tony died, his best friend Sam decided to carry out their common dream of opening a disco. Up in heaven, Tony was so pleased that he asked God if he could return to Earth for opening night. "Sure," said God, "and take your halo and harp with you. But be

back by 2 a.m." Tony went, had a great time, and returned by 2. "Well, Tony," said God, "I'm glad to see you haven't lost your sense of time. But did you remember to bring back your halo and harp?" "Here's my halo, but, oh, God!" exclaimed Tony, breaking into song, "I left my harp in Sam Frog's disco."

THE PALESTINIANS' MISTAKE

By Mordechai Bar-on

The daring of the recent Shi'ite terrorist attacks in South Lebanon and their relatively high degree of success demand an analogy between Shi'ite and Palestinian terrorism. There are those who believe that the latest series of actions carried out by Palestinians in the occupied territories against Israelis were inspired by the Shi'ite successes in the North.

During the first years of its existence, the Fatah derived much of its inspiration from the success of the Algerian revolt. In the view of the Palestinian leadership, Algeria was an example of the ability of guerrilla warfare to vanquish even world powers and to bring about national liberation; their decision to carry out a policy of what they call "commando warfare"—otherwise known as "terrorist action"—was an unsuccessful attempt to emulate the Algerian model in the conditions extant in the Middle East.

The harsh criticism by the Palestinian historian **Walid Halidi** of the analogy between the conditions in Algeria at the end of the 1950s and in Israel after the Six Day War was entirely justified; the PLO terror acts did admittedly, contribute to that organization's political and international standing and to the awakening of the Palestinian national spirit, but to this day they have not realized any true gains in the direct clash with Israel.

Since Israel will apparently soon complete its withdrawal from Lebanon, it is likely that many in the Arab camp will construe the removal of Israel as the success of the Shi'ite guerrillas. Even today, the thesis that only the Shi'ite terror forced Israel to pull out of Sidon is widely expounded, and our own camp must itself admit that this claim has some truth to it: the hostile activities of the Shi'ites constituted at least one of the factors in speeding up the Israeli decision to leave the Lebanese swamp.

The danger exists that the Palestinians will revert to the belief in the effectiveness of guerrilla warfare against Israel and to the illusion that such tactics could force the Israel Defence Forces to withdraw from the territories occupied in 1967. These tactics would bring about no such result; they would only increase the number of casualties on the Israeli side, and, first of all, cause a far greater increase in the suffering of the Palestinians themselves; they would deepen the conflict and create further obstacles to the

peace process. It is necessary, therefore, to refute this attempt to equate the Palestinian struggle in Israel with the Shi'ite struggle in Lebanon.

The claim that the Shi'ite fighters are more able than the Palestinians has only slight justification. Technologically the latter hold the advantage though it is, perhaps, true of the Shi'ites that the fanaticism of their counterparts in Iran spurs them to make greater sacrifices. While we have witnessed no suicide-missions by the Palestinians, there are nonetheless numerous examples of daring operations in the history of PLO terror.

A comparison of the topographic conditions yields no better explanation of the gap in success. In guerrilla warfare theory topographic conditions are an important element, and the mountainous terrain of South Lebanon supplies better cover than the terrain of the West Bank; but this disparity is marginal and the territory held by the IDF in Lebanon is not so large as to make it impossible to control the Shi'ite terror, if the IDF were willing to invest all the necessary means.

More realistic is the claim regarding the existence of a secure base outside the control of the occupying forces. **Mao Zedong** often asserted that it is essential for guerrilla fighters to acquire a territorial base beyond the reach of the superior destructive capability of the enemy to which they can retreat with relative safety. Such a base would be protected by topographic advantages (distance, difficult terrain) or by political advantages (as in the case of Vietnam, where the Vietcong relied on continuous supplies reaching it by the Ho Chi Minh trail from its bases in North Vietnam, which for various reasons could not be attacked directly by the U.S.).

Prior to "Black September" there was a period when Jordan served as such a secure base, and the Palestinians had a relatively high success rate, but since the Arab states have refused to put themselves in danger of a direct confrontation with Israel, and after the destruction of the Lebanese bases in Lebanon in the recent war, the Palestinians have remained without a territorial base. In contrast, the Shi'ites rely on the areas of Lebanon outside the control of the IDF on the sovereignty of any effective element, and therefore no pressure can be brought to bear on the authorities to prevent support and supplies from reaching the

guerrilla fighters.

Nevertheless, the primary difference lies neither on the tactical nor even on the strategic level, but rather on the political-historical level. The main mistake that the Palestinians are likely to make stems from a basic misunderstanding as to the nature and essence of guerrilla warfare: this type of fighting occurs when one side has no possibility of destroying its enemy in a direct confrontation, and so reverts to a "hit and run" attack, which causes the other side to relinquish the battle, owing to a high casualty rate and realization that the war can never be finally won.

The simplistic picture drawn in these cases causes one sometimes to forget that the success of guerrilla warfare demands the fulfillment of specific conditions, and the determination of one side is not enough: the side that is being attacked must have a realistic option of relinquishing the battle and going home. (Obviously, for the purposes of this discussion we must limit ourselves to the wars between two different peoples and exclude civil wars.)

Guerrilla warfare is not aimed at the military power of the enemy but at its determination and willpower, and a true guerrilla situation means that the enemy must have an objective possibility of quitting the battle. The Americans in Vietnam, unwilling as they may have been, nonetheless had the possibility of getting up and going back home; the same thing happened to the British in Kenya and in Palestine, and even to the French in Algeria.

In light of this argument, a situation of true guerrilla warfare exists in Lebanon, since Israel obviously has the option of withdrawal to the international border; Israel is pulling back from South Lebanon since the majority of its public and leadership can see no point in remaining, and since Israel has no thoughts of permanent occupation of that land, but we cannot deny that among the complex reasons leading to national decisions, the loss of life in Lebanon held an important place; for this very reason one must not forget the basic premise: that Israel has an option to return home.

Not so the situation in the territory of Israel itself. In the period preceding the

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AND NOW, THE KOSHER ISLAMI SALAMI

In many diaspora communities where Jews reside, it is often a problem to find kosher food. Now, there could arise a situation in which a country has an abundance of kosher meat, but no Jews.

Saudi Arabia, which does not permit Jews to enter the country, has decided to purchase Israeli sausages from the Soglowek meat factory in Nahariya. A major market survey made by the Saudis showed the Soglowek products as suiting Moslem dietary laws best. The deal is being handled through a European middleman and is waiting for final approval by a senior Moslem religious figure before the deal is completed. Presumably, the mustard is not included.

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South Wind Tours and Travel welcomes all inquiries and will be happy to detail information about TRAVEL KOSHER. Please contact: Mr. Abraham Berkowitz, South Wind Tours and Travel, Suite 1223, 17 Battery Place, New York, NY, 10004, (212) 747-1755.

HANG GLIDING

Hang Gliding in the Galilee



Hang Gliding over Kfar Giladi

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from his village. He is worried that his army service may keep him away from home too much.

He has never experienced any prejudice whatsoever during his years of service, he says.

"Did your fellow soldiers know you were a Circassian?" I ask, and he laughs: "They thought I was an Ashkenazi!"

Omar had not asked to return to the minorities unit, feeling quite at home in all the units in which he has served.

Did he not feel uncomfortable, as a Moslem, in an army which had to fight Moslems?

"I never thought about it," he replies, confessing that he is not a strict Moslem, and that while in other parts of the world Circassians are Christians, he thinks it is the belief in God that is important.

Circassians have their own language, culture and way of life, he says, but he feels equally at home speaking Circassian, Arabic and Hebrew. "As an Israeli citizen," he asserts, "I am doing my duty by serving in the army—no more than that."

Druse women do not serve in the army, and so Corporal Tali, from Kibbutz Shefayim, is in charge of welfare in the unit. She travels to the Druse villages a great deal.

"Serving in this unit has proved to me just how stupid hatred and prejudice are," she says. "I tell my friends that—except for religion and culture—the Druse are like Arabs and the Arabs are like Jews and the Jews are like Americans. We are all human beings."

She has become convinced that one of the reasons for the Israel-Arab conflict is ignorance on both sides.

"When you meet someone face to face, you can't hate him," the corporal declares passionately. "We think we are better, just because we are more modern; but I can see many examples where modern does not mean better."

Major Selim, commander of the training base, is a Druse from Yanuah in Western Galilee.

He began his career as an atudai, someone whose military service is deferred while he is pursuing his studies—in his case, electrical engineering at the Haifa Technion. The Yom Kippur War put an end to that, and it is still his ambition to return to the Technion within the army framework.

Meanwhile, his advancement has been rapid. Despite the fact that his father served in the army, Selim says that he

and other young Druse of his generation were not prepared properly for the IDF.

"I was sent to an NCO's course and then to an officer's course, without really knowing what I was doing. Today it is better. We have Druse high-school children visiting the base here and learning about the army."

Selim served as a training officer for two years and subsequently carried out a number of tasks. He admits to a "special feeling of responsibility" in his current job. "We have that feeling of wanting to prove ourselves," he says, which leads him to make special efforts.

He admits to a feeling of frustration that Moslems and Christians with whom he studied in high school were able to advance their careers while he, as a Druse, was compelled to serve in the army for three years.

Selim is acutely aware of the lack of development in his village and other Druse villages in Galilee. The Egged bus

will not enter Yanuah because the roads are too bad. But he admits that the situation is improving.

He himself is building a house with a government mortgage. "As a soldier, I get a loan as good as any soldier or ex-soldier," he says, "but my brother, who is four years older than me, did not get one."

He blames his own people as much as the authorities. "We Druse are not nudniks," he observes. "We should have demanded more; but we are learning."

Our visit to the base came the day after the unit's annual maneuvers. Colonel Gideon was justifiably satisfied that it had gone off well and that the OC Southern Command, who was there, had commented that the unit could compete with any other infantry unit in the IDF.

Reprint. The Jerusalem Post, January 26, 1985.

ANOTHER 'LOST TRIBE' WANTS TO IMMIGRATE TO ISRAEL

By Mark Segal

Post Political Correspondent

Leaders of a community of Burmese Jews living in India have expressed an interest in settling in Israel, according to Labour Knesset Member Rabbi Menahem Hacohen.

Hacohen, just back from a fortnight's tour of the subcontinent, met with the Jews, who trace their lineage to the lost tribe of Menashe, in both Bombay and Calcutta. The community, which calls itself the Tribe of Mazourah, is said to number "many thousands", and lives in Manipur, in the state of Assam near the Indo-China border. They claim to have migrated to Burma from China many centuries ago.

The first Mazourah Jews whom Hacohen met were at the Ort School in Bombay. The boys at that school, he said, wear kippot and observe the mitzvot. Later, Hacohen met with a delegation of the leaders of the tribe in Calcutta and discussed aliya with them.

The purpose of Hacohen's trip, sponsored by the World Zionist Organization's aliya department, was to investigate the possibility of bringing the 6,000-7,000 Jews remaining in India to Israel. In recent years, Hacohen said, annual aliya from India has dropped by two-thirds from about 300 immigrants a

year in the early 1970s to 100 in each of the past few years. Hacohen, who as rabbi of the Moshav Movement was also instrumental in bringing religious articles of the Cochin Jewish community to Israel 11 years ago, this time sought to locate Tora scrolls and other religious objects left behind by the 25,000 Indian Jews who have already immigrated to Israel.

In his travels across India Hacohen visited 12 Jewish villages in the interior. "The Jews of the villages," he said, "are mainly farmers and have many children." Since the Indian authorities have set no restraints on immigration, he said, "it can be assumed that they will indeed come, as soon as suitable arrangements have been made."

But Hacohen reported "very serious problems" among the Jews remaining in some of the urban centres, as a result of extreme poverty and mixed marriages.

In his report to aliya department head Haim Aharon, Hacohen said he had recommended asking the Chief Rabbinate to send a religious court of three judges (davanim) to India to untangle the potential personal-status problems of the potential immigrants.

Hacohen, who was on his fourth visit to India, also suggested that the aliya department send an emissary to Bombay to work with the potential immigrants.

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Teagle, who also sat on the board of American I.G. Standard Oil was the world's leading manufacturer of tetraethyl lead, an additive used in aviation gasoline. Without this substance, it was impossible for Goring's air force to get off the ground. Throughout the war, Teagle arranged for the sale of sufficient quantities of the substance to keep the Luftwaffe capable of bombing London at will. By supplying Japan with tetraethyl lead, Teagle played a major role in the bombing of Pearl Harbour as well.

At the same time, Standard was fueling German U-boats even though the American government had declared such shipments morally indefensible. By refusing, on patriotic grounds, to do business with Hitler, Standard could have paralyzed the Nazi war machine. Instead, it chose a course which resulted in millions of needless deaths.

In his 1973 book, *The Sovereign State of ITT*, Anthony Sampson documents the key role played by the giant American communications conglomerate in the workings of the Fraternity. Fraternity members were not, during this time, operating in isolation. They were in constant touch, planning and plotting through an intricate communication system supervised by ITT founder Sosthenes Behn, another Farben henchman. With the help of ITT, the Fraternity was able to stay one step ahead of the elements of the American government who were not sympathetic to their goals, including the FBI.

When, occasionally, members of the Fraternity were taken to task for their actions, they proved quite capable of avoiding retribution. In 1942, Uncle Sam accused Standard Oil president William Farish of acting against the interests of the American government and suggested a fine of \$1.5 million. Farish rejected the proposal, pointing out that Standard Oil was fuelling a high percentage of the U.S. Navy, Army and Air Force, making it possible to win the war. "Where would America be without it?" he threatened. An obvious but effective case of extortion and Farish got off with a voluntary fine of a nominal sum and a slap on the wrist.

In 1934, Roosevelt discovered an attempted coup financed by the DuPonts and others which would overthrow the president with a \$3 million-funded army of terrorists and replace him with a Hitler-like dictator. But, although he defused the plot, Roosevelt couldn't possibly arrest those behind it, speculating that such a move would create an un-

thinkable national crisis. As Higham writes, "Not for the first or last time in his career, he was aware that there were powers greater than he in the United States."

Only after it looked certain that the Nazis would be defeated did members of the Fraternity return to the patriotic fold. Toward the end of 1944, many Fraternity members turned away from the Nazi cause and devoted themselves wholeheartedly to combatting the Communist threat. And with the end of the war, most of them went completely unpunished, with some exceptions. On September 22, 1947, Judge Charles Clark ruled in a case involving certain Standard Oil patents which had been frozen by the American government because of the company's wartime activities.

"Standard Oil," he said, "can be con-

sidered an enemy national in view of its relationships with I.G. Farben after the United States and Germany had become active enemies."

Not only did General Motors go unpunished after the war, but in 1967, after years of detailed requests, the United States awarded GM a total of \$33 million in tax exemptions on profits for the "troubles and destruction occasioned to its airplanes and motorized vehicle factories in Germany and Austria in World War II."

The de-Nazification brought an unsettling conclusion to the wartime activities of Fraternity members. "When the war was over," writes Higham, "the survivors pushed into Germany, protected their assets, restored Nazi friends to high office, helped provoke the Cold War and insured the permanent future of the Fraternity."

U.S. DOCTOR IN KENYA DOES BATTLE WITH THE DESERT

By Sheila Rule

Viewed from an airplane at 5,000 feet, the harsh dominion of sand and brush appears to sprawl unchallenged into the horizon. It is a land that seems forsaken save for the nomads with their camels and goats, appearing as so many white specks in the semi-arid wilderness.

"Over there, there's the farm," said Dr. Nancy L. Caroline as the plane began its descent.

The doctor pointed to a dry, featureless expanse of land that to the untrained eye was indistinguishable from the rest of the flat terrain stretching out below. But to her the land's emptiness harbors much promise.

"What you've got to do is look down and imagine geometric rows of grain all laid out like postage stamps," she said. "That's how it will be."

Dr. Caroline loves a challenge. The 40-year-old physician, a graduate of Harvard University and Case Western Reserve University School of Medicine in Cleveland, trained unemployed slum residents in Pittsburgh to become paramedics and then helped to develop the national training model for the field.

She later worked as medical director of Magen David Adom, the Israeli equivalent of the Red Cross, before joining the East African "Flying Doctors" service. There, she was in charge of rescuing ill and injured people from the African bush. Now she plans to turn back a piece of the desert in this largely barren out-

post in northeastern Kenya, near the border of Somalia.

With assistance from Israeli technicians who helped the Negev Desert to bloom, Dr. Caroline intends to develop a 5,000-acre cooperative farm that will serve as a model for those places on the continent where the creeping desert has transformed once-fertile regions into sandy wastelands and mounting populations have produced settlements in semi-arid areas deemed unsuitable for farming.

The land for the five-year, \$5 million project has been provided by the Kenyan Government and is situated several miles outside of Wajir town, a hot dusty place that looks more Arab than African and where marabou storks, resembling old British barristers, perch in trees or strut past large camel herds.

Under the plan, structured with a view toward development of a diversified economy, 500 families would be allocated 10 acres each, preferably in the form of a 99-year grant or low-cost lease from the Government.

Because of their reliability and cost effectiveness, windmills would be used to pump water. Camels, an integral part of the culture and way of life of the region, would serve as plow animals.

Some Western aid donors and relief organizations have begun to view this type of project, in which most technical

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DESPITE CRITICISM, NEW PACKAGE DEAL IS OFF TO A GOOD START

The second economic package deal on wages and prices came into effect last month, but its arrival was overshadowed by a cabinet decision (still needing further approval) to double the \$100 tax charged to Israelis traveling abroad, and to impose a 15 per cent tax on their travel tickets. Ministers also decided to put a 3 per cent tax on the purchase of new cars.

The Knesset passed the ticket-tax bill on its first reading but Alignment members of the Knesset Finance Committee—which has yet to authorize the increase in travel tax to \$200—met with Prime Minister Shimon Peres to tell him that it and other new economic regulations are “unbearable and unjust”.

These other regulations include a rise in deposit surcharges on imports of consumer goods, from 40 to 60 per cent, and an end to interest payments on short-term Patam savings accounts, which are linked to foreign currencies.

Trade Minister director-general Yehoshua Forer told journalists in Jerusalem last month that the transition from Package Deal I was proceeding smoothly throughout the country with no panic buying and no shortages.

“It’s important for the public to understand the difference between the two package deals,” Forer stressed. “Package Deal II is not a freeze, but an extensive supervision of prices which will continue.”

The new package deal is to last for eight months.

“But they really have no choice if they wish to compete,” he said.

Forer noted that regular monthly adjustments of 3 to 4 per cent in prices, would be instituted “at dates to be determined”.

Deputy director-general David Brodet noted that the ministry had received numerous complaints from consumers about price-gouging by merchants during the transition between the two package deals. These are being investigated, he said.

The cabinet decision on the travel tax and other levies followed Treasury pressure to stem the outflow of foreign currency and increase government revenues.

Treasury director-general Emmanuel Sharon, outlining the measures, said that they should save some \$200m in foreign currency through reduced purchases of goods and travel services. The govern-

ment also expects to absorb some \$350m-\$400m from the various taxes and levies, he said.

The first item to come into effect will be the import levy. The ban on the import of 55 so-called luxury items, introduced last October 3 and expired on April 3, will be lifted immediately. But the existing 40 per cent surcharge deposit payable on these goods will be increased to 60 per cent. This level will hold for only one month. From March 1, it will be reduced by 3 per cent every month for 12 months, until in February 1986 it will stand at 24 per cent.

Travel tax will increase from IS61,400 (really about \$85 but supposedly \$100) to IS140,000. This will go into effect four days after the Knesset Finance Committee authorizes the increase.

The changes in the travel-tax regulations are temporary, and will be in force until next October 16. Thereafter, the tax will revert to the current \$100 level.

Again, in addition to discouraging some foreign travel, the extra tax is expected to earn the Treasury \$50m.

The only-mooted tax on private cars, as well as yachts and planes, will be increased from 2 to 3 per cent. This, too, requires a special law.

Treasury proposals for still stiffer measures, including a tax on apartments, were apparently rejected by the cabinet.

Representatives of foreign airlines warned the government that increasing the travel tax might eventually hurt Israel’s own tourist business.

The foreign lines, which claim to carry 80 per cent of the traffic to and from Israel, noted that a sizeable drop in the number of Israelis traveling abroad would cause the airlines either to cut the number of flights to Israel or to use

smaller planes.

Another government move, this time involving the Bank of Israel, changes the terms of the popular Patam dollar-linked savings account. Deposits for less than one year will cease to bear interest. Existing deposits will earn the interest fixed for them but will not be renewable on maturity for less than one year.

Transport Minister Haim Corfu and Science and Development Minister Gideon Patt both strongly attacked the cabinet’s decision to impose a 15 per cent tax on airline tickets, and Corfu indicated that the tax may be revoked after a trial period.

Meanwhile, exports dropped by 4 per cent in January compared with the monthly average established during the preceding three months, the Central Bureau of Statistics reported.

The decline, to \$450 million for the month, continued a downward trend that began last summer. The biggest drop in overseas sales—by 22 per cent—was registered by the metal products-machinery-electronics sector.

Commenting on the figures, Yehoshua Forer, director-general of the Ministry of Industry and Trade, said: “It would be a mistake to draw conclusions from the statistics of a single month, though they should be borne in mind. However, the fact is that in 1984 our exports were 16 per cent higher than in 1983.”

“Exports declined last month [January] for a number of reasons, including a slump in demand for our security-related products. January’s figures definitely do not alter the long-term upward trend.”

Reprint. The Jerusalem Post.



Israelis going on holiday abroad now face the possibility of a \$200 travel tax, plus a surcharge on tickets.

A PHOTOGRAPHERS PERSPECTIVE

By David Rubinger

Two of my colleagues were killed (in March). An Israeli tank shell hit them as they were filming a war.

I may have known them. Maybe I ran into them covering some other skirmish. Somewhere, sometime. It doesn't matter. They were my buddies. "Comrades in Cameras", whom I may have met under some bizarre circumstances, crouching behind a sand wall, cameras at the ready. In the lobby of a battered Ledra Palace Hotel in Nicosia. In a trench on the canal. Or maybe downing a few drinks, showing ridiculously false bravado in a bar, while mortar shells were falling not too far away.

Siblings in a brotherhood of fools who go into the thick of fire to bring the grisly images of war into the comfort of your living room. So you can enjoy the gory details from the safety of your armchair.

Not one of us ever asked to be thanked for the job. We love it; it boosts our stupid ego and is stupendous in its idiocy.

Sitting in a cafe. The baldheaded gen-

tleman next to you leafs through a magazine with your "marvelous" war photos in it. There it is. That great full-page photo!

And then he wets his finger, turns the page and stops to look at some stupid ad describing some new, shiny product.

And you are dying to scream: "Hey, that page you just glossed over! I nearly lost my life producing it!"

Well, I bet you: these two, the ones who were killed. It happened to them!

They got killed doing what no one asked them to do—except an inexplicable devotion to their jobs. And—you!

Yes, You! You who sit in your media headquarters, impelling us to get better and better coverage. Competition is raging. How come the other magazine has the better photo? Why is network X's footage so much more exciting? Get the pix, get the pix!

Alas, don't get me wrong. We don't blame you. It's your job and you are driving us because we are all part of one family with each one doing his job to the

best of his ability.

And besides, we are not really doing it for the money only. Because that, of course, would stamp us not only as stupid, but as outright insane.

No sir. It's not your fault, presidents, chairmen and editors-in-chief of CBS, NBC, ABC, **Time**, **Newsweek**, etc.

But for heaven's sake, stop pretending you are sending us out on some picnic. Or to a film set, where only dummy bullets are used.

Do us just one favour: show us the same respect we show you. Don't besmirch us by sending off cables of protest to the warring factions or their governments. We know what we are doing. And so should you. We realize—even if we disbelieve it—that the next frame we take in a combat zone may be our last.

Don't complain. Don't send off protest notes. And don't mobilize the world press into a frenzy of accusations just because you may have guilt feelings about sending us into these areas where the shit is flying. Don't try to shift the blame.

It was not Peres, Arafat, Reagan and Jemayel who sent my two colleagues to South Lebanon.

Stop pretending that you thought "war corresponding" revolves around wearing well-tailored safari suits and occasionally dining with a general.

Discard that shocked expression on your faces when one of those wonderful guys you sent out buys it. Don't shift the blame. It's ours—and ours alone.

Stop blaming that poor guy, scared, sitting in his tank, who in combat, has to shoot fast and really does not have the time to find out if what's coming at him is an RPG or a video. His chances of staying alive may depend on it.

Don't shift the blame to him. And on misunderstanding please:

I may be an Israeli and a Jew. But by "him" I mean anyone of my worldwide pals. Be he Israeli, Russian, American or a member of the PLO.

You want to be nice? See that our families, who had the misfortune to have crazy guys like combat photographers as fathers and husbands, are properly taken care of if we are killed or maimed. If you want to add a few words about the "noble profession" we gave our lives for—that's O.K. with us.

(The writer is a staff photographer of Time magazine, who has covered seven wars.)

Dry Bones



Six Day War, the PLO leaders themselves felt the lack of hope of overcoming Israel through commando activity. The PLO, and mainly the Fatah, started on the path of "hit-and-run" actions back in 1964, but its leaders understood not only the limitations of the Palestinians fighters, but also—intuitively—that in the prevailing conditions guerrilla warfare could not exist, because the goal could not be Israel's relinquishing its very existence, and such warfare could not hope to destroy Israel militarily. They developed the "detonator" theory, whereby they would create provocations that would force the Arab countries to go to war.

The conquered territories of 1967 created an illusion, not only among the Palestinians, but also in world-wide public opinion. It suddenly became possible to talk in terms taken from colonial situations, such as "conquered territories" or "people's liberation". The Palestinian terror campaign reawakened under the mistaken impression that guerrilla warfare would have a direct, functional influence in forcing Israel to surrender its

conquests. This was, and remains, an incorrect and dangerous assumption.

Israel has no objective option of giving in to the pressure of Palestinian terrorism and returning the occupied territories without a prior peace treaty. It is no coincidence that there is no serious political element in Israel that suggests a one-sided withdrawal by the IDF from the occupied territories. Even the Israeli peace camp, to which I belong, and which demands a speedy end to the occupation, suggests this only within the framework of a peace that will end the conflict and bring about a historical reconciliation between the sides.

Behind the wall-to-wall Israeli consensus opposing a unilateral withdrawal lie objective conditions which prevent any Israeli government from giving in to Palestinian terror. The military conditions have changed completely since 1967; the maximal goals of some of the Palestinians and the exposure of Israeli concentrations of populations in the event of a continued struggle—deny any possibility of a one-sided withdrawal.

The only reaction on Israel's part to an escalation of terrorist actions by the Pal-

estinians would therefore be offensive. Harsh as this reaction may be, Israel will have no choice but to defend itself through increasingly tough means, since the option of surrender is closed to it.

This is the main reason why there is no state of guerrilla warfare between Israel and the Palestinians, and this is the justification for calling the Palestinian battle "terrorism", and not "commando warfare". The differences lies not in the style of fighting, nor in moral principles, but in the historical situation itself. So, too, whereas the Shi'ites may reach their goals by violent means, the Palestinians will not succeed by this path even if they intensify their violence a hundred-fold; their fate will be to become the victims of the deepening of the conflict.

This is also why only a rejection of the path of violence and a search for peace through conciliation and compromise will enable the Palestinians to reach at least some of their aims; and so, too, why Israel cannot leave the aimless spiral of violence without a willingness to reach peace through compromise.

The writer is a Citizens Rights Movement MK.

YORDIM HAVING SECOND THOUGHTS

By Yitzhak Rabi

More than 2,350 former Israelis returned to live in Israel in 1984, after residing for many years in the United States and Canada, according to Consul Amos Haddad, the chief representative of Israel's Ministry of Labour and Social Affairs in the U.S. and Canada.

In a special interview with the Jewish Telegraphic Agency in New York, Haddad warned, however, that the economic crisis in Israel might have an adverse affect on returning Israelis, who are referred to as "yordim". He noted that during the last year 2,353 Israelis returned to Israel, compared with 2,346 the previous year.

"This is a marginal increase in the number of returning Israelis," he pointed out. "We expected more Israelis to return in 1984. But whenever there are uncertainties in Israel—such as the recession and the war in Lebanon in 1984—there is a decrease in the number of returning Israelis."

Haddad said his office estimates that there are at least some 250,000 to 300,000 former Israelis—or Yordim—living in the United States. He said this

number was carefully arrived at from figures supplied by American immigration authorities and the Israeli Consulate in New York.

Others estimate that as many as 500,000 Israelis now reside in the U.S. and Canada.

According to Haddad, the availability of employment for professionals in Israel is the major factor in the return of Israelis to their homeland. Therefore, he pointed out, his office is more successful in increasing the number of returning Israeli academics, especially engineers, computer experts and scientists.

"Last year alone the number of academics who returned to Israel was 1,301," Haddad noted. He said that there is a growing demand for professional, academic manpower in Israel and that many Israeli industries are increasingly looking to recruit Israeli engineers and scientists who presently live abroad.

But Haddad noted that most of the yordim are not academics, and finding employment for them in Israel today, where unemployment is on the rise, is almost an impossible mission.

Haddad said that presently there are 10,850 Israeli families registered in his office for the process of returning home. Last year alone, 3,992 families joined the list, compared with 1,750 in 1983, he said. Asked for the reasons that make Israelis decide to return home after years in America, Haddad said: "First, there are the very attractive offers of employment, with relatively high salaries and opportunities to advance. Another factor is the wish of many Israelis to raise their children in a total Jewish environment and given them a Jewish education. Many of them feel that they cannot provide the same Jewish education for their children in America. And third, many feel that it is simply a time to go and live at home after so many years of living abroad."

Reprint.

EVERYTHING YOU WANTED TO KNOW ABOUT ISRAEL BONDS . . .

PART 1

The history of the State of Israel Bonds Organization, closely intertwined with the development and growth of the State of Israel, is now celebrating its 36th anniversary as the nation in peace with Egypt enjoys the benefits of secure borders on all its fronts.

Since its historic launching in 1951, the Bond Organization has been a principal source of investment dollars to aid the industrial, agricultural, scientific and technological greening of Eretz Israel.

The fact that the International State of Israel Bonds Organization has provided the nation's national development budget with more than 6 billion in investment capital is a glowing testimony to the Organization's accomplishment in rebuilding Zion from ashes and destruction.

1951—Expansion of the deepwater port at Haifa and construction of a new harbour at the mouth of the Kishon River. (Since 1948 the fledgling fleet of eight vessels has grown to more than 100 ships that carry Israeli products to ports around the world).

1952—New Installation built on the shores of the Dead Sea to extract billions of tons of magnesium chloride, salt, potassium chloride, magnesium bromide and calcium chloride. The Dead Sea Works provided the basis for a large-scale chemical fertilizer manufacturing industry in Israel. With further expansion projects through the years provided by Israel Bond revenues, potash production has climbed to 1.2 million tons annually, and bromide to 40,000 tons—nearly one-tenth of the world supply, making Israel the world's largest exporter of bromine and its derivatives. By 1977 the Dead Sea complex reached an export figure of \$70 million.

1953—Construction of the road from Beersheba to Sdom. This made possible the transportation of mineral wealth from the Dead Sea to Beersheba, then by rail to Haifa for export. The official opening of the road was attended by Israel Bond leaders from Chicago as a way of pointing up Israel Bonds' share in making it possible.

1954—Modern installation for extracting copper cement is constructed 15 miles north of Eilat near King Solomon's ancient mines. The sale of the Development Issue of Israel Bonds was launched.

1955—The largest single economic-development project ever carried out in Israel, due largely to the confidence generated by the steady development of Israel Bonds is attempted. This entailed construction of the National Water Carrier, completed in subsequent years, which brought 450,000 acres of farmland under irrigation and made intensive agriculture possible. As a result, Israel became nearly self-sufficient in production of agricultural food products and industrial crops, with a growing surplus resulting in nearly \$400 million in agricultural exports for 1977.

1956—After the Sinai Campaign opened the Straits of Tiran, Eilat's port was expanded to handle the new maritime trade with East Africa, Australia, New Zealand and other countries in Asia and the Far East.

1957—An eight-inch steel pipeline was laid from Eilat to Beersheba to provide a large-scale, reliable supply of oil for an increasing number of electric-power stations and to supply raw material for the Haifa refineries. Subsequently, this was replaced with a 16-inch pipeline which was also extended to the Mediter-

anean coast at Ashklon.

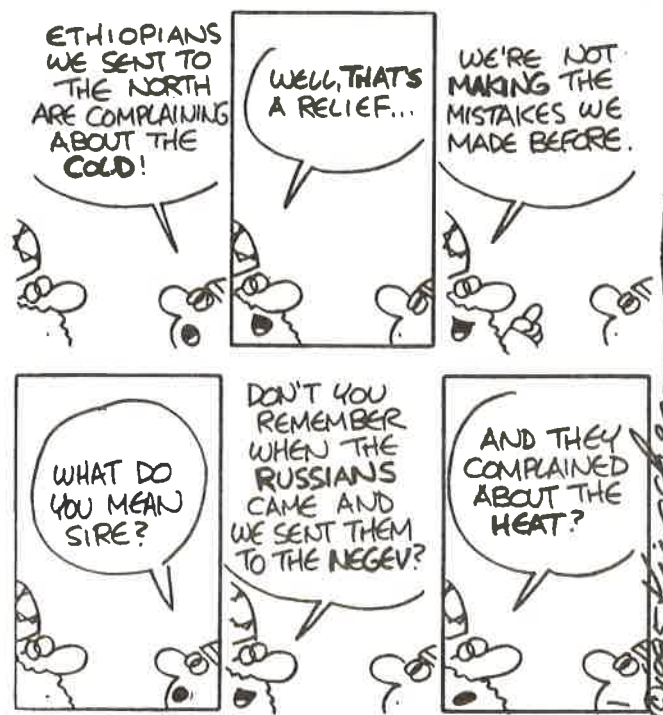
1958—A new highway was constructed from Eilat through the Arava to Beersheba linking the country's road network. This was an effective alternative to the Suez Canal, barred to Israeli shipping. At the First International Mobilization Conference for Bonds, held in Israel in August, Bond leaders inaugurated construction of the rail extension to Dimona, the first stage in the Beersheba-Eilat railroad.

1959—A new oil terminal was raised in Tel Aviv along with a six-inch pipeline connecting the terminal to the Haifa refineries. The terminal had facilities for efficient and safe handling of a distribution tanker-truck fleet. The sale of the Second Development Issue of Israel Bonds is launched.

1960—Dimona, populated largely by new immigrants, became the centre of a large-scale textile industry and a large nuclear research centre. The establishment of the centre drew an influx of well-educated and highly motivated people that lent variety and stability to Dimona's population.

To be continued . . .

Dry Bones



BURG AND SON

By Simon Griver

Nepotism has never had any place within Israel's political system. However, the Burg family currently has both father and son in positions of power within the national unity government.

Dr. Yosef Burg is one of Israel's best known politicians. Minister of Religious Affairs and leader of the National Religious Party, he has sat in the Knesset since its inception in 1949 and has served as a minister in virtually every cabinet since 1951. His son, 30-year-old **Avraham Burg** was recently appointed as Prime Minister **Shimon Peres'** Personal Advisor on Diaspora Affairs and is tipped as one of the future leaders of the Labour Party. Avraham Burg has reached his position of responsibility through merit rather than favoritism, and indeed he has often been an outspoken critic of his father's party.

Burg the elder was born in Dresden, Germany in 1909. He is both a doctor of philosophy from the University of Leipzig and a rabbi from the Berlin Seminary. He came to Palestine in 1939, leaving behind his parents who perished in the Holocaust. Over the years Burg has served as Minister of Health, Communications, Social Welfare and the Interior and at 76 he retains a shrewd wit and razor-sharp mind. He is on record last year as saying that he will retire in '85, though it has been quipped that Burg did not mean the year eighty-five but when he himself is eighty-five years old.

Yosef Burg sees himself as a symbol of Israeli continuity whereas his opponents charge that the fact that his NRP party has been prepared to serve under both Labour and Likud-led governments, signifies not a readiness to compromise in the national interest but a desire to sell themselves to the highest bidder to protect minority religious interests.

Despite their deep political differences, Avraham Burg cannot be coaxed into criticizing his father. "We do not have a political relationship," he says. "My father has always been a father first and a politician after that. Even if he is extremely busy I always know I can phone my father and he will make time to talk over any problems I might have. I may not agree with my father's political philosophy but I am proud to be a Burg."

Avraham Burg attributes his good relations with his father to his mother,

Rivka Burg's refusal to allow politics to enter their home. (Incidentally the house that the Burg family own in the Rehavia quarter of Jerusalem was previously occupied by **Emperor Heile Selasse** when he was exiled from Ethiopia earlier this century.)

"My mother was boss at home," recalls Avraham Burg. "She protected my two sisters and me from my father's public shadow. Besides, my father always preferred to keep his public and private lives completely apart. When the family gets together we don't talk politics. We have our fixed opinions and we respect that. Anyway when my father sees me, my wife Yael, who is a new immigrant from France, and our two children, he is more interested in playing with his grandchildren than talking politics."

Rivka Burg is well known for upstaging her husband's after-dinner speeches by succeeding him with renditions of classic Israeli songs like **Jerusalem of Gold**. She is not interested in discussing the conflicting political views of her husband and son, and Yosef Burg himself has been known to cut interviews short when journalists are persistent in probing into his relationship with his son. Avraham Burg, in keeping with this family policy, counters questions about his political opinions regarding his father by changing the subject.

And indeed Avraham Burg is an interesting subject in his own right, possessing his father's wit, sincerity, adept mind and intellectual prowess. A graduate of the Hebrew University in African Studies, he is an officer in the paratroopers. A terrible accident while doing army reserve duty in 1979 saw him hospitalized for two years and left him semiparalyzed with sensory disfunctions to the spine and feet. Nevertheless, he volunteered to fight in Lebanon in 1982 because he wanted to be with his unit.

Serving in Lebanon he underwent a deep change of outlook. "Until then I was not a political person," he recalls. "But in the Talmudic tradition I had always been a questioning person, and I began to question the direction Israel was going in. Somewhere along the line I felt that Zionism had lost some of its tolerance."

Becoming a leading activist in **Peace Now**, Avraham Burg witnessed some of that intolerance at its most violent. In 1983 he was standing next to his Peace

Now colleague **Emile Grunzweig** when he was killed by a hand grenade. Burg himself was injured in the back and this incident strengthened his determination to work towards a "society with less zealotry".

During 1984 Avraham Burg spent a year as the first Leadership Fellow of the New Israel Fund. This is a philanthropic organization like the UJA which channels funds to 'progressive' projects and encourages a candid dialogue between Israel and American Jewry. His experience with the fund became a springboard for this recent appointment as Advisor to the Prime Minister on Diaspora Affairs. "It is important to build a strong relationship between Israel and the diaspora," he says. "A relationship of mutual respect that does not involve guilt and hypocrisy. If a Jew chooses to live in the diaspora rather than Israel, then he is no better or worse a person."

Meanwhile Avraham Burg's lifestyle recaptures the pioneering spirit. He has just moved to Nativ, a new settlement between Jerusalem and Tel Aviv, which in accordance with his dovish principles is just within the 1967 green line. And Burg the elder shows no signs of taking life easier, having recently announced his intention to strive to unify his factionalized party. The Knesset has been graced by one Burg for 36 years, and regardless of when Yosef Burg does resolve to retire, it seems more than likely that the Burg name may remain in the Knesset for a further 36 years.

A lazy, overweight fellow who was ordered by his doctor to start jogging, was ambling along very listlessly in the park. "Hey," yelled the doctor, who also happened to be in the park, "you call that jogging?" "Well, it's something," replied the fat man. "I figure half a lope is better than none."

A bunny rabbit had a toothache so he went to a dentist who said—"I'll have to give you novocaine so you won't feel the pain." And the rabbit said—"Oh no you don't . . . I'm an ETHER BUNNY."

A bartender asked an Egyptian mummy what it'd have. "Nothing," the mummy replied. "I just came in to unwind."

B'NAI BRITH CANADA LEADERS IN MADRID CALL FOR DIPLOMATIC RELATIONS BETWEEN SPAIN AND ISRAEL

The following statement was issued on Purim during the B'nai Brith Canada Leadership mission to Spain by President **Alan Borden** and Executive Vice-President **Frank Dimant**.

As Canadians and as Jews, this leadership mission is in Spain enroute to Israel—in order to be briefed by our Canadian Ambassador and appropriate Spanish governmental authorities with regard to Middle East issues in which we have a great interest, and to offer co-operation and assistance as is appropriate in respect to tourism, Spanish Jewish cultural association and, in particular, to further Spanish-Israeli interests.

Five centuries have elapsed since the years of inquisition and expulsion. The Spanish transition to democracy in recent years is exciting. The changes are enormous. We have become aware of a new and positive spirit of religious freedom in this land, fostered by government, supported by its people, and encouraged by ecclesiastical authority.

We have received reports that a new era has dawned for the 15,000 Jews who

inhabit its towns and cities, involving as it does equal democratic opportunity to observe their religious life to its fullest dimensions. We note increased trade relations with Israel. Further, that 60,000 Israelis have been coming to Spain as tourists annually.

And so we have come to this birthplace of Sephardic Jewry and the land of its Golden Age, and have been pleased with the Government's expressed desire, through the United Nations, that the year 1985 be designated to commemorate the 850th birthday of Maimonides, the great Spanish philosopher, physician of the Jewish faith.

We would hope too that we might begin preparations in 1985 leading to a memorialization program in 1992—7 years hence, of the 500th year since the expulsion, and to take note of the immense change in democratic Spain. It is appropriate that our arrival coincide with Purim, for this religious holiday memorializes the deliverance of Jews from "Hamen's plot to kill them" (book of Esther, Ch. 9, vs. 20-28). Thus it is altogether fitting that we observe this day of

Purim, a day of friendship and joy, a day of encouragement and hope, at the Madrid Synagogue.

There is much reason to celebrate—the locale is historically appropriate. Many thousands of Jews were saved from the Holocaust by the action of the Spanish Government during and prior to World War II.

We join with those within domestic Spanish circles who expressed confidence that when the "national interest" determines the right moment for ambassadorial exchanges with Israel, in the not too distant future, the action will be justified not only in increased trade relations with Israel and the West, but also a drawing together in mutual respect and co-operation with world Jewry for perhaps another "Golden Age".

Also participating in the mission are **William Morris, Q.C.**, International B'nai Brith vice-president; **Judge Herbert S. Levy**, national foreign affairs chairman; **Charles Goldlust**, national vice-president, B'nai Brith Canada; and **Michael Rosenberg**, National Israel Cabinet Chairman, B'nai Brith Canada.

B'NAI BRITH REQUESTS IMMEDIATE ACTION ON CUSTOMS LAW

David Matas, national chairman of the League for Human Rights of B'nai Brith Canada has asked the **Hon. John Crosbie**, Minister of Justice to "act immediately to expedite the passage of a temporary law to prevent the importation of blatant hate propaganda into Canada".

This request came in light of two recent court decisions: 1) The Federal Court of Appeal decision on March 14, 1985, which concluded that tariff item 99201-1 of the Customs & Excise Act is contrary to the Charter of Rights and Freedoms; 2) the decision of the Court of Queen's Bench in Red Deer, Alberta, March 26, 1985, which accepted an appeal from **James Keegstra** not to ban *The Hoax of the Twentieth Century*.

In 1983 the League had laid the complaint that led to the banning of *The Hoax of the Twentieth Century*. In the Keegstra case the League was planning to intervene in the appeal.

"The result of this appeal shows the

necessity for acting immediately to establish effective hate propaganda laws in Canada," said Mr. Matas.

"The League is advocating the immediate passage of a temporary law so that the ban that existed earlier can be reinstated on the **Hoax** and other similar materials." "Our first defence against hate

propaganda is to stop it, not to put propagandists in jail. We therefore need civil remedies, such as the customs laws. Criminal Code remedies should be the last resort, not a first recourse."

"**Ernst Zundel** was recently sentenced for propagating this sort of material. The sentence indicated the seriousness of the harm this material can have on Canada, and we now must make every effort that material of this sort is not made available by destruction of our customs importing control system."

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CZF NATIONAL PRESIDENT ON THE HERZLIAH PROCESS

By Neri Bloomfield

Having recently returned from participating in the Study Commission on the Herzliah Process which is to Consider the Re-Organization with other Zionist leaders from the British Commonwealth countries, I would like to share with you some of the ideas I put forth at the London Conference. I stated that while the opinions expressed were my own, I consider them to be shared by the majority of CZF membership.

Although many of my colleagues discussed Zionism and the World Zionist Organization from a philosophical viewpoint, I favoured a practical approach as has characterized all my Zionist involvements as Canadian Hadassah-WZO leader, with fundraising organizations, and currently as President of the Canadian Zionist Federation. I suggested five reasons why the World Zionist Organization finds itself at a low ebb with weaknesses emanating from the top, and from which, I believe, the territorial Zionist Federations suffer.

The first problem from my perspective is too much politization. There is no reason why the WZO must have all the parties of Israel represented in it. Although it is legitimate for Israel as a sovereign democratic state to have parties of varying ideologies striving to influence its legislation, the WZO is a voluntary organization with little influence over the governing of Israel or even of Diaspora Jewry. Non-political, talented Jewish individuals or groups will not join us as long as we cling to the party line format.

The WZO is a wall-to-wall coalition and it should be kept so. What, for instance, is the difference on matters of Aliyah between the Herut and Mapam? What is the difference on matters of youth, hasbarah or education between the general Zionists and Labour Zionist and, if there is any, is it reflected in our Zionist activities? Obviously not! Why then should the WZO and the Zionist Federation not be able to choose the best person for the job independent of political considerations? Why then should politics influence the election of heads of departments, or chairmen of committees? If we seriously wish to bring about change in the structure of the WZO, then we must also, and I urge that we consider, change in the attitude towards politics in our organization. We cannot continue to mix Israeli political party

politics into our local organizations.

The second factor weakening the WZO is too much influence of Israeli Zionists. The WZO is, for all intents and purposes, a Diaspora movement. Israel has its government, its Knesset and political parties; the Ministry of Education deals with education in Israel. The Foreign Ministry has its information department and so on. The Departments of the WZO, except for Settlement, are all Diaspora oriented. Aliyah From the Diaspora, Education in the Diaspora, Hasbara in the Diaspora. And what is the reality? The Diaspora Zionist leadership finds that it has very little say regarding these matters. Even the American Section is not the most influential part of the WZO establishment; all its departments which deal with Diaspora needs are in the hands of Israelis, some of whom know very little about the subject with which they are entrusted. If you have attended a Zionist Congress, such as the Thirtieth, you saw an agenda overburdened with Israeli political matters. Diaspora delegates were frustrated and many of them vowed never to come back. Unless there will be a radical change in this area, I see a very bleak future for the WZO.

The third problem facing the WZO is that it belittles itself and its prestige both on a local and global level, to which WZO leadership contributes. The United Israel Appeal was turned over to non-Zionists—today they say that they, too, are Zionists. You occasionally still hear that "Charity begins at home" and we all know what that means. Aliyah is now being peddled around, in that Aliyah Schlichim go, cap in hand, to community centres begging to be allowed in and, thereby, minimize the status of the Zionist movement in that country. Schlichim who are the emissaries of the WZO are sent to the local Zionist movement, are supposed to form part of the local Zionist staff. However, many of them consider themselves representatives of their departments in Jerusalem and believe that they are entitled to work independently of the local territorial organizations. All this is done with the blessing of the Heads of their Department, who were elected by us to enhance the Zionist Movement and our Zionist work around the world.

The top-heavy, expensive WZO structure is the fourth reason for its current

malaise. It was wrong several years ago to take the Department of Organization and Information, divide it in two and then, because of personnel needs, create a third one. The Executive consists of 35 members; how do others look upon all this knowing how limited our funds are for activities while we have so unwieldy and costly a superstructure?

My fifth reason for the current low ebb of the WZO is its outdated programming. We should not continue to do what was done over the past fifty years. Aliyah and Education must become our priorities and receive maximum percentage of available funds. Through Aliyah, the State will be strengthened, and through education, the survival of the Jewish people is assured.

The Zionist Movement is a meaningful force in the Canadian Jewish community, which is overwhelmingly Zionist. There is no limit to what can be done in Canada for Israel and the Jewish people. As the Canadian Zionist Federation, with its commendable professional leadership, enjoys a good name both in Canada and in the WZO, I emphasized that the WZO could help us and other territorial Zionist Federations to make Zionism again vital and meaningful.

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.

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

Canada Might Join Israel and U.S. In Free-Trade Zone

Canadian Prime Minister **Brian Mulroney** has promised Foreign Minister **Yitzhak Shamir** that he will take part in efforts to strengthen Canada-Israel trade, and said it might be possible to extend the U.S.-Israel free trade area into a tripartite zone including Canada.

The meeting with Mulroney was the high point of Shamir's three-day stay in Ottawa, which also included meetings with Foreign Minister **Joe Clark** and opposition leader **John Turner**. Shamir left Ottawa after the meeting with Mulroney for visits to Montreal and Toronto.

Mulroney, who returned from the funeral of **Konstantin Chernenko** in Moscow, briefed Shamir on a meeting he held there with new Soviet leader **Mikhail Gorbachev**.

Shamir expressed interest in learning more on developments in the Soviet Union to see if there was any chance that

the new leadership would mitigate Soviet hostility towards Israel.

On the issue of Israel-Canada trade, Mulroney expressed support for the agreement earlier in the week between Clark and Shamir that Israeli and Canadian economic delegations visit each other's countries.

Stressing that he will involve himself personally to make sure that proper attention is given to the issue of expanded trade, Mulroney told Shamir that "friendly and warm relations with Israel are a very basic principle in Canadian policy".

According to the Israeli source, Mulroney "did not rule out" the possibility of Canadian participation in the U.S.-Israel free trade area. Shamir responded that such a tripartite zone is an "interesting concept".

Shamir raised the issue of the location

of the Canadian Embassy in Israel, and explained to Mulroney the supreme importance of Jerusalem for Israelis. Shamir asked Mulroney to review the longtime Canadian policy to keeping its embassy in Tel Aviv.

Earlier in the week, Shamir told leading European Commission members in Brussels that Israel did not oppose Spain's and Portugal's joining the European Community, but did not wish to be the victim of the enlargement and wanted to avoid its negative effects.

Spain is a large producer of the same fruits and vegetables as Israel, and the EC is Israel's main trading partner.

European Commissioner for the Mediterranean **Claude Cheysson** told Shamir he will try soon to make proposals on EC relations with the Mediterranean area.

Reprint. *The Jerusalem Post*.

OILMEN JOIN JEWISH GROUP TO PREVENT ARAB BLACKMAIL

By **Walter Ruby**

An unusual political alliance, bringing together the Jewish community and the independent oil and gas industry, has resulted in the newly created Council for a Secure America, which has recently opened an office in Washington, D.C.

According to **Sigmund Zises**, a New York businessman, who is co-chairman of the council with **Mack Wallace**, chairman of the Texas Railroad Commission, the Council for a Secure America will have several full-time staffers, representing both the Jewish community and the oil producers, and will have a first-year budget of about \$250,000.

It will work, Zises says, to "convince Congress and the nation of the critical importance to our national security of making American energy independent and of strengthening Israel".

Zises says that the two main legislative priorities for the council will be to fight any tax simplification bill in Congress that damages the independent oil producers and to push for Israel's foreign aid requests.

According to **Malcolm Hoenlein**, the influential executive director of the Jewish Community Relations Council of New York, the independent oil and gas

producers, who are based largely in Texas and Oklahoma, and whose oil and gas production is carried out almost exclusively within the U.S., "will work to educate legislators and the public in their part of the country that Israel represents an invaluable strategic asset for America in the Middle East".

He adds: "Jewish leaders active in the coalition will educate our own community, as well as legislators from the northeast, that the domestic independent oil producers have very different interests from those of the large international oil companies, known as the 'seven sisters', which are heavily committed to Saudi Arabia and other OPEC countries."

Hoenlein stresses that the independents are natural allies for the Jewish community in creating an America that is "no longer susceptible to Arab oil blackmail".

The matchmaker in this alliance was **Rep. Tony Coelho** (D-Cal.), the influential chairman of the House Campaign Committee. "In late 1983, Tony met with both groups," Hoenlein says, "to point out to them that we have a shared agenda in terms of pushing for domestic energy production. He made people on

both sides realize that what appeared at first glance to be an unnatural alliance was in fact the most natural of alliances."

Coelho told *The Jerusalem Post* during a recent visit to Israel that bringing together the two groups was "something I have dreamed about for a long time. As a long-time friend of Israel, and supporter of the oil and gas industry in central California, I felt an opportunity was being misused."

Those helping to form this new alliance included **Kenneth Bialkin**, chairman of the Conference of Presidents of Major Jewish Organizations; **Tom Dine** of Aipac; **Howard Squadron**, past chairman of the President's Conference; attorney **Morris Abram** and leading businessmen like **Laurence Tisch**, **Sandy Eisenstadt**, **George Klein** and **Sig and Jay Zises**.

Reprint. *The Jerusalem Post*, February 23, 1985.

HAPPENINGS & EVENTS



SIX MILLION REMEMBERED: Looking at an old photo of the masses of bodies from the Holocaust are, from left: Dr. Victor Goldbloom, president of the Canadian Council of Christians and Jews; David Attis, president of the Atlantic Jewish Council; and Professor Irving Abella. The old photographs were on display during a

Holocaust remembrance ceremony at Province House on Thursday evening. The ceremony included talks by Herman Newman, on his experiences in a death camp, and Dr. Abella on the status of Jews in Canada, past and present. (Darrow photo)

1985 Camp Kadimah Committee: 1-r: Lowell Shore; Norman Ross; Barbara Yablon; Harriette Laing; Andrew Wolfson, Acting Chairman; Hedda Medjuck; Laurie Astroff; Mark Rosen; Myrna Yazer; Sheldon Cohen, Director. Absent: (Halifax members) Simon Gaum; Ken Gordon; Steven Pink; Leon Zelikovitz; (Out-of-town members) Mitchell Budovitch; Evie Carnat; Phyllis Chernin; Betty Druckman; Peter Fransblow; Karen Miller; Norman Hamburg; Melvin Brown; Audrey Lampert; Nardy Nathanson; Rhona Ruben.



A Camp Kadimah Rally was held in Halifax on May 6 at Dalplex for the 1985 campers. Swimming and a Camp sing-a-long added to the anticipation for the upcoming season.

"OUR STAFF 1985"

CAMP DIRECTOR: Sheldon Cohen
 ASSISTANT DIRECTOR/PROGRAM
 DIRECTOR: Kenny Gordon
 WATERFRONT DIRECTOR: Lewis
 Chernin
 ASSISTANT WATERFRONT DIREC-
 TOR: Jon Boniuk
 LANDSPORTS DIRECTOR: Peter
 Nathanson
 CANOEING DIRECTOR: Leslie Rosoph
 SCOUTING DIRECTOR: Ya'acov Ne'e-
 man
 SHIRA/RIKUD: Frank Fitleberg
 MEL YAD: Anat Dana
 DRAMA: Matthew Moyal
 ROSH MACHAR: Morris Green
 KOCHOT SECTION HEAD: Phil David
 GOSHRIM SECTION HEAD: Adam
 Prossin
 GIBORIM SECTION HEAD: Jeff Feld-
 man
 WATERFRONT: Eilam Byle
 ASSISTANT SCOUTING: Bill H. Cher-
 nin
 MADRICHIM: Jan Nathanson; Heidi
 Brown; Evan Zelikovitz

COUNSELLING STAFF:

Female:

Shanah Walsh; Dvora David; Marnie
 Mitnick; Sharon Sokoloff; Alissa
 Shumacher; Melanie Wengle; Jodi
 Blostin; Marlene Baranek; Mara Brown;
 Heather Flam; Cori Halpern; Shira
 Jacobson; Jocie Levine; Jill Ann Miller;
 Marla Beth Viner.

Male:

Stephen Gardner; Howard Green; Craig
 Offman; Michael Soberman; Selig
 Wilansky; Michael Pink; Mark Earhard;
 Sam Webber; Jonathan Allen; Steven
 Allen; Scott Gerard; Ian Nathanson;
 Darryn Weinstein; David Preger.



Kenny Gordon



Jon Boniuk



Leslie Rosoph



Morris Green



Adam Prossin



Heidi Brown



Dvora David



Lewis Chernin



Peter Nathanson



Matthew Moyal



Phil David



Jan Nathanson



Shanah Walsh



Selig Wilansky



Sheldon Cohen

