

SHALOM

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- * Education, vocational training and social programs crucial to the integration of Ethiopian Jews.
- * Food, clothes and housing for new immigrants.
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- * Rehabilitation of distressed neighborhoods through Project Renewal.
- * Innovative programs for settling rural communities.
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These are just a few of the hundreds of programs your cheque to UJA helps support.

Programs that make life better for tens of thousands of Jews.

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United Jewish Appeal

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NEW TRAVEL GROUP BOON TO B'NAI BRITH MEMBERS

B'nai Brith members across Canada can see the world together on a series of tours announced recently by the newly-formed Scopus Travel Group.

Coordinated nationally by Corson Travel, a Toronto agency, the group has participating agents in Halifax, Ottawa, Montreal, Hamilton, Calgary, Vancouver and Winnipeg.

By contacting the nearest Scopus Group

participant, B'nai Brith members can book reservations for tours to Israel (a total of five during 1986), London, Expo '86 in Vancouver, Las Vegas (for the B'nai Brith International convention), or the Orient. A spa holiday and two southern cruises slated for the winter of 1986-87 complete the schedule.

Scopus Travel Group is the brainchild of Corson chairman **Ron Oelbaum** and

president **Ron Fein**. "For years," Fein said at a reception at the Inn on the Park launching the program, "we've been serving national Jewish organizations from Toronto. By appointing Jewish agencies across Canada to the group, we felt we could do a better job of travel counseling by providing local service."

The program is open to members of B'nai Brith Canada, B'nai Brith Women, BBYO, Hillel and their immediate families.

Other benefits available to B'nai Brith members include discounts on selected charter flights, "late-bird" charter travel information at no charge, and early notification about special travel packages.

The official representative for the Atlantic Provinces is Canplan Travel, Halifax.

KADIMAH EXPECTS RECORD ENROLLMENT IN 1986

By **Andrew Wolfson**
Chairman,
Camp Kadimah
Committee

After completing our most successful year with 201 campers in 1985, all indications point to another banner year in '86. Half of the applications received to date are for new campers, mainly from Ontario.

Our staffing is almost completed and a new gourmet cook has been hired for the summer.

There will be obvious improvements made to the site prior to Camp and the Committee will be meeting in February to discuss the possibility of a new cabin and other improvements.

I strongly urge you to send in your children's applications as soon as possible in order to save a place at Kadimah '86. No application will be accepted without a deposit and all fees must be paid in full prior to June 1, 1986.

The Camp office is receiving calls daily about Kadimah '86 from a great number of parents outside of the Maritimes, especially from Ontario, Massachusetts and Pennsylvania. Please send in your applications early to avoid disappointment. We need your cooperation in order to plan our best season ever. If you need an application or other information, call the Camp office now.

See you at Camp Visiting Day, July 27, 1986.



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FROM COAST TO COAST

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Israel Tour of The Month May 19 - June 02
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June 04 - June 20
Expo '86 Vancouver Aug. 14 - Aug. 21
Viva Las Vegas Aug. 24 - Aug. 28
The Orient October 1986
Bonaventure Spa Holiday Nov. 23 - Nov. 27
Israel Family Tour Dec. 23 - Jan. 05, 1987
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**Canadian Jewish Congress
Plenary Session in Toronto
May 7 to 11, 1986**

INTERVIEW WITH A SURVIVOR

By Sylvia Wigh

He was fifteen years old when he became an inmate of Auschwitz concentration camp—he had lost his whole family including every single relative before he was sixteen.

Four years—four camps later he was freed by American forces in the Tyrolean mountains where he and ten thousand living dead had been herded like cattle into a low-lying valley by the Nazi guards, who hoped they would be killed by the American bombers which roared overhead in the hundreds.

He was a big strong healthy boy when he was taken prisoner; he weighed 74 pounds at his release. Death was a constant and welcome companion in those four years. To die was to be at rest—to live was to wrestle daily with horror, bestiality such as no human had ever known, to run the gauntlet of the whip wielded by sadistic Nazi guards, watch loved ones suffer and friends and foe alike perish—not in dignity, not in peace but in humiliation and anguish.

Philip Riteman, born in Poland, a member of the Jewish faith and first victim of the atrocities to find a refuge in Newfoundland knew agony and anguish as a daily diet before he was out of his teens. He did not grow into manhood naturally, he was thrust into it, painfully unprepared. His growth was short, bitter and agonizing.

His memories of those four years are still with him "hells on earth that still fill me with horror and haunt my dreams," he says of the concentration camps where he grew up.

Despite all that he suffered he is today a man with a ready smile, easily moved to tears when he speaks of the sufferings of others or the kindness with which he was received into this province.

During the telling of his dreadful story he could still find something to laugh about. How, following his release from the camp and hospital he and two companions took over a deserted German officer's apartment, filled with food, clothing, everything of the best. These starved skeletons tried on all the clothes, nothing fitted their meagre bodies, they even wrapped the coats around themselves in an effort to find something to wear. Surrounded by so much and they still had so little.

The life they had so lately left was one of forced marches, with the dead and dying heaped by the side of the roadway, taken from camp to camp in sealed cattle cars without food or water, the dead and the living jammed in together. They were

so lice-ridden, Riteman said, that once upon arrival at a camp, left to stand outside unprotected from the weather for hours, they tore off their filthy rags and washed their emaciated bodies with the icy snow, this was a luxury they seized upon with frenzy. Their food was always bad, always insufficient, from camp to camp the menu changed from bad to worse. At one time they were given thick barley soup, so salty it burned the stomach like acid, but after six days without anything they dared not refuse. At another, watery potato peeling soup supplemented by a slice of bread was the daily fare. Those who could work sometimes managed to steal a rotten potato which they ate in stealth and secrecy lying in their cramped sleeping quarters.

Packed seven to a bunk they shared one thin blanket and shivered in the icy blasts, at times they were left to stand until they fell to the ground with exhaustion while their Nazi guards would lash them with their whips at the slightest provocation.

What had this life done to those who survived? Philip Riteman was strictly truthful when speaking of these days. "I lied, I stole, I lived for the moment, what did it matter? Who cared about me? Whom did I care for? I had nobody!"

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Riteman was part of the pack of wild animals who lived on their wits, some spent time in prison, they would escape and go their way. Typical of the thousands of rootless people who, having lived so long under the law of the beast, found imprisonment had conditioned them for survival not for freedom.

While he was living this wild free life, his relatives in Canada were searching through the Red Cross for him. At last one day a letter came for him from an aunt saying she would bring him out of Europe.

His reaction was to scoff. Friends of his had written it to tease him. Where would he, Philip Riteman, find relatives ever again? Were they not all dead? Had he not seen them go away to die like his own parents, who shook hands with him on leaving as if they were journeying into the next town?

A second letter proved beyond a shadow of a doubt that he had indeed relatives on the other side of the world. He could not write his reply. A friend did it for him. He explained it was impossible for him to write as every time he tried he "was going into a lot of tears!"

He then learned that he was to join relatives in Newfoundland. From the first he heard nothing but conflicting stories about the place. It was cold. It was wild. It was no place to go. Friends who were going all over the world to begin life anew begged him to come with them. He persisted, he must join his relatives—even then he himself was a little doubtful until an official of the British Embassy told him it's "a nice little country" and he was at rest.

He travelled from Europe to St. Pierre, by boat, his first sea voyage and his first introduction to seasickness. Landed at St. Pierre he is loud in his praise of the people there. "They were so good to me." A sick immigrant boy speaking no English they were kind and friendly as if he was a son of their own.

Of his other wild lawless self he says, "I left it behind like an old coat!" From the moment he set foot ashore in St. Pierre he was a changed person.

Once in St. John's the newness wearing away, he set about getting on his own feet. That same determination that brought him through the past four years came to the fore again—this time a determination to survive not death but life.

He began by travelling the outports with a pack on his back, hiding his fears (which were many) by a bold approach he would visit strange towns, knocking on doors and offering his wares for sale. More often than not he was penniless and hungry.

He speaks with affection of the hospitality of the Newfoundland people. "I found that out, they were so kind to me." There was **Mr. and Mrs. Lance Pelley**, Lewisporte, who took him into their hotel, kept him for ten days and would not take payment for his board, but tried to press money on him. They impressed upon him that should he ever need help all he had to do was call on them.

Caleb Ackerman, Glovertown, kept the traveller in his home for days refusing payment. **Mr. and Mrs. Giovanetti**, St. Lawrence, gave him their hospitality free.

All this made a great impression on the Polish-born immigrant. It is the reason he lives in this province rather than somewhere else where he might make more money.

Now married and the father of two sturdy boys, Philip Riteman once the lawless undisciplined orphan following no law but that of the jungle, has settled down to a normal, quietly happy life, surrounded by friends and relatives.

Does he ever think back to the days of his four-year-long nightmare and his

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headlong flight into the melee that was Europe? It all seems so long ago. He remembers, he will always remember, how can he forget, but the bitterness is tempered by his present happiness.

The will to survive that brought him out of hell also keeps him going now—to day it is the will to forget and possibly forgive!

Reprint. Evening Telegram, St. John's, Nfld., April 13, 1961.

MASSADA CLUB NEWS

By Bessie Rinzler

A meeting of the Massada Club was held February 9th, at the Beth Israel Synagogue. Thirty-one members attended.

A gavel made by Suzanne Sable was presented to her grandmother, Bessie Rinzler, President of Massada.

Mr. Jack Yablon, President of the Beth Israel Synagogue, wrote a letter to Massada with the generous offer of Prepared Pepper Steak & Noodles for a luncheon or dinner, free of charge, to Massada members. We thank him for this kind offer.

We also thank the President of the Shaar Shalom Synagogue, Mr. Ronald Pink, for his kind offer to Massada Club members, the use of the Shaar Shalom for a drop-in centre. Mrs. Edith Schneiderman conveyed this news to us. This was appreciated by all.

Bessie Rinzler welcomed as our guests, Mrs. Dorothy Mark of Moncton, and Mrs. Freda Bradley, a social worker, who used to be the co-ordinator of Massada Club about six years ago.

Many interesting ideas were brought up during our meeting, especially regarding planning of Tours.

After the meeting was adjourned, we were served delicious refreshments by Clara Dankner and Lil Mosher.

NAHON—WHAT IS IT?

By Cindy Pink and Stefanie Green

On the weekend of February 8th, the Beth Israel Synagogue and the Atlantic Jewish Council sponsored a Shabbaton for 13-18 year-olds. One of the guests was Ellen Cooper from Toronto, who is the Chairman of an organization called NAHON. NAHON is an organization of the independent union of Jewish high school students, and is closely related with the university organization, NETWORK.

From this weekend, it was decided that it was time for high school students to take a stand on public issues by activating NAHON here in Halifax.

The organization of NAHON offers Jewish high school students a chance to take the role of the activist and partake in important, current events, especially those concerning Jewish issues. We feel this will be a benefit to the Jewish youth both here in Halifax and eventually across the Maritimes. We look forward to enthusiastic participation and cooperation from the community.

A major program is just around the corner. It confronts the issue of Soviet Jewry; and full public support and awareness is both expected and appreciated. We hope this is just the beginning of a youth organization which will contribute greatly to the interaction of Jewish youths.

...has shown on the various projects undertaken by Hadassah, narrated by Cecily Peters, which was filmed during her trip to Israel. The appeal was successful and Sydelle thanked everyone for their support. Hostesses for the evening were Gertie Budovitch, Sheila Chippin, Roz Brown and Sydelle Grobe.

The annual Chanukah party was held on December 15th. Rabbi Spiro welcomed the audience on behalf of the Congregation and Sisterhood. The children

and Past-President Bernice Vigou have planned several Winter and Spring activities for the Fredericton Jewish community. Helping the Committee was Ms. Debbie Cowitz from the B'nai Brith Head Office in Toronto, who is responsible for Program and Membership. While on a visit to New Brunswick, Debbie attended an Executive meeting to get to know some of the members and to offer the Lodge support and assistance from B'nai Brith Canada in its local activities.

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Registration forms and promotional lit-

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According to Julie Koschitzky, Arrangements Chairman: "We are hoping for a maximum participation of 1,500 people, and we are in the process of putting the final touches to a stimulating and meaningful program which was drawn up in concert with and following consultation with chairmen of the regions, national committees, and Congress Officers."

Topics of the Plenary will include the Canadian Jewish agenda, International Jewry, Canada and Israel, and Media Relations. Workshops will explore such topics as anti-Semitism, Status of Women, the Jewish Disabled and Poor, Jews in Arab Lands and Campus Programming. Other special events and awards remain to be finalized.

Information outlining the constitutional and administrative requirements regarding the Plenary will be announced shortly.



MAX FORMAN AWARD WON BY RESEARCH SCIENTIST

By Barbara Hinds,
Faculty of Medicine,
Dalhousie University

Dr. Paul R. Murphy, a 32-year-old scientist working in the field of endocrinology, was the winner of the 1985 Max Forman Prize, Junior Division, awarded for excellence in medical research at Dalhousie University of Medicine, Halifax.

The award was announced by **Dr. Wm. M. Sobey**, chairman of the Board of Directors of The Dalhousie Medical Research Foundation, on the recommendation of the Foundation's scientific advisory committee, headed by **Dr. Pentti** live was to wrestle daily with horror, bestiality such as no human had ever known, to run the gauntlet of the whip wielded by sadistic Nazi guards, watch loved ones suffer and friends and foe alike perish—not in dignity, not in peace but in humiliation and anguish.

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lished in 1982 in which he gave the first report that oxygen concentrations usually employed in tissue culture research can be detrimental to the Leydig cells. This finding has been recognized and pursued by other laboratories, and Dr. Murphy is credited with having made a major contribution in the field of research in male reproductive endocrinology.

In further research with **Dr. Catherine Lazier**, professor of biochemistry, he investigated the mechanism of action of tamoxifen, a non-steroidal anti-estrogen drug used in the treatment of some breast cancers.

They discovered that the drug bound to ~~Packed seven~~ to a bunk they snared one thin blanket and shivered in the icy blasts, at times they were left to stand until they fell to the ground with exhaustion while their Nazi guards would lash them with their whips at the slightest provocation.

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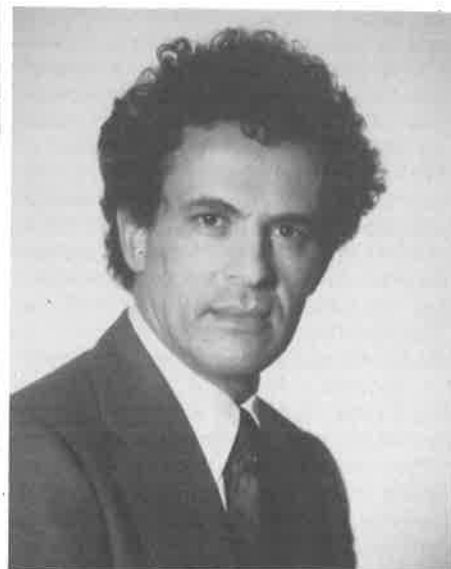
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when his parents fled their village of Belinich to escape pogroms against Jews. In Halifax, his refugee parents opened a small grocery shop on Brunswick Street and later moved to a store on Windsor Street, where he was an assistant. In 1944, Max Forman opened a ladies' clothing store on Barrington Street. It became the first in a chain known as Arcade Ladies' Shoppes.

In his community work, he was chairman of the Abbie J. Lane Memorial Hospital building committee; of the Jewish National Fund, Halifax; vice-chairman of Halifax and District Planning Board; president of the Friends of Canada Games; and chairman of the Zionist Organization in Canada.

NEWMAN APPOINTED TO CANADA COUNCIL



Communications Minister **Marcel Masse** announced December 12th, the appointment of **Lloyd M. Newman** of Halifax to a three-year term on the Canada Council.

Mr. Newman immigrated to Canada in 1960 and became a citizen in 1973. He owns and operates a chain of seventeen women's fashions stores in the Atlantic Provinces and Ontario, called the Arcade Ladies' Shoppe Limited and Nortell's. Active in the community he has served, among other posts, as Secretary of the United Israel Appeal of Canada.

Mr. Newman has sought community, business and government support for the arts. He is currently President of Symphony Nova Scotia, Governor of the National Theatre School of Canada, and a Past President and a Life Director of the Neptune Theatre Foundation.

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FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Harry & Bessie Brown**—57 years; **Oscar & Polly Jacobson**—46 years; **Harry & Amelia Goldman**—43 years; **Sam & Gertie Budovitch**—39 years; **Lou & Sue Levine**—37 years; **Max & Mary Vele-sky**—36 years; **Larry & Rose Eusler**—35 years; **Bob & Gwen Velensky**—27 years.

Mazel tov to **Rabbi David & Edyth Spiro** on the birth of their grandson, **Eitan**, great-grandson for **Mrs. S. Spiro**. Proud parents are **Michael & Betty Spiro** of Toronto.

Mazel tov to **Harry & Bessie Brown** upon the engagement of their grand-daughter, **Pamela**, daughter of **Myles & Sylvia Chrisman**, Fountain Valley, Cal- if., to **David Baron**, New Jersey.

Speedy recoveries to **Ben Budovitch**, **Sadie Velensky**, **Betty Levine**, **Polly Jacobson** and **Faye Medjuck**.

Lawrence & Rosalyn Wall, formerly of Saskatoon, Sask., have taken up residence in our community.

This year, as in previous years, mem- bers of our community volunteered their services at the Dr. Everett Chalmers Hospi- tal to allow our non-Jewish friends time off from hospital duties to spend Christ- mas Day with their families. Husbands and wives teamed up in the emergency station as well as covering the wards, ad- mittance, information and gift shop. As a good-will gesture all treats passed out to the patients were generously donated by the Congregation of Sgoelai Israel Syna- gogue. The entire day's proceedings were ably directed by Rabbi Spiro and **Sey- mour Kaufman**.

A social evening was held at the home of **Judy Budovitch** to meet the National President of Hadassah-Wizo, **Cecily Pe- ters**. She spoke of her trip to Nairobi, Kenya, to attend the tenth anniversary, United Nations sponsored "Conference on Women". One of the highlights of her speech was the politics used to eliminate the phrase "Zionism is Racism" from the closing statement issued at the first con- ference ten years previously; again in- cluded five years ago. She also stressed the old maxim "United we stand, divided we fall". **Lois Levine** thanked the speak- er and presented her with a memento of her trip here. Delicious desserts were served by the hostesses, **Judy Budovitch**, **Roz Brown**, **Daisy Budovitch** and **Edye Besner**.

The December meeting of the Lillian Freiman Chapter of Hadassah-Wizo, be- ing the Crech meeting, was held at the home of **Linda Payne**. Meeting opened with a Chanukah prayer by the President, Shalom, January/February, 1986

Amelia Goldman. **Doris Rauch** gave a financial report on the Rummage sale which was held at the Boyce Market, and convened by Faye Medjuck, as well as on the bake sale which was held at the Re- gent Mall convened by **Rhoda Frans- blow**. In lieu of Bazaar several events of fund raising will take place. **Marilyn Kaufman**, Regional Chairman for New Brunswick was our delegate to the Ha- dassah Convention in Winnipeg as well as **Dr. Marissa Soicher**. Marilyn pre- sented an interesting and informative re- port. Dr. Marissa was unable to be at the meeting to give a report. Marilyn was thanked by our President. **Sydelle Grobe** organized the Creche Appeal in support of our Atlantic Baby Creche. A film was shown on the various projects undertaken by Hadassah, narrated by Ce- cily Peters, which was filmed during her trip to Israel. The appeal was successful and Sydelle thanked everyone for their support. Hostesses for the evening were **Gertie Budovitch**, **Sheila Chippin**, **Roz Brown** and **Sydelle Grobe**.

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sang songs, staged a play where the chil- dren participated and a sing-along with the audience which was a delight to the parents and grandparents. The children were presented with large Chanukah dra- dles filled with Chanukah gelt and small eraser dradles. Refreshments were ser- ved which included the traditional potato latkes. An enjoyable afternoon was spent with the children.

The Yiddish Class, which meets every Monday night in the Synagogue with Rabbi David Spiro, is considered benefi- cial to those that attend. Vocabulary in Yiddish is enriched considerably and as well as awareness of our heritages.

The Executive committee of the Freder- icton Chapter of B'nai Brith met on sever- al occasions throughout the Fall to plan upcoming events and functions. Presi- dent **Cary Grobe**, Vice-President **Ar- nold Chippin**, Treasurer **Steven Frans- blow**, Trustees **Warren Cohen**, **Ezra Rose**, **Steven Rauch**, **Rabbi David Spiro** and Past-President **Bernie Vigod** have planned several Winter and Spring activi- ties for the Fredericton Jewish communi- ty. Helping the Committee was **Ms. Deb- bie Cowitz** from the B'nai Brith Head Of- fice in Toronto, who is responsible for Program and Membership. While on a visit to New Brunswick, Debbie attended an Executive meeting to get to know some of the members and to offer the Lodge support and assistance from B'nai Brith Canada in its local activities.

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HONOURARY CANADIAN CITIZENSHIP RAOUL WALLENBERG

Canadian Jewish Congress welcomes the decision of the Parliament of Canada to confer honorary citizenship on **Raoul Wallenberg**. In so doing, Parliament honours the outstanding unsung hero of World War II.

At extreme risk to himself, Wallenberg, a Swedish diplomat, is credited with protecting at least 20,000 Hungarian Jews from Nazi persecution. Exhibiting extraordinary courage, he used conventional and unconventional methods to buy time until the advancing Russian army could "liberate" Hungary.

Wallenberg is presumed to have been arrested by the Soviet "liberators" of Budapest and sent into the Gulag. His native Swedish government did not accept reports that Raoul Wallenberg died in 1947, since there was evidence that he was alive after that date.

Conferring honorary Canadian citizenship on Wallenberg will allow the government of Canada to make represen-



tations on his behalf to the Soviet Union.

Canadian Jewish Congress applauds its Executive Vice-President **Alan Rose** who has been working to facilitate the passage of the Raoul Wallenberg citizenship bill to its final legislation.

THE WALLENBERG RESOLUTION

By Jo Ann Gardner

Five years ago I became involved in the **Raoul Wallenberg** cause. When I learned the full particulars of his story I felt I must do something, and so I began to write articles, review books about him, and tell my neighbours about this forgotten hero of the Holocaust. My neighbours are not Jewish and I thought it especially necessary to remind them of a Christian who acted heroically on behalf of the condemned Jews of Hungary. My neighbours never think about the Holocaust—unless they have just seen something about it on TV—nor about Jews, though they are the victims of the folk wisdom that portrays Jews as undesirable aliens.

In the course of my self-appointed work, I encountered many reactions to the Wallenberg story. I got used to being asked, "Who's Wallenberg?" when we put up a poster on the wall of our kitchen of the now famous youthful face with the caption, "Save Wallenberg, Hero of Humanity". When I responded that he saved 10,000 Jews in World War II, often their eyes would glaze over and the subject would be quickly changed. "A Hebe?",

someone once asked.

What disturbed me most was the response of Jews who asked, "Who's Wallenberg?", and were indifferent to the answer.

Over the years there has been more publicity about Wallenberg—primarily on TV—and his name and story are known to a wider audience in North America than ever before. Just recently the Canadian government took the unprecedented step of making Raoul Wallenberg an honorary Canadian citizen, the result of the strenuous efforts of several individuals and Jewish organizations. But this does not ensure that Jews will continue to honour his memory—which means knowing and appreciating his deeds of courage. This does not ensure that those now too young to know and those to come will understand what one person, a non-Jew, did for Jews when most of the world did little or nothing.

It was to ensure Raoul Wallenberg's story a permanent place in the Canadian Jewish community, that I submitted the following resolution to the Canadian Jewish Plenary three years ago this May:

"... in view of the fact that the Jewish community as a whole has done nothing to recognize and to honour permanently his extraordinary efforts on behalf of the Jewish people: 'Be it resolved that we, the kinsmen of those he saved ... acknowledge our responsibility to honour Raoul Wallenberg in a permanent way ... over and above the efforts of individual Jews and Jewish organizations ... by agreeing to undertake at least one of the following programs designed to reach as many people as possible in the Jewish community, particularly the children: 1) an annual 'Raoul Wallenberg Day' marked by a retelling of his story, especially to children; 2) an annual prayer or sermon about Wallenberg ... to take place on the High Holidays, or at the season of Passover or Chanukah, or at any other appropriate time; 3) the inclusion of Raoul Wallenberg's story in the curriculum of Jewish day schools and Sunday schools.'"

This resolution, submitted in the name of the Atlantic Region, was approved by the Resolutions Committee and passed by the Plenary delegates. Unfortunately, there has been no movement to enact it.

The question is, does this resolution have merit? Do Jews in the Atlantic Region, in whose name the resolution was submitted and approved, have an obligation to try to give it life?

There are always pressing matters on the Jewish agenda—there always have been and there always will be. But Raoul Wallenberg is the hero of our century, whose cause should never be slighted by those for whom he gave his life (whether, in fact, he is dead or alive). If to save one life, is to save the world, as the Talmud says, what do we, as Jews, owe this man? We fret over the publicity given to the Zundels and Keegstras of this world, over the spectre of anti-semitism, which often shapes our lives and our children's more than we care to admit. Don't we owe it to our children to tell them about this wonderful man, a Christian, who valued saving Jewish lives above his own? It was, after all, the children he tried most to save, the seed of the Jewish nation.

Why not plan now to honour Raoul Wallenberg on Yom Hashoa with a sermon dedicated to recounting his heroic deeds? Why not make sure his story is a permanent part of your child's Jewish education? (See the Canadian Jewish Congress December, 1985, Newsletter with the children's story for Chanukah about Raoul Wallenberg.)

Simon Wiesenthal has remarked that it is a point of Jewish honour to remember Wallenberg. The resolution, which exists in your name, surely deserves your support.

Shalom, January/February, 1986

ON JEWISH UNITY . . .

By Norman Lipschutz

We are being admonished time and again that it was due to disunity within our ranks that we had suffered one defeat after another in times past. Our long and painful history is replete with such examples, even to this day. Yet we persist in our folly!

It is said that our two-thousand year exile came about as a result of blind hatred and a distinct lack of unity of purpose and resolve. The roots of our sufferings through millennia can thus be traced directly to our deep divisions in our ancient land and in ancient times. The enemy then had an easy task in overcoming our ramparts.

And during the tragic years of the Holocaust, our lack of will and determination to mobilize forces and to act in self-defense was similarly the direct result of factional strife. There existed too many parties, and far too many ideologies competed for attention. These tended to work at cross purposes, and we missed a golden opportunity to present a united front in the face of adversity. The greatest catastrophe in modern Jewish life had failed to evoke the essential response; as a result fully one-third of our nation disappeared in ashes and flames, and our vital culture had suffered a blow from which we are reeling to this day.

Following the European cataclysm, it appeared for a while that the years of martyrdom had taught us to change our mode of behaviour. We then stood as one in a unified effort to gain our much-desired independence. And with G-d's help we succeeded in attaining our long-cherished goal. Israel appeared on the world scene as a shining example. United and of single mind we then swore not to retreat even in the face of overwhelming odds.

The wild hordes thrown against us thus had little chance.

When our resolve weakened, and our guard put on the back burner so to speak some years later (just prior to the Yom Kippur war), the enemy made yet another attempt to overpower the young nation. The Almighty, in His mercy, performed yet another miracle. But the warning from On-High was implicit: "Do not depend on miracles forever".

As soon as the emergency had passed, we appeared to forget that we stood on the brink of disaster, and but only for the Grace of G-d we might have suffered a catastrophic defeat. Once again we were ready to set about our merry old ways . . . The race for wealth and power was on—both in Israel as well as in the dispersion. Once more disunity became rampant, and in the process the true purpose and goals of Israel and the Jewish people, were all but forgotten. Our time-tested ethics and morals—the shining crown of Judaism—were for the present shoved aside, and the rich and powerful assumed the mantle of leadership, having replaced the Rabbis, the intellectuals, the scholars in the decision-making process, with dire consequences to the nation as a whole. Ugly materialism had infiltrated every nook and cranny of Jewish life, to the detriment of Jewish values, Jewish spirituality and Jewish culture.

And to think that materialism would have helped Israel's economic advance. Nothing of the sort had transpired: on the contrary, our beloved land has been teetering on the verge of economic collapse . . . In addition, a million Jewish children had been aborted, and the military embroiled us in the Lebanon-disaster, with its thousands of casualties and billions of wasted funds. Inflation skyrocketed,

along with the national debt.

Hundreds of thousands of Israelis saw the writing on the wall, and chose to vote with their feet. The "Yordim" phenomenon assumed dangerous proportions, while Aliyah was almost at a standstill.

And the ravages of unheard of assimilation began to take their toll in Western countries. With little else but fund-raising on our leader's minds (almost an obsession), education, culture and the like took a beating. Our young people, deprived of Jewish values and a Jewish identity, began deserting in droves . . .

And what did our leadership do in the face of such a dire emergency? Instead of uniting their effort to tackle the problems at hand, they chose to battle it out among themselves. In the Diaspora, the super-rich reached a decision to further isolate themselves from the masses, by creating their own "Hineini" club, and attributing the name to revered Abraham. And this writer has always been under the impressions that the Patriarch's tent was wide open for any straggler that might have been passing by, and not the sole domain of those in a position to contribute one-hundred thousand shekels . . . Never mind; our modern-day Sons of the Covenant still have a lot to learn, when it concerns old Biblical practices . . . In their tent "kabtzonim" and the middle-class are not welcome.

In Israel a government of national unity was established. It soon proved a misnomer, for it merely served to accentuate the deep divisions in the land.

And to think that materialism would have helped Israel's economic advance. Nothing of the sort had transpired: on the contrary, our beloved land has been teetering on the verge of economic collapse . . . In addition, a million Jewish children had been aborted, and the military embroiled us in the Lebanon-disaster, with its thousands of casualties and billions of wasted funds. Inflation skyrocketed, along with the national debt.

The largest Jewish community in the world, that of the U.S.A., fared no better.

Continued on page 25



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BOND FINANCED WATER CARRIER A LIFELINE FOR ISRAEL

Israel's 5,000 shekel bank note bears a picture of the late Premier **Levi Eshkol** on one side and on the other a waterpipe depicting Israel's National Water Carrier, completed during his term of office. The nationally integrated water grid is the country's lifeline, with which the entire population makes personal contact every day just by turning on a tap.

Yet the backbone of the grid, the most important civil engineering project ever constructed in Israel, the National Water Carrier, is today taken for granted by most of the country's inhabitants, only making news when a malfunction occurs.

During the pioneering 50s and early 60s, the construction of the water carrier was always big news, and its completion was a national event. It was designed to move water from the Sea of Galilee in the north to central Israel and the Negev region, which were destined to be Israel's most important development areas.

Pictures of the large pre-stressed concrete pipes being lowered by mobile cranes into the excavations, carefully prepared and graded for the conduit, commonly appeared in the newspapers.

Water for the carrier is pumped up from the low-lying Sea of Galilee into a canal where it flows by gravitation. Further down it is pumped from a storage reservoir through giant pre-stressed concrete pipes of decreasing diameter. The carrier connects with a large number of regional and local water systems utilizing rivulets, springs and wells. Its furthest extension ends in the center of the Negev.

To improve the quality of the water, salt springs around and in the Sea of Galilee were capped and diverted to the lower Jordan, so they would not enter the National Water Carrier.

Further south, some of the water from the carrier is allowed to seep into the soil in the coastal plain, where overpumping has occurred, in order to recharge the depleted groundwater and hold back seawater infiltration. Floodwaters are also diverted and used for this.

The system is thus integrated on at least two levels: local irrigation systems are connected with the central pipeline, and Jordan water and retained floodwater is connected with the coastal aquifers.

Thanks to the system's efficiency, Israel has been utilizing 95% of its water for the last 20 years and improvements in irrigation and industrial water use have meant ever improved use of a more or less fixed amount of water.

The importance of the Bond financed National Water Carrier system is such



that in 37 short years Israel has reached near self-sufficiency in food production. Given Israel's limited water resources, complex geography and the fact that 2/3 of the nation is classified as arid zones, the attainment of near self-sufficiency in food production is unprecedented.

Moreover, the development of the National Water Carrier system has enabled Israel to become an exporter of food. Today, Israeli farmers grow summer vegetables and flowers throughout the winter, exporting them to chilly northern countries and earning precious foreign currency in exchange.

Currently Israeli agronomists are focusing their research on the adaptation of improved fruit, vegetable and grain strains to local conditions; the improvement of methods for the cultivation of field crops under plastic; the study of scientific livestock feeding methods; the replacement

of chemical pesticides with biological ones; and the adaptation of farm machinery to local conditions. All these high-tech applications and innovations are contributing to increasing agricultural yields at a rate of 5% annually in Israel.

The dramatic impact of the National Water Carrier on the life of the Israeli farmer is illustrated by **Wrobel**, a 39-year-old former student of English literature who supports his family of 5 by raising bees, avocados, olives and kumquats, plus the occasional field crop, on a farm not much larger than a U.S. farmers' garage. By working a 7-day week, Wrobel has become a specialist in five highly technical export branches and says that he is ready to learn a new specialty tomorrow if there is a market.

He uses only 1/2 of his 10,000 cubic meter water allotment. A quarter of his land is fallow. "I don't believe any of the 60 families here is using all its water," he says, "but we would—given a market."

As Israel's food exports continue to grow to the U.S.A. and Canada, the Bond financed Water Carrier will make sure that Wrobel will have precious water to export indigenous Israeli crops.

The people of Israel need to know in this period of economic difficulty that their friends abroad are helping alleviate their burdens. Knowledge of your concrete support will bolster and encourage them as they go forward to overcome their current problems and move into a new era of economic progress.

Over the years, there has been many challenges to Israel's growth and development. Israel has met every challenge successfully. Despite wars, boycotts and the hostility of its neighbours, the nation continued to grow and developed into a modern industrial state.

This was due in good part to the hundreds of thousands of Bond subscribers who have stood side by side with Israel and its people year in and year out.

Each Bond purchase now sends a message that you continue to stand with the people of Israel in this difficult period.

CJC SEEKS CANADIAN GOVERNMENT INTERVENTION FOR KIDNAPPED LEBANESE JEWS

Canadian Jewish Congress continues to press for the Government of Canada to intervene in the case of the Lebanese Jews who were kidnapped by Islamic extremists in supposed reprisal for Israeli raids on Lebanon.

Says **Alan Rose**, Canadian Jewish Congress' Executive Vice-President: "We made representation to the Department of External Affairs for months prior to

learning of the murder of two of the kidnapped Jews. In view of the recent murders, it has become even more essential that the DEA intervene."

In spite of the unsettled conditions in Lebanon, Canadian Jewish Congress is also making its own inquiries in the hope of aiding in the release of the remaining innocent kidnapped Jews.

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Continued from page 17

some rabbis discovered in the Bible" is divinely ordained and therefore the arbiter of all Jewish experience, Rabbi Brickner explains. "But it's a very good trick to give ideas authority by associating them with divinity."

Tricks aside, Rabbi Brickner and Reform Judaism in recent years generally seem far more apt to pick up emanations from the Orthodox camp than the Orthodox seems susceptible to Reform. For instance, he publicly regrets Reform's attempt to mimic Protestant church services and style, recognizes in the baal teshuva movement "some marvelous things", and has brought back into his own synagogue traditional emotionalism and expression.

"North American Judaism struggles with the question of how to be modern in a traditionally Jewish way," he wrote recently. "In an age when little can or does compel, how do we stay Jewish?"

At least, all the rabbis agree on the central question of these transitional times. And sages have thrived on opposing answers and endless debate, in the Talmud and other commentaries, through the ages. It may be that, as much as anything, that constantly regenerates the heritage and keeps the two worlds of Jewish turning.

Reprint. New York Times

JEWISH CLAIMS ON AUSTRIA

Canadian Jewish Congress has been informed by **Dr. Israel Miller**, President of the Committee for Jewish claims on Austria, that surviving owners or their heirs should claim art objects confiscated by the Nazis which are in Austrian Government custody.

The Committee announced that claims may be filed until September 30, 1986, with the Austrian Ministry of Finance, Postfach 2000 (Mauerbach), A1015 Vienna, Austria. Dr. Miller welcomed this first significant step in carrying out the understanding reached with Austrian **Chancellor Sinowatz** last January to enable former owners or their heirs to recover some of their valuable possessions which were looted by the Nazis.

Following reports in December of 1984 that several thousand art objects confiscated by the Nazis may be placed on auction by the Austrian Government, the Committee for Jewish Claims on Austria urged Chancellor Sinowatz to abstain from auctioning these objects, give former owners a new opportunity to claim

their lost properties and make available the unclaimed objects for programs benefiting surviving Jews persecuted by the Nazis in Austria. An understanding concerning the disposition of these objects was reached with Chancellor Sinowatz in January, 1985.

In implementation of the agreement with the Austrian Chancellor, the Austrian authorities prepared a list of the art objects. Copies of the list are available in Austrian diplomatic and consular offices throughout the world. A law for the disposition of these objects will be submitted to the Austrian Parliament in the near future.

The Committee for Jewish Claims on Austria represents 22 major international and national Jewish organizations throughout the world. The Claims Committee, which was founded in 1952, was instrumental in the past in securing limited payments for Jewish victims of Nazi persecution from Austria. It is headquartered in New York City.

THE STATE OF ISRAEL BOND ORGANIZATION



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A MENU FOR PURIM

Ed. Note: As Purim this year falls on March 25-26, Shalom Magazine would like to give you advance planning for your Purim baking.

Purim is a holiday made for children. It is a gay carnival of masquerades, plays, games and parties, celebrating the dramatic and romantic story of Esther's successful rescue of the Jews of Persia from the evil plans of Haman.

As the last festival before Passover, Purim provides an excellent opportunity to use up the remainder of the year's flour, and one of the most attractive customs of the holiday is the sending of gifts of baked goods and sweets to friends and family. Hamantashen are the pastries most closely associated with Purim. Triangular in shape (like kreplach, which are also usually served on Purim), usually filled with poppy seeds (*mohn*) or prunes, they have given rise to any number of explanations of their name: a *mohn tash*, a pocket filled with poppy seed; expressing the wish that Haman's strength would weaken (*tash kocho*); or, the favourite with children, representing Haman's three-cornered hat.

Children's Fare

Hamantashen
Banana Muffins
Cream Puffs
Chocolate Marshmallow Roll
Brownies
Apples and Oranges
Fruit Punches

Hamantashen Dough

1/2 cup Butter (125 mL)
1 cup sugar (250 mL)
1 egg
2 cups flour (500 mL)
2 tsp. baking powder (10 mL)
2 tbsp. milk (30 mL)
vanilla or lemon extract

Cream butter and sugar, and add egg. Sift flour and baking powder together and add a little to creamed mixture. Add milk, then remaining flour. Mix in flavouring. Roll dough out 1/8 - 1/4" (2.5 - 5 mm) thick. Cut into rounds, dot each with a spoonful of filling (see below), form into triangles, and bake at 375°F (190°C) for 15 to 30 minutes until delicately browned.

Hamantashen Fillings

Poppy Seed Filling

1 cup poppy seed (250 mL)
1 cup milk (250 mL)
1 oz. butter (30 g)

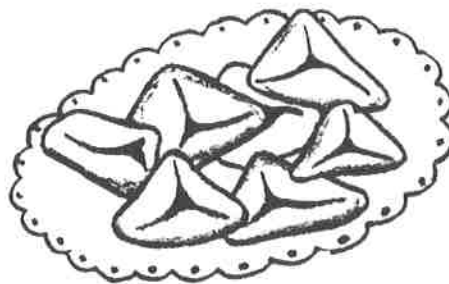
2 tbsp. honey (30 mL)
1 tart apple, grated

Bring poppy seed and milk to boil, add butter and honey, and boil until thick. Cool, then add grated apple.

Prune Filling

1 lb. prunes, pitted (500 g)
1 cup sultana raisins (250 mL)
1 tbsp. lemon juice (15 mL)
1 tsp. lemon rind, grated (5 mL)
1/2 cup sugar (125 mL)
1 tbsp. honey (15 mL)

Soak prunes overnight in cold water, or for 2 hours in hot water. Drain. Chop prunes and raisins. Mix all ingredients thoroughly.



Apricot Filling

1 lb. dried apricots (450 g)
1 cup honey (250 mL)
1 tbsp. orange rind, grated (15 mL)
3 tbsp. orange juice (45 mL)

Soak apricots overnight in water to cover. Drain, then purée. Combine with honey, orange rind and juice.

Prune and Date Filling

1 cup prunes (250 mL)
1 cup raisins (250 mL)
1 cup dates (250 mL)
1/2 cup nuts (125 mL)
1/2 cup jam (125 mL)
3 tbsp. lemon juice (45 mL)

Soak prunes in hot water for 2 hours; drain. Mince all ingredients and mix well.

Banana Muffins

1 cup sugar (250 mL)
1 tsp. baking soda (5 mL)
2 tsp. baking powder (10 mL)
2 cups flour (500 mL)
pinch of salt
1/2 cup butter, melted (125 mL)
2 eggs
4 tbsp. milk (60 mL)
3 bananas, mashed

Sift dry ingredients together. Add eggs, milk and butter. Mix just until blended before adding banana. Fill paper muffin cups three-quarters full. Bake at 350°F (180°C) for 25 minutes.

Icing

1 1/2 cup icing sugar (375 mL)
2 tbsp. butter, melted (30 mL)
1 tsp. vanilla (5 mL)
1 1/4 tbsp. milk (20 mL)

Combine ingredients and spread over cooled muffins.

Cream Puffs

1 cup water (250 mL)
1/2 cup butter (125 mL)
1 cup flour, sifted (250 mL)
4 eggs
1/2 tsp. salt (1 mL)

Boil water and butter in saucepan. Stir in flour all at once. Stir vigorously over low heat until mixture leaves sides of pan and forms a ball, about 1 minute. Remove from heat. Beat in eggs thoroughly, one at a time. Add salt. Beat until smooth and velvety. Drop from a spoon onto an ungreased baking sheet, forming 3 mounds 3" (8cm) apart. Bake at 400°F (200°C) for 45 to 50 minutes until puffed, golden brown, and dry. Cool slowly, away from drafts. Cut off tops with a sharp knife and scoop out any filaments of soft dough. Fill with whipped cream or rich custard, then replace tops. Dust with icing sugar. Serve immediately or refrigerate. Yields 8 large puffs.

Variations

Fill with peppermint ice cream; top with chocolate sauce. Fill with burnt almond ice cream; top with butterscotch sauce.

Chocolate Marshmallow Roll

4 oz. unsweetened chocolate (112 g)
1 tsp. butter (5 mL)
1 cup icing sugar (250 mL)
1 egg
1 tsp. vanilla (5 mL)
1 cup walnuts, chopped (250 mL)
25-30 marshmallows

Melt chocolate and butter in the top of a double boiler. Mix together icing sugar, egg and vanilla, and stir into chocolate mixture. Add chopped walnuts. Pour over marshmallows in a large bowl. Stir quickly, coating marshmallows before chocolate mixture thickens. Divide into 2, place on a long strip of wax paper, and shape into logs by rolling as tightly as possible as for a jelly roll. Chill overnight before slicing. Keeps indefinitely in refrigerator. (Note: Pecan nuts may be substituted for walnuts.)

Brownies

2 oz. unsweetened chocolate (58 g)
1/2 cup butter (125 mL)
1 cup sugar (250 mL)
1/2 cup flour (125 mL)
2 eggs
1 tsp. vanilla (5 mL)
1/2 cup nuts, chopped

Melt chocolate in the top of a double boiler. Cream together butter and sugar. Add flour, then chocolate, eggs, vanilla, and nuts. Stir well. Pour into a greased

12" x 7-1/2" (3 L) utility pan. Bake at 325°F (160°C) for 25 minutes.

Icing

2 oz. unsweetened chocolate (58 g)
2 cups sugar (500 mL)
1 cup milk (250 mL)
2 tbsp. butter (30 mL)

1 tsp. vanilla (5 mL)

Melt chocolate with sugar and milk in the top of a double boiler. Boil until soft ball stage for candy. Stir in butter and vanilla. Cool 20 minutes, then whip mixture until it lightens in colour. Pour onto brownies. Cut in squares.

MILITARY CENSORSHIP IN ISRAEL: SECURITY SAFEGUARD OR THREAT TO DEMOCRACY?

By Simon Griver

Press censorship in a democracy must tread a delicate path, protecting the nation's security while not stifling the freedom of the news media. Israel, which is on a constant war footing, is in a more difficult and vulnerable situation than perhaps any other democracy.

Yet, the country's press remains seemingly vibrant with an investigative cutting edge that has uncovered information injuring the careers of numerous politicians and military men. Nevertheless, it is difficult to know just how much the censors are suppressing.

Palestinians and their supporters claim that Israeli censorship is repressive. On the other hand, a British government commission of enquiry offered the IDF as a commendable example of moderate censorship during the war in Lebanon while castigating the British army for its over-zealous censorship during the Falklands War in 1982.

Major-General Yitzhak Shani, the Chief Censor of the IDF does not like using political labels to describe his task. "I don't agree with the label of more liberal, or less liberal," he says. "It doesn't seem to me that it suits the issues at hand. We are striving to make censorship logical."

"Logical" by Shani's definition is that nothing liable to harm Israel's security can be published. There is currently a list of 69 subjects that cannot be discussed in the press. These include the obvious, like the number of troops in a particular region, as well as matters that do not deal directly with the military but could harm Israel if explicit information reached the wrong hands, like details of the nation's energy reserves.

Included in the category of information that can be suppressed are details of Jewish emigration from countries of distress (Ethiopia, for example), discussions about security matters at Cabinet meetings and the amount of Israel's foreign currency reserves. Censorship is itself a subject that is censored (this article will be carefully scrutinized by the censor's office) as is the full list of 69 subjects liable to censorship, which would itself identify po-

tential weaknesses to Israel's enemies.

As the country has grown stronger, the number of subjects on the censor's list has been whittled down from more than 200 items to the present 69. At one time, for example, details of oil tankers travelling north from Eilat were censored—information no longer considered sensitive. Major General Shani feels that if the list got any shorter there would be virtually no censorship left.

Surprisingly to many outsiders, the Hebrew press in Israel cooperates with the censor under a voluntary agreement signed in 1949. That agreement has no legal status, though security regulations from the time of the British Mandate do enable the government to punish those who ignore censorship requirements.

Moshe Zak, member of the editorial board of *Ma'ariv*, explains why the Israeli press is so acquiescent towards the censor's demands. "We are not talking about a distant war," he says. "Here we are in our home, defending our existence and surrounded by enemies. For this reason we appreciate and we obey the cen-

sorship rules. Enemy flying time to our population centres is a few minutes. So we still have to take precautions. We started with the danger and with the need for censorship in the cradle and even before our birth."

The foreign press voluntarily agrees to censorship control because it realizes that should it raise the anger of the IDF, it will be barred access to potential stories. Formal punishment for ignoring the censor is not harsh for first offenders. In the midst of the Lebanese War in 1982, ABC transmitted an interview with PLO chairman **Yasir Arafat** from Tel Aviv because satellite links were not available from Beirut. The transmission was made even though the censor had forbidden it on the grounds that Israel did not have to help its enemy to prime TV time. As a result, ABC had its satellite links suspended for several weeks.

The Arab press operating from East Jerusalem is obviously less cooperative than the Hebrew press. All material must be submitted to the censor and items which incite hatred of Israel are frequently censored. One censor in the Jerusalem office defies incitement. "There will perhaps be a report of a road accident involving an army truck and an Arab vehicle," he says. "That's fine. But then an editorial will falsely assert that it was no accident but a deliberate act to let Arabs know that the army is around. That's incitement and will be censored."

Despite the tensions in the region Israel's press remains relatively free. Perhaps the ultimate guarantee of Israel's freedom of the press is not so much the legal conventions but the fact that Israelis are not a discreet breed. They enjoy talking even when it is advisable to stay silent. This may be a virtue or a vice, but it makes for a lively press.

Dry Bones

SO NOW
WE'LL GIVE
THEM A
BLOODY
NOSE...



AND THE
UN WILL
MEET TO
CONDEMN
US...



AND THE
WISE MEN
OF EUROPE...



WILL DEPLORE
THE "CYCLE
OF VIOLENCE"...



AND IN THEIR
HEARTS THEY'LL
BLAME US FOR
THE CANCER
OF TERRORISM...



WHICH FEEDS
AND GROWS ON
THEIR COWARDLY
APPEASEMENT.



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BRINGING NAZI WAR CRIMINALS TO JUSTICE

By Debbie Raicek, Quid Novi

Ed. Note: In a recent statement, Prime Minister Brian Mulroney referred to Nazi War Criminals resident in Canada "a moral outrage". It is our responsibility, both as Jews and as Canadians, to truly understand our government's position with respect to this issue. Recently, the Deschênes Commission on Nazi War Criminals living in Canada, originally scheduled to complete its work in November

1985, has been granted a six-month extension.

The following interview with Professor Irwin Cotler is the first article we present on this issue, with the hope that it will provide the reader greater insight and understanding. For further information, contact Shimon Fogel, Atlantic Jewish Council, 1515 South Park Street, Suite 304, Halifax, N.S. B3J 2L2.

Interview with Professor Irwin Cotler
Quid Novi: What is the purpose of the Deschênes Commission of Inquiry on War Crimes?

Prof. Cotler: The presence of Nazi War Criminals in our society is, in the words of Prime Minister Mulroney, "a moral outrage". Indeed, it is this sense of moral outrage, of affront to conscience, which led to the creation of the Deschênes Commission, whose mandate is to take all necessary steps to bring suspected Nazi War Criminals in Canada to justice. Admittedly, it is late in coming, but it is still possible to help "right a historical wrong" and redress a "historical injustice".

Quid Novi: Why now? Why are we starting a process forty years after the Holocaust, particularly when some of these alleged war criminals have been living quietly these past 40 years? Why take revenge now?

Prof. Cotler: The issue, simply put, is not revenge, but justice; moreover, we are bringing people to justice not for what they did or did not do these past 40 years, but for atrocities committed in the Holocaust. The question, however, is one that many Canadians may be asking, and deserves a more detailed—albeit summary—statement of reasons as follows:

The most compelling consideration is fidelity to the principle of the rule of law; simply put, that murder shall not go unpunished—that, in particular, the murder of innocents shall not go unpunished. In a sense, the word "war criminals" is somewhat misleading; for we are not talking in the main about the killing of combatants in the prosecution of a war, but about the murder of innocents in the persecution of a race.

The second consideration is taking Canadian citizenship seriously. Those who misrepresented themselves and acquired Canadian citizenship or landed entry or refugee status under false pretenses, should not really be permitted to enjoy that citizenship when, in fact, had we

known of their criminality, they would not even have been admitted to this country, let alone been granted citizenship.

The third consideration is fidelity to our international obligations. Ever since World War II ended, both in the United Nations General Assembly and as a signatory to international treaties, we have undertaken to investigate, apprehend, arrest, and bring to justice, suspected Nazi war criminals in this country. If we do not do this we are in breach of our international responsibilities, treaty and otherwise.

The final point, and it is not an unimportant one, is fidelity to Holocaust remembrance: to those victims who died, to those Canadians who fought the Nazis and on whose behalf we speak. At a time when neo-Naziism is rearing its ugly head again, at a time when there are those who are saying the Holocaust never occurred, not to bring suspected Nazi war criminals to justice will have the effect of vindicating the old Nazis and encouraging the new ones.

Quid Novi: What about legal retroactivity? From where does Parliament draw its jurisdiction?

Prof. Cotler: The "retroactivity" argument is as much a misnomer as it is misleading. For there is nothing "retroactive" about war crimes or crimes against humanity, and their prosecutions are invocations rather than breaches of international criminal law.

First, war crimes, or the crimes of which these suspected Nazi war criminals stand accused, were always criminal under the Law of Nations. That is to say, these crimes were criminal under international law and indeed were codified in the Hague Convention of 1899 and 1907 respecting the laws and customs of war and providing thereby protection for civilians and prisoners of war. Accordingly, there was then, and now exists, a series of solemn, binding international treaties, and those solemn, binding inter-

national treaties were those that always made criminal, the acts of which suspected Nazi war criminals stand accused.

Second, war crimes were always criminal according to the conduct of the Law of Nations. In a word, murder was always criminal. It was not an act that suddenly became an offence after the Second World War.

Third, the international military tribunals of Nuremberg codified these principles. More particularly, the Chapter of the International Military Tribunal expressly provided that tribunals would have jurisdiction over war crimes, crimes against humanity and crimes against peace. When the Nuremberg defendants sought to argue that the acts of which they were accused were not illegal under the 1907 Hague Convention, or were not illegal according to the Law of Nations, those allegations were summarily rejected at the time.

Fourth, the **War Crimes Act** and the **Geneva Conventions Act**, passed pursuant to international law at the time, were in fact a codification of existing law, rather than the creation of new law. They provided a forum for the prosecution of offenses already existing, rather than legislation for the creation of new offenses.

A succinct summation of the above as applicable to the Canadian situation was given by Judge **Michael Musmanno** in the **Einsatzgruppen** case:

"No one can claim with the slightest pretense of reasoning that there is any taint of **ex post factoism** in the law of murder."

That is to say, murder was always murder—now and forever. Indeed, one goes back even to **Grotius**, the father of international law, and one can find this statement there.

Fifth, Canadian law is general and, in particular, the **Canadian Charter of Rights and Freedoms**, represents what might be called a domestic constitutional codification of this principle. Indeed, paragraph 11(g) of the **Canadian Charter of Rights and Freedoms** may be said not only to authorize prosecution, but if one were to look at the "travaux préparatoires", it indeed anticipated prosecution, and it was, therefore, included for that purpose.

Finally, Canadian law in general and its statute law in particular, and expressly the **Canadian Charter of Rights and Freedoms**, must be interpreted in such a way as not to violate international law. There is a presumption that Parliament does not intend to violate international law in the enactment of these statutes.

One would also say that even in the absence of these express statutes—the **Canadian Geneva Conventions Act** and the **Canadian War Crimes Act**—Parliament would have jurisdiction to prosecute under what might be called international criminal or common law, under the

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universality principle of jurisdiction. In a word, war criminals, as all the case law has shown, are **hostes humanigenis**, the enemies of mankind. Just as no express law is needed for the prosecution of pirates, no express law is needed for the prosecution of war criminals.

Quid Novi: Some say this is primarily a Jewish issue. How is this the concern of the Canadian people?

Prof. Cotler: This is not a Jewish issue, or an ethnic issue, but as both the Prime Minister and Opposition have put it, an issue of human rights—indeed one of the most profound issues of human rights in our time. If we convert this into an "ethnic" quarrel or worse, a Jewish vs. Ukrainian configuration, we not only trivialize but distort the issue.

Admittedly, the Jews as victims—and Jews were not the only victims—have a moral stake in the outcome—but as part of a shared commitment with other Canadians to help bring Nazi war criminals to justice. Nor is the nationality of Nazi criminals at issue. Our credo must be—no

collective indictments of any kind. We seek justice, not labels; criminals—not communities; individuals—not nationalities. The legacy of Nuremberg—of "Never Again"—is both an exhortation to justice and a warning against injustice.

Quid Novi: Why is the Deschênes Commission concerned only with Nazi War criminals? What about other war criminals?

Prof. Cotler: The short and factual answer is that this is the mandate of the Deschênes Commission, but some will say that this begs the questions—why "single out" Nazi war criminals? Why not bring all war criminals to justice? We should bring all war criminals to justice—that, indeed, is the universal message and ultimate legacy of Nuremberg. It would, however, be wrong to argue that if we do not bring all war criminals to justice, we should therefore not be engaged in bringing Nazi war criminals to justice; rather, it should be the other way around—if we don't bring Nazi war criminals to justice we will have no moral or legal standing to

bring any other war criminals to justice now, or in the future. In a word, we will have created a Statute of Immunity for war criminals generally.

Finally, both Nuremberg and the bringing of suspected Nazi war criminals to justice in legal proceedings in other jurisdictions, i.e., West Germany, Netherlands, U.S., etc., have identified the distinguishable character of Holocaust crimes, and cautioned against trivialization or distortion of the racist mass murder, i.e. if everything is a holocaust, nothing is a Holocaust. This is not, of course, to trivialize or distort other instances of international criminality. It is only to recognize the legacy of the Holocaust and the Nuremberg precedent for what it is—a call to all members of the international community to bring Nazi war criminals to justice and to answer for their crimes.

Reprint. Quid Novi, McGill University Faculty of Law. November 13, 1985.

CANADIAN JEWISH STUDENTS REDEFINE GOALS OF B'NAI BRITH HILLEL

Twenty Hillel University students from across Canada ratified the future aims and goals of B'nai Brith Hillel—Canada at a one-day conference at the B'nai Brith Hillel House in Toronto on Tuesday, December 31, 1985.

Regional committees to be comprised of the various Hillel presidents from across Canada were established. The four committees—Atlantic, Eastern, Central and Western—will each elect one delegate (except Central Region which will elect two delegates) to the National Hillel Student Cabinet.

A national Chairperson will be elected at an annual convention in September. **Diane Wise**, University of Windsor, was re-elected chairperson until September, 1986.

Don Jubas, National Chairman of the B'nai Brith Hillel Cabinet stated, "This is a historic occasion for B'nai Brith Hillel Canada. The formation of a National Hillel Student Cabinet can only benefit Jewish campus life and the Jewish community. I am confident that the future of National Hillel will be well served by the commitment and dedication of these students."

The objectives of B'nai Brith Hillel, as illustrated in the newly passed national mandate, are "to promote the Jewish educational, cultural, social and religious principles and traditions of B'nai Brith Canada and to participate in the formation and execution of its policies as well Shalom, January/February, 1986

as to bring to the attention of B'nai Brith Canada the national and local needs of B'nai Brith Hillel and its constituents."

Other goals designed to guide the course of action were to create a national program bank; to strengthen ties with other Jewish organizations; to establish a national problem bank to enable campuses to learn from others' experiences; to strengthen bonds between local Hillels and their B'nai Brith lodges; to transfer information and strengthen communication between Hillels across the country; to establish an information warning system with information on anti-Semitic and anti-Israel activities across the country.

In addition, the conference delegates determined that all Hillel functions will be kosher and that no programming will be scheduled in contravention of Shabbat and holiday laws.

Attendees included: **Jeff Springer** and **Colin Ripsman**—University of Toronto; **Jonathan Koven** and **Beth Karstadt**—University of Waterloo; **Lawrence Chip-pin**—University of New Brunswick; **Jennifer Heltay**—University of Manitoba; **Erin Claman**—University of Winnipeg; **Kaenan Hertz**—University of Calgary; **Deborah Gottesman** and **Esther Tock**—University of Western Ontario; **Diane Wise** and **Allen Schacht**—University of Windsor; **Ron Medzon**—McGill University; **Bill Klein**—McMaster University; other non-voting delegates and **Wally Reinstein**, National Hillel Coordinator, B'nai Brith Canada.

CJC 21ST TRIENNIAL PLENARY ASSEMBLY

Pathways to the Present: Canadian Jewish Congress and Canadian Jewry 1919-1986 is the title of the commemorative book to be published for the 21st Triennial Canadian Jewish Congress Plenary Assembly, which will be held in Toronto, May 7-11, 1986.

According to Mrs. **Faygie Schwartz**, who is chairing the project, "This volume will contain essays on Canadian Jewish life from the perspective of those in large urban centres as well as those in small or remote Jewish communities. Both of historical and contemporary relevance, the commemorative book will be of interest to members of the Jewish community but also to other Canadian ethnic groups who may use the information to develop their own coping strategies in the areas of discrimination, cultural continuity, the linking of generations, problems in education and economic mobility."

Contributing editors from across Canada have been selected for their extensive knowledge of and experience with Canadian Jewish Congress and the Canadian Jewish community-at-large. Text will be enhanced with photos obtained from Jewish communities and archives nationwide. **Drs. Sheva Medjuck** and **Shimon Fogel** will be preparing the Atlantic Community portion.

Individuals and firms will be able to have their messages preserved alongside the essays and historical data through sponsorship of pages and advertising. More information may be obtained by contacting Mrs. Schwartz through the Plenary office of Canadian Jewish Congress, 4600 Bathurst Street, Willowdale, Ontario, M2R 3V2, (416) 635-2883.

NORTH AMERICAN JEWS REDISCOVER ORTHODOXY

By Natalie Gittelson

Ed. Note: The following is the final of a two-part series.

Becoming observant after years away from commitment may be fraught with tension, but for most, the internal battle is spiritually invigorating.

"I live in two worlds," writes Prof. Samuel Heilman, an Orthodox Jew, who teaches sociology at Queens College. "I have thought at times of abandoning one of my two worlds in favour of the other. I realize that for me there can be no such flight. Each world has become more attractive to me by the possibility of life in the other.

"So, like many Orthodox Jews, people who move between religious tradition and the secular present, I have tried wherever possible to collapse the boundaries between these two worlds and find a way to make myself whole."

For Prof. Aaron D. Twerski the boundaries are clear. He is the scion of a revered and ancient Hasidic dynasty, father of nine children, a rabbi and a professor of law at Hofstra University, where he specializes in product liability.

At his home in Far Rockaway, he speaks of balancing his Hasidic world of the spirit and—by his own description—his worldly ambition.

"My identity is very, very clear," he points out. "I wear a beard and the Hasidic garb," of long black caftan and broad-brimmed hat, "so for me, the obvious conflicts in keeping kosher, keeping Shabbos are close to nonexistent. No one would presume to ask me to eat non-kosher. And if the dean schedules a late Friday class for me, I will get the message he no longer wants me in the law school."

"For a Torah-observant Jew, his first and foremost commitment is to study, to the development of character. But his career, if he has fairly high aspirations—and I do, I'm ambitious," he confesses, not glibly, "comes from very much the other direction."

Among all the Orthodox, Hasidim fight assimilation with perhaps the most resolve. They are the most activist in seeking adherents; their prayer vans, converted from campers, have become familiar on many of America's metropolitan main streets. And Professor Twerski does not deny his daily combat with the leveling-out, homogenizing forces in society. "I have no television set in my house," he says. "But whoever does, has a barometer of 'acceptable' behaviour in America. There is the melting pot, right there on

the screen. With our value system and our goals, we cannot exist in this melting pot.

"G-d, for whatever reason, brought Jews together at the foot of Sinai. All of us stood together at one moment in time and He told us, 'You have a special mission. From you, I demand nothing less than holiness.' That order does not go together with this society; licentious, materialistic hedonistic, pleasure-seeking to the point of narcissism."

"Yet there is hope," declares Aaron Twerski. "Spend one Shabbos with a Torah-observant family and you may get hooked. The realization may overtake you that to get up in the morning and ask, 'Why am I alive?'—it's not a way to live."

No outward sign of Orthodoxy marks Lydia E. Kess—partner at Davis Polk & Wardwell, a Wall Street law firm. But she, too, worries about succumbing to materialism and the temptations of hubris. "The blessings before I eat and after I eat remind me that it's not because I'm such a genius that my table is full," she says. "What I have is given to me. No matter how hard I work, the ultimate accomplishments and achievements are not mine alone. I live with the constant reminder not be swept away by the seduction of power and prestige."

Mrs. Kess has learned to blend her heavy duties as an Orthodox wife quite seamlessly with her heavy-duty career. "It's true of every working woman who's also a homemaker that she's got to organize her life very carefully. The special limitations placed on Orthodox wives take some more time and effort, but not dramatically so."

Today, many Orthodox Jews attempt to reconcile the two worlds in which they live by assigning clear priorities. Last spring, when Allan Leicht was hired as co-producer and writer on the CBS television series "Kate & Allie", he felt confirmed enough in his Jewishness "to make the subject of my Orthodox observance the focal point of my first conversation with Bill Persky, the producer. 'Everything is negotiable,' I said, 'except that.' " Mr. Leicht told Mr. Persky he would be unreachable from Friday afternoon until after sundown Saturday and on all the festival days.

Why did he risk losing a lucrative job that he very much wanted? "I had no choice," says Mr. Leicht, an Emmy award winner. "Fairly late in life—I'm 42—I made an unbreakable decision that my Orthodoxy would be simply nonnegotiable."

Marc Weiner, 32, a nightclub comedian, refuses all bookings on the Sabbath. It drives his agent crazy. "Please don't Shabbatize me!" the man pleads. But Mr. Weiner, adamant, says, "I've gained Shabbos. And that's what I wanted to do."

But many young people drawn to Orthodoxy feel deeply ambivalent about taking on the double life that observance imposes.

"It would mean a 180-degree turnaround from the do-anything-you-want-anytime-you-want mentality of the society," says one young woman, hovering on the edge of commitment. This Barnard College graduate, who now works in publishing, reflects: "You ask yourself, what real value has observance in the modern world? To be contemporary does not confer greatness—or even wisdom."

In a religion given to questioning, some observant Jews question the severe demands of Orthodoxy itself and the way these demands can set the two worlds they inhabit against each other.

Kenneth Gribetz, District Attorney of Rockland County since 1975, was granted a suspension of the Kathy Boudin-Brink's robbery trial, in which he was prosecuting attorney, for the first two days and the last two days of Passover, as well as for the two days of Shavuoth. "It makes me feel like an oddball," he confesses. Psychological tension accrues that somehow mars the peace of the holidays. "Inevitably, it disturbs the flow of the case. But if I didn't do it, I'd feel even more uncomfortable."

Mr. Gribetz and his wife send their three daughters to Hebrew day school and keep a kosher home. He observes the Sabbath and dons tefillin regularly, yet considers himself no model of Orthodoxy. "Rather my involvement is with the entire Jewish community," he says. "And I don't give a damn if my nonreligious Jewish friends eat ham and eggs. I believe in 'live and let live'. I'm not so sure I have the right way."

Dr. Arno A. Penzias, Nobel Laureate in physics in 1978 and now vice-president of research at A.T. & T. Bell Laboratories, describes himself as an observant, though not totally observant, Jew. "My quarrel is not with Orthodoxy, but with myself. On one hand, I feel I cannot take on all that burden. It's just too much. On the other, I realize that, in the attempt to modernize Orthodoxy, to make the code leaner, you're soon left with nothing, with empty sterility."

Dr. Penzias shared the Nobel Prize in physics with Robert W. Wilson for the discovery of evidence supporting the "big bang" theory of the origin of the universe.

"What we find when we look at the universe is order," he says. "We also find direction. The universe has a very well-marked beginning. It starts with a reac-

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tion—a big bang, if you will—and has a directionality to it. We have a result for which there ought to have been a cause. And although there's no picture of an old man with a white beard standing there, what we see of the world from a physical point of view is consistent with what Maimonides observed from a metaphysical point of view—without a large telescope or watching the flight of galaxies."

Among religious Jews, women may have the most difficult problem with Orthodoxy. They must live with awareness of the new horizons opened by modern feminism while observing the Orthodox tradition. Among other restrictions, they are barred from the rabbinate, not counted in a quorum for prayer, not called to read the Torah in the synagogue.

Arlene Agus, a feminist who is Orthodox by background as well as predilection, prefers to call herself a "halakhic Jew". Although strictly observant, she has broken with Orthodox law on women's rights.

"In recent times, most of the menfolk in my family were Orthodox rabbis, and my father had no sons. So, until I discovered there was a gender problem" she says dryly, "I assumed I would be a rabbi, too. It's only because I refuse to be denominationally limited that I'm not going to rabbinical school at the Jewish Theological Seminary," which now ordains Conservative female rabbis.

Although Orthodox women are excluded from the higher echelons of Torah learning, Arlene Agus teaches Torah cantillation—reading and chanting the weekly Bible portions—at *Ansche Chesed*, a nondenominational synagogue in New York. "The deep sense of wholeness I used to have as part of the Orthodox community is missing." Her smile mixes affection and frustration. "If our community were not still so fixated on labels and denominations, I'd be in an Orthodox rabbinical school today."

There are those who argue that the greatest threat to the future of North American Orthodoxy is its controversial right wing—exponents of the stringent, no-compromise mentality that views ghettoization as the only way to protect Jewish identity from the inroads of secularism. The right wing denigrates secular studies and the secular culture, and rejects, or, at best, tolerates Israel, because of what it perceives as the state's nonreligious nature.

These positions, others feel, could drive many marginal Jews to look for less-taxing religious environments or turn away altogether from a Judaism too formidable and unaccommodating for them to sustain.

Dr. Irving Greenberg, an Orthodox rabbi of the left, who calls himself "among the first of the postmodern Orthodox", is loathe to let that happen.

"The health of any society can be measured by the critics within it who love it" he says. President of the National Jewish Resource Center, an educational and leadership-training organization that brings together rabbis and other leaders of Jewish organizations. Dr. Greenberg believes in what he calls "Jewish ecumenicism, even though it is not in vogue". He seeks ways to reach out to all Jews, by broadening and liberalizing the Orthodox structure.

"We don't want to lose any Jews," says this former rabbi of the Riverdale Jewish Center and former chairman of Jewish Studies at City College. He cites, as those who might be lost, "the United Jewish Appeal Jews, the Federation Jews, who may not even belong to synagogues. Nevertheless, they're a key socializing world. They've recently intensified their Jewishness, they're giving at higher levels, they're even starting to become open to religious observance."

There is great room for growth and expansion in the Orthodox tradition, he says. Should these "synthesis Jews," now trying to merge spirituality with temporality, be lost to Judaism, along with their children and their children's children, because of some real or fancied flaws in their ideology or observance? "I myself believe that Orthodoxy is viable, credible and survivable," says Dr. Greenberg. "I don't want it to disappear. But if it turns out that Jews can live without becoming Orthodox, I'm going to help them live better Jewishly, and still survive as Jews."

"Right-wing Orthodox positions on sexual values, women's issues and the rest of it can't hold up in the real world outside the yeshiva," says Dr. Greenberg, a yeshiva and Harvard-educated rabbi.

His wife, **Blu Greenberg**, author of "On Women and Judaism: A View From Tradition," attempts to create a feminist theology within the modern Orthodox framework. Not long ago, she published a much-discussed paper, "Will There Be Orthodox Women Rabbis?" Her conclusion: It may be only a matter of time.

Those of the right, while respecting Rabbi Greenberg's scholarship and his dynamic role as Orthodoxy's gadfly, worry about the consequences of his theory.

Rabbi Buchwald of Lincoln Square Synagogue, Rabbi Greenberg's friend and adversary, believes that watered-down Judaism soon turns to water. "Some well-intentioned Orthodox Jews of the left make it in the business place, move to the Five Towns or Scarsdale with every idea of remaining committed. But they find themselves integrating into the secular world at a dizzying pace. Off goes the yarmulke, up come the island vacations where they compromise on kashrut and don't go to shul."

"Their two worlds have merged, but at the expense of Orthodoxy. And what will

happen to their children?" How Jewish will they be? How will they be Jewish?, he asks.

"Confrontation with modernity theoretically strengthens Judaism, but now is not the time for it," says Rabbi Buchwald. "We are in a state of siege. The outside environment is pernicious. We need higher walls, stronger shelters, and more committed Jews in order to reduce the threat of Jewish extinction in North America."

But the whole philosophic dispute between the Orthodox left and right may be decided in the maternity wards, Rabbi Buchwald prophesies. Right-wing Orthodox have become so prolific that a five- or six-child family is considered below average. Meanwhile, the average birthrate among other Jews has fallen to below replacement levels. By sheer strength of numbers, those Orthodox committed to large families could eventually overwhelm an American-Jewish community battered not only by the shrinking birthrate but by assimilation and intermarriage.

Between 1955 and 1960, 5.9 percent of Jews "married out". Today, half of all Jews marry non-Jews. The Harvard Center for Population Studies has projected that, unless current trends are reversed, there may be only 10,000 identifiable Jews left in America by the year 2076.

The most plausible way to reverse the trend and to stem the attrition rate may be to increase the number of Jews maintaining their Jewish identity. But not long ago, right-wing Orthodoxy became aghast at one such effort on the part of Reform Judaism. Ignoring the time-honored halakhic law of matrilineal descent, the Reform camp espoused a policy that permits children born of non-Jewish mothers and Jewish fathers to be considered Jews.

"Soon North American Jews will know only two kinds of Judaism, traditional and nontraditional: those who bind themselves to Halakha and become enslaved by it, and those who don't," says **Rabbi Balfour Brickner**, who heads the Reform Stephen Wise Free Synagogue in Manhattan, where the associate rabbi and the cantor are both women. (Both Reform and Conservative denominations now admit women to the rabbinate.)

"Anyone's entitled to go to hell in his own breadbasket," says the Reform rabbi, "but it's obnoxious and intolerable when the Orthodox seek to impose their views on the non-Orthodox. Orthodox rabbis don't recognize me as a rabbi, or my marriages as marriages, or my divorces as divorces, or my conversions as conversions. In my judgment, that's an intolerable bigotry."

Reform Judaism—based on tradition but not bound by it—does not subscribe to the belief that "the hidden Halakha

Continued on page 11

“ A LINK BETWEEN
THE JEWISH NATION
AND THE LAND OF ISRAEL ”

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קרן הימח לישראל

TERRORISTS AND THE PEACE PROCESS

Terrorism in the Middle East has once again dominated the headlines. However, this time around there is a difference. The enemies of peace have been unmasked in a most dramatic fashion; and this fact should serve to establish a more realistic and promising basis for Middle East peace.

The record is grim. **Yasir Arafat's** elite Force 17 commandoes were directly implicated in the cold-blooded murder of three Israeli civilians in Larnaca on Yom Kippur. The Achille Lauro was commandeered by PLO terrorists whose leader, **Mohamed Abbas**, is one of Yasir Arafat's close deputies. Hostages' accounts and intercepted radio communications made it clear that the terrorists were not renegades, but minions of the PLO. Yet Arafat attempted to portray himself as a "victim" of terrorism committed by his "enemies", and assured us that he was attempting to "mediate" an end to the crisis. Even as evidence of his complicity became overwhelming, Arafat denied that a murder had taken place on board the ship and threatened the U.S. for bagging his gunmen.

This shameless recourse to deception is not unusual for Mr. Arafat. He discovered long ago that a little diplomacy goes a long way to assuage the West's unease about PLO terrorism—that talk of "moderation" and "diplomatic options" can often erase the memory of most terrible crimes. Thus, he has made it a cornerstone of his policy to disavow such crimes even while issuing the orders to carry them out. As **Benjamin Netanyahu**, Israel's ambassador at the United Nations, has said, it is clear that the PLO is not a political organization that dabbles in terrorism, but a terror organization that dabbles in politics.

Arafat's deviousness and duplicity has cost the PLO a good deal of credibility in Western capitals. Indeed, his tarnished image has damaged the survivability of the joint Jordanian-PLO "initiative", which, some critics still mourn, is a blow to peace. As well, moderate states such as Jordan and Egypt, these observers say, have been "embarrassed and weakened" by the Israeli action against the PLO in Tunis and the American operation over the Mediterranean. More than one editorial writer has argued that the blows to Arafat and the discomfort caused to moderate Arabs—indeed, the entire recent cycle of violence—bodes ill for the peace process.

In fact, the reverse is true. The tensions of past days may have facilitated the road Shalom, January/February, 1986

to a realistic political solution of Arab-Israeli conflict. The realization, slowly dawning in Western capitals, that the PLO is not **the** key to peace in the Middle East—if anything, it is a significant obstacle to any peace—is a promising and hopeful turn of events.

It is time to face realities. The Palestinians have real grievances, about which Israel is willing to negotiate in direct talks leading to peace. There are, no doubt, Palestinian leaders with whom serious dialogue is possible, and indeed desirable. But the efforts of the PLO to attain the objectives of the Palestinians through "armed struggle" have been a tragic failure. Moreover, PLO terrorism has had a deleterious effect on the willingness of some Israelis to go forward with the peace process. Its brutality has fostered doubts in the minds of those who in principle are disposed to consider political compromise. The creativity required to produce new ideas for compromise and reconciliation is strained with every terrorist murder in Israel and abroad.

Palestinian grievances could have been met long ago had the PLO entertained the notion of compromise. It has not done so, and still cannot bring itself to, for its raison d'être remains the negation of the Jewish right to national sovereignty. Official recognition of Israel requires a fundamental change in the PLO, and an act of statesmanship by Yasir Arafat. To date, he and his people have refrained from so doing.

The PLO's diplomatic about-face in Britain in October is a case in point. Arafat's representatives, who were invited to

meet with senior British foreign office officials, were happy to be described as "moderates" and "men of peace" by the British, but were, at the last minute, unwilling to sign a document abjuring the use of terror and recognizing Israel.

Thus, many have begun to understand why Israelis can hardly put their trust in those for whom negotiations represent merely a pause in hostility, and solemn treaties—just pieces of paper to be unilaterally torn up. To this extent, the weakening of the PLO's political strength can only be for the better. It may allow for a more outspoken commitment to peace by indigenous Palestinian leaders, who understand that when they show a true desire for negotiations and renounce violence, Israel will more than reciprocate. The Western world can expedite the process by taking a firm stand against terrorism, and by helping convince such Palestinians to speak up.

Combatting terrorism firmly, as the U.S. has done in the Achille Lauro affair, does not guarantee the end of terrorism in the Middle East—probably quite the opposite—nor will it alone bring peace to the region. It does, however, put terrorists on notice that the free world will not stand for their blackmail, thereby offering encouragement to the more reasonable voices in the region.

Arabs and Jews in the Middle East have been trapped by the myth that the PLO is an "unavoidable" and "inescapable" partner in any peace process. For too long, the PLO has had a veto on the destinies of Israel and its Arab neighbours.

The peace process can count only on those who are committed to it. Arafat's PLO is not. At a time when the atmospherics for peace are promising, it would be tragic if the PLO were allowed to spoil real movement towards direct and meaningful peace negotiations.

Reprint. Canadian Middle East Digest, October, 1985.

— We Want Your News! —

Shalom Magazine wants to publish any and all events happening throughout the Atlantic Region. However, we need your help.

If you belong to Hadassah, B'nai Brith, Women's League or any other group or if you have an article of local interest, send it in and we will consider publishing it.

Material for the March/April issue of Shalom **must** be received no later than **March 27, 1986**. Send all articles to: Shalom Magazine, 1515 South Park Street, Lord Nelson Hotel, No. 304, Halifax, Nova Scotia B3J 2L2.

ISRAEL'S FIRST SCHOOL OF VETERINARY MEDICINE OPENS AT HEBREW U.

Gifted Israeli students no longer have to leave the country if they want to become veterinarians: The Hebrew University of Jerusalem has opened Israel's first faculty of veterinary medicine.

According to **Joel Alpert**, Executive Vice-President of the Canadian Friends of the Hebrew University and former associate dean of the University's faculty of agriculture, the veterinary school was "an absolute necessity".

"First of all, the fact that we had to send students out of the country was a tremendous drain on the economy—veterinary programs are very expensive," said Alpert, who added that it has also become increasingly difficult for Israelis to be accepted at veterinary schools in Europe and North America.

"Countries either don't admit students from outside, or they put tremendous obstacles in their path in order to restrict places for their own students," he said.

"As a result of these two factors, and of the tremendous importance of animal husbandry to Israel's economy, the government decided that even in this time of austerity, it should give the go-ahead to the new school," he said.

The school, which has an initial enrollment of 20 students, is located on the campus of the University's faculty of agriculture in Rehovot and is headed by Professor **Kalman Perk**, he added.

Alpert said the school offers a four-year

program, with the first two years of study on the campus of the faculty of agriculture, and the last two years at the veterinary medicine teaching hospital, which will be adjacent to the Veterinary Institute in Beit Dagan. Applicants who have successfully completed two years of study in agriculture, medicine or biology and who have fulfilled certain prerequisites are eligible for admission to the school.

An international scientific advisory board, consisting of eminent scientists in various disciplines from a number of countries, will advise the school on such matters as faculty recruitment, research programs and curriculum development.

"This will ensure that the programs offered by the school are 'state of the art' in every respect," Alpert said, adding that the school was established with the assistance of a grant from the Koret Foundation of San Francisco.

To mark its opening, the school recently played host to an international symposium on veterinary medicine, held in conjunction with the society for international veterinary symposia and the Israel Veterinary Medical Association. The symposium, attended by veterinarians and veterinary researchers from a number of countries, was held at the Hebrew University, and continued with deliberations in Cairo, Egypt.

mination of the local population," and Begun, in his book **Creeping Counter-Revolution** (Minsk, 1974), asserts that "the ideological roots of Zionist gangsterism can be traced back to the Torah scrolls and doctrines of the Talmud." These books, as well as the Shulchan Aruch and other religious books, "are a catechism for the expression of hypocrisy." The religious Jewish establishment it characterized, Begun says, by "hatred of mankind, advocacy of genocide, and glorification of criminal methods to gain power."

The way the Jews act is allegedly through influence of the media. Echoing the Nazi theme of the "press Jew" operating the "Jewish press", **Yevgeni Yevseev** writes in his book **Facism Under the Blue Star** (Moscow, 1971), that "Zionist leaders attach great importance to penetration by their agents of all states, of the international editorial offices of all newspapers, the cinema and television." Yevseev claims that "there really exists on earth a huge and powerful empire of Zionist financiers and industrialists. If we tried to depict it with the usual means of pictorial art, it would obviously look like a sticky spider's web enmeshing a good half of the globe. At its center swarm bloodsucking spiders, lying in wait for their prey" (Ibid., p. 87).

Another luminary, **Lev Korneev**, writing in the army paper **Krasnaya Zvezda** (in his article "Tainaia voina Zionisma" in December 1977), "found" that out of the 163 largest arms factories in the capitalist world, 158 are controlled by Zionists.

The delegitimization both of the Jews and of Israel is concentrated around the legacy of the Holocaust. It is no surprise to find, for instance, **Tsezary Solodar** in his book **The Wild Woodworm** (Moscow, 1977) claiming that:

The Eichmann trial was designed to conceal the cooperation with the Nazis of such Jewish leaders as Weizmann, Ben-Gurion, Moshe Sharett, Levi Eshkol. It is immaterial just how many Jews were killed with the aid of Zionist leaders. It is, in any case, an incontestable fact that the founders of the State of Israel are covered with Jewish blood.

And you good people in the United States get worked up about a couple of hundred swastika daubings!

To be continued . . .

Continued from page 24

Anti-Semitism in the 80's

and applies it to Israel.

What I do not know is how far this massive propaganda influences the views of the Arab masses, and whether it has any influence on political thinking and action; or conversely, whether this propaganda is directed and orchestrated by the existing political power structure. No one, at least until the establishment of our International Center for the Study of Anti-Semitism, has tried to find out.

My last example comes from the Soviet bloc. As in my Egyptian example, I would like to differentiate between political opposition to whatever the Israeli government may or may not do, and a basic opposition to Jews and Judaism, or to Israel as the supposed representative of a world Jewish conspiracy. The conspiracy theme is the central theme of Soviet anti-Semitic propaganda.

Skurlatov, in a book entitled **Zionism and Apartheid** (Kiev, 1975), talks of "a transnational Jewish corporation" which created "the religion of the chosen of G-d

— Judaism," and which is an ideology seeking world power. European racism, says Skurlatov, originates from the "racial concept of Judaism" which gave birth to Christianity, and especially to Protestantism, "a version of Christianity bristling with racism," as well as Freemasonry, which is a secular version of Judaism. The Judaic-Protestant influence is quite evident in the shaping of the ideology of American imperialism," Skurlatov writes, and, he adds, that the international Jewish corporation "considers itself elect, and overtly claims world supremacy." Or, as **Vladimir Begun** says in his book **Invasion Without Arms** (Moscow, 1977), "The Jewish religion, formulated in the Holy Scriptures and reflected in the prayers, embodies the chauvinist idea of world domination." The Soviet authors maintain this is based on historical evidence.

An unsigned propaganda booklet called **Zionism: Theory and Practice** (Moscow, 1973) tells us that "the policy of the aggressors at the time of **Joshua Ben Nun** was, in fact, directed at total exter-

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A NEW BREED OF FEMALE SOLDIERS

By Donna Schatz

Israel may be the only place in the world where women are drafted into their nation's defense forces. As soldiers of the Israel Defense Forces, or Zahal, Israeli women present a proud and vital image both at home and abroad. Their role was born out of necessity in a time when pretty much anything was acceptable. In pre-state Israel, women fought in the Palmach and the Hagana. They carried arms in the underground and, above ground, served with the British in World War II, some parachuting into Nazi-occupied Europe. During the War of Independence women drove convoys through Arab territory to a besieged Jerusalem, many dying enroute in defense of the new State.

With independence came legal recognition of their contributions when Minister of Defense **David Ben Gurion** created CHEN (Chayal Nashim or Women's Forces) a special corps for women. In 1959, under the Military Service Law, women between the ages of 18 and 26 were required to do up to 24 months of compulsory service. Today, despite exceptions—sometimes controversial ones—granted for religious, marital and maternal reasons, 65% of Israel's young women are still inducted into the military.

But, since the heroic days of the 1940's, the role of the woman soldier has changed. While no longer part of the country's fighting machine—a status few seek or support—until recently they were not members of any other male strongholds either. In the years following independence, women retreated from the fields into the offices and, although still soldiers, they laid down the pre-state banner of equality and served their time in a more "feminine" manner.

In 1977, however, history began to reverse itself. Israeli women returned to the frontlines, not as combatants, but as instructors and experts in artillery, tanks and jet fighters. Today they hold key jobs in communications, intelligence, computer operations and as drivers of military vehicles. There are 700 occupations in the IDF and, in order to free men for action, females now work in more than 200 professions once open only to males.

Twenty-year old **Hagit Sagiv** is part of the new trend. A Second Lieutenant at a School of Armor, Hagit is putting in an extra six months of service as a tank instructor. Shalom, January/February, 1986



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tor and coordinator of the teaching program at her base, which houses several thousand soldiers. Her training, like that of the other instructors, more than half of whom are women, is rigorous. In three months, a soldier not only learns about the tank and its systems—turret, body, engine, and guns—but also masters the specialty she'll be showing the guys. She learns teaching techniques as well and, in order to complete her expertise, spends a week field-training in the Negev, and three days driving the tanks and shooting the guns.

Two and half years of tanks and dust are a tough tour of duty for anyone. Still, Hagit has no regrets. She feels lucky to have landed the job and she says she's learned things no civilian could. Climbing into tight tank quarters and commanding classes of new recruits is a far cry from what some might call the more cushy life of a clerk, yet Hagit claims she wanted no part of such a position.

Neither did some other young women studying at the School of Armor. **Tanya** and **Avigail** had just finished an exam—"not a very difficult one"—and, while hanging out at the tanks, were quick to tell why they chose to master the machinery. "All the girls in the army are secretaries," they concurred. "Tanks and engines are all new to us."

So are Tanya and Avigail to many of their compatriots. "People think it's unusual, amazing and hard for women to do this, but that's not true. We manage as well as the men," they agreed. "We teach them to fix the tanks, to clean them, to drive and to shoot from guns."

Both in and out of the IDF, the training

women are now getting will open careers to them in such technological fields as electronics, electro-optics and computers. Hagit plans to study at the Technion and although she's a bit cautious about being accepted, it's clear that her tank know-how and leadership experience have given her the confidence to continue in technology.

Colonel Amira Dotan agrees. At Central Military Headquarters in Tel Aviv, the Chief of the Women's Corps shares the pride of soldiers like Hagit, Avigail and Tanya. She attributes the change in women's roles not only to a switch in IDF thinking, but to the whole system of public education. And, she maintains, the process must start early—when a girl is still in high school.

The IDF, she says, is doing its homework. Six months before induction, girls are being taught new skills. Outside the ranks, women's organizations, the Ministry of Education and other groups are pitching in to change cultural norms as well as to meet the practical needs of supplying the manpower ("and womanpower", she adds) the IDF requires for its new technological fields.

Although it was almost 40 years ago that Ben Gurion envisioned men and women sharing the opportunities as well as the demands of the new State, it's only now, Dotan says, that the campaign is off the ground. She claims its delayed launching is due to the norms of a people who, while recognizing women's equality in the home, do not generally spread the egalitarian spirit outdoors.

Still, the Colonel is willing to call

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what's going on a revolution, even if it's one being heralded without much fanfare. "It's a quiet revolution," she explains, "in that we're blending the values of the Jewish people who see women as proud and equal in the family with the ideals of the twentieth century which say you have to fulfill yourself and be equal in society."

Although Dotan's ascent to power was "smooth and easy"—first a field camp, then head of a Druze unit responsible for manpower, and in 1971, a CHEN position in the Southern Command before becoming deputy to the Chief of the Women's Corps—she, herself, is struggling for equality. The top post a woman in the IDF can reach is full colonel, unlike the big brass in the male corps who hold

ranks of general and brigadier general. Boundaries are fixed, she states, and she does not expect to see any about-faces in the near future. "The more pressure they get, the less they do," she admits, somewhat discouraged.

But for those lower down in the ranks, Dotan is more optimistic. Although change is taking place a lot slower than she had hoped when she took office in October 1982, there is movement. The pride and assertiveness of the women at the School of Armor are evidence of this. If women like these remain in the IDF, Dotan says, they will reach new positions. "I think when they will be my age, the ranks will be higher and a lot of changes will be created. Within a decade," she predicts, "something will happen."

ISRAEL'S "LIVE AID" SONG

By Michael Sharp

It all started with British rock musician **Bob Geldof**, who, after witnessing on television the plight of starving Ethiopian children, decided that he must do something to relieve their suffering. After persuading many of Britain's top rock performers to volunteer their services, he wrote the song "Do They Know It's Christmas", in which each sentence is sung by a different artist. The song leapt to the number one spot on the British charts earning over \$15 million.

It did not take long for the American music industry to rise to the occasion. In the hands of **Lionel Richie** and **Michael Jackson**, "We Are The World" was created and millions of dollars were added to the fund established to end the famine in Ethiopia.

It became clear that by producing a hit single, a lot of money could be raised for worthy causes, within a short time. Other examples of this patent are "Tears Are Not Enough", sung by Canadian artists for the Ethiopian fund, and most recently "That's What Friends Are For", a song whose proceeds will go towards research for the disease AIDS.

In the light of this fashion, it was almost expected of Israeli musicians to join forces in a similar venture, and indeed this has been accomplished with the release of the song, "Am Echad, Shir Echad"—One Nation, One Song. It was written by the well-known musician **David Kribushe** and lyricist **Alon Avidar**, who then sought suitable charity. They approached **Leah Rabin**, chairperson of a large child-welfare organization and wife of Defense Minister **Yitchak Rabin**. After hearing the song, she expressed her enthusiasm for such a venture. Although the welfare of handicapped children is taken care of by various government departments, there is

still a serious need for improvement in their care.

The song was first presented on a prime time television entertainment show. Its impact was heightened by the fact that the entire project had been kept secret throughout both the song and the video. Taking part are 58 singers, all of whom are well known in the Israeli music scene. Besides currently popular artists such as **Yardena Arazi**, **Ofra Chaza** and **Alon Oliarchick**, also featured are ever-green artists **Ilanit**, **Chava Alberstein** and **Yehoram Gaon**. Notable, too, for their appearance are **Shoshana Damari** and **Yaffa Yarkoni**, whose careers have spanned four decades and whose songs have become inseparable from the history of the State of Israel.

Despite the fact that some performers are more popular than others, in this project, there are no stars. Each singer is given equal representation. Yet the major musical achievement of the song is that each artist has been allowed to adhere to his or her personal style. Choral groups such as "Hakol Over Habibi", "The Dudaim" and "The Parvarim" manage to maintain the harmonic texture associated with them, while Oriental singers such as **Jacky Makaytan** and **Chaim Moshe** also retain their unique sound.

The song has been released in the form of a maxi-single and can be purchased for 5,500 shekels—approximately four dollars. It is already placed high on the local hit parade indicating that it is selling well.

It is rare in show business, where competition and personal egos are all too evident, that these be replaced by values of brotherhood, consideration and charity. Yet, listening to the song, one is struck by the genuine enthusiasm of the performers, who join together in a rousing chorus of "Am Echad, Shir Echad"—One Nation, One Song!

U. OF JERUSALEM SCIENTISTS AWARDED U.S. SPACE CONTRACT

A research contract to develop a sturdy, highly sensitive x-ray detector for the American space program has been awarded to two professors at the Hebrew University of Jerusalem.

The detector, designed to have a long operating life, will be used by the United States National Aeronautics and Space Administration (NASA) during its unmanned missions to study the solar system.

The contract was awarded to professors **Michael Schieber** and **Michael Roth** of the Hebrew University's School of Applied Science and Technology.

Prof. Schieber played a key role in a crystal growing experiment conducted during a Space Shuttle flight during the May, 1985, laboratory SpaceLab mission.

The x-ray detector will be incorporated into a special telescope that NASA will utilize during future planetary missions. It will be used to study both the sun and its planets. The detector has to be fail-safe because of the mission's eight-year length.

Prof. Schieber and Dr. Roth are known for their work in the development of a novel semi-conductor type gamma ray and x-ray detector which works at room temperature, unlike others which work at low temperatures and need to be kept in expensive deep freezers.

The Hebrew University scientists said that they expect to have a working model of the new detector by 1987.

The contract was awarded by E.G. & G. Energy Measurements Inc. of the U.S., a major NASA contractor. Prof. Schieber is a longstanding consultant to the firm.



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ETHIOPIAN ELDER PAYS TRIBUTE TO SHAARE ZEDEK HOSPITAL

In a moving address at the annual Shaare Zedek Medical Center in Jerusalem Dinner, **Yona Bogale**, an elder of the Ethiopian community in Israel, lauded the hospital for the treatment given to his brethren who arrived during "Operation Moses".

Speaking of the hundreds of critically ill new immigrants who were cared for in the special department established for them at Shaare Zedek, Bogale said, "thanks to the devoted care given by the director, the physicians and nurses, their recovery was rapid. I wish to thank all the workers of the Medical Center."

Bogale, who had been presented with the Medical Center's annual "Ot Hana-gid," (award of merit), accepted the award with humility, stating that "in this way you are conferring a great honour on Ethiopian Jewry."

With great emotion, he narrated his people's tragic history, explaining how they suffered from isolation from mainstream Jewry for thousands of years, Shalom, January/February, 1986

from the armed might of various Ethiopian kings who warred against them and from the machinations of deceitful missionaries.

During the past five years, as they tried to reach Israel via Sudan, 4,000 Ethiopian Jews perished. Travelling without guides, across hundreds of miles of barren and desolate land, they fell prey to thirst, starvation, malaria, wild animals, poisonous snakes and highway robbers.

"Those who survived were met on their arrival by the nation that dwells in Israel with such warmth and emotion that the new immigrants tried to erase the memory of the hardships and trials of their journey," he said.

Yona Bogale was one of four Ethiopian children selected in 1919 for a unique educational experiment by Russian-Jewish philanthropist, **Dr. Ya'acov Faitlovich**. He was taken from his primitive village in Gondar and educated in Jerusalem, Frankfurt, Switzerland and Paris. He became a teacher and then director of a net-

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work of Ethiopian Jewish schools. Bogale came on aliya in 1979 and has become a respected leader of the Ethiopian community in Israel.

Among the guests at the annual dinner were **Kurt Rothschild** of Toronto, a member of the Medical Centre's International Board of Governors and Executive Chairman of the Canadian Shaare Zedek Hospital Foundation.

ANTI-SEMITISM IN THE 1980s

By Yehuda Bauer

The Hebrew University of Jerusalem

Part 2 of a three-part series

Let me complicate matters by introducing a second problem which we face, and which arouses a great deal of debate in Jewish circles. Is anti-Zionism identical with anti-Semitism? When is it? When is it not?

Theoretically, the situation does not appear to be that difficult. Obviously, if someone attacks Israel for its policies towards its neighbours, or because it has failed to live up to the critics' standards in its internal policies, that is not anti-Semitism. It is not anti-Zionism either. It is simply an opposition to or a distaste for a certain government policy. This would be the ideal situation in that Israel would be judged like any other country. If one dislikes **Mr. Begin** or **Mr. Peres**, intensely, one is no more anti-Israeli or anti-Zionist than one is anti-French because one dislikes **Mr. Mitterrand** or **Mr. Giscard d'Estaing**.

On the other hand, if Zionism means that the Jews are one People and that they have a right to independent political existence in Israel just as other nations have a right in their countries, then the opposition to the existence of Israel, or the accusation against Diaspora Jews that they are somehow to be blamed for the identification with the idea of independent Jewish existence, is clearly anti-Zionism.

But the denial of the Jewish right to political existence surely is a form of anti-Jewishness. And, if we define anti-Semitism as anything that expresses anti-Jewishness, then of course anti-Zionism equals anti-Semitism. There does exist the possibility that someone who dearly loves the Jews thinks they are better off without political independence. But then it would seem that such a person knows what is best for the Jews better than the Jews do; if you do that to the Malaysians and deny them the right to an independent state, then you are anti-Malayan, and a colonialist. Therefore the possibility of being anti-Zionist in the sense I have tried to define it and not being anti-Semitic exists, but remains a theoretical possibility only. In practice, it does not exist.

Let us look at our next example in the light of these considerations. We have a peace treaty with Egypt. In Egypt, there is a limited scope for an anti-government press. Constant anti-Semitic agitation, to quote one very thorough researcher, has prevailed in the opposition press in Egypt in 1980-81. This opposition, both from the socialist wing and from the Moslem Fundamentalist section, is opposed to the peace treaty, and makes no bones about

its anti-Jewish attitude. Despite its importance, I do not want to deal with that part of public opinion but with the government party's supporters, those who identify with the policies of **Sadat** and **Mubarak**, in spite of their differences.

For instance, the government newspaper **al-Ahram al-Iqtisadi** declared on June 15, 1981, that Begin is preferable to other Israeli leaders because he does not try to hide his ugly terrorist face. There is no actual difference, the article stated, between Begin and other Israelis. The only difference is the style in expressing political cunning. This is "Jewish cunning consisting of slyness, deceit, hiding the plotted scheme under a veil of honeyed words, until they succeed in killing their adversary". (Compiled in a paper (pre-publication) by **Rivka Yadlin** for the Anti-Defamation League of B'nai Brith.)

The argument continues that the Jews have only their religion in common, but have no ethnic or national rights. But even in their religion they corrupt and twist, says **Roz al-Youssef**, a pro-government paper, on February 16, 1981. The Zionists—Jews and Zionists are interchangeable terms—are atheists, but use religion fraudulently to attract Jewish supporters for Israel. Israel is a "National Fatherland, propagated on a religious basis by a people who have no relation whatsoever to religion. Not only that, they even distort their own Holy Book."

One of the most anti-Semitic propagandists is also one of the foremost contemporary Egyptian men of letters, **Anis Mansur**. He writes letters and commentaries in the government party ideological paper, **October**. Thus, he says, on May 3, 1981, "The Jews have forced the whole world to hate them, to ostracize them, to ambush them. They themselves have originated animosity against them."

Another major journalist and thinker, **Hussain Munis**, vindicates Hitlerism in general, stating in **October**, April 12, 1981, "Those who are amazed by **Hitler's** hate for the Jews will be less amazed when they learn the reasons for this deep and total hate, that world Zionism had allied itself with France, and England in sentencing Germany to eternal degradation." Quoting **Goebbels** in January 1933, who said that the end would come in Germany to the rule of the Communists, Freemasons, clowns and Jews, Munis says Goebbels "was right to a great extent when he said that."

Anis Mansur, again, repeats the blood-libel accusation, saying, "They have slaughtered small children in Europe and Palestine as well in order to put their blood in the Passover bread. They have

poisoned Christian kings, and spread plagues."

The Protocols of the Elders of Zion is a source of inspiration to much that is written in the Egyptian press. The Jews are, of course, accused of intending to conquer the whole of the Arab world. After Israel had occupied all of Arab Palestine and desecrated the religious holy places in Jerusalem, says **al-Ahram al-Iqtisadi** June 15, 1981, it is obvious "that this is only a stage in Israel's preparation to annihilate Arab nation(s)."

On May 4, 1981, the same paper writes, "Jewish strategy, since early times, aims above all to take over and rule the world. This remained unchanged." We have similar examples appearing at the end of August 1982. Of course, the Lebanese War influenced much of the writing then, and freed some of the propagandists from any restrictions they might have felt. Anis Mansur writes in **October**, August 8, 1982:

We must remember Adolf Hitler's historic speech in Parliament on January 30, 1933. He proclaimed that only he will solve the Jewish problem and for that pronouncement, history will remember him for a thousand years . . . Israel . . . has succeeded in exterminating two nations—the Lebanese and the Palestinian(s) . . .

The public must ask itself yet again: What are the parallels to the events in Lebanon? The nearest parallels are the deeds done by Hitler against German, Polish and Austrian Jewry for twelve years, between 1933 and 1945 . . . but what Hitler did in twelve years cannot be compared to what Israel did in twelve days in Lebanon.

The elements of Egyptian anti-Jewish writing can at least be provisionally identified. They include the idea of Jewish world rule as described in the **Protocols**. They include the traditional picture of the Jew as deceitful, vengeful, base and powerful. They include either a denial of the Holocaust or, as in Mansur's writing, admiration for Hitler for having recognized the danger that the Jews represent in the world. Israel is identified as a Jewish state, and the pretense of differentiating between Jews and Zionists is tacitly abandoned.

One can see a merger of two strands of influence: first, the Moslem Fundamentalist who sees the Jewish faith as a base religion, not as a people, to be held in permanent submission by Islam. And the second, deriving from European anti-Semitism, which uses a hodgepodge of anti-Semitic accusations and attitudes

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Blessed ("cursed" would be a more appropriate term) with a myriad of organized bodies that in the majority of cases are not at all representatives of the Jewish people, these often tend to fly in all directions . . . literally. Of late, some have even been at loggerheads with **Shamir**, the Israeli vice-premier, who had not qualms about criticizing both the American and World Jewish Congress for sending delegations to the U.S.S.R., Jordan and Egypt without prior consultation with Israeli authorities. We are also cognizant of the fact that Shamir and a substantial number of the Knesset membership have been advised that they will no longer be welcome to address U.I.A. functions, as a result of their opposition to Conservative religious practices.

The above throws light on the developing war on the Jewish scene, this time in the religious camp. Orthodoxy has declared open warfare upon the Conservative and Reform wings of Judaism, which, by the way, represent the majority of those affiliated with American congregations. This split threatens to undermine Jewish life in the diaspora generally, and to diminish us all—both figuratively and literally speaking.

Whatever is happening South of the Border, sooner or later has a tendency to take root in Canada; and Canadian Jewry will ultimately be brought into the scuffle, with less than advantageous benefits to an already deteriorating Jewish lifestyle.

When Orthodox Jews are forbidden to enter Conservative or Reform temples, or to participate in family celebrations in those houses of worship; when conversions, marriages or divorces by liberal-minded Rabbis stand not to be recognized by Orthodoxy as valid—then we have reached a new low in Jewish disunity. Such a trend should be viewed with alarm, for it purports the fragmentation and eventual disintegration of our people.

We simply cannot—nay, must not—tolerate such evil practices presently working toward the detriment of Jewish life world-wide. If our leaders fail to recognize the dangers, perhaps the time is ripe for our personal involvement in every facet of Jewish life.

If we cherish our heritage; if we are proud of our achievements, we shall choose unity above all else, for in unity lies the key to our future as a vibrant and viable people!



CANCER RESEARCHER FIRST EXCHANGE SCIENTIST

By **Barbara Hinds**
Faculty of Medicine
Dalhousie University

Dr. Catherine B. Lazier, professor of biochemistry and cancer researcher, is the first faculty scientist to take part in an exchange program between Canada's Dalhousie Medical School and Israel's Weizmann Institute of Science.

The inaugural exchange will take place late in 1986, when Dr. Lazier will go to Rehovot, near Tel Aviv, to work in the laboratory of **Dr. Alvin M. Kaye**, who will pay a reciprocal visit to Dalhousie Medical School.

The exchange has been made possible through the Atlantic Chapter of the Canadian Society for the Weizmann Institute of Science. The local chapter was established in 1983, through the interest and energy of **Dr. Allan D. Cohen**, associate professor of medicine, Dalhousie Medical School and director of the transplant unit, Victoria General Hospital, and **Dr. Jayson Greenblatt**, adjunct professor, Centre for Energy Studies, Technical University of Nova Scotia. Dr. Greenblatt is the Atlantic Chapter's first president.

Almost \$60,000 has now been subscribed by the Chapter, comprised mostly of the region's Jewish community, so that a Collaborative Weizmann-Dalhousie Scientific Research Program may be promoted for proven researchers to pursue meritorious projects.

Interest from the endowment fund supports travel between the two countries, the living costs of recipients and provides grants-in-aid for a maximum of four months.

The Weizmann Institute of Science was founded in 1933 in a modest style, when **Dr. Chaim Weizmann** established a scientific research centre in a small agricultural settlement named Rehovot.

The country was then Palestine. It lacked almost all natural resources, industry was non-existent. Trade and commerce were limited, and Palestine was administered by a British mandate government. The Jewish population numbered 400,000. The State of Israel was still a remote dream and the Jews of Europe had yet to endure the agony of Hitler's Aryan obsession.

In this climate, Dr. Weizmann founded a centre of science named at first for **Daniel Sieff**, the dead young son of benefactors **Israel** and **Rebecca Sieff** of England. Weizmann said then: "I feel sure that science will bring to this land both peace and a renewal of its youth, creating here the springs of a new spiritual and material life . . . I speak of science

for its own sake and applied science."

During World War II, the centre's laboratories produced drugs for the Allied Forces fighting in the Middle East war theatre, and after the war's end, in 1946, the cornerstone was laid for a great new complex. It has since been named for Dr. Weizmann and is a thriving, expanding centre of scientific research of international repute with more than 1,500 scientific staff members.

Today, it stands in 75 green acres in Israel's productive green coastal strip. It houses 21 research units in mathematical sciences, physics, chemistry, biophysics, biochemistry and biology. Its research scientists are active in the fields of energy research, structural biology, the neurosciences and behavioural research, the biology of aging, industrial research, molecular genetics, theoretical physics, nutrition and plant research.

The expectations of its idealistic founder have been realized with the passage of time and the Weizmann Institute fosters the efforts of men and women concerned with a continual pursuit of new knowledge. Each year, more than 100 long-term visiting scientists and their families spend time at the Weizmann, and its scientists visit similar scientific institutes abroad.

Honourary Fellows of the Weizmann include **Linus C. Pauling**, **Adlai Stevenson**, **Pierre Mendes-France**, **John F. Kennedy**, **Konrad Adenauer**, **Lester B. Pearson**, **Harry S. Truman**, **Leonard Bernstein**, **Willy Brandt**, **Henry Kissinger** and **Sir Harold Wilson**.

One of the strengths of the Weizmann Institute is its cancer research, with about 35% of its budget devoted to such projects, which include development of sensitive instruments for early detection of breast cancer, and investigation of the role hormones play in the development of tumors, and tumor response to hormone treatment.

Dr. Lazier's research has long been associated with the role steroid hormones play in gene expression with particular reference to breast cancer. She has been a recipient of grants from the National Cancer Institute and the Medical Research Council of Canada. Much of her recent work has been involved with the drug Tamoxifen, a non-steroidal anti-estrogen which is widely used in the treatment of metastatic breast cancer. For five years, Dr. Lazier served as chairman of the scientific advisory committee for the Dalhousie Medical Research Foundation, and she is former national president of the Canadian Diabetic Association.

THE LITTLE BOX THAT COULD

By Esther Adler

Illustrated by Steven Ginsberg



Have you ever seen the many shapes of boxes? There are square boxes and round boxes, large ones and small ones.

Some are made of cardboard, some are made of wood, and then there are some made of tin. We use them to package cookies and cakes, clothing and toys, fruit and vegetables.

Do you have a box in which you keep some of your favorite things? I bet you do! Where else would you store your pictures and letters, your baseball cards and stickers?

This is the story of a very special box, a box unlike any other in the world. For while it started with just one, it soon multiplied into many, while one person created it, he did not want it for himself. While it was first in one country, it could be soon found all over the world. Sounds amazing doesn't it? If this seems strange to you, just listen to what this box could

do!

This little box could: buy land, drain swamps, bring water to dry land, plant trees, create parks and camping grounds, build roads and provide work and homes for many. This little box could speak many languages and unite many people.

Sounds like magic, doesn't it? Maybe, but just wait until you hear the entire story of the little box that could . . .

It happened a long, long time ago, more than 100 years before your time. Can you imagine what 100 years means? Your parents were not born yet, not even your grandparents. It was during the life of your great-great-grandparents, when most of the Jewish people live in Europe. And where is Europe?, you might ask. Europe is far away, on the other side of the ocean. It is a continent with many countries, such as Poland, Russia, Germany, France and England.

The Jewish people came to live in Europe when they were forced to leave their homeland, Eretz Yisrael. In country after country, they tried to make their home, but everywhere they were treated differently than the non-Jews. Because they were Jews, they could not live in every neighbourhood, they were not permitted to work at every kind of job, they could not go to every school they would have like to attend, and they could not vote. Worse than that, sometimes they were attacked, and forced to leave their homes and country, wandering and starting all over again in a different country, a different city, a different neighbourhood, speaking a different language.

Often Jews were treated like unwelcome guests, as if they really did not belong. And so Jews kept on remembering the one country which once had been their home: Eretz Yisrael! Every day they mentioned Eretz Yisrael in their prayer, and every Pessach, at the end of the Seder, they sang: "L'shanah haba'ah bi'yerushalyim—next year in Jerusalem". And they talked and dreamed about Jerusalem and Eretz Yisrael. Until . . . young men and women said: "The time has come when we must do more than only pray, the time has come when we must do more than only dream. We must go and live once again in Eretz Yisrael!"

Doesn't this sound like a wonderful idea? But it takes many steps to make an idea work. Large amounts of money were needed to buy back the land that was once ours, to make sandy, rocky soil into fields and forests, to build cities and villages. How would you have solved this problem?

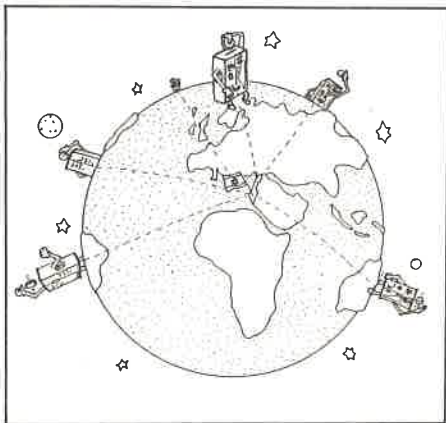
Meet a man with ideas, Zvi Hermann Schapira. He was a rabbi and a teacher of mathematics. Because he was a rabbi, he loved Eretz Yisrael very much, and because he was a teacher of mathematics, he was very good with figures. He said to himself: "I will go to a tinsmith and have him make a little box for me, with an opening on the top. Every day I will drop a coin into the box. At the end of the year I will have . . ." you guessed it . . . "365 coins". Rabbi Schapira did not only talk, he acted. He went to a tinsmith and showed him his design for the box. It was a little box, painted blue and white. Do you know why Rabbi Schapira picked these colours? Just look at the flag of Israel for the answer!

Once the box was finished, Rabbi Schapira placed it on his table and invited his friends to his home. When they arrived, they spoke about Eretz Yisrael, about people who had left recently, and those





who were about to leave, those who had managed to get enough money together for the journey to Eretz Yisrael, and those who did not. Rabbi Schapira raised his little tin box, and spoke with excitement in his voice: "Friends, I have found a way out, we can raise all the money we need, if everyone is willing to help. Just imagine, every Jew, rich and poor, will have a box like this. If he will put even one penny each day into the box, we will buy land in Eretz Yisrael, we will plant trees"—"Zvi" interrupted his friends, "what a wonderful idea. Let us make more boxes, we too will put one in our home."



And so, in the year 1884, Zvi Hermann Schapira, sent a telegram to an important meeting where Eretz Yisrael was discussed, and explained about his plans for a "Jewish National Fund—Keren Kayemet Leisrael," which would collect all the pennies, from all the boxes, from all the Jews, all over the world, to . . . you guessed it—to buy land, drain swamps, bring water to dry land, plant trees, create parks and camping grounds, build roads, and provide work and homes for many.

Everyone loved the little box and what it stood for. But it took until 1901 before the blue and white box started on its march around the world. But once started, there was no stopping it—wherever Jews were living, you can be sure that the box could be found. In homes and in stores, in schools and in synagogues, the little blue and white box reminded young and old: "Fill me with

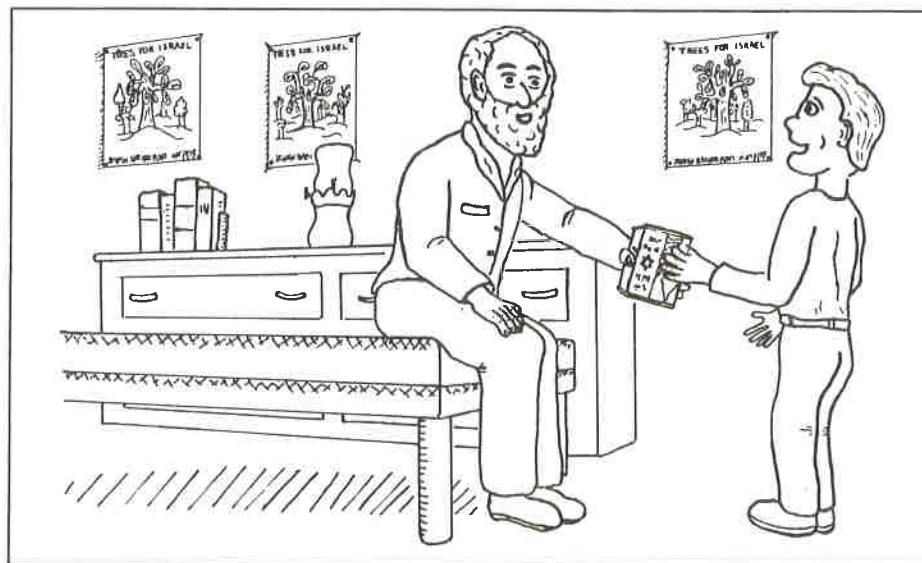
your pennies, dimes, quarters and dollars. Eretz Yisrael needs you, Eretz Yisrael is waiting!" People, no matter what language they spoke, Yiddish, English, Polish, Russian, German or French, all of them understood the message of the little box.

This is the story of one blue and white box, which had made the long journey from Russia—not to Eretz Yisrael, but to the United States of America many years ago. Its owner, Velvel, had received it from Rabbi Schapira; he had heard him speak about Eretz Yisrael, and he very much wanted to be a Halutz there, work on the land and plant trees. But his parents had other plans, and Velvel, a boy of 15, had no choice but to go with them to America. "Well," he said, "as long as I have my blue and white box I will not forget Eretz Yisrael. Maybe some day, when I am old enough I will be a Halutz, maybe some day my dream will come true."

Years passed, Velvel and his parents worked very hard in the new country. Velvel married and had children, but he never forgot to fill the little box, he never forgot Eretz Yisrael. As much as Velvel tried to save for a trip to Eretz Yisrael, he never had enough. There were doctor bills, the children needed clothing, schools had to be paid—and before you knew it his children were ready to marry. When the first grandchildren arrived, Velvel planted trees in their honour in Eretz Yisrael, and comforted himself, saying: "I will never see Eretz Yisrael but my grandchildren, David and Devorah, they will go and see their trees grow. At least they will be there."

if you will listen. It will tell you the story of the Jewish people, of their past and their dreams. Of Eretz Yisrael, the land of our fathers Abraham, Isaac and Jacob, and the land of our future, the land of the Halutzim." David did not know what to say, he was so surprised that grandpa Velvel was willing to part with his best loved possession. "Why are you giving me the box now, keep it a little longer." "No", grandpa replied, "I want you to have it now, when you are old enough to understand that you too must love Eretz Yisrael. Who knows, maybe some day, you will live there. Remember, you must fill the box, so that it will continue to do magic."

And so the little blue and white box watched David grow up, and marry. David gave it to his son Howard, repeating the words of grandpa Velvel. Howard handed the box to his son Ze'ev, named after his great-great-grandfather Velvel. By this time the little blue and white box which had made the long journey from Russia to the United States so many years ago, was battered and dented. You could not even be sure of its colours, for the paint was chipped off in many places. But only strangers might not know what the box stood for, Velvel's children's children's children heard the story of the magic powers of the little blue and white box again and again. They knew that it had bought land, drained swamps, brought water to dry land, planted trees, created parks and camping grounds, built roads and provided work and homes for many. In short, it had built a homeland



Grandpa loved telling David and Devorah about Rabbi Schapira, and about his friends, the Halutzim, who left Russia to live in Eretz Yisrael. When David became Bar Mitzvah, grandpa Velvel called him to his room and said: "David, I have a very special gift for you. It is only a tin box, but it is a box they will speak to you,

for the Jewish people, it had helped create the state of Israel. And is was still hard at work, for so much more has to be done!

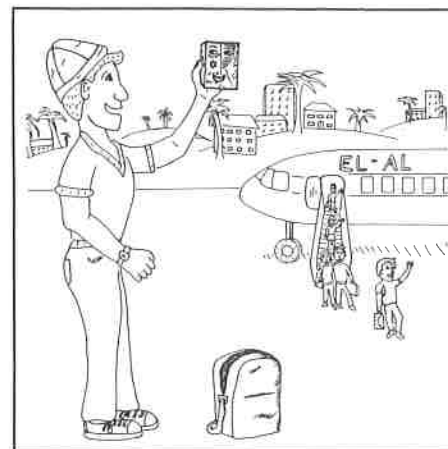
One day Ze'ev made an important decision. He would go to live in Eretz Yisrael, he would become Halutz his great-great-grandfather Velvel wanted to be. After



all, he was named for him, Ze'ev is the Hebrew for Velvel. After all, someone in the family had to see the trees that had been planted over the years. Besides,

whenever Ze'ev looked at the little box, so old now, it seemed to him that he heard it whisper: "Isn't it time for me to go home? Haven't I done enough all these

years? Please, take me to Israel!"



Ze'ev packed his belongings in two big suitcases. But that was no place for the little blue and white box. Oh, no, not there! He put great-great-grandpa Velvel's box in his carry-on case, and when he boarded the big EL-AL plane, he placed the case carefully in front of him. Ze'ev could not wait to reach Israel, he could not wait to land. With excitement Ze'ev rushed out of the plane, opened his case and took the little blue and white box out. "We have come home," he whispered to the box as he looked with wonder at the Israeli landscape before him, "we have come home". "I know," replied great-great-grandpa Velvel's box, "I know."

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