

SHALOM



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United Jewish Appeal

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CAMP KADIMAH

CAMP KADIMAH 1986 . . . See pages 16 and 17 for the faces and names of the Staff for 1986.

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EDITORIAL PAGE

Dear Readers of Shalom:

Five years ago a small group of Jewish Haligonians interested in the History of our community met to reactivate the Halifax Jewish Historical Society. I say reactivated because the Society was originally chartered in the late 50's by other members of our community with similar aims and objectives. With the passing of several key members of the original group the organization became inactive.

Today, however, the Halifax Jewish Historical Society is 'ALIVE AND WELL AND LIVING IN HALIFAX'. As a viable active group we have set to work to pick up the 'warp and woof' of our early Jewish history in the Province of Nova Scotia. Incidentally, we would like to say a fair amount of material from the original Society and personal memorabilia are deposited in the Jewish Archival files of the Provincial Archives of Nova Scotia. But, and this is a big BUT, we are searching and looking for much more memorabilia such as family group pictures, naturalization papers, Ketubahs, etc., etc., from you the readers.

Recently, **Mr. Martin Herschorn**, President of the Society received confirmation from **Mr. Carman V. Carroll**, Chief Archivist for the Provincial Archives of Nova Scotia, that the Halifax Jewish Historical Society have been granted the privilege of holding an exhibit of the history of the Jews in Nova Scotia. The interest Mr. Carroll expressed in such an exhibit was most encouraging.

Now that this open letter has brought you up to date with our activities and plans for the future exhibit, we are seeking your support.

We want to know where did your Grandparents, Parents or relatives arrive in Nova Scotia and from where did they come? Why did they settle here? Did any of your forefathers get off the ship in Halifax because it was the first Port of Call? Were other family members already settled here? Recently every little nook and cranny in Nova Scotia has become conscious of their origin, should we be less so? We don't think so! Our culture is as worthy of note in the Province of Nova Scotia as other ethnic groups.

This letter is meant to pique your interest in yourselves and in your families. It's up to each of you to 'dig' into your own family beginnings and then pass your findings on to us. All articles will be photocopied and returned.

Let us hear from you!

My address is: Mrs. Sara Yablon, 2818 Oxford Street, Halifax, Nova Scotia, B3L 2V6.

Yours truly,

Sara Yablon

Secretary

Halifax Jewish Historical Society.

CORRECTION

In the Passover issue of **Shalom Magazine**, an article entitled **Viewpoints** by **Elliot Marshall**, incorporated phrases written by **JoAnn Gardner** in earlier publications. **Shalom** apologizes for not crediting those passages to Ms Gardner.



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FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Dave & Bea Sherman** — 42 years; **Lou & Gladys Swetsky** — 38 years; **Irving & Sylvia Meyers** — 34 years; **Harry & Sarah Lang** — 30 years; **Cary & Sydelle Grobe** — 22 years; **Bob & Roz Brown** — 21 years; **Weldon & Joan Levine** — 20 years; **David & Edye Besner** — 18 years; **Arnold & Judy Budovitch** — 17 years; **Seymour & Marilyn Kaufman** — 12 years; **Saul & Molly Brown** — 8 years.

Congratulations to **Judy Budovitch** upon her appointment as Chief Rentalsman for the supervision of the province wide rentalsman programme. Judy has been Deputy Chief Rentalsman since September 1984, and was a rentalsman for the Fredericton office since the inception of the programme. Her community activities include serving on the boards of the YM/YWCA, Fredericton Foundation, The Beaverbrook Art Gallery and the United Israel Appeal. She and her husband, **Arnold**, have two sons. Parents are **Menny and Etta Chernin**, Sydney, N.S.

Congratulations to **Rhona Ruben** upon her appointment to Theatre School Board. Rhona has served for five years as governor of Theatre New Brunswick and has with the Theatre New Brunswick's Guild. She has

studied business administration and worked as a dental hygienist. She is currently involved in merchandising at Levine's Ltd. She and her husband, **Alan**, have two daughters and parents are **Harry and Edyth Levine**.

Mazel Tov to **Rose & Larry Eusler** upon the birth of their granddaughter, **Stephanie Ashley**. Proud parents are **Sheldon & Marne Eusler**. Mazel Tov to **Harry & Amelia Goldman** upon the Bar Mitzvah of their grandson, **Zalman**, great-grandson of **Mrs. P. M. Levine**. Proud parents are **Jeffrey & Ruth Goldman**, Toronto, Ontario. Also upon the Bar Mitzvah of their grandson **Pasech Mayer**, great-grandson of **Mrs. P. M. Levine**. Proud parents are **Malcom & Barbara Goldman**, Be'Ei'Sheva, Israel. Guests attending from Canada were the grandparents and Uncle **Jeffrey Goldman**, Toronto, Ontario. **Malcom** is a organic chemist doing research in Israel, where he and his family have resided in Be'Ei'Sheva for several years. Mazel Tov to **Sharon & Peter Pinsler**, upon their son, **Jonathon Randy**, being called to the Torah as a Bar Mitzvah. Proud grandparents are **Helen & Bernard Pinsler**, Montreal, and **Freda & Toby Appel**, Ottawa. May they all enjoy themselves.

Condolences to **Ezra Rose** upon the demise of his brother **Milton**. Survived by daughter **Janet Weinstein**, Hartford, Conn., three granddaughters, two brothers in Woodstock, N.B., several nieces and nephews. May the mourners be spared of further sorrow. Condolences to **Lucy Chippin** upon the demise of her mother, **Anna Zberchuk**, Israel. May the mourners be spared of further sorrow. Condolences to **Lillian Chippin**, **Bessie Rinzler**, Halifax, **Sadie Rubenstein**, Santa Monica, Calif., and wife **Ethel**, upon the demise of their father, **Louis Grossman**, Halifax. Also survived by several grandchildren and seven great grandchildren. May the mourners be spared of further sorrow.

Speedy recoveries to **Sadie Velensky**, **Dora Chippin**, **Frank Budovitch**, **Mark Begin**, **Polly Jacobson**, **Betty Levine** and **Gertrude Budovitch**.

Best wishes to the following graduates: **Eric Swetsky**, Toronto, Ont., son of **Lou & Gladys Swetsky**, upon receiving his degree in law from the University of Windsor in Windsor, Ont.; **Audrey Velensky**, who has taken up residence in Toronto, receiving her Bachelor of Arts Degree from the University of New Brunswick; **David Chippin**, Toronto, son of **Harry & Sheila Chippin**, upon receiving his Masters Degree in Business Administration from York University, Toronto; also his wife, **Gail**, upon receiving her Masters Degree in Education from the University of Toronto. Best wishes to the following graduates from the Fredericton High School: **Andrea Brown**; **Bari Levine**; **Barbara Payne**; **Heide Grobe**; **Nicola Linton**; **Lorne Brown** and **Jason Budovitch**.

On March 10, 1986, the B'nai Brith in conjunction with other local and national Jewish organizations sponsored the presentation of **The Gates of Brass**, a film dealing with the plight of those Jews living in the Soviet Union who have been denied permission by Soviet officials to emigrate to Israel. The film contains segments of actual Refusniks who, in their own words, tell of the oppressive steps taken against them by the Soviet Government. These sections of film had to be smuggled out of Russia.

After viewing the film members of the Jewish community were provided with additional insight into the difficulties encountered by Soviet Jews from **Wally Reinstein**, Hillel Coordinator from the B'nai Brith Head office in Toronto.

Both **The Gates of Brass** and **Mr. Reinstein's** presentation were emotionally depressing to those who attended the meeting. Members of the Fredericton Jewish community signed letters and petitions on behalf of several Refusniks that **Mr. Reinstein** had brought with him.

B'nai Brith president, **Gary Grobe**, arranged for **Wally** to be interviewed on Information Morning the next day where he carried forth the message of the Soviet Refusniks to CBC listeners.

Lawrence Chippin then accompanied

ROSEN RECEIVES MONROE ABBEY AWARD AT CJC PLENARY



Mark Rosen of Halifax was presented with the Monroe Abbey Award for exemplary Young Leadership.

Mark is the first ever winner of the Award from Atlantic Canada. The Award was presented at the closing luncheon of

Canadian Jewish Congress 21st Plenary Assembly.

Mark is pictured here receiving the Award from **Sheila (Abbey) Finestone**, M.P.

Wally to Halifax.

On May 3rd Shabbat services were held in the Synagogue in remembrance of the Holocaust. May 4th the Fredericton Lodge of B'nai Brith sponsored a film **Warsaw Ghetto**. The film was introduced by **Prof. Gilbert Allardyce** of the University of New Brunswick's History Department. The auditorium in the Synagogue was filled to capacity.

The Lillian Freiman Chapter of Hadassah held the May meeting at the home of Edythe Levine. Hostesses for the meeting were **Rhoda Fransblow** and **Cheryl Abrams**. The following slate of officers were elected for the coming 1986-87 year: Presidium — **Sydelle Grobe** and **Rhoda Franslow**; Vice President — **Marissa Soicher**; Recording Secretary — **Sandra Levine**; Treasurer — **Carol Airst**. The closing meeting will be a Wine, Cheese & Dessert evening on Tuesday, June 17. The convenors are Edythe Levine and Gladys Swetsky.

Congratulations to **Judy Budovitch** and **Miriam Cohen** for a job well done. Both women chaired this year's Youth Aliyah Brunch, sponsored by the Lillian Freiman Chapter of Hadassah-WIZO. The food was great and the turnout even better. More than 70 people came to support the cause. Donations to Youth Aliyah are up substantially from last year.

The guest speaker was **Lily Frank**, executive director of Hadassah-WIZO Canada. Her speech was filled with anecdotes that ranged from the poignant to the amusing. She stressed the need for continued support of our Youth Aliyah projects in Israel. Chapter President **Amelia Goldman** was pleased with the efforts of the many members who worked so hard to make the event a success.

HALIFAX HADASSAH-WIZO NEWS



Pictured at the Deli Night are l-r: **Heidi Lipkus**; **Myrna Yazer**, Chairperson, Youth Aliyah; **Marianne Ferguson**, Council President; and **Shira Webber**.

By Marianne Ferguson, Council President

Halifax Hadassah-Wizo held a very enjoyable Deli Dinner in February, which was the kick-off for our Youth Aliyah Campaign. It was very well attended by young and old and everyone seemed to have a good time. There were many helpers for the dinner whom we thank most sincerely, but especially **Miriam Jacobson**, who worked untiringly to make the evening a success. The Chairperson, **Myrna Yazer**, the Canvass Chairperson, **Harriette Laing**, are to be commended for a very successful campaign, as well as Treasurer, **Marlene Sable**.

We have plans for our up-coming Medical Services Tea on July 3rd, which this year will take place at the Citadel Inn. Our guest speaker will be **Dr. Harold Yazer**. Please keep this date open. Invitations will be sent out in the near future.

A group of our girls went to the National Meetings in Ottawa in April and enjoyed attending these. They brought back many Hadassah-Wizo news.

I want to wish everyone a happy and relaxing summer. Come back refreshed and anxious to work for our up-coming Annual Bazaar, which this year will take place in early November.

ASSEMBLY DEBATES

Excerpted from Hansard House of Assembly Debates, Monday, May 12, 1986, page 2526.

The honourable member for Halifax Chebucto.

RESOLUTION NO. 372

MS. ALEXA McDONOUGH: Mr. Speaker, I hereby give notice that on a future day I shall move the adoption of the following resolution:

Whereas the Freedom Caravan for Soviet Jewry began in Nova Scotia on Sunday, May 11th; and

Whereas students Jewish and non-Jewish from Atlantic Canada and the rest of the country deserve congratulations and encouragement for their efforts on behalf of Soviet Jewry; and

Whereas one of the most important ways that Canadians keep our own freedoms

alive is fighting for others' freedom;

Therefore be it resolved that this House supports the Freedom Caravan for Soviet Jewry, and that this House calls upon the U.S.S.R. to respect the rights of its Jewish citizens, including the right to emigrate, the right to retain their own language and culture and the right to retain and practice their religion.

I wonder, Mr. Speaker, if I might request waiver of notice on that resolution.

MR. SPEAKER: There has been a request for a waiver of notice.

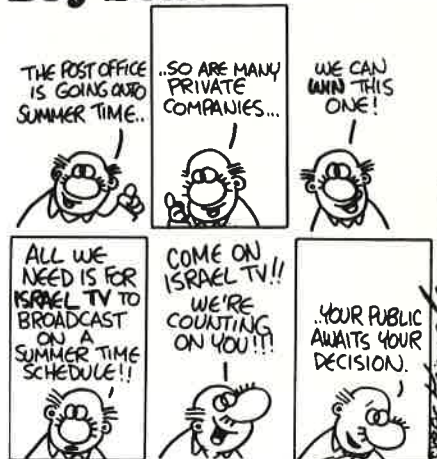
Is it agreed?

It is agreed.

Is the House ready for the question? Would all those in favour of the motion please say Aye. Contrary minded, Nay.

The motion carried.

Dry Bones



PASSOVER IN FIJI

By Myra Thorkelson

Five Jewish families gathered at the home of **Jim and Myra Thorkelson** this week to celebrate the final night of Passover — without water! Suva, capital of the Fiji Islands, has been without a reliable water supply for over two weeks, ever since record rain storms and resulting floods hit the city. The surge of water — over 700 mm in one twenty-four hour period — covered the pumping stations, depositing silt and mud on the water filters and damaging large pumps. The first Seder was postponed. How can you make gefilte fish without water? The second Seder again was put off as the floods covered the roads and it was impossible to buy the carp. No boats were allowed out.

By the last night of Passover, we were desperate. The flooding was over but water supplies were sporadic. At ten a.m. the water went off, but fortunately the soup was cooked, the gefilte fish made, macaroons baked and the chickens trussed. So over paper plates, we gathered, and tried to create as little mess as possible. Our little one-year-old daughter, **Talei**, celebrated her first Seder. She loved the singing and the matzo ball soup. She was the star of the evening and licked her plate, leaving not even one matzo crumb to be washed up with the precious drops of clean-up water.

The children of course were ecstatic. Coke and bottled lemonade were the only drinks as all the drinking water has to be boiled at least twenty minutes, so it's too scarce to be used to make juice. The adults

worked their way through the ceremonial wine and added a few extra glasses, to wash down the lovo chicken and dalo. Lovo is a Fijian word and means that the chicken has been cooked in an underground oven in coconut milk, and dalo is the Fijian root vegetable that replaces potatoes. No one complained about using "Kosher for Pesach" wine for thirst, but the participants mood got quite frivolous as the evening advanced!

The Fiji Islands with its neighbours of Australia and New Zealand, are just going into the winter season. The spring symbols, green vegetables and egg, used in the Seder are a little out of season in the Southern Hemisphere.

Had our Seder not been delayed for seven days, we might have been the world's very first Jewish community to have a Seder. Fiji is just across the International Date Line where the new day begins. Being one day ahead, we celebrate the first-night-of-Pesach sundown almost twenty-three hours before the Maritimes do.

So two Israeli families, one American family, one local family and our Canadian family co-operated to give the children a night of Jewishness in a foreign culture. The afikimen was found and shared. The matzo imported from Australia stayed crisp and fresh. Good fellowship prevailed and everyone went home to bed, happy, if a little dirty.

Editor's Note: The Thorkelsons will be returning to Prince Edward Island in September.

ADDRESS OF RABBI JACOB CHINITZ AT OPENING OF YOUTH CARAVAN ACROSS CANADA

Sunday, May 11, Grand Parade, Halifax

We plead for freedom for Soviet Jewry, not only for them, but also for ourselves. For we Jews in Halifax, in Canada, in the West, are in danger of assimilation, not through government pressure, but through loss of identity. The Jews in the USSR are in danger of discrimination and persecution. In fighting for them we awaken our own Jewish identity.

You young people have today awakened our Jewish and human identity.

But it is not only for the Jews that we demonstrate. As Canadians, as believers in Democracy, when we fight for the Jews of the Soviet Union, we remind the world of the difference between Democracy and

Totalitarianism, between Freedom and Dictatorships, between Religion and Materialism.

Finally, when we ask for the Jews of Russia to have the right to emigrate, we remind ourselves and the world of the existence and importance of the State of Israel. Israel is the answer to Holocaust. Israel is the answer to Jewish history. Israel is the answer to Soviet Jewry. Israel is the anchor of democracy in the Middle East.

Israel ties up the themes of Pesach, Let My People Go, with Shavuot, That They May Serve Me!

Let the Jews of Russia Go! Let Freedom ring!

ATTIS ELECTED SECRETARY OF C.J.C.



David Attis was elected Secretary of the Canadian Jewish Congress at the recent 21st Plenary Assembly held in Toronto.

David is joined at the Canadian Jewish Congress National Officers Body by **Lee Cohen** — Chairman, Canadian Jewish Congress, Atlantic Region; **Irwin Lampert** — Vice President; and **Martin Chernin**.



Chernin to Serve as A.J.C. Representative to C.J.C. Office Body

As a result of the adoption of a Resolution at the Canadian Jewish Congress Plenary, the Atlantic Jewish Council will now have a permanent representative at the National Officers Committee. **Martin Chernin**, Chairman of the Board of the A.J.C. will serve in that capacity for the next three years.

CARD OF THANKS

The Family of the late **Louis Grossman** and **Sadie Rubenstein** thank everyone for their kind expressions of sympathy and for the many cards and donations made in their memory.

Signed: **Ethel Grossman**
Bessie Rinzler
Lillian Chippin

NOSTALGIA Y.M.H.A. NEWS Halifax, N.S. January 30, 1947

MEET THE JUNIOR "Y"

By M. A. Rosenfeld

One of the most important members of the Junior Y.M.H.A. in Halifax is **Alfred Gordon**, who is secretary-treasurer of the club. A native Haligonian, Al is a graduate of Queen Elizabeth High School and Dalhousie University. He holds a Bachelor of Science degree from the latter. Although presently working with his father, he hopes to continue his studies next year in the field of medicine.

Besides his executive position in the Junior "Y", Al has been an active member of Tau Epsilon Fraternity for several years. He also belongs to the Young Judeans and the Dalhousie Student Group for the Chemical Institute of Canada.

Taking an interest in all athletic activities, Al's favourite sports are badminton, ping-pong, tennis and swimming.

Of a somewhat quiet and shy nature, he is quite popular and has many friends in the city. He has done a very efficient and capable job as secretary-treasurer so far and will undoubtedly continue to do so.

"Y" ORCHESTRA IS ACCLAIMED AT MEETING

Large Number of Men and Women Enjoy Performance at Monthly Gathering of Organization

A large number of men and women attended the January meeting of the Y.M.H.A. Minutes of the previous meeting were read and other business was left for a business meeting to be held at the Centre on Monday, February 10.

The "Y" orchestra entertained the gathering and received applause after applause for their renditions. A novelty number by **Julius Silverman**, **Dr. Henry Devlin** and **David Devlin** delighted the audience. The orchestra which is under the direction of Julius Silverman, consisted of the following: **Lou Stern** — traps; **H. Offman**, **Joe Lifsches**, **Dave Devlin** — violin; **Henry Devlin** — saxophone and clarinet; **Peter Herschorn** — trumpet; **Max Yablon** — mandolin; **Morton Kitaef** — piano; **L.**

Rosovsky — mandolin.

After the musical part of the program was completed, refreshments were served. **Dr. M. Jacobson**, "Y" president, was in the chair.

WINS SCHOLARSHIP



Charles H. Miller, above, son of **Mr. and Mrs. H. Miller** of this city has been awarded a scholarship by the Nova Scotia Government for the second consecutive year to the Nova Scotia Technical College. Mr. Miller attended St. Mary's College during the years 1943, 1944 and 1945 and was a Gold Medalist each of these years. He participated in all university activities.

Charlie is also active in the Halifax Y.M.H.A. being Cubmaster of the Y.M.H.A. Cub Pack and a member of the "Y" Camera Club that meets regularly at the Centre.

It is rumoured that he has invented a jet propulsion engine, which is said to be of better design than the German Heinkel. The Halifax Community joins in congratulating Charlie and his family and wish him every success in his future endeavours.

HALIFAX SISTERHOOD HAS MANY ACTIVITIES

By Lillian Newman

At the last general meeting of the Sisterhood of the Robie St. Synagogue a large number of members were in attendance. It was announced that new cutlery has been purchased to be used in the Shul Koshel kitchen and that Bibles will be donated to all Bar Mitzvah boys. In addition 12 bridge tables have been donated to the centre and are now in use.

A record player, which was donated by **Mrs. Betty Rubin**, will be drawn for at the Sisterhood's Tea and Pantry Sale to be held on Feb. 19 at the Community Center Hall. Tickets will be used to further improve the Shul kitchen.

Members are reminded to bring their contributions for the baby shower, which will be held in Montreal, to the next general meeting. The clothing, so donated, will be sent to Europe for the use of destitute and needy children.

MANUEL ZIVE AGAIN HEADS CONGREGATION

New Board Names Officers — Community Center Building is Valued at \$12,500

The annual general meeting of the Baron De Hirsch Benevolent Society was held at the Shul Hall.

A net income of \$3,822.36 for the year ended Dec. 31, 1946 was reported and the auditor's report was accepted as read.

Election of officers was held and the following will serve for the ensuing term: President — **M. I. Zive**; Vice President — **J. Wolman**; For the Board — **Charles Dankner**, **Samuel Goodman**, **Philip Trotsky**, **Robert Kaplan**, **Julius Silverman**, **Jack Stein**, **Joseph Jacobson**, **Ben Katz**, **Joseph Arron**.

A resolution, proposed by the president, that the Community Center on Quinpool Road acquired by the Society be valued at \$12,500 was passed by the membership.

At the first meeting of the new Board of Governors, **Jack Stein** was elected treasurer, **Robert Kaplan**, financial secretary and **Julius Silverman**, recording secretary.

Dry Bones



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UNB'S NEW DEAN OF SCIENCE TO TAKE OFFICE JULY 1



It's difficult to believe a man who has been as active as University of New Brunswick chemistry professor, **Israel Unger**, would want to take on more challenge. But on July 1, Dr. Unger will do exactly that as he begins a five-year term as Dean of the Faculty of Science on the Fredericton campus.

During his 21-year career at UNB, Dr. Unger has been an outspoken and tireless champion of science education, high academic standards, improved terms and conditions of employment, good communications between faculty and administration, and increased funding for post-secondary education. He expects these experiences to stand him in good stead as dean.

"A dean's job is to be an advocate and to promote the well-being of his or her faculty," Dr. Unger maintains. "As dean I plan to do what I can to find the funds and equipment required to continue our research programs. Most of these will have to come from outside sources.

"I expect to play a role in the recruitment of able students, not just for the science faculty, but for all of UNB's programs.

"And I hope to be able to spread the word, through the media and public

appearances, about the fine work that is going on at UNB."

Dr. Unger has expressed concern about the federal government's plan to fund university research through a system of grants that match contributions from private sector industries. He hopes he can bring together the Association of Universities and Colleges of Canada (AUCC), composed of the country's university presidents, and the Canadian Association of University Teachers (CAUT), of which he was president in 1980-81, to work jointly to ensure that research doesn't suffer.

"There is a danger that the government's new funding scheme will favour only very applied, practical research. Basic research — the kind that is the foundation of undergraduate teaching and lays the groundwork of specialized discoveries — may get left out in the cold," Dr. Unger says.

Dr. Unger's own research focuses on photochemistry — reactions caused by exposing various substances, particularly insecticides, to light. He has published more than 40 papers and addressed a number of national and international scientific conferences.

His tenure at UNB has been marked by

active participation in the Senate — the body that sets academic policy — and many of its committees; in the Association of University of New Brunswick Teachers (AUNBT), of which he was president for two years; and in the CAUT. An enthusiastic teacher at both the undergraduate and graduate levels, Dr. Unger has been instrumental in the organization of the province's annual high school science fair.

Nor has he limited himself to academic matters. He is a founding member and current president of the New Brunswick chapter of Science for Peace, and a member of its national board of directors. He is also a member of the council of trustees of the respected institute for Research on Public Policy. From 1981 to 1983 he was president of the Fredericton chapter of B'nai Brith.

Dr. Unger holds a BSc from Sir George Williams (now Concordia University) in Montreal, and an MSc and PhD from UNB. He did post-doctoral study at the University of Texas before joining the faculty at UNB in 1965.

He succeeds chemist **Douglas G. Brewer**, who has been dean of science since 1977.

MASADA CLUB NEWS

By **Ella Morris**, Secretary

A general meeting of the Masada Club was held at the Shaar Shalom Synagogue on Sunday, May 25th, with Vice-President, **Doris Stone**, presiding.

Many items of interest were discussed, one being an Acadian Coach Lines Bus Tour to be slated to take place on Sunday, June 29th, and going to interesting historical scenes in the Annapolis Valley area of Nova Scotia. A Nominations Committee consisting of **Doris Stone**, **Sara Yablon** and **Bessie Rinzler** was appointed to bring in a slate of officers for the next meeting, which is to take place at the Beth Israel Synagogue on Sunday, June 7th.

The Crown Life Participation Challenge for Seniors took the form of a Garden View Stroll on Wednesday, May 28th, at 1 p.m. at the main gates of the Gardens. Entertainment was provided by the School Board Band, and the Town Crier was also on hand. Coffee and pastries were served afterwards at the Senior Citizen's Centre on Sackville Street.

After the meeting, the members were very pleased to join in with the 38th birthday celebration, which was taking place at the Shaar Shalom, with a wonderful sing-along by **Mrs. Ruth Chinitz**, and a beautiful Israeli film with refreshments being served in true Israeli fashion, even to fellafels.

By **Bessie Rinzler**

The final meeting of the Massada Club was held in the Youth Lounge of the Beth

Israel Synagogue on June 8th. We will have our opening again in the Fall, September 14th.

One minute of silence was observed for two members who have died.

The members voted unanimously that we go on a Bus Tour to Annapolis Royal on July 6th. This, to be our outing for all our paid-up members.

The Nominating Committee asked the same Executive Officers to accept their nominations for another year.

Beatrice Zemel and **Rose Gould** graciously consented to visit the elderly when sick or when they would like company.

RESULTS OF THE MATZAH BALL CONTEST

The following are the winners of the Matzah Ball Contest, March/April edition of Shalom Magazine.

First prize: **Sarah Weil**, Moncton, N.B., wins a Jewish Trivial Pursuit — Children's Edition game.

Second prize: **Lea Adilman**, Fredericton, N.B., and **Yona Attis**, Moncton, N.B. win a

personalized kit bag.

Third prize: **Sari Adilman**, Fredericton, N.B., **Kari Adilman**, Fredericton, N.B., **Lisa Mendleson**, Halifax, N.S., and **Karen Mendleson**, Halifax, N.S., win Camp Kadimah t-shirts.

We congratulate the winners.

WINNERS IN TIFERES ISRAEL'S BUILDING CAMPAIGN DRAW

By **Irwin Lampert**

Guess who was the winner in Tiferes Israel's 1986 Jaguar or \$35,000.00 Cash Draw? The holder of ticket number 0917.

The members of Moncton's Tiferes Israel Synagogue recently completed six months of hard work with a cocktail party at Hotel Beausejour, the last event in this very successful fund-raising project. At the gathering attended by over 500 ticket holders, M.P. **Dennis Cochrane**, assisted by many local City Councilors and other dignitaries, drew the winning tickets for the many consolation prizes, as well as the grand prize. The consolation prizes, and their winners were:

Dan Sloane, Hillsborough, No. 0178, Coffemaker/Clock; **Owen Lockyer**, Moncton, No. 0562, Gift Certificate, King Sports; **Sandra Levine**, Fredericton, No. 0235, Gift Certificate, Rinzlers; **Larry Kinden**, Moncton, No. 0845, Gift Certificate, Lounsbury's; **Dr. John Acres**, Moncton, No. 1119, Gift Certificate, Betty Rubin's; **David H. Eagles**, Moncton, No. 0465, Silver Olympic Coins; **I. Weiss**, Montreal, No. 0908, Gift Certificate, Eastern Sports; **N. Holtzman**, Saint John, No. 0580, Gift Certificate, Kent Building Supplies; **B. Sidler**, Truro, No. 0317, Gift Certificate, Centennial Travel; **Don Schelew**, Toronto, No. 0014, Lawnmower; **John Johnson**, Dieppe, No. 0290, Quilt; **Forestell Roadrunners**, Moncton, No. 0512, David Silverberg Etching; **Dr. Ralph DeWare**, Moncton, No. 0332, Gas Bar-B-Q; **Harry Lampert**, Montreal, No. 0879, Microwave Oven; **Carolyn Yosel**, Montreal, No. 0754, Quilt; **Clayton Henwood**, Riverview, No. 1198, Samsonite Luggage; **Douglas Holsen**, Moncton, No. 0826, 10 Karat Gold Bracelet; **Lloyd Wedge**, Ottawa, No. 0365, In-Sinkerator Garborator; **John Breau**, Moncton, No. 0948, Chef Mixer; **Jean Frenette**, Moncton, No. 0297, Food Processor; **D. Mark**, Moncton, No. 0793, Betamax VCR; **John Estabrooks**, Riverview, No. 0945, Royal Weekend — Hotel

Beausejour.

The project, Chaired by **David Attis**, raised money for Tiferes Israel's Building Campaign. Currently, the extensive renovations are nearing completion. They include a new entrance to the Synagogue, an enlarged Social Hall and Kiddush Room, a Mikvah, a new classroom and various other improvements.

More than 65 of our members sold tickets on the Draw. Sales Manager, **Irving**

Schelew, led the pack, with more than 250 individual sales. Second was **Judy Attis**, and yours truly was third.

Many tickets were sold outside of Moncton, and a hearty thank you goes to all those who so kindly assisted us with this project.

And, oh yes, the grand-prize winner (who decided to take the cash and not the car) was Moncton Auto Sales.



This is a scene from the cocktail party and, of course, shows the car.



Moncton M.P. **Dennis Cochrane** draws the winning ticket. Also in photo is **Dr. F. Weil**, Congregation President; **David Attis**, Draw Chairman; and **Terry Kelly** of Doane Raymond, Chartered Accountants.

B'NAI BRITH — FREDERICTON LODGE



Left to right: Bernie Vigod, past president; Harry Lang, one of the first presidents of the founding of B'nai Brith Lodge, Cary Grobe, president; and the Honourable David Clark, Justice Minister.

Fredericton Lodge of B'nai Brith honoured its own founding members along with the League for Human Rights of B'nai Brith Canada at a dinner on May 13.

Bernie Vigod, past president of the Lodge and currently Maritime Chairman of the League, presided over the dinner and spoke about the fight against anti-semitism in Canada. He thanked the Fredericton community for pledging financial support to the League, through the B'nai Brith foundation.

The current Lodge president, **Cary Grobe**, then presented special commemorative certificates to the founders who were present. These included: **Harry, Sam and Saul Brown; Sam Budovitch; Mike, Harry and Joe Chippin; Harry Lang, Louis, Harry and Weldon Levine; Ben Medjuck; Irving Meyers; Irwin Rosenzweig; Lou Swetsky;** and **Bob, Harold and Sonny Velensky.** Mrs. **Max Chippin** and Mrs. **Ben Freeman** also accepted certificates.

Harry Lang, who served as second president of the Lodge in 1959-60, then made a special presentation to **Sharon Pinsler**, daughter of the late **Jack Budovitch**, the founding president.

Featured speaker for the evening was the Honourable **David Clark**, Minister of Justice and Attorney-General of New Brunswick. Mr. Clark pointed out that the founders honoured by B'nai Brith were also builders of the general Fredericton community, not merely the Jewish community. He then gave a preview of forthcoming improvements to Human Rights legislation in the province, and expressed his revulsion at anti-semitic hate literature which occasionally circulates in New Brunswick. He was torn, he explained, between the desire to prosecute those who produced and disseminated such literature, and the potential harm done by an unsuccessful charge.

NEWS FROM THE LEAGUE OF SHAAR SHALOM SYNAGOGUE

By **Marianne Ferguson**

Under the capable leadership of our President, **Carol Toma**, The League has had a good year. -

The monthly Sunday Morning Breakfast Meetings have been well attended and all of them were sponsored by members of the League. Our Program Chairperson, **Molly Rechnitzer**, presented very interesting programs at every meeting. Many of the speakers were from our own community, which goes to show us that we do have much talent within our own Jewish community.

Purim was celebrated with a carnival for the entire community, both young and old, and was very well attended. Everyone had a good time.

The May Breakfast Club was open to

both Shaar Shalom and Beth Israel and our speaker was **Rachel Meir**, who spoke to us about the Holocaust. The points she stressed were most enlightening and served to remind us all of those dark days in the 1930's and 1940's.

A Birthday Dinner is planned for June 15th. Invitations have gone out to all members of both synagogues and it promises to be a gala affair. We will be honouring our charter members at that time. It will be a fun evening and we will have some musical entertainment.

The first Sunday in June will be our last Breakfast Meeting for this year. We wish everyone a very happy and pleasant summer and to come back refreshed and ready to work, in September.

**The summer is
coming.**

Have you sent in your
Camp Kadimah camper
applications yet?

YOUTH ALIYAH - CAPE BRETON

By Sophie Sherman
Publicity Chairman, Cape Breton Council
Hadassah-Wizo

Not only does drift ice from the Arctic Ocean make the spring late in Cape Breton, but high gale-force winds and a driving rainstorm can make planes late and upset well-made plans.

On April 9, 1986, twice the Welcoming Committee of the Cape Breton Council of Hadassah-Wizo went to the airport to greet Mrs. Earle Bowman of Halifax, who was scheduled to be the Guest Speaker at our Youth Aliyah luncheon. Twice they were greatly disappointed as the plane on which Mrs. Bowman was due to arrive could not land in Sydney due to prevailing weather conditions.

However, "the show must go on". The luncheon for our Youth Aliyah Campaign was well attended. It was presided over by Mrs. E. Marshall of Glace Bay, Chairman. Financial results of the campaign were outstanding due to the efforts of Mrs. Marshall and her committee, namely: Mrs. J. Leviten, assisted by Mrs. L. Schneiderman, and Mrs. M. Chernin, Sydney; Miss Fanny Cohen, Glace Bay and Mrs. D. Nathanson, New Waterford.

For over 50 years, since the formation of the Queen Esther Chapter of Hadassah-Wizo in Sydney, Mrs. Jack (Anne) Leviten, has been Youth Aliyah Chairman. Her excellent work and tireless efforts were recognized by the presentation of a special award during the luncheon, a recognition greatly merited.

Truly, we are fortunate to have in our midst such a "woman of valor", who devotes so many hours in service for others and for the children of Israel. The standing ovation which followed testified to the high esteem in which Anne is held and was a fitting climax to a successful campaign.



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From l-r: Miss Fanny Cohen, Youth Aliyah Convenor for Glace Bay; Mrs. E. Marshall, Cape Breton Council Youth Aliyah Chairman; Mrs. D. Nathanson, Youth Aliyah Convenor for New Waterford; Mrs. J. Leviten, Youth Aliyah Convenor for Sydney.

JULY 1st
IS JUST AROUND THE CORNER.
Have your children registered for
Camp Kadimah?

RESOLUTIONS CONSIDERED AND APPROVED BY THE DELEGATES TO THE 1986 PLENARY ASSEMBLY OF CANADIAN JEWISH CONGRESS

Ed. Note: The list provided below consists of all resolutions considered and passed at the Canadian Jewish Congress 21st Plenary Assembly. The texts for all resolutions are available from the Atlantic Jewish Council upon request.
Sunday, May 11, 1986

No. Title

4. Approval of Reports and Decisions
6. Appreciation to Host Community
7. Tribute to Officers
8. Tribute to Milton Harris
9. Professional Development
10. Tribute to David Rome
11. Tribute to Ben Kayfetz
12. National-Regional Relations
13. Election Procedures
14. Term of Office
15. Capital Punishment
16. Inter-marriage
17. Child Care
- 19R. Employment Equity
20. Equal Pay for Work of Equal Value
- 21R. Male and Female Volunteer Participation
22. National Women's Conference
23. Social and Economic Conditions
24. Law and Social Action
25. Jewish Disabled
27. Social Programs
28. Jewish Poor
29. National Conference on Social Responsibility

30. Anti-Semitism
31. Terrorism
32. Racism
- 33R. Apartheid
34. Peace
35. Cultural, Religious and Political Pluralistic Community
36. Compensation for Jews from Arab Lands
37. Jews in Syria
- 38R. Ethiopian Jews
39. National/International Affairs Committee
40. Ashkenazi-Sephardi Relations
41. Yiddish and Yiddish Culture
42. Archives
43. Preservation of Archival Material
- 44R. National Small Communities
45. Jewish Education and Culture
46. National Holocaust Committee
47. Holocaust Education
48. National Communications Link-Up
49. Presence on Campus
50. Youth and Young Adults
- 51R. Government of Israel
- 52R. Declaration of Rights of Disabled Jewish Persons in Canada
53. National Coordinator of Services to Disabled Jews
54. Soviet Jewry
56. Judicial Notice of the Holocaust
57. Precious Legacy
58. Raoul Wallenberg
59. Jewish Demography and Fertility
60. Curriculum Development

61. Involvement of All Major Political Parties
62. Kurt Waldheim
63. Tribute to Izzy Peltz
64. Extension of the Deschênes Commission
65. Nazi War Criminals
66. Aliyah and Travel to Israel
67. Centrality of Israel
68. Tribute to Gary Waxman
69. Co-option of President of the Canadian Sephardic Association

APPOINTMENT



Mrs. Neri Bloomfield, President of the Canadian Zionist Federation, announces the appointment of **Rabbi Meyer Krentzman** as National Executive Director of the Federation.

Rabbi Krentzman has served on many organizational committees within the Jewish community and acts in an advisory capacity to various Ministers of the federal and provincial government. As Executive Director of the Jewish Education Council in Montreal for the past nine years, he became a recognized leader and innovator in Jewish education. He is co-author of "Lexique de concepts Judaiques choisis", published by L'Office de la Langue Francaise, and "Jewish Laws and Customs of Mourning" which is about to be published.

Active in numerous programs and organizations affiliated with the Canadian Zionist Federation, Rabbi Krentzman brings the highest Zionist ideals to his appointment and is dedicated to the furtherance of these ideals within the Jewish Community.

— 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 September/October, Rosh Hashanah issue of Shalom **must** be received no later than **September 15, 1986**. Send all articles to: Shalom Magazine, 1515 South Park Street, Lord Nelson Hotel, No. 304, Halifax, N.S. B3J 2L2.

B'NAI BRITH LEADERS TO CONDUCT MISSION TO SOUTH AFRICA

B'nai Brith Canada President, **Harry Bick**, and Executive Vice President, **Frank Dimant**, conducted a two-week B'nai Brith fact-finding mission to South Africa which commenced March 26.

The purpose of the mission was to meet with leaders of the South African Jewish community in order to understand the reality of the situation.

As part of the mandate of the International Cabinet of B'nai Brith Canada, the two leaders had also conferred with Black leaders, government officials, representatives of the opposition party, Church

leaders and others, to gain a better understanding of the political and social situation in South Africa.

Following the South African mission, Mr. Bick, and Mr. Dimant will participate in the annual meeting of the International Council of B'nai Brith (ICBB) in London, England. The ICBB is the body that establishes the organization's policies on International Affairs.

Mr. Bick and Mr. Dimant reported on their findings at the meeting of the B'nai Brith Board of Governors held April 12 in Ottawa.

JNF APPOINTMENTS



Saul B. Zitzerman, Winnipeg, the reelected President of the Jewish National Fund of Canada (JNF), addresses the participants of the Canadian Leadership Mission together with those from the Vancouver and Winnipeg tours, who participated at the Annual Meeting held recently in Jerusalem. The group is pictured while visiting with **Chaim Herzog**, President of Israel seated in the foreground.

Saul B. Zitzerman of Winnipeg, has been reelected President of the Jewish National Fund of Canada (JNF), at its Annual Meeting held on April 3, 1986, in Jerusalem. The meeting was the highlight of a special Canadian Leadership Mission which toured Israel recently. Also joining in the proceedings were two touring groups from Winnipeg and Vancouver.

Others elected as National officers were:

Alexander (Bobby) Mayers, Immediate Past President; **David L. Dennis**, Q.C., **Jack Gwartz**, **Abe Jampolsky**, **Leonard J. Kaplansky** and **Abe Silverman**, National Vice-Presidents; **Yoine Goldstein**, Treasurer; and **Frances Mandell**, Secretary.

Regional Vice Presidents elected were: **Harry Feldman**, Quebec and Ottawa; **Lewis J. E. Moses**, Ontario; **Paul Silver**, Manitoba and Saskatchewan; **Allan**

Blumanfald, British Columbia; **Irwin E. Lampert**, Atlantic and **Jack Mayer**, Alberta.

Frances Mandell was also elected Chairperson of the National Management Committee.

In his report to the meeting Mr. Zitzerman lauded the hundreds of volunteers and staff who helped make 1985 one of the most successful in the history of JNF. He reported an income in excess of \$5-million in payment for all the programs sponsored by the Fund for projects in Israel.

In his first Annual Report Mr. Zitzerman noted that Galil-Canada is well on the way towards reaching its newly increased goal of \$35,000,000; Redeemers of Jerusalem, a relatively new project received 47 gifts amounting to over \$1½ million; and the **Aliza Begin Forest** raised close to \$300,000.

He was praiseworthy of the "Plant a Tree" Program of which **David L. Dennis** Q.C. is the National Chairman. This program offers every visitor to Israel the opportunity to plant a tree with their own hands as a gift from JNF and the Israel Tourist office.

The traditional activities were also very successful in the past year. These include: Tree Sales; Golden Book Inscriptions; Sefer Bar/Bat Mitzvah and Sefer Hayaed; Blue Box Collections; Tu Bishvat; and High Holiday Campaigns.

Moshe Rivlin, World Chairman, **Keren Kayemeth Le'Israel**, scheduled as the keynote speaker, was unable to attend, but sent the assembly an inspirational message which reflected with pride on the role of the organization in Israel.

He was extremely praiseworthy of the Canadian Jewish Community for its support of the redemption work of the KKL.

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HECHT ELECTED VICE CHAIRMAN OF BGU

Thomas O. Hecht of Montreal has been unanimously elected as Vice-Chairman of the International Board of Governors of Ben-Gurion University of the Negev. The election took place in Beer Sheva at the 16th Annual Meeting of the Board, the University's highest policy making body, which comprises academic and communal leaders from around the world.

Respected businessman and community leader, Thomas Hecht is President of Continental Pharma Cryosan, an international company in the health care field. He is a Member of the Board of Directors of various multi-national corporations, including Bank Leumi Le-Israel (Canada).

A leading figure in the Jewish world, Thomas Hecht has served as the youngest Chairman of the Combined Jewish Appeal of Montreal, President of the U.I.A. of Canada, and is currently President of the Canada-Israel Development Corporation — State of Israel Bonds. He is a Founder and longtime National Officer of the Canadian Associates of Ben-Gurion

University.

In recognition of his distinguished leadership in many causes dedicated to helping Israel's progress and security and to strengthening Judaism and Jewish life, Ben-Gurion University in 1984 conferred upon Mr. Hecht the degree of Doctor of Philosophy, *honoris causa*, the only Canadian to be thus honoured. The Thomas Hecht Community Health Centre in Yeruham, an innovative diagnostic and treatment project, was established in his honour by his many friends and associates.

With Israel so dependent on a skilled and trained workforce for its economic progress and safety, Mr. Hecht emphasized the importance of higher education to the future of the country. Ben-Gurion University, he said, must continue to play a crucial role in strengthening the economic and social fibre of Israel by fulfilling its national mission to develop the Negev. To do this it will need the ongoing and increasing support of the Jewish people throughout the world.

SHERUT LA'AM: "A CHALLENGE TO SHARE"

By Jeff Black

For those who think that volunteering in Israel is just a way to have an easy and relaxing holiday in the sun, the Sherut La'am, a project started back in 1965, could prove something of an eye-opener. Sherut La'am, under the auspices of the World Zionist Organization, offers both a six-month and one-year program for university graduates and other young professionals. A three-month ulpan (Hebrew language course) is provided for the participants of the one-year program, after which they are placed in a job in their own profession. The six-month program is available for those who already know Hebrew and want to begin working soon after they arrive in Israel.

Tim Owings, a Sherut La'am volunteer from Atlanta, Georgia, for example, works in an architects office. "I'm twenty-three years old," he says, "and graduated only last spring from the Georgia Technical School of Architecture. Now here I am with one project already under my belt, one in the works and possibilities for a third in the planning stage. I am gaining not only invaluable work experience," continues Owings, "but I'm also helping to create a physically noticeable difference in the land."

Norman Zysblat, director of the WZO Youth and Hechalutz department, which organizes Sherut La'am, feels that the slogan of the program, "Challenge to Share", is the most apt way in which to describe Sherut La'am activities. It is a program which offers its participants an insiders knowledge of Israel as well as valuable work experiences. Aside from the Hebrew tuition and professional experience, seminars and trips are also arranged throughout the year for the volunteers as a way of deepening their knowledge of Israel and Israeli society.

"The spectrum," Zysblat comments, "is enormous. Practically any profession can be provided for in Sherut La'am, providing the person is prepared to work in a development town, where housing is provided, or a public service framework, such as the Ministry of Finance. Everything really depends on the person, their ability to adapt, to pick up Hebrew and to accept placement". This willingness to accept placement is important as Sherut La'am deliberately places people all around the country, particularly in the development towns, where there is a lack of the professional services found in Israel's major cities. City placements are only available to people who are trained in a profession which can

only be found in a large city.

Zysblat has noticed that an increasing number of volunteers are now coming to Sherut La'am through Project Renewal, the project whereby Jewish communities in America and Britain are twinned with development towns in Israel. He sees this as being very healthy, for it means that the twin-towns are not just providing money but also qualified manpower. This strengthens the ties between the two communities on a more personal and therefore more meaningful level.

Isabel Lewis, a twenty-three year old graduate of psychology from the University of Manchester, England, is participating in the Sherut La'am program and at present is working with young children in Bet Shemesh, near Jerusalem. Before coming to Israel she worked as a social worker for the Jewish Welfare Board in London, and the appeal of the Sherut La'am program for her was that, "It gave me the chance to work in my profession in Israel without having to come on aliyah and it is the closest thing to experiencing life in Israel without actually being an olah."

Her placement in Bet Shemesh suits her ideally for she particularly wanted to work in a development town but did not want to live too far from Jerusalem, where the majority of her friends live. "I wanted to immerse myself in the life of the town and as there aren't many volunteers here, I don't find myself getting sucked into a volunteer lifestyle. The people here are very welcoming and interested and slightly amazed that anyone would want to come to Bet Shemesh. I really enjoy their warmth and friendly curiosity."

Isabel is involved in a project called Gilat (an acronym for 'Gan Yeladim Letinokot', the kindergarten for babies), and it deals with the small percentage of problem families, the children of which are in danger of growing up educationally disadvantaged because of their home environment. The scheme works by placing a volunteer in each home for an hour a day to give the child, usually between the ages of six months and three years, additional stimulation — bringing it toys or taking it on an outing.

"At first," Isabel says, "I was worried how the parents would receive me — afraid they would think I was trying to replace them. But I've found them all very welcoming and they enjoy having the opportunity to share raising the child with someone else."

As yet the results of the project are not known because the children who have passed through the scheme have not been assessed, but from Isabel and her fellow psychologist have seen, as well as from the remarks of the parents themselves, the placing of a volunteer does seem to be beneficial.

The parents and employers of the various Sherut La'am volunteers would no doubt agree with Norman Zysblat's description of his workers as "a very fine body of young men and women of whom we can be proud."

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SCHARANSKY'S LETTER TO HIS FRIENDS

February 17, 1986

Jerusalem, Israel

To All My Friends — Those in the Free World — And — Those Still Waiting to be Free

There are no words to adequately express to all of you, my utmost thanks for the support you have given to my wife **Avital**, during the many years of the struggle for my freedom.

Although the KGB never allowed me the pleasure of receiving your mail, somehow I could sense the constancy and tremendous outpouring on my behalf. If I could, I would write a letter of thanks to each of you personally.

I want to let you know how proud I am to have finally reached my homeland — Israel. You, the people of the free world helped me to reach my goal.

Our fight must go on. **Iosef Begun**, all the Prisoners of Conscience, **Ida Nudel**,

Vladimir Slepak and all the former Prisoners of Conscience, every Jew in the Soviet Union who wishes to leave must be given that right.

TOGETHER WE WILL DO IT.

Shalom, A. Scharansky.

SEARCH

The McCord Museum, McGill University and the Canadian Friends of Beth Hatefutsoth are preparing a major national travelling exhibit: **A coat of many colours, Two centuries of Jewish life in Canada**, scheduled for 1988.

We are looking for photographs, documents, correspondence, Rosh Hashanah cards, invitations, clothing, pictures, recipes, folk art, religious and ceremonial art, costumes, books and other memorabilia and examples of Canadian Jewish life from the mid-18th century to today.

Please forward information and photocopies or polaroids (NOT ORIGINALS) to: **A COAT OF MANY COLOURS**, McCord Museum, 690 Sherbrooke Street West, Montreal, Quebec, H3A 1E9.

Please identify the items with date, place, subject, and origin. Include your name, telephone number and address. Please send material no later than August 31, 1986. We will acknowledge receipt but cannot return it. Confidentiality will be assured.

Dry Bones





Sheldon Cohen
Director

CAMP HADIMAH

1986

FEMALE COUNSELORS



Jon Boniuk
Waterfront
Director



Peter Nathanson
Landsports
Director



Adam Prossin
Canoeing/
Tripping



Matthew Moyal
Drama



Walter Blostin
Driver
Rona Blostin
Secretary/
Administrator



Fran Armel



Carla Ferstman



Heather Flam



Lesley Gaum



Stefanie Green



Phil David
Rosh Machar



Dvora David
Giborim
Section Head



Pauline Ingber



Bari Levine



Jocie Levine



Jan Nathanson



Michael Pink
Waterfront



Darryn Weinstein
Waterfront



Leigh Nash
Waterfront



Evan Zelikovitz
Waterskiing



Stacey Rosenzweig



Staci Starr



Shanah Walsh



Maxelle Yablon



Wendy Zive

MALE COUNSELORS



Jason Budovitch
Madrachim



Mike Soberman
Madrachim



Mara Brown
Madrachim



Cori Halpern
Madrachim



Lorne Brown



Avi Halzel



Howard Green

PHOTOS NOT AVAILABLE:

HEAD STAFF/SPECIALISTS:

BILL CHERNIN — Scouting; **YOSSI BERMAN** — Shira/Rikud; **ELLEN HEITELMAN** — Mel Yad; **HEIDI BROWN** — Kochot Section Head; **MICHAEL COLLINS** — Goshrim Section Head; **KATHY DODGE** — Nurse; **RUTH FRANK** — Cook; **SELIG WILANSKY** — Waterfront; **MARLENE BARANEK** —Madrachim.

GENERAL STAFF:

Female: **ROSALEE JACOBSON**; **LAINIE RAPP**; **CHERYL STEIN**; **LANNI WEIGARTEN**.
Male: **JONATHAN ALLEN**; **STEVEN ALLEN**; **BARRY COHEN**; **MITCHELL DANKNER**; **WAYNE HOLTZMAN**; **DAVID ISRAEL**; **GIL KORN**; **MARK PASTERNAK**; **JEFF STRUG**; **SAM WEBBER**.



Sheldon Cohen
Director

CAMP

H

198



Jon Boniuk
Waterfront
Director



Peter Nathanson
Landsports
Director



Adam Prossin
Canoeing/
Tripping



Matthew Moyal
Drama



Walter Blostin
Driver
Rona Blostin
Secretary/
Administrator



Phil David
Rosh Machar



Dvora David
Giborim
Section Head



Michael Pink
Waterfront



Darryn Weinstein
Waterfront



Leigh Nash
Waterfront



Evan Zelikovitz
Waterskiing



Jason Budovitch
Madrachim



Mike Soberman
Madrachim



Mara Brown
Madrachim



Cori Halpern
Madrachim

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FEMALE COUNSELORS



Fran Armel



Carla Ferstman



Heather Flam



Lesley Gaum



Stefanie Green



Pauline Ingber



Bari Levine



Jocie Levine



Jan Nathanson



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Avi Halzel



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Female: ROSALEE JACOBSON; LAINIE RAPP; CHERYL STEIN; LANNI WEIGARTEN.

Male: JONATHAN ALLEN; STEVEN ALLEN; BARRY COHEN; MITCHELL DANKNER; WAYNE HOLTZMAN; DAVID ISRAEL; GIL KORN; MARK PASTERNAK; JEFF STRUG; SAM WEBBER.

THE KNESSET . . . ON THE LEFT . . . ON THE RIGHT AN EXCEPTION TO THE RULE

By Herb Keinon

Israel is a land where the top of a man's head often reveals his political and religious identity. No head covering and the chap is 'secular'; some head covering and he is 'religious'. Now the fun begins.

A fur streimel identifies a hassid, possibly a non-voter. A black fedora on a Sephardi Jew means he supports Shas, the Sephardi ultra-orthodox party. A large, black yarmulke perched on the head of an Ashkenazi man means he favours Agudat Yisrael, the Ashkenazi ultra-orthodox party. A single-colour, large knitted kippa with a two-colour border identifies a Gush Emunim supporter, which a smaller more colourful kippa — knitted, that is — places the wearer squarely in the National Religious Party camp.

And once party allegiance is known, the corresponding world view is not that difficult to ascertain.

This distasteful, but surprisingly accurate, means of classification does not work for **Rabbi Menahem Hacohen**. His yarmulke is very large — about Agudat Yisrael size — but it is knitted and made up of a rainbow of colours. It doesn't fit neatly into any category. Nor, for that matter, does the person who wears it.

Menahem Hacohen, 53, is an orthodox rabbi, the scion of seven generations of rabbis and Torah scholars. He was born in Jerusalem's ultra-orthodox Mea Shearim neighbourhood, educated in some of the city's most highly respected yeshivot, and for years has served as the rabbi of Israel's moshav movement. Yet, since 1974, Hacohen has represented the distinctly non-religious Labour Party in Israel's Knesset. He sees no contradiction.

"First of all," Hacohen says, "when looking for a political party I sought one most closely aligned with my political — not religious — convictions. True, if this party was anti-religious I could not have joined it. But Labour is not anti-religious. It is a Jewish party with a very positive attitude toward Jewish heritage.

"Secondly," he continues, "you can't influence anybody by closing yourself in your own little ghetto. I remember as a child going to synagogue and hearing the rabbi talk of the beauty and importance of keeping the mitzvot. So what did he accomplish? If you want to influence, if you want to change things then you have to talk with people who don't necessarily think like you."

As a religious Labor Party Knesset Member, Hacohen is uniquely positioned to be able to talk with both the religious and

secular communities. "Although the religious establishment might disagree with me, they can't just ignore me, because I, too, am an observant Jew," he claims. "And the secular community, which often pays no attention to what a religious party Knesset Members says, is more likely to listen to me because they think that if I'm in Labour I must be all right, not a religious or political extremist."

And religious-secular communication, Hacohen says, is desperately needed. The gap between the two communities is widening, and animosity, he believes is building with each new road or cinema that the religious want closed and the secular want open on Shabbat. "When you reach a situation where one community doesn't want the other moving into their neighbourhood, a situation that already exists in some areas, then you know you have a problem," Hacohen warns.

The M.K. proffers no easy solutions. He sees the problem as a battle between two different cultures, with no simple cure-all. But Hacohen feels that more dialogue and less legislation of religious law would bring Israelis closer to Judaism. And although he is against changing the status quo on religious issues (which among other things, prohibits public transportation in most cities on Shabbat), Hacohen is opposed to any further religious legislation. "In fact,"

they should have made a stronger separation between religion and state. No one wants anything shoved down their throats."

Hacohen believes that secular Israelis would feel much less hostile toward orthodox parties which, he says, are seen as either politically or religiously extreme. According to the M.K., the anti-religious sentiments of many secular Israelis stems from a resentment of the tactics of the religious parties.

A recent poll taken in Israel confirms the rabbi's fears. In this poll, commissioned by the Geshar movement for a more tolerant Judaism, only 19 percent of the secular respondents answered favourably when asked, "What comes to mind when you think of an Orthodox person?" Twenty-five percent responded "opportunists, liars and charlatans," which another 22 percent thought in terms of extremism and coercion.

These are the attitudes that Hacohen is trying to combat. By working within the Labor Party, he is trying to break down the image of the Orthodox Jew as a right-wing, intolerant fanatic trying to force his way of life upon an unwilling majority. Hacohen's is an attempt to present the moderate face of Israeli Orthodoxy. In the wake of a recent survey, and for the sake of 'shalom bayit' (domestic peace), many are the Israelis who hope he will succeed.

THE OTHER SIDE OF THE REFUGEE QUESTION

By Jeff Black

The fate of the Palestinians living in Israel's administered territories is the topic of many a debate and newspaper report, and yet one never hears about the Jewish refugees. A cursory glance at the history of the Middle East, however, shows how unfair and one-sided the media really is.

In 1948, when the State of Israel was established, an estimated 856,000 Jews lived in Arab countries. Nearly thirty years later, only 25,850 remained, the majority having found refuge from Arab persecution in Israel. By the same token, the number of Arab refugees 'created' (that is to say, those who left their homes temporarily in the hope that when they returned, the Jewish State would have been annihilated by the invading Arab armies), also numbered around the same 600,000 figure.

The reason one does not read or hear about Jewish refugees is simply because the Jewish State absorbed these people into its midst, in spite of the fact that the young country was poor and lacking in natural resources and plagued by economic difficulties. Not only that, but the Jews who had been forced to leave Arab lands had no choice but to leave their public and private property, thus arriving in Israel without any means of their own.

As a result of this tremendous exodus, Israel's population doubled itself within three years and many new immigrants spent their initial period in Israel in transit camps (ma'abarot). These camps housed thousands of people, who were crammed into a small space where shelter consisted of tin huts, tents, shacks made of cardboard or whatever materials were available. Despite

the hardships, a solution to the Jewish refugee problem had been found.

Arab refugees, however, have not been so fortunate, for in spite of the fact that the number of Arabs who left their homes in 1948 comprised less than 2% of the total Arab population in the area, no Arab country came to their aid. The Arab leaders saw the political potential of maintaining the Palestinians as refugees and so no effort to help absorb these people was made. As **Ralph Galloway**, the head of United Nations Relief and Works Agency said in 1958, "The Arab States do not want to solve the refugee problem. They want to keep it as an open sore, as an affront to the United Nations, and as a weapon against Israel. Arab leaders do not give a damn whether Arab refugees live or die."

Israel on the other hand accepted 108,000 Arabs back into her territory in 1948 while 50,000 others have since come to live in Israel under a Family Reunion Plan. In addition to this, Israel has so far allocated \$120 million to improve the economy and social services of Palestinian Arabs living in the Administered areas.

In order to counteract the misleading impression that only Arab refugees exist, and in order to defend the rights of former Jewish refugees, an organization named WOJAC (World Organization of Jews from Arab Countries) was established in 1975. During this time, the organization has published an impressive number of booklets and pamphlets, which provide accounts of the sufferings and torments of Jews from Arab countries, and how the price they had to pay for their freedom was abandonment of all their wealth and personal possessions. In 1977, WOJAC's present chairman of the Executive Board, **Mordechai Ben-Porat**, a former Israeli Cabinet Minister, addressed the UN General Assembly, where he stressed that the refugee problem caused by the events of 1948 was not one-sided, and that in reality a de facto population exchange had occurred. This has been recognized by many world leaders, including former American president **Jimmy Carter**. At a press conference in 1977 he said, "Of course the Palestinians have rights . . . naturally, there are also Jewish refugees . . . they have the same rights as others."

The former Jewish refugees from Arab countries, however, have never received compensation for property and possessions left behind, whereas Israel has freed accounts and safe deposits of the Arab refugees who left her territory in 1948.

WOJAC, in its short history, has already accomplished much in terms of bringing people's attention to the Jewish refugee problem, but just as world Jewry has united behind the plight of Soviet Jews, so too must it remember those Jews still captive in Arab lands. To further this aim, WOJAC is proposing to hold an international conference later this year.

A DRUZE M.K. ON THE JEWISH RIGHT WING

By **Simon Griver**

Amal Nasr-El-Din is a man of unusual political opinions. Indeed, he is unique among Knesset Members in so far as he is the only non-Jewish deputy in the Likud, representing the Herut faction, which is associated with strident and militant Jewish nationalism.

But Nasr-El-Din sees no contradictions in being a Druze and a member of the Herut movement. "The Druze living in Eretz Yisrael signed a covenant with the Jews even before the state was established in 1948," he says. "Therefore the aims of Israeli Druze and Jews are the same. We share common hopes and fears. And so it is no problem for me to identify with all aspects of Herut ideology and all of the movement's policies."

Indeed, Nasr-El-Din's views on virtually every topic concur with the moderate wing of the Herut leadership. He believes in the Jewish right to settle in all parts of Judea, Samaria and Gaza and does not want to see Jordanian sovereignty over any part of the West Bank. He does not advocate outright annexation of the administered territories but wants to see the introduction of autonomy as outlined in the Camp David accords signed with Egypt.

The Golan Heights is a subject close to his heart because the 15,000 Druze who live there are popularly seen in Israel as a disgruntled group who support Syria. "This is not the case," he stresses. "Ask them off the record whether they prefer Israeli or Syrian rule and I can guarantee each person will tell you that they prefer Israel. But they are scared to speak out publicly because they fear that one day Israel will give back the Golan as they gave back Sinai. We must reassure them that the Golan Heights will always be a part of Israel."

Nasr-El-Din himself comes from Daliyat-El-Carmel, a village near Haifa which is the largest Druze settlement in Israel. Born in 1928, he is a lifelong member of the Herut movement, having served as chairman of the local Druze and Arab branch of the Herut party and one of their representatives on the local workers' council, before he entered the Knesset in 1977. He is chairman of the local Association of Families of Fallen Soldiers and is particularly proud of the prowess of Druze soldiers in the IDF.

The M.K. regrets that Israel's Arab minority is unable to serve with the IDF, but feels that under the circumstances this is not possible. "Israeli Arabs see themselves as part of the Arab world," he states, "and unfortunately many Israeli Arabs identify with the PLO. Clearly it would not be appropriate for them to serve in the Israeli army."

Nevertheless, Nasr-El-Din asserts that Israeli Arabs, Druze and other minorities are equal citizens of Israel as written in the Proclamation of Independence. "We minorities are equal," he explains, "except for the Law of Return which allows only Jews to emigrate here. But then, the Jews are entitled to their state in their ancestral homeland. That is only fair."

Nasr-El-Din agrees that Arab and Druze municipalities and villages receive less funds than their Jewish counterparts. However, he claims that this is because Arab and Druze mayors and leaders are not entirely competent in administering those funds. "The gap is closing quickly," he says. "Today, Arab villages receive perhaps 20 percent less than Jewish villages. And we are educating the Arab leadership all the time. In five years time there will be budgetary parity."

Nasr-El-Din says he has never felt any anti-Arab discrimination from within the Herut and claims that the movement's reputation for chauvinism is a myth. "On the contrary," he stresses, "Herut is the party that is the most generous towards the Arabs. That's a well known fact. Herut gives the Arabs ten times the money that the Labor party does for projects like schools and community centres, because we know how important these facilities are."

Nasr-El-Din has a penchant for statistics that are convenient multiples of ten. For example, in recalling the Lebanon War in 1982, he justifies the government's decision to advance to Beirut but is critical of the fact that a pact was not signed with the right wing Druze Arsalani clan.

"Jumblatt represents only 10 percent of the Lebanese Druze," claims Nasr-El-Din. "Yet he has 90 percent of the weapons. Jumblatt is Syria's man. But Israel could have armed the Aksamis and together with the Jemays the could have kept control of Lebanon."

This is the lone criticism that Nasr-El-Din will make of Herut's deeds and policies. To many of his fellow Arabs and Druze he is an exception, although he claims that many Arabs and most Druze sympathize with his stand — a claim that is unfortunately impossible to verify with statistics.

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ARAB M.K. OPTIMISTIC ON PEACE

By Simon Griver

Labour Party Knesset member **Abed El-Wahab Daroushe** hit the headlines last year when he attempted to address the Palestine National Council meeting in Amman, Jordan. The Arab M.K.'s mission failed; upon his arrival in Cyprus, the Jordanians refused him an entry visa, while back in Israel he was labeled a traitor and some demanded that he be put on trial for treason.

Now that the storm has calmed, Daroushe remains optimistic that peace can be achieved. "It will be a disaster," he explains, "the moment we Jews and Arabs stop being optimistic. Without optimism we cannot have the strength to seek positive solutions. I tried to travel to Jordan because I strongly believe that to find peace we must assert our convictions and make personal initiatives as did President **Anwar Sadat** of Egypt when he came to Jerusalem."

Daroushe's optimism is reinforced by what he defines as positive steps by both sides of the Arab-Israel conflict. Israel, he noted, has appointed an Arab mayor of Nablus, the largest town on the West Bank; allowed Arab personalities to visit Amman for consultations with leading Jordanians and Palestinians and agreed to peace talks under the auspices of an international forum, as espoused by Prime Minister **Shimon Peres** at the U.N.

Daroushe takes heart from the pact between Jordan and the PLO to agree to a Palestinian state in the West Bank and Gaza which will be confederated with Jordan itself. Nevertheless, he insists that both Israel and Palestinians have much more compromising to do if peace is to be achieved. The Palestinians must cease their senseless acts of terror and recognize Israel's right to exist, while Israel, for her part, must recognize the rights of the Palestinians.

Despite his radical stand, Daroushe has no trouble identifying with Zionism as the legitimate national movement of the Jewish people and regrets the tendency of Arabs to ascribe negative connotations to the word. "Every nation has the right to self-determination," he says.

Daroushe was born in the Galilee village of Kfar Iksal in 1943. A teacher by profession, he was principal of a local high school and a regional school inspector before entering the Knesset in 1984. He has also served as chairman of the Arab section of the Histadrut teachers trade union.

The M.K. joined the Zionist Labour party, rather than one of the non-Zionist left wing parties, because he feels that Israeli Arabs can best pursue their interests from within the mainstream political parties. He is happy with the fact that the Labour party stands for territorial compromise over the

West Bank and Gaza and does not want to rule the people there by force.

Although he is in Jerusalem much of the week, Daroushe's heart remains in his native Galilee. He maintains offices in Nazereth, Haifa and Acre and sees constituents several days a week. He still lives in his native village and is married with seven children.

The large family is one of the few traditions he has kept. Daroushe was not born into a traditional Moslem family, though he describes himself as a believer. "But I respect the rights of religious people," he says. "And I expect them to respect my rights. I am against clerical coercion and for this reason I opposed the 'Who is a Jew' bill. It is true that I am not a Jew and that this legislation does not affect me, but I am an Israeli and I must concern myself with everything that goes on in this country."

Daroushe is a member of the Knesset Interior Affairs Committee but he refused to participate in recent visits by that committee to the Temple Mount. "I think that some Jews are not sensitive enough about the Temple Mount," he says. "This is one of the holiest sites in the Moslem religion and if some of my right-wing colleagues continue in their provocative manner, they will do Israel tremendous damage in the eyes of the world."

While agreeing that Israel has brought its Arab citizens, who comprise 17 percent of the population, enormous progress and benefits, Daroushe is concerned about certain imbalances. He claims that the government spends only 30 percent of the amount on schools and public services in the Arab sector that it spends on the Jewish sector.

The racist phenomenon of **Meir Kahane** is interpreted by Daroushe as a Jewish problem. "And the problem is not Kahane himself," he comments. "The problem is racism and intolerance that exists in Israeli society. This intolerance exists in most of the parties of the political right. The roots of the problem started growing in 1967 when Israel began to rule another people through military conquest. Without democracy I don't believe Israel can survive."

Daroushe's prescription to cure intolerance and rising extremism on both the Arab and Jewish sides is measures to make a better atmosphere on the West Bank and Gaza. He suggests a lower profile by the military authorities and less violent resistance from local Arabs to start off with.

"The fact is that both Jewish and Arab cultures are very similar," stresses Daroushe. "Our languages sound the same and our histories are bound together. We can and must learn to live together."

REMEMBERING

By Lili Eylon

A children's playground deep in the Jerusalem Forest. A symposium on the subject of cotton growing. A Torah scroll in a southern synagogue. An annual prize for fostering Arab-Jewish relations. The common denominator of these diverse items and hundreds of others is their dedication to a fallen soldier of Israel: each bears the name of a son, brother, husband or father who died while defending his country.

It is safe to say that no nation honours and commemorates its dead as do the people of Israel. A people with a traditional respect for human life ("he who saves one soul is as if he saves a whole world"), whose annals are filled by exile, pogrom and the Holocaust, is bound to be particularly sensitive to life, suffering and death. And in a country which, since its inception, has known several wars, and no real peace, there has been ample opportunity to demonstrate this sensitivity.

Since November, 1947, some 17,000 of the nation's sons and daughters have paid with their lives in "official" wars, isolated incidents or terrorists attacks. The respect rendered them and the finesse of feeling toward the bereaved first becomes evident by the manner in which their death is communicated to their families. There is no impersonal telegram or letter. A specially-trained army representative, usually a member of the peer group of the deceased, plus two or three civilian volunteers, one of whom is often a bereaved person himself, first check the medical status of the parents or widow and question neighbours about any special problems which may exist within the family. Only after all the relevant facts become known to them, do the bearers of the sad tidings approach the survivors.

Israel honours its sons in a variety of ways. The Commemoration Unit of the Department of Rehabilitation at the Ministry of Defence has been publishing two series of books: "Yizkor", with systematic biographies of all who have fallen, and "Scrolls of Fire" containing the prose and poetry, scientific writings, paintings, photographs and other creative works of the boys whose lives were cut short. "When I peruse these books," said **Professor Urbach**, a bereaved father, who is President of the Israel Academy of Science and Humanities, "I see what the People of Israel have lost."

Currently **Rama Flint**, deputy department director, is working on a literary memorial called "On Behalf Of and On the Way to the State". The book deals with the pre-state fallen during the years 1860-1947: those who fell in active service with the Jewish Brigade, Hashomer, Nili, Etzel and the like, and those who lost their lives in incidents such as the explosion on Ben

Yehuda Street and those who perished on the way to Israel from Yemen, Syria and Europe.

More than 700 group and individual moments stand silent witnesses to a nation's long memory. Numerous settlements bear the names of defenders; Mishmar Hashiva commemorates the seven who fell in 1947 accompanying a food convoy to besieged Jerusalem; Halamed Hay remembers the 35 defenders of Gush Etzion. Public parks, books on various subject, buses to transport handicapped children, a high school club of radio hams — each brings home the message that a young person, strong, and often wise beyond his years, lived in the community, attended the local school, read, played — and died before his time.

Through the years, family and friends have published a total of some 3,200 memorial books of writings by and about their dear ones. Kibbutznik **Yehuda Ben Horin** who, during the Six Day War lost both of his sons on the same day, recently presented the Tel Aviv University with a gift of a 1,700 volume library he gathered on the subject of grief.

In Israel's close-knit society, every soldier is considered kin. It is thus fitting that one of the most important and joyful holidays, Independence Day, is immediately preceded by Remembrance Day. The very dear price for Israel's existence is marked in official commemorative ceremonies in every city, town, kibbutz and moshav, with state observances in the 39 military cemeteries throughout the country. At sites of some of the memorial monuments, school youngsters gather to pause and remember, listening to the story of what happened on the spot, reciting poems, singing songs and devoting thoughts to all who fell, one of whom could well be a member of his own family in a nation where almost every family has been stricken.

On Remembrance Day flags are flown at half mast and all places of entertainment are closed. This is a day when at 11 a.m., the heartbeat of the nation stops for one long minute as the sirens wail the general mourning. Drivers brake and step out of their cars, housewives quit their work and bow their heads, workers cease their labour and all stand as one, recalling those who are no more.

On Remembrance Day the Minister of Defense sends a personal letter to the bereaved families usually delivered by a school youngster — with a message of personal participation and encouragement. The letters are accompanied by a special gift, usually a book dealing with history, geography or flora and fauna of Israel.

Dr. Irwin Smalheiser, a newly-arrived immigrant from Midwestern America, has been collecting these letters and commemorative envelopes, and has recently published them, because, as he says, "Jews everywhere owe Israel's fallen the same debt." In his publication *Dr. Smalheiser* recalls that the practice of lamenting the

deaths of warrior heroes goes back to biblical times when David grieved over the deaths of Saul and Jonathan:

"And they wailed and wept and fasted until even,

for Saul and Jonathan and his son, and for the people

of the Lord and for the House of Israel because they were fallen by the sword."

Smalheiser traces the development of the themes in the commemorative covers, which range from the acceptance of death to the

proud celebration of military victories to the expression of a hunger for peace — a reflection, he believes, of a similar development in the popular mood in Israel.

Thus, the Remembrance letter written in 1975 by **Shimon Peres**, then Minister of Defense states: "It is our hope that the exemplary courage of our sons, and the memory of their sacrifice, will fortify the ramparts of Israel and will open within them a gate to peace."

YESHAYAHU LEIBOWITZ: AN UNCOMPROMISING PHILOSOPHER

By **Herb Keinon**

Hailed by some as the "closest thing Israel has to an Old Testament prophet", and denounced by others as a "traitor in need of a mental examination", Professor **Yeshayahu Leibowitz** only rarely fails to evoke his listener's passion. The world according to Leibowitz has G-d "completely transcendent", **Golda Meir** an "old, very wicked woman", **Ben-Gurion** a "hater of Jewish history", Jerusalem's Western Wall a "religious disco", and Gush Emunim a movement propagating "false messianism". For these and similar sentiments, the eighty-three year old former Hebrew University professor has variously been called a "heretic", "gadfly", "penetrating mind", "enfant terrible", and "the most devout Jew in the country today".

One thing for certain, and on this even the Professor agrees, Yeshayahu Leibowitz is an iconoclast: a breaker of idols, an attacker of cherished beliefs and institutions.

If, as **Will Durant** maintains, "philosophy begins when one learns to doubt — particularly to doubt one's cherished beliefs, dogmas and axioms", then Yeshayahu Leibowitz is a philosopher par excellence. With a Ph.D. in both Bio-Chemistry and Medicine, and extremely well versed in Judaism, Physics, Genetics and Philosophy, Leibowitz claims to be interested only in fact, not opinion or ideology. Nothing, no matter how critical, escapes the Professor's critical mind. The Western Wall, Zionism, Divine Providence, the Holocaust, Jerusalem: all this must, in Leibowitz's Socratic fashion, be defined free from the preconceived notions which often blur our vision. In books and at personal appearances, on the radio and through numerous newspaper and magazine articles, Professor Leibowitz has annoyed and entertained, fascinated and antagonized a never bored Israeli audience. For over two decades he has continuously challenged consensus opinion which many Israelis felt somehow fell outside the pale of

public debate.

Characterized by a cantankerous, arrogant and often supercilious presentation, Professor Leibowitz has nothing but scorn for those who would believe that modern Jewish history proves that G-d is watching over His people Israel. For, in Leibowitz's view, the Holocaust has no theological meaning, Israel's War of Independence was not a modern Parting of the Red Sea, the Six Day War does not prove that G-d actively intervenes in the affairs of men. G-d, in each of these three historical events, was where He always is in relation to man: completely transcendent. "Anyone who sees the hand of Divine Providence in history," Leibowitz declares, "is a blasphemer."

Yet despite a belief that G-d is absent from history, Leibowitz continues to observe Kashrut, keep Shabbat and pray. His reason is simple: "We are so commanded." In Leibowitz's unemotional theology Judaism is solely concerned with serving G-d. It is not, as many believe, concerned with morals, ethics, philosophy, folklore, literature or political and social organization. Leibowitz contends that a Jew can only serve G-d through the scrupulous performance of His commandments as elaborated by man in Halachah (Jewish Law). It is Halachah, therefore, which becomes the only truly unique Jewish value or contribution.

The Professor's unconventional views are not confined to the theological realm. He is as much a political as he is a religious maverick. In the euphoric wake of the Six Day War, to those who claimed that Israel's victory would provide a complete and magic cure for all the nation's ills, Yeshayahu Leibowitz called for an immediate, unilateral and complete withdrawal from all territories, including East Jerusalem and the Golan Heights. Again his reasoning was simple: the demographic and logistical problems involved in

"occupation" would severely tarnish the moral and Jewish colour of the state. In January 1968, while many Israelis had already taken it for granted that more territory means greater security, Leibowitz declared: "Israel should forthwith return every inch of territory taken in the Six Day War. The demographic problems involved in incorporating over one million Arabs in the territories will, in a short while, turn Israel into a Levantine country, shot through with corruption and without either Jewish farmers or workers."

Even those Israelis agreeing to territorial compromise were aghast, however, at the prospect of returning East Jerusalem and her holy sites. The professor's blunt reply: "There is no such thing as a holy place... A kibbutz which raises pigs on its farm is as much the L-rd's heritage as Jerusalem and Rachel's tomb."

Leibowitz has become even more convinced, in the intervening 19 years, that such a withdrawal is in Israel's best interest. By no means naive, the Professor realizes that such a move will not ensure peace. However, in the cut-and-dry world which characterizes his thought, such a step is the only alternative to a "war until the death with the whole Moslem world". Besides, Leibowitz maintains, territory does not necessarily guarantee security. Security can only be ensured by the superiority of Israel's armed forces which in turn, is dependent upon the moral superiority of Israeli society and the backing of other nations: both of which have been seriously eroded due to Israel's continued "occupation".

"What kind of Jewish State is it when on Arab holidays Jewish factories are closed for lack of labourers, Jewish restaurants are closed for lack of kitchen workers, and even the operating theatres at Hadassah are unable to function because Arab cleaning personnel do not show up? Leave the territories", Leibowitz thunders, "so we can return to being a nation of Jews."

Yeshayahu Leibowitz, throughout his public life, has at one time or another managed to alienate nearly everybody. The religious detest his idea of an impersonal G-d, the secular don't like his stand on Halachah, the "Right" can't stomach his position on the territories and though he is the darling of the "Left", it is the results of his pragmatism rather than his overall views they espouse. Most concede, however, that without Professor Leibowitz, Israel would be a much poorer place from an intellectual, spiritual and political point of view alike. All the sacred cows in Israel are subject to his penetrating and piercing treatment. Conformists of all hues and colours rightly see Professor Yeshayahu Leibowitz as a challenge which they cannot afford to overlook. Those who tried to take him lightly in public debate would be the first to agree that whether one accepts or rejects him, he is a thinker of unusual stature.

ARISTIDES MENDES: THE MAN WHO SAVED 10,000 JEWS

By Dr. David Shapiro

The story of **Aristides Sousa Mendes**, though little known, is perhaps the most amazing instance of an individual's help to Jews during the Holocaust. This single man, a devout Catholic, saved the lives of over 10,000 Jewish refugees.

When France fell to the Nazis in 1940, French Jews and Jewish refugees from all parts of Europe who had fled to France, found themselves trapped. British warships patrolled the Mediterranean, preventing Jewish migration to Palestine. The French borders on the east to Switzerland and Italy were sealed, as was the port of Marseilles. The Germans had entered Paris and it was clear that they would soon occupy the entire country.

The French moved their government south to Bordeaux, and around 30,000 refugees, a third of them Jewish, fled there in desperation. Only one escape route presented itself: over the Pyrenees to Spain, and from there to Portugal. The refugees in the city besieged the Portuguese Consulate for visas, but the Portuguese government had unequivocally ordered its consuls to turn down any and all requests for visas from Jews. Spain, in concert with Portugal, closed its borders to the unfortunate refugees.

Aristides Sousa Mendes, however, the Portuguese consul-general to France and a devout Catholic of Marrano extraction, greeted a delegation of the refugees in the outer hall of the consulate. His eyes were circled with fatigue and, amid the mounting tension, his hair had recently turned white. "My government has denied all applications for visas to any refugee," he declared. "But I cannot stand by while people lose their lives. Our Constitution states that the religion, colour and politics of a foreigner shall not be used to deny him refuge in Portugal. I have decided to follow this principle. I am going to issue a visa to anyone who asks for it — regardless of whether or not he can pay." He turned to his wife, standing beside him. "I know that Mrs. Mendes wholly concurs with my view. Even if I am discharged from my duties as a consequence, I can only act as a Christian and as my conscience dictates."

The announcement electrified the onlookers, who responded with an outburst of cheers. Mendes entered his chancellery, hunched over a low coffee table, and began to write out visas for the throng which had lined up and begun to stream through. Assisted by two of his sons, **Dr. Pedro Nuno** and **Jose Antonio Mendes**, he worked there for three days, stopping only briefly to eat and sleep. On the third day he collapsed,

exhausted and sick.

Word of his activities reached Lisbon, and two emissaries were dispatched to bring Mendes back to the capital for having violated orders. They escorted him to their car, and while passing through Bayonne on their way to Spain encountered a scene similar to the one recently witnessed in Bordeaux. Thousands of refugees had flocked around the Portuguese consulate, pleading for visas. Mendes strode into the vice consul's office and, as his superior, ordered him to grant visas to all the applicants. Not even the two officials from Lisbon could prevail upon Mendes to desist, as the consul himself began issuing make-shift visas with the following inscription: "The Portuguese government requests the Spanish government the courtesy of allowing the bearer to pass freely through Spain. He is a refugee from the European conflict and en route to Portugal."

The next day, after all the refugees had been accommodated, Mendes and the two officials resumed their journey. When they reached Hendaye, on the Spanish border, they found a huge throng of refugees — many of whom had been granted visas by Mendes himself — being prevented from crossing the border. Spain was complying with Portugal's wishes and prohibiting passage through its territory. Mendes, however, correctly surmised that the orders to seal the border had gotten no further than Hendaye, and he led the crowd to the next border entry. Presenting his credentials, he succeeded in getting the refugees through to safety.

Upon reaching Lisbon, Mendes was hauled before an inquiry committee and was fired from the Portuguese foreign service for disobeying orders. In 1954, neglected and poverty-stricken, he died. Mendes never regretted his actions, although he once said that if thousands of Jews had to suffer because of one Catholic (Hitler nominally belonged to the Catholic Church), then it was perfectly all right for one Catholic to suffer for thousands of Jews.

In 1961 the Government of Israel planted twenty trees in the Martyr's Forest in honour of Aristides Sousa Mendes. A public committee to commemorate him has been set up by the author, and any information readers might be able to contribute on the life of the man who saved over 10,000 Jews would be greatly appreciated. Correspondence should be addressed to: Dr. David Shapiro, 16 Michlin Street, Bayit Vegan, Jerusalem, Israel.

BEN-GURION: THE MAN WHO MADE HIS DREAM COME TRUE



By Shimon Ben Noach

The simplicity of David Ben-Gurion's grave belies the impact of his life on the affairs of mankind. More than any other single person it was Ben-Gurion who brought the Jewish People out of the wilderness of exile into its ancestral homeland. Yet, at his request, the tombstone at Kibbutz Sde Boker in his beloved Negev desert bears one brief epitaph: "alah artzah 1906," ("emigrated to Israel in 1906"). Though he was Israel's first prime minister and his nation's most influential politician for several decades, the act of aliyah remained in his own eyes the most important deed of his life.

Thus it was in 1906 that David Grien, with only a small knapsack on his back, left his native Plonsk in Russian-ruled Poland. He was 20 years old at the time and the sixth child of Sheindle and Avigdor Grien. His father was a lawyer; his mother had died in his infancy. As a teenager, the young David became obsessed by the dream of Zionism and determined to settle in Eretz Yisrael.

His first experience in the land of his dreams was the dusty port of Jaffa. David did not like its squalor and he continued on foot across the swamps and sand dunes that have today become the metropolis of Tel Aviv. He eventually arrived in the small village of Petach Tikvah, where he found housing in a worker's hostel and hired himself out as a field worker.

After several years of work in the Lower Galilee and Zichron Ya'acov, Ben Gurion came to Jerusalem, joining the editorial staff of the Labor newspaper 'Ahut'. The following year, he went to Turkey for university studies, hoping to influence the

Turkish establishment into supporting the Zionist cause. At any rate, in 1917, the Turkish rule of Palestine was defeated by the British and the subsequent Balfour Declaration made Jewish statehood seem viable.

In the same year Ben-Gurion married Paula Munweis, a New York nurse, while on a fundraising visit to America. After a spell in the British office of the Poelie Zion labour organization, Ben-Gurion returned to Eretz Yisrael to be elected secretary-general of the newly formed Histadrut Trade Union Movement in 1921. He held this post for 14 years, as the Histadrut became the political force that was to mold Israel's economy and then served as chairman of the Jewish Agency Executive from 1935 to 1948.

When the U.N. voted to partition Palestine, it was Ben-Gurion's initiative that led to the decision to declare independence on the day of partition. The following year saw elections to the first Knesset with Ben-Gurion officially becoming Prime Minister. He also held the post of Minister of Defence and thus helped nurture the Israel Defence Forces into the formidable fighting force that it was to become.

Ben-Gurion remained Prime Minister until December 1953, when he retired to settle in the desert at Sde Boker. In 1955 he was recalled to government, resuming the role of Prime Minister in November. He remained in office until 1963, when he once again resigned.

In retirement Ben-Gurion remained involved in the controversies of the Mapai party he was instrumental in founding. He broke with his party in 1965, forming his own Rafi party along with Moshe Dayan, Shimon Peres, Yitzhak Navon and Teddy Kollek. Although living in Sde Boker, he retained his Knesset seat and remained active until his death in 1973.

Perhaps Ben-Gurion's most bitter disappointment was that so few Jews emigrated to Israel, particularly from the United States. At first adamantly opposed to the notion that the Diaspora had a future after Israeli independence, he grudgingly accepted the status-quo, whereby Diaspora Jews saw its principal role as lending Israel financial, political and moral support.

In retrospect, Ben-Gurion is often censored for not having respected the culture of the Oriental Jews. This stems from the fact that he frequently referred to the hundreds of thousands of immigrants who poured into Israel as 'dust'. This seemingly derogatory term was meant in a poetic sense, alluding to winds blowing the exiles back to their homeland.

"Most important, Israel is not just an

Eastern nation or a Western one," he once said. "It is both! In itself it invites the two great streams of the Jewish people: the Ashkenazim whose traditions are Western and the Sephardim whose cultural links are with the East. Here is another task of Israel: to marry the East with the West and thus again to serve as an example of unity and brotherhood to all mankind."

Ben-Gurion envisaged the idyllic with apocalyptic overtones, although he was not a religious man. But clearly he was no idle dreamer. If Herzl conceived Israel, it was Ben-Gurion, the leader of the Labour movement who nursed the state into being with painstaking devotion. No other single individual had more influence in the formation of the State of Israel.

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URBANIZING THE BEDOUIN

By Shelley Von Berg

When I entered the Negev Bedouin settlement of Tel Sheva, situated approximately six kilometers east of Beersheva, I was caught a bit off guard. I naturally hadn't envisioned a bubbling oasis dotted with date trees or saber-toting sheiks astride Arabian mounts, but I admit I did expect a few camels.

Instead I was greeted with what appeared to be a typical Arab village — stone houses, markets, garages, a school and the inevitable free-roaming livestock. As we progressed further into the settlement, my guide, **Dr. Joseph Ginat**, Minister-without-Portfolio **Ezer Weizman's** advisor on Arab affairs, explained that whereas half a century ago Bedouin were free to migrate from Jordan in the east to the Central Sinai in the south to the Mediterranean in the west, they've recently been 'sedentarized' by the Israeli government within a reservation area stretching roughly from Beersheva to the Judean Desert.

Whereas Bedouin once lived in black goat hair tents, many now dwell in permanent townships, in beautiful homes complete with plumbing, gas and electricity. And whereas pastoralism at one time provided the main source of nomadic income, many Bedouin now work in farming and many as salaried workers in the towns.

Sedentarization of the Bedouin is a modern Middle East phenomenon. "No government in the area can tolerate the migration of the Bedouin any longer," says Ginat. Not only in Israel, but Jordan, Egypt, Syria and Saudi Arabia are sedentarizing their Bedouin, he continues, adding that due to security reasons it is unfeasible to allow the Bedouin to persist in their traditional migration patterns, which entail the crossing of neighbour's borders.

Some 40 percent of the Negev's Bedouin today reside in the townships of Tel-Sheva, Rahat, Kuseifa and Arour. The townships, dubbed by critics as "dormitories for an industrial labour force", were initiated in 1968 "as a kind of solution for the Bedouin", explains **Dr. Itzhak Baily**, former senior lecturer at Tel Aviv University and Bedouin poetry expert. Since the advent of the State of Israel, the Negev has acquired uses other than pastoralism: crops have been planted and cultivated, urban settlements established and industrial and military installations built. "Since they (the Bedouin) could no longer freely move about the land, the Israeli government decided to set up townships," adds Baily. As for the remaining 60 percent, those who sporadically squat in temporary shelters inside and outside the reserve area, they too, will become urbanized once their land claims are settled, says Ginat.

This is easier said than done, however, for land claims have proven the greatest point of contention between the Bedouin and the Israeli government since the inception of the State. The dilemma dates back to the time when the Turks ruled over Palestine. For various reasons, ranging from the Bedouin's traditional adherence to oral law to the desire to avoid paying taxes, they neglected to register ownership of property as stipulated by the Turkish "Tabu" law of 1858. Since the Israeli government recognizes these documents as sole evidence of ownership, the Bedouin 'tenure right' claim to some 4.2 million dunams of land have been repeatedly rejected in Israeli courts.

Hence, throughout the last 15 years, despite the appointment of numerous committees designed to suggest possible solutions and alternative living arrangements for the Bedouin, land expropriation and subsequent urbanization has forged ahead.

"To most Bedouin migration is a thing of the past — to some because they've had no choice, to others because they prefer to be settled," says Baily. Noting that the government has attempted, at least to a certain degree, to compensate displaced Bedouin clans for expropriated land, he adds, "Urbanization does have its positive points. Living conditions have improved and Bedouin now have running water, electricity, medical facilities and schools."

Fifteen years ago only half of the children in the Bedouin sector attended school. Today 98 percent receive schooling, with most completing eight years of education. According to Ginat, "More and more men are attending university and the Negev has already produced a few engineers and physicians." Most Bedouin girls, however, rarely make it to the secondary high school level and although school attendance is mandatory under Israeli law, "in this particular case the government tends to look the other way," admits Ginat.

I personally experienced a taste of the Bedouin's strict adherence to the traditional role of women in nomadic society, before entering the home of **Sheikh Sliman el-Afinch**. After passing through a reception line of tribal members, half of whom refused to shake my hand or murmur greetings, I espied a black goat tent situated behind the house. "What's that?" I enquired. "Oh, that's the women's tent," replied Ginat.

In a sense, the place of women within the tribal infrastructure is indicative of other traditional beliefs and customs to which the Bedouin stubbornly cling. A further example is the importance placed upon

hospitality, something greatly in evidence within the home of el-Afinch. Upon being seated on brightly coloured floor cushions, we were treated to steaming glasses of mint tea and entertained by fascinating accounts of Bedouin lore.

One such account, narrated personally by el-Afinch, involved the 'Bish'a' ceremony, the Bedouin's own version of the polygraph test. According to Bedouin tradition, if a tribal member is accused of a crime and there is no overriding proof of guilt or innocence, he is given the opportunity to prove the latter by traveling to the 'keeper of the flame', situated in two locations in the Arab World — Ismailia, Egypt and along the Jordanian-Saudi border. Once there, the ceremony consists of the accused licking a red-hot pan three times. If the man is innocent his tongue won't burn. El-Afinch recently traveled to the keeper of the flame to prove his innocence and end a blood feud. He licked the pan three times and came out unscathed. The verdict was final and the dispute ended.

But perhaps the most closely guarded tradition of the Negev Bedouin is that of collective responsibility. "If you understand the social structure of collective responsibility, you understand the Bedouin," says Ginat. The collective responsibility unit is in essence a social institution. In Bedouin ideology men who can trace common descent to an ancestor five generations removed can be part of this 'co-liaable group'. The central task of this group, as the word 'co-liaable' suggests, is to uphold mutual responsibility in matters of blood, either when a member or members have shed blood, or when one of the members has been killed or wounded. In other words to be prepared to kill or be killed for another member. As the co-liaable group's ultimate responsibility has been set so high, it becomes an all-encompassing association that can be called upon to serve a wide variety of interests.

Despite this cohesive unit, however, sedentarization is increasingly robbing the Bedouin of their cultural identity. But perhaps there is some compensation in noting that in return they are gaining a vastly improved standard of living.

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NEVEH ZEDEK CELEBRATES 100 YEARS

By Jeff Black

In April, 1886, near to the Jaffa end of Tel Aviv's beach, the Neve Zedek quarter, the first Jewish area of Jaffa and the mother of Tel Aviv, was founded. The story of Neveh began when a large number of refugees from the Eastern European pogroms set up home in the Arab city of Jaffa, which resulted in rents rocketing sky high. A group of Jewish settlers there, led by Jerusalem born **Shimon Rokaeh** and Algerian immigrant **Aharon Chelouche**, decided to form a co-operative housing scheme to escape these rents and thus the development of the Neveh Zedek quarter began.

The Chelouche family worked as goldsmiths in Jaffa's Chalfanim Street, the city's central trading place. But because of Jaffa's role as a port, the central business activity soon became money changing for the numerous sailors who thronged the ancient port.

In 1887 the Chelouches, along with other Jewish residents of Jaffa, moved out of their old homes and the Neveh Zedek quarter soon became a vibrant new Jewish area. Walking through the area today one is struck by the run down and desolate nature

of the quarter. To the north can be seen the nearby skyscrapers of Tel Aviv and it is hard to imagine that this unprepossessing collection of streets was the starting point of Israel's largest metropolis.

In 1909 members of the Neveh Zedek, along with residents of Jaffa and Neveh Shalom, formed a society named 'Ahuzat Bayit', the aim of the society being the construction of a new Jewish city. Taking a loan of 300,000 gold francs from the Anglo-Palestine Company (the ancestor of today's Bank Leumi), the Ahuzat Bayit used the gold to buy the land on which the first 70 houses of Tel Aviv were built.

Neveh Zedek, however, was not always the poor relation of Tel Aviv. In its beginning many prominent Jewish intellectuals resided there. **S. Y. Agnon**, a Nobel Prize Literature laureate, had a house there in the early years of this century, the great Hebrew poet **Bialik** stayed there on his first visit to Palestine and the father of modern Hebrew, **Eliezer Ben Yehuda**, was a frequent visitor to the quarter. Many of the homes today bear marble plaques testifying to the events that took place there and the distinguished personalities who at one time lived in those homes.

Neveh Zedek also boasted synagogues in abundance and the religious Zionist leader **Rabbi Kook** lived in the quarter when he was Chief Rabbi of Jaffa/Tel Aviv.

Schools were built in the area, including the Neveh Zedek Girl's School, built in 1908, although the school is no longer used for teaching but has been turned into the centre for the Neveh Zedek Theatre Group. The Group, which was founded by leading Israeli writers such as **Chanoch Levin** and **A. B. Yehoshua**, aims to make inroads into the existing Israeli theatre and breathe new life into it.

The fact that the group has its centre in Neveh Zedek is almost symbolic, for just as the artists wish to breathe new life into Israeli theatre, so too are the artists breathing new life in Neveh Zedek. The quarter, once a haven for Jewish intellectuals, before becoming a ghost town in the face of sprawling Tel Aviv, is now being turned into an artist's quarter. A lot of work is still needed before the quarter can recapture its youth but it is hoped that Neveh Zedek will do so in time for its centenary celebrations next year.

GREETINGS BY THE PRESIDENT OF ISRAEL



Mr. Chaim Herzog, to the Jewish Communities Abroad, on Independence Day, 1986

Friends, Far and Wide:

Anniversaries by their very nature turn our thoughts back to the journey traversed up to the Date of Celebration. This is perhaps particularly true of the Jewish people, exposed through the long centuries

to the shifts of history and command to see itself in every generation as heir to those who left Egypt for the Holy Land. So, too, on its Independence Day the State of Israel remembers each year a history which, though short, is crowded with change and rich in development, a history at times tragic, often triumphant, always aspiring. It is the saga of the coming into being of a vibrant and creative state, a many-sided national unit established by a Jewish population of 600,000 souls in 1948 and now home to over three and a half million.

The very name of Israel, we remember, was born in Jacob's struggle, when it was ordained that his name be changed to Israel.

The year just past has indeed been marked by struggle, in Israel and throughout the Jewish world. Anti-semitism has made itself felt in many a country. The Jews of the Soviet Union, of Syria and Ethiopia, still find themselves behind barred doors. Jews in the free nations face the overwhelming threat of assimilation and engage in a complex and ardent effort to strengthen and expand Jewish education.

Over Israel as over the whole of the civilized world, hangs the threat of terrorism. It

is one of the positive achievements of the year that the International Community is beginning to think in terms of a unified and unintimidated effort to stem terrorism. In this Israel has demonstrated leadership in confronting the problem.

In Israel we will rededicate ourselves to the struggle against intolerance and for the strengthening of our democracy. Together with our government's successful efforts to rehabilitate the country's economy and its constant search for peace in the region, we must rededicate ourselves to the principles of equality and tolerance for all faiths and peoples enunciated in Israel's Declaration of Independence.

Towards the end of the year a happy note was struck by the liberation of **Anatoly Scharansky** from his long, inhuman imprisonment. The hope that he may be followed by many other Prisoners of Zion, together with the hope for peace and harmony in Israel, for fruitful Jewish education in the world, for closer links between Jews everywhere and Israel, and Aliya to it — with these hopes and with faith in the rock of Israel, we face the 39th year of the State of Israel.

Three of the four fasts are obligatory in times of persecution. In times of peace, they are feasts. In times of incomplete peace, fasting on these days is optional. But the fourth, Tisha B'Av because of its "double catastrophe" remains a compulsory fast in days of Ain Sholom.

Shall we then observe Tisha B'Av today? By no stretch of the imagination can we accept the State of Israel as the fullness of messianic promise. By no blindness of the mind can we characterize our time and world as being in the condition of Sholom — full peace. Therefore, Tisha B'Av remains — and should remain — in the Jewish calendar, in ritual, in our national consciousness.

Five calamities are associated with Tisha B'Av. If we take them seriously, we have to assume that the fast of this day had always been relevant. "On Tisha B'Av it was decreed that our fathers would not enter the land."

This refers to the fact that the generation of the desert died in the desert. For this reason, Tisha B'Av could have been observed even during the First Commonwealth.

"The Temple was destroyed, the first time, and the second time." For this reason, Tisha B'Av could well have been observed during the Second Commonwealth, as well as during the Babylonian Exile.

"Betar was captured," and the hopes raised by Bar Kachba in 133 C.E. for freedom from Rome was dashed. "The city was ploughed under," in fulfillment of the prophecy, Tziyon Sode Techoresh. For there two reasons, we mourned on Tisha B'Av for the long exile of 2000 years. Is this exile concluded?

"Summertime, and the livin' is easy," wrote an American Jewish composer. This is not true for Jewish history and Jewish religion. For us, the summer is a valley of the shadow. If we look upon the two peaks of Shevuot and Yom Kippur, the season in between would seem to be a valley.

From Shevuot, when the first tablets are given to Moses, there is a descent to Sheva Asar B'Tammuz, when these tablets are broken. The nadir of the Jewish spirit is reached in the two black depths of Tisha B'Av. The ascent begins with Elul — which in acrostic reads: Ani LeDodi VeDodi Li — I am my beloved's and my beloved is mine.

God and Israel begin the process of reconciliation, which ends at the zenith of Yom Kippur, when the second tablets are brought down by Moses, from the mountain.

The last Mishnah in Taanit supports this image beautifully: "Go forth, ye daughters of Zion, and gaze upon King Solomon, even upon the crown wherewith his mother hath crowned him, in the day of his espousals, and in the day of the gladness of his heart."

Upon this verse from the Song of Songs, the Mishna comments: "In the day of his espousals — this is the giving of the law." What is meant is the giving of the second tablets on Yom Kippur.

"In the day of the gladness of his heart — this is the building of the Temple." By this is meant the dedication of the First Temple by Solomon on Yom Kippur. It is on this basis that Yom Kippur is declared to be the happiest of days. It comes after a summer of tragedy.

The poet Bialik has a song of summer called Mishirei Kayitz. In a rough translation it goes like this:

In the middle of Tammuz, the summer turned and changed its face;

Came upon us with lightening, and frightened us with his storm.

His rains sweep the panes of my windows,

To show me a mournful land, a devastation added to my own gloom.

How painful it is to me, dear friend,

The defeat of the pleasures of spring,

The loss of the beautiful flowers.

Only a Jew, aware of a summer which contains two fast days in it, between which stretch the three weeks of semi-mourning, and the nine days of sorrow, could write the antithesis of: Summer time . . . and the livin'

is easy."

"He who mourns for Jerusalem will merit to see its rejoicing." This works in reverse as well. Only he who truly appreciates the joy of Jerusalem will understand how to mourn for it.

It is not strange that in Israel, the place of triumph, redemption and new light, more justice has been done to the memory of our calamities than in America, where we can enjoy Israel only from afar, or as tourists during the summer.

In Israel there is the Martef Hashona, the cellar of the holocaust. In Israel there is the Yad Vashem institution, which tells the story of Hitler's Europe as it is told nowhere else. In Israel, the 27th of Nisan has been designated as the official day of mourning for the fallen.

It seems certain that if access is ever regained to the Wailing Wall, that Jews in Israel will go there on Tisha B'Av to read the book of Lamentations. The Jews in the homeland observe Tisha B'Av. Shall the Jews of the Diaspora give it up?

CAPE BRETON HADASSAH-WIZO COUNCIL

By Sophie Sherman

Publicity Chairman

In recent days it was said, "All roads lead to Rome", but for the past eighteen years early in May all roads lead to the synagogue in Sydney where the Cape Breton Council of Hadassah-Wizo holds its annual Bazaar.

As always in the past and despite ever increasing membership together with poor local economic conditions, 1986 was an outstanding success. Certainly Eaton's or Simpson's could envy the salesmanship shown by our "girls" working for the Bazaar, many of whom are "golden girls".

Many new and attractive features combined to make this the huge social and financial success, the final tabulation of figures the highlight of our annual meeting.

The able convenors were: **Mrs. Harold Schwartz (Diane)** who is also the Council President and **Mrs. Harry Dubinsky (Shirley)**, also National Hon. Vice-President of Canadian Hadassah-Wizo.

Then on June 4, the members of the Glace Bay Chapter were the gracious hostesses for the Pot Luck Supper and Annual Meeting held in their newly renovated beautiful Talmud Torah building.

Once again we listened in amazement and with justifiable pride as the monetary results of our combined efforts were disclosed. Once again we can proudly say "We made our budget".

Special awards and presentations were made during the meeting as follows:

Mrs. M. Chernin (Sondra), a Covet pin for her efficient, excellent and accurate service as Treasurer of the Council for 18 years — an outstanding record.

Mrs. H. Chernin (Sylvia), Wizo Covet Pin merited by being Chairman of Medical Services.

Mrs. E. Marshall (Helen), Youth Aliyah Covet Pin. Helen was the Youth Aliyah Chairman for Council for the past two years.

Mrs. Harold Schwartz (Diane), Past President Covet Pin, having just completed two years as Council President.

Gifts were presented to the members who sold a record number of admission tickets prior to our Bazaar.

Mrs. Phil Simon (Ruth), as Chairman of the Nominating Committee, submitted the following slate of officers for the next two years:

President — **Mrs. L. Schneiderman (Judy)** for 1986, **Mrs. I. Schwartz (Diana)** for 1987; Vice-President — **Mrs. I. Shore (Fruma)**; Treasurer — **Mrs. L. Friedman (Ellie)**; Recording Secretary — **Mrs. Garson Lecker (Edith)**; Corresponding Secretary — **Mrs. K. Steiger (Brenda)**.

Renewed and refreshed, we hope to return to our activities in September and work for Hadassah-Wizo with strength and courage, to go on to new heights of achievement. Quoting the late **Henrietta Szold**, "Every ending is a new beginning."

CJC URGES EXCLUSION OF WALDHEIM FROM CANADA

Canadian Jewish Congress today (June 9, 1986) issued the following letter to the Government of Canada urging the exclusion of newly-elected Austrian President **Kurt Waldheim** from Canada.

Rt. Hon. Joe Clark
Secretary of State for External Affairs
Hon. Flora MacDonald
Minister of Employment and Immigration

The election of Kurt Waldheim as president of Austria is of the gravest concern to the Jewish community. Waldheim is listed by the United Nations as a category "A" war criminal who has consistently lied about his Nazi past. Waldheim stands accused as an accessory to mass murder. He was involved in the savagery as a member of Nazi occupation forces of Yugoslavia and Greece, where thousands of Jews were sent to their destruction when he served on the staff of General Lohr, who was hanged as a war criminal for atrocities committed during Balkan occupation.

Waldheim's presence amongst us would constitute an insult to the victims of Nazism and those who fought against it, and indeed, would be morally repugnant to all Canadians.

We ask that Canada inform the Austrian government that Waldheim is inadmissible to and unwelcome in this country.

Signed,
Dorothy Reitman
President
Mira Koschitzky
Chairman, National Executive
Alan Rose
Executive Vice President

THE SUMMER OF '86

By Phil David

Camp Kadimah Administrator

For about 190-200 kids from the Atlantic Provinces, Ontario, Quebec, Pennsylvania, New York, Massachusetts, Missouri, and sunny California, the days between July 1 and August 12 represent a very special period . . . the 6 week experience of Camp Kadimah. We are fortunate to have **Sheldon Cohen** returning as Director for his sixth year and with a new group of first year and veteran staff, the potential for Kadimah

'86 is more encouraging than ever.

The Halifax and surrounding area held its annual Kadimah Rally at Dalplex on June 1st. About 65 youngsters swam, played basketball, ate plenty of food, watched slides, and enjoyed the first ever Camp Kadimah movie. The two hour event brought back years of Kadimah memories for the older campers and sparked the excitement of the new ones who can only imagine what lies ahead for them in the summer of '86. A suggestion was also made that Kadimah rallies should be held in the major centres around the Atlantic Region

to introduce Kadimah to the kids who have never been to Camp and to get the returning campers in the spirit.

Kadimah has lived through 42 years in Barss Corner, Lunenburg County, N.S. and through those years, thousands of campers have been part of a strong tradition that makes our Camp unique. The campers and staff of Kadimah '86 will only make that tradition stronger than it has ever been before.

Looking forward to another great summer!

DIRECTORY CHANGES, Update June 12, 1986

Ed. Note: The following is a list of address changes, deletions and additions to the 1986 Atlantic Jewish Council Directory. Each issue of Shalom Magazine will contain a section solely for the use of our readers to update their Directories. If you know of any changes, please write to Atlantic Jewish Council, 1515 South Park Street, Suite 304, Halifax, Nova Scotia, B3J 2L2. We apologize for any errors that appeared in the Directory.

CANADIAN JEWISH ORGANIZATIONS — MONTREAL: Canadian Technion Society — to — 4950 Queen Mark Road Suite 400, H3W 1X3, (514) 735-5541.

MONCTON, N.B. Deletion: GORBER, Leonard, 134 Burlington Avenue, E1E 1Z3. Deletion: KANNER, Mrs. Sarah, c/o Spencer Memorial Home, E1C 9L9.

NORDIN, N.B. Addition: HANS, Dr. & Mrs. Jeff, P. O. Box 7, Campbell Court. SAINT JOHN, N.B. Addition: BES-SOUODO, Dr. Ricardo/Lois, 35 Crescent Drive, E2H 1B5, 849-2165.

FREDERICTON, N.B. Deletion: HERZEG, Lynn, 198 University Avenue #4, E3B 4H7, 455-0510.

ST. JOHN'S, Nfld. Change: SCHWARTZ, Mr. & Mrs. Mendel, P. O. Box 298, Springdale, A0J 1T0, 673-3145.

CANSO, N.S. Deletion: NASHMAN, Brian, P. O. Box 64, B0H 1H0, 366-2154.

DEEP BROOK, N.S. Change: BLUGERMAN, Mr. & Mrs. M. — to — 467-3396.

SPRINGHILL, N.S. Addition: SAF-FRON, Mrs. Ethel, P. O. Box 556, B0M 1X0, 597-2967.

DARTMOUTH, N.S. Addition: BUDOVITCH, Steven/Kim, c/o Glube's, 100 Main Street, Westphal Plaza.

HALIFAX, N.S. Change: ALBER-STAT, Mrs. Rose — to — 2615 Northwood Terrace, B3K 3S5. Change: BLUMEN-THAL, Myrna, 52 Sunnybrae Avenue, B3N 2G5, 443-1518 and SHERMAN, David, P. O. Box 8804, Stn. A, B3K 5M4, 429-2540 —

to — SHERMAN, David/Myrna, 52 Sunnybrae Avenue, B3N 2G5, 443-1518. Addition: BUDOVITCH, Howard, 2070 Quingate Place #311, B3L 4S1. Change: CHATER, Maria — to — 96 Stoneybrook Court, B3M 3L7. Addition: CIEPLINSKI, Moses/Elena, 6369 Coburg Road #301, B3H 4J7, 423-9058. Change: COLLINS, Mildred, — to — 5885 Spring Garden Road #704, B3H 1Y3, 429-4829. Addition: FINE-BERG, Victor/Sybil, 57 Wyndrock Road, B3B 1R8. Change: FRIED, Sam — to — FRIED, Sam/Cynthia, 921 MacLean Street, B3H 2V2, 422-5427. Deletion: GOLDBERG, Mr. Earle, 766 Bower Road, B3H 3B1, 423-4020. Deletion: GOLD-STEIN, Maurice, 6095 Coburg Road #907, B3H 4K1, 423-3570. Deletion: JACOB-SON, Mrs. Rose, 5885 Spring Garden Road #619, B3H 1Y3. Deletion: KAUFMAN, Robert, 5313 Kaye Street, B3K 1Y4, 454-0523. Change: MARGOLIAN, Tim/Dawn Frail — to — 5971 Campbell Drive, B3H 1E2, 422-7776. Deletion: OFFMAN, Alan, 108 Westgrove Place #19, B3M 3L7. Deletion: OLIOFF, Mark, 1359 Edward Street, B3H 3H5. Addition: RAPPAPORT, Steve/Noreen, 3116, Ralston Avenue, B3L 4A4, 455-3930. Change: ROSS, Dr. J. Barrie/Bette — to 6046 Inglis Street. Change: TUZO, Capt. Harold/Jeanette — to — 5959 Spring Garden Road #604, B3H 1Y5.

LOWER SACKVILLE, N.S. Change: DOOF, Mr. & Mrs. L. — to — 171 Hallmark Avenue, B4C 3N3, 865-9013.

GLACE BAY, N.S. Deletion: CHER-NIN, Mr. Myer, 17 George Street, B1A 1B1 Deletion/Addition: SCHACHTER, Ruth (deletion), 33½ George Street, B1A 1B1, 849-4407 — add Sandra.

NEW WATERFORD, N.S. Change GAFFEN, Mrs. Ralph — to — GAFFEN, Mr. Ralph.

SYDNEY, N.S. Change: DAVID, Mrs. Bernard (Jean), 875 George Street, B1P 1L8 — to — 564-9550. Change: DAVID, Mrs. Jean (Bennie) — to — 78 Rigby Road, B1P

4T6, 564-4336. Change: ELMAN, Mr. A. H. — to — ELMAN, Mrs. A. H. Addition: EPSTEIN, Dave, Spring Villa, St. Anthony Drive. Deletion: GAUM, Mrs. M., 228 Cottage Road, BIP 2E9, Deletion: GOLDBERG, Mrs. Bessie, 67 Grove Street, BIP 3M7, 539-2354. Addition: GOLDBERG, Hyman/Rosalyn, 199 Argyle Street, B1S 2V9, 539-2354. Change: LECKER, Dr. Gordon/Edith — to — LECKER, Dr. Garson/Edith. Change: NATHANSON, Mr. Norris — to NATHANSON, Mr. & Mrs. Norris.

IN GRANDPA'S HOUSE

By Philip Sendak

In the town where I was born, in Mishinitz, in Poland, after heder I listened to stories told in the shul, stories about dead people rising from their graves in the nearby cemetery. The stories frightened the children, and after school, when it was dark, the teacher's helper had to guide us past the graveyard with a lantern.

My father's name was Israel; my mother's, Bluma. I was the third of five children, three boys and two girls. We brothers fought all the time.

My papa was president of our town's shul. When I was very young, a new rabbi came. He preached against a group of intelligent men who met in the synagogue. My papa supported these men and asked the rabbi to resign. The rabbi was angry with Papa and left town, saying that our village would not have any joy from its children.

After the rabbi left, I came down with typhoid, and so did my brothers and sisters. My littlest sister died. Mama cried and pleaded with my father to find the rabbi and lift the curse. But Papa said no; instead, we moved to the shtetl of Zembrova, where my father's father lived and where I grew up.

Ours was a beautiful town. It had a central marketplace, and every Thursday the peasants came to buy and trade. In winter I would skate on a large pond behind our house. Khaytcha, a girl my age, skated with me. We fell in love.

Khaytcha was apprenticed to a tailor, studying to be a seamstress. Two of her brothers lived in Philadelphia, and she wanted to go to America, too. But her father refused to let her. Finally, after much quarreling, he relented.

After Khaytcha left, I wanted to follow. My father flew into a rage. I argued with Papa, but he wouldn't listen. As a result, I wanted to leave home. Because the whole town was like family, I was able to arrange to hire a droshky, even though I had no money. When my brother saw that I was leaving, he tried to stop me by yelling and hitting. I sprang into the droshky and ran off to my mother's father, my grandfather in Mishinitz.

I wrote Papa and begged him to let me go to America. Finally, Grandpa pleaded for me, and Papa sent my sister with money for the trip.

I left for America from Mishinitz, and I have never said good-bye to my mother and father.

I arrived in New York on July 8, 1913, on the ship President Grant. I went to Philadelphia. Khaytcha was married. Her brothers didn't let her write to tell me. So I returned to New York, where I worked as a tucker in a shirtwaist factory.

I was doing very well. Hymie, a landman, was getting married. Everyone came with presents to the wedding. It was there that I met your mama.

Mama read aloud from Sholom Aleichem, and I went up to her and talked with her and her friends. I courted Mama every Saturday and Sunday, and in May we went to City Hall, Bronx, for a marriage license.

Mama and I first took a room in Williamsburg, Brooklyn. Then we rented three rooms in East New York, on Livonia Avenue, and bought furniture.

Natalie was born. She became sick. She coughed and turned blue, and Mama was very frightened. Natalie had the whooping cough. Every day she nearly died. I took her to Coney Island for the air. After a while she began to recover.

I became foreman at Keller's factory, and then, with Braverman and London, I left to start our own factory, which we called Lucky Stitching.

Jackie was born. He looked like an old man, thin and homely. The he grew more beautiful.

Four years later Wall Street crashed, and because business was bad, our factory had to close down. I went to look for a job again.

Maurice was born. Dr. Brummer said the child would not have a natural birth. The doctor put his instruments in a big pot and boiled them. With the tongs he took the little head and turned it, and Maurice came out all by himself. That was the only time that I saw how a child is born. Maurice's laugh was a little bell.

We moved: West 6th Street, Kings Highway, West 4th Street, 58th Street, 18th Avenue.

I lived my whole life in Brooklyn, and everything was alright. My wife was never ill. Now I am alone. I have lost my wife, and everything is a blank to me. When I close my eyes, I see her and she wants to talk. I ask her what she wants, but she doesn't answer.

My children try to make me forget. My son asks me to write a children's story. I have tried many times, but nothing comes. When I was young, I heard so many stories and was able to tell wonderful tales. Now that I am seventy-five, I can no longer imagine myself in a child's life.

But since I have nothing else to do, I will write a story that my father told us when I

was a child.

"Little children, be still! I will tell you a story," my papa would say. And when it was quiet, and the children opened their mouths and ears, he began his tale.

When David was a little boy, his grandfather was with him all the time, and he loved Grandpa very much.

Once David told his parents that he wanted to visit Grandpa. But they wouldn't allow him to go. David didn't obey and went along.

He and Grandpa spent the whole day together. They took a walk, and Grandpa introduced David to his friends. When David's papa and mama found out where he was, they became very angry and scolded him.

Grandpa said to them, "But he wanted to see me, and you shouldn't be angry with him for that."

David's mother was very annoyed, and David's father looked at his father and said "You lead your life, let us lead ours."

David was upset, but his grandfather said to him, "You must do whatever your father says, because your father loves you."

After that David and his father would visit Grandpa, until, once, men came and took David's grandfather away, and Grandpa never came back.

One day, shortly after David's grandfather went away, David came home from school and discovered his house empty. He called Papa and Mama, but no one answered. He was frightened and ran out into the street crying. He walked and he cried, and he didn't know what to do.

When it became dark, David sat down. He thought of his grandfather, who used to be with him all the time. Then, when Mama and Papa went away, David was not alone. He remembered how Grandpa told him stories at night.

Now David sat by himself in the dark and cried. Where had Mama and Papa gone?



All at once David saw a very big bird. The bird swooped down and landed beside him, "Why are you crying, little boy?" asked the bird.

"I cannot find Papa and Mama," said David.

"Sit on me. I've been sent to help you."

David climbed onto the bird, and they flew away.

They flew through the dark night until morning. When it became light, David saw that they were flying above mountains and valleys.

While they were flying over one high mountain, a hand rose out of it and took David onto its palm. David was very frightened, but a voice said, "Don't be afraid. Tell me where you are flying."

"I'm looking for my parents," David answered.

The giant fixed his big eyes on David and asked, "Little boy, are you hungry?" He tore a banana from a tree, a banana so big that David couldn't hold it. The giant had to break off a little piece for him.

While David was eating, the giant told him about mighty monsters who lived on the other side of the mountain. They had horribly large heads and monstrous mouths and terrible teeth and very big arms. They ate so much that they kept growing. Whenever they needed more food, they came and took it, for everyone was afraid of them, and no one would stop them.

Suddenly, as they were talking, they heard the monsters coming to attack. The giant ordered his giants to march against the monsters. There was a terrible battle. Many were killed. The monsters were defeated.

Some fled, but other monsters lay on the ground bleeding and tired. When they started to get up, all at once they began to get smaller and smaller. They became very happy and kissed David and the giants and thanked them, for, they, explained, they had never wanted to be monsters. They had once been small. In those days, they didn't have much food and ate only what little they had or could find. Then they discovered how to get more food and started eating and eating. They ate so much that they got bigger and bigger and had to start taking food from other people and from the giants, for they always needed more. Now that they were back to their normal size, they would live in peace.

After David had been with the giants for some time, he flew away on the bird to continue the search for his parents.

David and the bird were flying over water when a great storm broke out. The storm became fiercer and fiercer. All at once, David fell into the mouth of a big fish. He thought, "I am lost and will never see Papa and Mama." But then he realized that the fish wasn't hurting him.

David started to walk around in the belly of the fish. He looked through the fish's eyes and saw many beautiful fish of different colors and shapes. He also saw how the fish



were swallowing each other, big ones swallowing little ones. David began talking to a little fish who had been swallowed along with him.

"Is it always like this in the sea?" he asked.

"No," he answered. "We also live in families that are good and protect each other."

The little fish then told David many stories about his life. He had a family and many children and they always had to fight off big fish. Then he said, "I don't know if I'll survive this one." But the little fish wasn't afraid, because he had many grown children who would continue to fight.

As David listened to the little fish, he saw that they were swimming through such wonderful places, between mountains and valleys. David couldn't stop wondering at the beauty. Suddenly, he saw a fish much bigger than the one who had swallowed him. As soon as his fish saw this bigger fish, he turned to flee. David pleaded with the fish to spit him out. The fish said, "Alright, I will spit you out; that will make it easier for me to get away." Then he spit him very far onto the shore.

He also spit out the little fish he had swallowed with David onto the land. David

grabbed the little fish and ran to the water's edge to throw it back into the sea. But it was too late. The fish had already died. So David considered what to do. To throw the fish back, he thought, what good would that do? He knew that the little fish would have wanted David to eat it since he was so hungry. So he cooked the fish and ate it.

The bird had been flying over the water all this time, waiting for David. After David rested awhile, he called the bird, and they flew away.

As they were flying, David heard shots. The bird landed, and David leaped off the bird. In the distance men were racing away on horseback. David followed to see what was happening. He came to a camp where he saw people lying on the ground. Others — men, women, and children — were arriving. They were being driven by men on horses carrying big whips. The people all lay on the ground surrounded by the men with whips. David was frightened. He waited quietly and watched. Then the guards made everyone rise and drove them all into a cave. Each was given a shovel and made to work.

David knew that they were slaves. One of the guards rode back and forth and looked around. He seemed to be the leader. David became afraid that he would be caught and made a slave too. So, slowly and quietly, he crept away.

When he got far enough into the hills, he entered a cave to rest, for he was very tired and still frightened. Just as he lay down, he heard a noise and then saw a man coming toward him. David jumped up in terror, but the man quickly said, "Don't be afraid. I won't harm you."

He approached, and David asked, "Who are you?"

"I live here," the man answered.

"And who are those people I saw in the valley working in the mine?"

"They were kidnapped," the man said, "and forced to work for the men on horseback. I, too, was once a slave," he added, "but I ran away from the masters and hid in this cave. In the cave I found a lion. The lion had a thorn in his paw and was in great pain. I was filled with fear, and I didn't dare stir. I was afraid to approach the lion and afraid that if I left the cave, I would be made a slave again. After a while I became a little bolder and moved nearer the lion. Then I went up to him and lifted his paw, and pulled out the big thorn. I became so brave that I could help even a lion, I thought. And I wasn't afraid of the slavemaster anymore.

"I have been living here ever since," the man continued. "I like to be a free man; I don't like being a slave."

(To be continued
in the next issue
of SHALOM)

**THE
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CONNECTION . . .**

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APPEAL CAMPAIGN
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