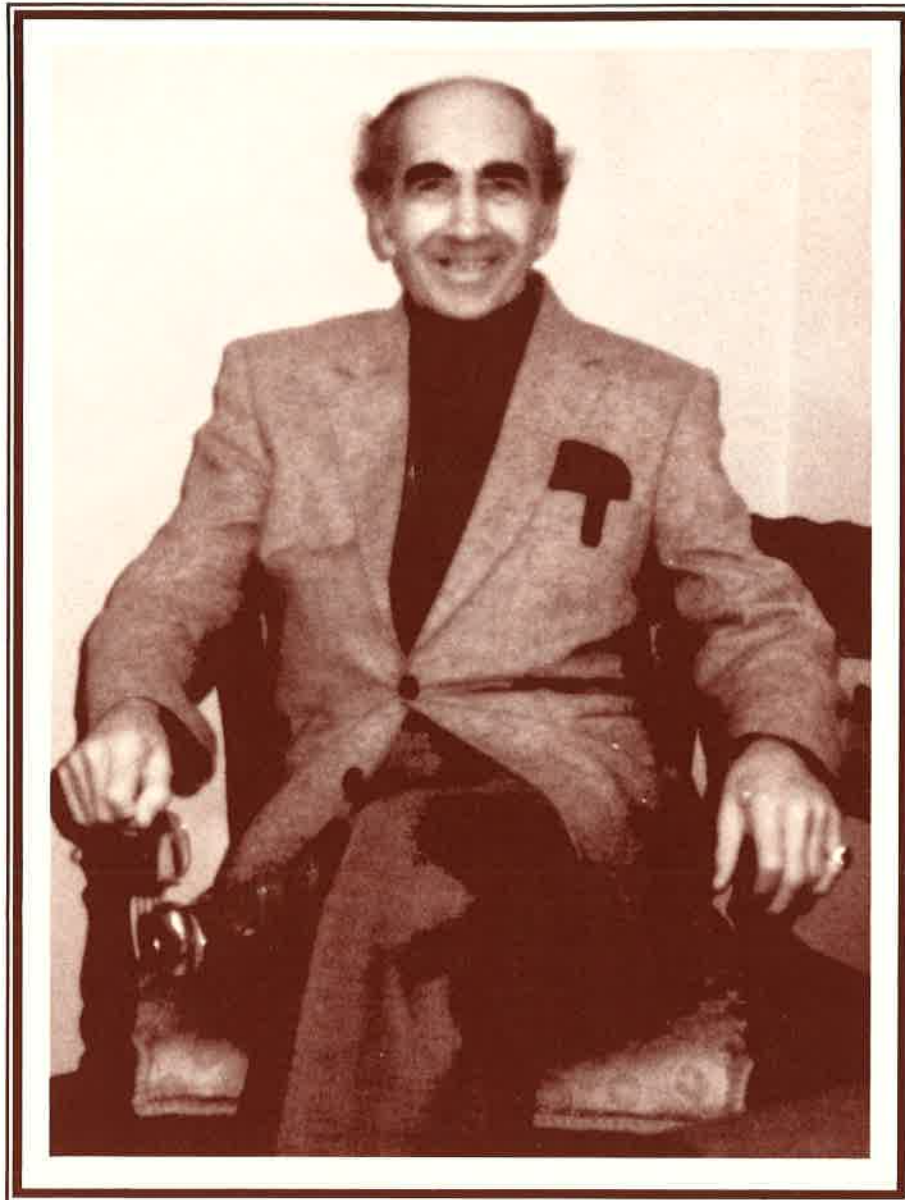


# SHALOM



## HOWARD KARP

Regional Director  
State of Israel Bonds  
1966-1987

# Don't lose your bearings



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

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

Keep sight of where we are headed.

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



## United Jewish Appeal

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## **In This Issue . . .**



*Howard Karp, for many years has been the Atlantic Region Representative for State of Israel Bonds has retired. See page 2 for details.*

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## LETTERS TO THE ATLANTIC JEWISH COUNCIL

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**Shimon Fogel**  
Executive Director  
Dear Shimon:

Happy Chanukah.

Just a short note to tell you that all went well with the Atlantic Jewish Council's and the Canadian Jewish Congress Small Communities's two recent gifts to our commun-

ity. In fact we had two outstanding evenings. To have artists of the calibre of **Batsheva Paul** and **Allan Gould** entertain us in our living room, share a meal with lots of stimulating conversation, well — I was practically in another world. Both were very warm with their large audiences (large for us — around 25 each evening).

Shimon, the Atlantic Jewish Council's attention to our community has been most welcome and appreciated. On behalf of the recent two audiences, many, many thanks!

Sincerely,  
**Evie Carnat,**  
Charlottetown, P.E.I.

---

## A FOND FARWELL TO A GOOD FRIEND . . . .

---

**Howard Karp**, who for more than twenty years, served as the Regional Director for State of Israel Bonds, retired at the end of 1986. Over the years, Howard has established enduring friendships with so many of the Jewish Communities in Atlantic Canada.

His devoted commitment to Israel never compromised his spirit, humour or genuine desire to help all who needed assistance.

The Atlantic Jewish Community wishes Howard Karp well during his well-deserved retirement years with the prayer that he will enjoy those years in good health and the wish that he visit again . . . and again.



*L-r: Peter Herschorn, Howard Karp and Neil Franklin before the Retirement Brunch for Mr. Karp.*



*Peter Herschorn presents Howard Karp, with a special retirement gift.*



*During the Staff Farewell Party, Howard Karp is pictured with his "Bevy of Beauties", clockwise: Howard Karp, Edith Young, Donna Desjardins, Kimberley Wells and Christina Walker.*

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## A.P.J.S.F. UPDATE



By Michael Gisser, President

Wow. February is here and the energy that I anticipated hasn't stopped. A.P.J.S.F. Fever is catching all over the communities, both Jewish and University. I have been very busy with school and our activities and if it weren't for Chris Walker for constantly reminding me about this article, I would have definitely forgotten to write one.

First off, I would like to congratulate Torontonians and A.P.J.S.F. Vice president Jill Miller on her appointment as the Network Atlantic Provinces Student Representative, a post which I myself held up until last week. I wish her the best of luck.

On the weekend of January 30 - February 1, I attended the Hillel Executive Meeting and was voted onto the Hillel Executive as the Atlantic Region Rep. To my understanding, or at least from what I heard from other university reps there, our program, per capita, has one of the best average attendances and participation. This in itself made me very proud and it should make everyone in the Jewish community proud!

In January, due to a late start, we had two very successful events. Our first and largest success thus far on a university level was Israel Awareness Day held on January 14 at the Dalhousie Student Union Building. Our estimate was that approximately 300 university students came up to our massive display in the lobby. Our booth was designed to inform the public about Israel. We had excellent video displays, educational packages and general information about Israel. It was a great experience and very educational even for one who thinks he knows Israel. I'd like to thank Yossi Berman, Beth Medjuck, Mrs. Gerry Styles and her son, Rob, for their help, enthusiasm and endurance throughout the day.

On Sunday, January 25, we had what has become an Annual Bagel & Lox Brunch. This event was attended by 40 or 50 Jewish students. The food was great and except for running out of cutlery, everyone had an excellent time.

Our next two events are quite intriguing and go from one extreme to another. On Saturday, February 8th, we will try to play broomball once again — this time the attendance will be better primarily due to enthusiasm showed by all. In fact, broomball was wanted again by most of our members. Broomball will be followed by a Pizza Party. It all starts at 11 p.m. at the Dalhousie Arena.



The other extreme I was talking about happens on Sunday, February 15, where we will be sponsoring a speaker, who is an expert on terrorism. This will be our first event that will be for all the Jewish community, held at the Beth Israel Synagogue.

In March we have one major event thus far planned. We have a Cult Awareness Week, March 9 - 11. For those of you who don't know what a cult is, it is a new religious movement which uses mind control as a recruitment technique.

We feel it is very important that all persons have an idea about these "new religions". You may think it will never reach the Maritimes, well, you are wrong. A couple of years ago, the CBC news program, *The Journal*, did a piece on The North East Community Church in Clark's Harbour, Nova Scotia. Please watch for our schedules in the synagogues and around various campuses and high schools. Encourage your children to attend, especially if they want to go away to university. I believe that this is an extremely important issue and that all should try to be there.

As you can see, we are really busy. So on behalf of my Executive and myself, I'd like to wish you all a Happy Purim, be festive and enjoy.

## FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Harry & Bessie Brown**, 58 years; **Oscar & Polly Jacobson**, 47 years; **Sam & Gertie Budovitch**, 40 years; **Lou & Sue Levine**, 38 years; **Max & Mary Velensky**, 37 years; **Bob & Gwen Velensky**, 28 years.

Mazel Tov to **Ben Budovitch** and **Elaine & Murray Wolman**, Kitchener, Ont., upon the birth of their granddaughter, **Stacy Golda**. Proud parents are **Paul & Revie Wolman**, Kitchener, Ont. Mazel Tov to **Rabbi David & Edyth Spiro**, and **Mr. & Mrs. Henry Schiffmiller**, Brooklyn, N.Y., upon the birth of their grandson, **Boruch Yankov**, great grandson for **Mrs. S. Spiro**. Proud parents are **Helene & Martin Schiffmiller**, Ocean Side, Long Island, N.Y.

Speedy Recoveries to **Meyer Berk**, **Harry Goldman**, **Bessie Rose**, **Stephen Fransblow** and **Ben Budovitch**.

Condolences to **Edie Besner**, upon the demise of her father, **Herbert Myers**, Montreal, Que. Survived by his wife, **Janice**, two sons, son-in-law **Dave**, two grandsons, nieces and nephews. May the mourners be spared of further sorrow.

The November meeting of the Lillian Freiman Chapter of Hadassah-Wizo was held at the home of **Doris Rauch**, with the President, **Rhoda Fransblow**, presiding. Meeting opened with a prayer by the President, followed by the reading of the minutes by the Secretary, **Sandra Levine**. Correspondence was read from **Lois Levine**.

**Lois Levine**, Regional for New Brunswick, spoke on her visit to Moncton, N.B., regarding the forming of the Hadassah Chapter, which has not been in existence for a few years, and that success has been made. The Fredericton Chapter wishes them many

successful years working to achieve their goals for Israel.

**Marilyn Kaufman**, Convenor of the Bazaar, gave a report. A vote of thanks by the President was extended to her for her time and effort for the project. **Jennie Chippin**, Bazaar Treasurer, gave a report which pleased the members. **Linda Payne** spoke on the Transition House followed by the showing of slides, for which she was thanked by the President.

The December meeting, being the Creche meeting, was held at the home of **Jennie Chippin**. Meeting opened with a Chanukah prayer by the President, **Sydelle Grobe**. **Linda Payne** organized the Creche Appeal in support of our Atlantic Baby Creche. The Appeal was successful and Linda thanked everyone for their support. Hostesses for

the meeting were **Gertie Budovitch** and **Marilyn Kaufman**.

This year, as in previous years, members of our community volunteered their services at the Dr. Everett Chalmers Hospital to allow our non-Jewish friends time off from hospital duties to spend Christmas Day with their families. Husbands and wives teamed up in the emergency station, as well as covering the wards, admittance, information and gift shop. As a goodwill gesture, all treats passed out to the patients were generously donated by the Congregation of the Sgoolai Israel Synagogue. The entire day's proceedings were ably directed by **Seymour Kaufman**.

The Annual Chanukah party was held December 14th, convened by **Zena Vigod** and **Marilyn Kaufman**. The Chedar

children sang songs, staged a play, and a sing-along with the audience, which was a delight to the parents and grandparents. The children were presented with Chanukah gelt, compliments of the Sisterhood. Thanks to the Atlantic Jewish Council, we were treated to the singing and playing of guitar by **Batsheva Paul**, which was an added attraction to the festivities. **Batsheva Paul** is an award-winning singer and songwriter, and has become a unique interpreter of songs reflecting Jewish culture. **Marilyn Kaufman** extended a vote of thanks for her outstanding performance. Refreshments were served which included the traditional potato latkas.

Best wishes for good health and happiness for 1987.

## A MARITIME STUDENT'S LOOK AT UNIVERSITY LIFE IN THE "BIG CITY"



By **Stefanie Green**

"Be good, take care . . . and have fun!

The likely words of a mother, filled with strangely mixed emotions — of sorrow, of loss, yet of pride and love — as she sends her child out of her home and community and into the "Big City" and the strange experiences of first year university life.

"And don't forget to write!"

But the student is too excited to be of any real comfort at a time like this, thinking of the Big City, moving out, being independent (at last!), the rock concerts, the shopping, the people, the parties . . . and what of the Jewish identity?

"Well, of course. That's why I'm going, you know, to meet more Jewish kids." How easily said.

On my door in residence in Toronto I have a piece of paper posted with a list on it. The paper is entitled "Before I Came to University I Wish I Had Known . . ." and is followed by twenty-four important, very funny, and extremely true statements. What's missing from this list, however, is the line "How easily it is to feel a loss of Jewish identity when surrounded by so many other Jewish kids and that, therefore, being Jewish is no longer 'different' or emphasized."

Like almost all other aspects of life, if you are to meet other Jewish students while at

university, you must set your priorities accordingly. This is not to suggest that such a grandiose effort is needed, but at the very least an initial thrust in the proper direction is necessary. Joining various Jewish groups or organizations on campus, for example, is not a necessity but has its advantages. The best idea then is to take a good look at the various types of organizations available; some are more religiously oriented than others, some are purely social, some are political, and some are simply struggling to be recognized. But in each, whichever you chose to affiliate with, you will find other students who not only happen to be Jewish, but more importantly and most importantly, care to be with other Jewish students. For example, I've joined the female group affiliated with one of the Jewish fraternities on campus. This is an example of a mostly social group. We have all the parties and do all the things any other frat. on campus would except that I know I'm surrounded by other students who also want to socialize with Jewish students. And I, as any other student from a small Jewish community, can appreciate this.

Moving to a larger city is exciting, maybe even enticing, but amongst all the hustle, the bustle, the people, the night life, one can easily get lost and so can one's identity. They say six through twelve are the formative years. Somehow I believe first year university is even more so. Here's a time in your life when ideals and morals are challenged, then either changed or strengthened and many decisions are made.

There are times when I think being Jewish in a large centre is even tougher than in a small centre. My mother isn't around to send me to a synagogue each week, the cafe-

teria doesn't serve any differently on Friday nights, and there is a whole other world out there to explore. But Jewish campus life in large centres is not only apparent, but often very strong. Here, however, unlike in a smaller community, it will function with or without my presence. In a small centre, each student is known and each Jewish friendship is cherished. In a larger centre, there may be more Jewish students, but the importance of association is diminished just by the sheer numbers. I am grateful for my upbringing in a small centre. It has given me a stronger sense of identity as well as the ability to associate with Jews and non-Jews alike which I find is something many in a large centre can not accomplish comfortably. I still plan on exploring the world, but the Jewish student's life is possible as well. All one has to do is take a look around and care enough to want it.

### Dry Bones





# JOURNALISM, JUDAISM AND THE CONFLICTS

By **Ellin Bessner**

Some people might say Moses was the first Jewish journalist. He went up on Mount Sinai, came down with a report of what God had said, and he headlined his story The Ten Commandments. Of course, his story was etched in stone, while I put mine on radio tape and broadcast it over the airwaves. It's debatable who gets better ratings, the Bible or the CBC.

It's hard to be Jewish and a journalist. Sometimes your head and your heart have arguments with each other, your journalistic head, and your Jewish heart.

The fight between the public's right to know, and whether it would be bad or good for Jews if this story is written.

Most reporters I know strive for something we call objectivity. It's our goal. It's also something everyone admits is impossible. We are all products of our upbringing. As a Jew, I wrestle with these thoughts sometimes:

Will the Jews get mad at me for exposing our warts and blemishes in the non-Jewish public?

Will it hurt the Jewish community if people know about this?

Am I too close to the story, therefore biased as a reporter?

Will my listeners think I am biased and therefore suspect my credibility?

Will my Jewishness prevent me from asking the right questions?

Here's one example we all remember from recent current events. It's the Ethiopian Airlift of 1984 to Israel.

The Israeli authorities wanted to keep Operation Moses a secret because they were trying to protect the 20,000 Falashas still remaining in the mountains of Ethiopia under a dictatorship. The Israeli Government told some reporters about the Operation on the condition that they held the story until the Airlift was complete. One reporter from an Israeli magazine published the story and the secret was out. The Operation had to be put on hold. As a reporter, I say this is a great story: human drama, life and death, the Lost Tribe, danger, heroism. But as a Jew I would probably have not written the story until the Falashas were out because I wouldn't want to endanger my fellow Jews.

Here's an example of how the reporter in me won the day. Closer to home, we have three cases of hatemongering by **Jim Keegstra**, **Ernst Zundel** and **Malcolm Ross** of Moncton. The background is Keegstra and Zundel were prosecuted for hate literature and promoting hatred against Jews. When I lived in Moncton, these past two years, I heard about Malcolm Ross from some of the Jewish community there. He's

the school teacher who published articles about the Holocaust never happening. His book **Web of Deceit** is still available in most public libraries. As a Jew, I was outraged that no one in the local Jewish community took Ross to court. I believed we at CBC should do a story about Ross especially after a Newcastle man, **Julius Israeli**, had filed a claim against Ross with the RCMP. But my boss said we weren't allowed to do any stories unless Ross is formally charged by police. Our lawyers said we would be opening ourselves to libel suits for damaging Ross' name in public since he is innocent until proven guilty. My heart told me it was terrible Ross would get away with things, but as a reporter, I know it was the right thing not to put the man's name on the air because he hasn't been charged.

There are times when my journalistic head doesn't win the way it should and I don't do my job. It's because Jewish journalists sometimes self-censor stories because they can't decide what to do. In Halifax, this Rosh Hashana, I attended synagogue here. I saw uniformed police officers with guns patrolling the halls. I knew this was a story. Most synagogues beefed up security after the shootings at the synagogue in Istanbul, Turkey. But I was afraid my editors would say she just did the story because she is Jewish. So I did nothing. Guess what was in the **Halifax Herald** the next day? . . .

Here's a different example. It's Christmas time, almost. We have to do stories about Christmas carols, Christmas parties, Christmas Food Banks. As a Jew, I think we should do a story on Chanukah. But as a reporter, I think, well, my editors will probably say no because I'm too close to the story. I didn't have the solution to this.

On the other hand, here's a case of when my reporter's head got me into trouble with the Jewish community. It was Moncton's 60th anniversary. They renovated the synagogue of Steadman Street. I decided to do a documentary for the radio program called **Maritimes Magazine**. I included something that was fair and accurate about a prominent citizen and why they wanted a new synagogue for their son's upcoming Bar Mitzvah. I said the old shul wasn't ritzy enough for them. Did I ever get flack . . . from the local community.

My editors should've given me flak for another reason though. I didn't include in the documentary the opposition in the Moncton Jewish community to spending nearly half a million dollars to renovate the shul when the community is so small and needs the money for other things. It didn't even occur to me to put this aspect of the story in. I guess that's a case of when my

Jewish heart won out.

To conclude, it's not just Jews who have attitudes and experiences that colour the way they look at the world as reporters. Everyone has some bias . . . be they Catholic reporters, handicapped reporters, bald reporters, you name it. It's natural, it's human and there's nothing wrong with this. But the trick is, to recognize the bias, weigh whether you can do the assignment as objectively as humanly possible, and then . . . if you still think you have a conflict, get someone else to cover the story for you.

## WHAT'S HAPPENING IN ST. JOHN'S

By **Helen Nathanson**

**Aviv** and **Orna Alon**, together with their five children, arrived in St. John's from Israel in early November. As his name indicated Aviv brought with him a feeling of "spring" — a spirit of much to be done and an anxiety to get everyone involved in learning. Nineteen children were enrolled in the Hebrew School — a resurgence in itself — a showing that the community is still strong and well. The children took to their teachers, Aviv and Orna, immediately. The mothers report that they have no problem getting their children to attend.

**Elite**, the oldest, a lady of sixteen, could speak and write some English, the three boys, now in school, are learning as they attend their different classes, and after a period of adjustment, seem to be progressing well. The baby, year old **Sara**, is a pleasure to be with, so full of life.

We are all impressed with this family and count our blessings that they chose to leave Israel for a short period to come and live in our community.

Although the Alons are gradually meeting the community, they were officially welcomed at the Chanukah party. Here, even though they were the "guests of honour" — the Hebrew School presented a play under their tutelage — candles were sold, and we were entertained with music by **Bernie Yablon** on the guitar and **Randy Mauscopf** on the drums. A delicious meal was prepared by **Michelle Ronen** and **Linda Mendoza**. Orna Alon got her "feet wet" in our first event of the year, by making sufganeot — a traditional Chanukah sweet.

This fall Sisterhood held their "Insect Sale" or as more commonly known — Flea Market — on Sunday. A first for us, but



very successful. Since we had to be there the following Sunday to clean up, the idea presented itself that for one hour only we could run a "Grab Bag Sale". It was advertised as "Our Bag — your choice — all you can stuff in a bag for \$5.00". It was hard to believe that so much could fit into so small a space — but we made a few extra dollars — had less to clean up — and sent away some very happy customers.

Hadassah held their Nahalah Dinner in January at the home of **Ruth Noel**. Those that attended enjoyed the fare as prepared by **Linda Mendoza**, **Audrey Kinsella** and our hostess. A spirited meeting followed.

This past spring saw the passing of one of our long standing members — **Graham Wilansky**. The Gabi, and Past President of the Shul, he was a quiet man, but one that could be counted on whenever he was needed. He is truly missed and our deepest sympathy is extended to his wife, **Judy**, daughters **Rhonda** and **Hannah**, and son **Selig**. In lasting memory to Graham, a Kiddush set was donated by the members of the community to be placed in our Synagogue, a place he cared for very deeply.

**Marge and Ruby Smilestein** closed their "boarding house" at 24 Edmonton Street, and moved on to Montreal. At a Kiddush, prepared by **Helen Nathanson** and **Ruth Kantorowitz**, they were presented with a painting by all their friends, a scene depicting Newfoundland. They since purchased Reuben's Deli (a coincidence only) in downtown Montreal. Anyone visiting — don't forget to drop in and say hello — at the corner of Dorchester and University. We wish them well and miss them greatly.

## AN ASSEMBLY OF GOOD FRIENDS

By **Helmer Biermann**

*Introduction by Teri Levine: This article appeared in the Saint John newspaper on New Year's Eve. On Monday, December 29th, the reception described in the article was held. Not only was Ella honoured by the artistic and cultural communities, but also by the Jewish Community. There were 45 members of the community present. It was a beautiful reception to honour a committed individual. Through Ella's dedication to the office of Social and Cultural Affairs it has become a very important one. Ella will always be remembered because she was the first officer of Social and Cultural Affairs. As of the date of her retirement from the job, no new suitable replacement had been found. Ella's act will be a hard one to follow.*

Saint John cultural and arts groups owe a debt of gratitude to **Ella Grosweiner**, who is



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**Ella Grosweiner**, left, the city's social and cultural affairs officer, was given a retirement party at the Aitken Bicentennial Exhibition Centre. Among the gifts from the art community was a cartoon by **Josh Beutel**, *Telegraph-Journal* and *Evening Times-Globe* cartoonist. Looking on is **Mary Cormier**, a member of the art advisory board that organized the evening.

retiring as the city's social and cultural affairs officer. That was the message that came out loud and clear Monday night at a surprise party for Grosweiner at the Aitken Bicentennial Exhibition Centre organized by the city's Arts Advisory Board.

About 250 people turned out to honour her. The speeches were sincere, short and to

the point. Those who know Grosweiner and had no other commitment were there with genuine feelings of gratitude toward the person who had made arts and culture part of civic pride.

**Doris Chesley**, representing the Arts Advisory Board, introduced various representatives from arts and cultural

organizations and told those assembled that Grosweiner had worked well with all arts groups.

"She was a strong promoter of the arts centre," said Chesley, referring to the Aitken Centre. Ultimately it became the permanent home of the City of Saint John Gallery and Grosweiner had her office there.

**Mary Cormier** of Studio Five Artists Gallery presented the guest of honour with an artwork by **John Beutel** — a framed cartoon that represented Grosweiner in her official capacity.

It somehow seemed appropriate, but Mayor **Elsie Wayne** put the newspaper cartoonist on the spot.

"You do a better job making Ella young than you do me," she said.

This set the tone of the evening, which was far from stuffy or pompous. The mood was lighthearted and friendly. The speeches were sincere and short. One had the feeling that never had so much been said with so few words.

It was an evening when it was more than just citizens paying honour for a job well done. It was an assembly of good friends.

In her association with civic affairs, first as councillor and later as mayor, Wayne said she was well aware that Grosweiner was determined to have a civic gallery.

"Well I told her, 'you'll get your gallery as long as you hang me first.'"

Maybe it is because everyone realizes that retiring for Ella Grosweiner doesn't mean she'll fade into oblivion, but that she'll be as much involved with arts and culture as she's been in the last seven years — or 40 years.

Perhaps it was best put when a longtime friend said privately that she'll continue to work with arts groups "as hard as ever, the only difference between now and then will be that she'll be doing it without salary."

Grosweiner said she'd be available to assist anyone in the arts world who needed help. It simply means that she'll be doing what she did before she became social and cultural affairs officer — she'll be a volunteer.

She's had a share in the honour of putting arts and culture on the table at City Hall. There's an awareness now in council chambers of its importance in the community that might not have existed decades ago. This certainly was illustrated by the fact that the mayor, Deputy Mayor **Art Gould** and Councillor **Sam Davis** were on hand.

Davis had his say, too. He's been a long-time friend of the family, including Grosweiner's mother and father. He said he might not have noticed her the first few years. "Who looks at girls?"

But on a serious note, he said, "The city has a touch of culture it didn't have before."

Cormier reminded those present that it was a great asset to have someone who was always willing to help. In reference to the City of Saint John Gallery, Cormier said every artist, whether amateur or profes-

sional, got a hearing and received encouragement.

Many artists who got their first chance to exhibit their creations owe it to the assistance they received from Grosweiner, who spared no effort to make the exhibit gallery a place for very diverse exhibitions.

Dozens of artists will freely admit that without encouragement and assistance from the city's social and cultural affairs officer, the public exposure of their work might never have happened.

"She was always there. Working. And much of it was physical," Cormier said. Grosweiner was always lifting and hanging art works at the gallery.

Many organizations made presentations and offered what they felt was a token of their gratitude.

**Dr. Charles Schom**, director of the Aitken Centre, said there had been a question whether housing arts and science

in the same building would work. He said all his doubts were soon dispelled.

"The Aitken Centre would not exist without Ella," he said referring to the input and impact that Grosweiner had on the centre.

Among the many groups represented were the Jewish Historical Society, Saint John Women's Symphony Committee, New City Theatre Group, Saint John Multicultural Society, Saint John Art Club, Saint John Arts Council.

There was a feeling of mutual understanding in the attitude of the people who felt that Grosweiner had enriched the life of the cultural community, but by the same token, she admitted that being associated with arts and culture "has enriched my life."

Reprint, *The Evening Times Globe*,  
December 31, 1986.

## YOUTH PROGRAMMING

By **Yossi Berman**  
Youth Programmer

Chanukah is one of the most joyous festivals of the Jewish year. This year, I was invited to the Young Judaeans' Chanukah party in Moncton.

The newly renovated synagogue was beautifully decorated and parents and relatives were gathered in front of a stage, eagerly awaiting the Chanukah ritual to begin.



Under the guidance of **Yisrael and Dina Baruch**, Young Judaeans sang, danced and played the famous story of the tiny cruse of oil. After lighting the Menorah and singing "Ma'oz Tzur", gifts were exchanged and the younger kids played with their dreidels.

Finally, everyone was called to the table where latkes and other refreshments were served. Congratulations to Yisrael, Dina and the entire Moncton community for a well planned and executed Chanukah party.

In Halifax, we took advantage of the heavy snowfall and all the Young Judaeans partook in a horse sleigh ride in Lower

Sackville.

We held several meetings with the Madrichim in which future programs were planned.

I take this opportunity to invite all Judaeans (aged 13 and up) from Atlantic Canada to Halifax for "Mifgash '87". The Mifgash will take place during the weekend of April 3-5, and we hope for a good turnout. Application forms were already sent, and we strongly encourage you to apply early so that food and billeting arrangements can be made.

See you soon at the various programs.



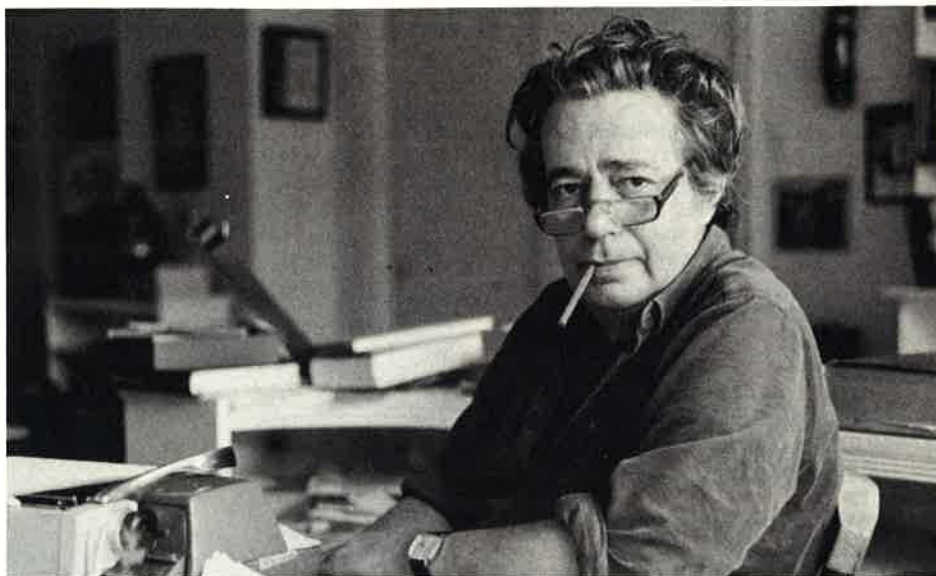
## CATHOLIC, PROTESTANT AND JEW: NFB PROFILES THREE WRITERS

Although writers should not be labelled or rigidly defined according to religion, there are some authors who particularly reflect the religious backgrounds that shaped them. To illustrate this process, as well as to showcase some recent works, the National Film Board will screen three films on Wednesday, April 29, at 7 p.m., at the NFB Theatre, 1571 Argyle Street, Halifax.

The screening is entitled "Catholic, Protestant and Jew", but it's no ethnic joke. It is a serious look at three Canadian writers, each of whom acknowledges a particular religious tradition in his life or his writing. The entire program runs three hours.

The first film will be *THE LONELY PASSION OF BRIAN MOORE* (1986). Although **Brian Moore** left the Catholic church a long time ago, his novels frequently deal with faith and the loss of faith. The key to his writing is the joining of biography to invention.

**HUGH MACLENNAN: PORTRAIT OF A WRITER** (1982) uses still photos, archival footage and interviews to trace the life of **Hugh MacLennan**, author of *Barometer Rising* — as a young boy in Nova Scotia, brought up in a strict Presbyterian family of Scottish descent, as a



MORDECAI RICHLER

Rhodes Scholar, as a professor at McGill and as the author of seven novels.

In *THE APPRENTICESHIP OF MORDECAI RICHLER* (1986), the author traces the sources of his fiction in the immigrant Jewish community of his

childhood, and talks about his sometimes controversial reshaping of that past in novels.

Admission to all films is free. For more information, call 426-6157.

## ANTI-SEMITISM: THEN AND NOW

By **Yisrael Baruch**

Right from the first stages of becoming a nation, the Israelites suffered from hatred and jealousy in Egypt.

The reasons for this discrimination was mainly economic in nature. At that time the entire region was subject to severe famine and "all countries came into Egypt to Joseph to buy corn . . ."

In Canaan, too, famine raged and the Hebrews were forced to go down to Egypt in order to survive. Joseph, who was appointed Governor by the Pharaoh saved Egypt from starvation and at the same time, he also managed to secure a safe life for his brothers in the Land of Goshen.

When Joseph died, the Hebrews were deprived of the free status they had enjoyed. The Pharaoh became increasingly suspicious of a rebellion against his rule by the increasing numbers of the resourceful Hebrews. Consequently, the Pharaoh enslaved the Israelites and ordered new rules to curb the Jews' natural increase.

As Purim approaches, we should all be reminded of the victory of Mordechai and Esther over wicked Haman.

Significantly, the Purim story deals with a serious issue for the Jews in Persia or any

Diaspora. Jews are unlike anyone else; they are a nation living among all nations, with their own traditions, and yet asserting their loyalty to the country in which they live. Gentiles, having no one to compare the Jews to are therefore, puzzled; how can the Jews be loyal to their own Nation and also be loyal to ours?

The scroll of Esther "shows" that the Jews can. Mordechai saved the Persian king from assassination and yet remained a devoted Jew. Esther, the queen of Persia, maintained her loyalty to her husband but did not neglect her Jewish brothers either.

The Book of Esther has always been for Jews an allegory describing the Jewish life and Jewish fate among the nations. It is a story that remains forever new because Jewish enemies will not allow it to grow old.

So whether it is Pharaoh, Amalek, Haman or Hitler, in every generation there are enemies who rise up against us, and it keeps on happening to this very day. In fact, we do not have to look very far; in one of our own small New Brunswick communities, anti-semitism has recently risen its ugly head. And it is our responsibility to put out the fire before it spreads.

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# 85TH ANNIVERSARY AT GLACE BAY — CHANUKAH CELEBRATION

## HIGHLIGHTS OF THE GLACE BAY JEWISH COMMUNITY 1901 - 1986

1. Original Jewish families in early 1890's:  
H. Brody, S. Fine, Simon Burnstein, S. Rosenblum, H. Davidson,  
B. Abramson, Fred Lighter, S. Marcus, Solomon Ein, Hyman Ein,  
B. Green and J. Hamburg.
2. In 1900 — Sons of Israel Society of Glace Bay was formed and  
registered in Halifax on April 4, 1901.
3. 1902 — Synagogue was completed at a cost of five thousand  
dollars. Rabbi Rabinowitz of Saint John, N.B. came to officiate  
at the opening.
4. The long-reigning Presidents: Mr. Sol Shore, 19 years; Mr. William  
Chernin, 18 years; and the present President, Dr. Philip Simon,  
15 years.
5. In the 1920's the Jewish population of Glace Bay reached a high  
of 92 families.
6. In 1928 the present Talmud Torah was erected at a cost of \$15,000.
7. 1948 — The interior of Shul was renovated with no basic changes  
in orthodox format.
8. The 50th and 75th Anniversaries were acknowledged.
9. 1986 — Talmud Torah renovated.
10. Glace Bay Jewish population dwindles to 40 households.
11. May God give us strength to continue!!!

Another highlight of the evening was the honouring of three members for their dedicated services to Congregation Sons of Israel. The honourees were **Mr. Len Schelew, Mr. Norman Simon and Mrs. Jen Cherun**. They were each presented with a plaque and responded very gratefully.

The committee was thanked for a beauti-

ful dinner and to all others who were involved. It was a lovely affair as the spirit of the holiday permeated the hall. The 85th anniversary and the honouring of people in the community enhanced the evening. Following the formal program, the tables were moved to the side and dancing commenced.



*L-r: Mr. Len Schelew, Mrs. Jen Cherun and Mr. Norman Simon are being presented plaques by Dr. Philip Shimon, President of Congregation Sons of Israel, for their dedicated services to the Jewish community of Glace Bay.*

**By Dr. Philip Simon**

A gala Chanukah celebration took place at the Talmud Torah in Glace Bay on the second day of Chanukah corresponding to the 26th day of Kislev.

The evening's event commenced with Maariv services in the synagogue. Following this, cocktails were served in the Talmud Torah and then the gathering of people from Sydney, New Waterford, locally and guests sat down to a beautiful chicken dinner with "latkes" being the traditional dish.

Following dinner, **Dr. Phil Simon**, president of the congregation, welcomed everyone and spoke briefly on the origin and significance of Chanukah. The candles were lit by **Jason Cohen**, assisted by brother **Matthew**, with the appropriate blessings, and then a Chanukah sing-song ensued with audience participation. The hall was beautifully decorated with streamers, dreidls and Happy Chanukah posters and the spirit of Chanukah prevailed.

It was also time to celebrate the congregation's 85th anniversary. An original article from the local newspaper in 1901 telling about the congregation's origin and the start of the synagogue construction was read by **Ruth Simon**.

A toast to the congregation's 85th was given by **Miss Fanny Cohen**, president of Glace Bay Hadassah Wizo organization, while greetings from the Sydney congregation were rendered by Sydney president, **Max Lubetski**.



*Jason Cohen lighting the Chanukah candles on the night of celebration. Jason is the son of Mr. & Mrs. Myron Cohen.*



# SAINT JOHN HAS GALA CELEBRITY ROAST TO HONOUR LOU MICHELSON



By Teri Levine

On New Year's Eve, the Saint John Jewish Community held a Gala New Year's Eve Celebration Roast. The Honouree for the proceedings was **Lou Michelson**.

Lou Michelson has devoted himself to the religious needs of the Saint John Jewish Community for the past four years. Since the departure of our last Rabbi, the Community has been ably led by Lou. This has not been an easy task. Like everything else

Lou does, it was done with skill, diplomacy and strength. Lou prides himself on being staunchly Conservadox. There were no deletions from the services which he led. Neither were there any changes made to accommodate his desires. Lou did it by the book.

For any one individual to undertake this kind of monumental job is noteworthy; but to do it with an energy and a desire to make things happen properly, is indeed extraordinary. The Saint John Jewish Community is indebted to Lou.

The Vestry of the Synagogue was transformed into a candlelit cabaret. The gala celebration began with cocktails and hors d'oeuvres, followed by a sumptuous roast beef dinner. An old photograph of the honouree in rompers was blown up and made into a poster for everyone to sign when they arrived. A program was also printed for the evening.

Those who had the pleasure of roasting Lou were: **Ella Grosweiner, Bernie Bloom, I. J. Davis, Jo Arditti, Erminie Cohen, Lew Freedman, Lee April, Norman Hamburg, Allan Michelson and Danny Elman.**

**Bessie Selby** was Mistress of Ceremonies for the evening and did a splendid job. Dan Elman put together a fifteen minute video presentation about the lives of Lou and Jen. It was titled "The Great Gabbai". The video brought a standing ovation.

The affair was a tremendous success with almost the entire community in attendance. There were several presentations made to Lou by different individuals. **Norman Hamburg**, on behalf of the Board of Directors of the Synagogue, presented Lou with an Honourary Life Membership in Congregation Shaarei Zedek.

The convenors for the evening were **Teri Levine and Susan Isaacs-Lubin**. Members of the committee were **Janet Holtzman, Linda Hamburg, Joyce Milrod, Diane Bloom, Freda April, Ruth Koven, Renee Arditti, Jen Michelson, Bessie Selby, Ita Freedman, Sara-Lynne Levine, Wayne Holtzman, Jeffrey Holtzman and Andrew Hamburg.**

Everyone who could was glad to help in any way, to make the evening a special one Lou and Jen would never forget.

## NOSTALGIA

By Helen Brodie

Sitting at the Druckman Bat-Mitzvah, the first "dinner" affair in our newly-renovated Synagogue, reminded me of my childhood days 60 years ago when the original structure was being built, and the struggles of about 25 families to raise money for its completion.

One of the main fund-raising events of the day was the "Sunday Night Dinner" which took place every few months. A few women would take turns collecting dishes, silverware (marked with different coloured thread to identify each piece's owner) and white sheets used for tablecloths. The meal consisted of apple pies baked on Saturday night and potato scallops cooked on Sunday afternoon in various homes.

Finally came the mealtime, when everyone would gather in the bare shell of the synagogue, sitting at make-shift tables with the children sitting on long planks placed on three or four chairs. Admission was 50¢ per person and the Simcha was complete when the proceeds were turned over to the Building Fund.

Our Founders would be proud to see that the same spirit and dedication exists today in the efforts shown to finance the renovations. If the many children living in the community today show the same interest and continue the traditions of their ancestors, then the future of Judaism will certainly be bright, because they really have a Shul to be proud of.

Reprint, **Tiferes Israel Bulletin**.

## IN FOND MEMORY OF LOUIS SELICK

By Nathan Cohen

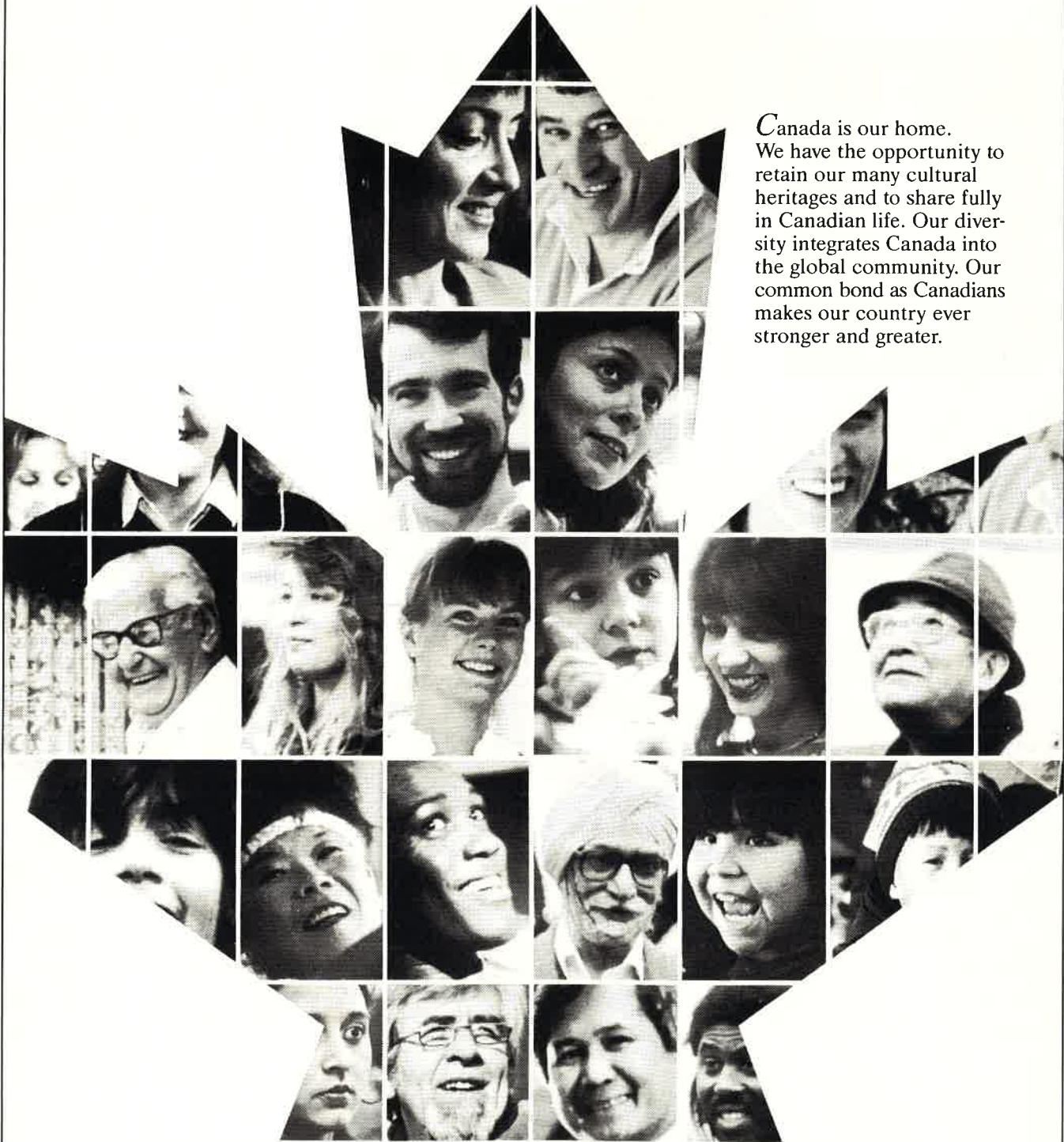
**Louis Selick**, an esteemed member of our Congregation, passed away quietly on December 14, 1986. Louis was an old timer in Moncton, and through out the years, was a staunch member of our Shul. He was always there to help the Shul with time and money and effort. In 1965, he donated the Yahrzeit Memorial stand to the Shul, in memory of his parents, **Isaac and Bessie Selick**, the first Presidents of our Congregation and Sisterhood, and who certainly deserved an honoured place in the history of the Moncton Jewish Community. Through the years, Lou did a lot of work for the Cemetery. He was a big help to the ladies of the Sisterhood, who called on him many times to procure large kitchen items for the Shul.

All through the years, he observed Yahrzeit for his parents, as well as for the

other members of his family, and he never missed a Yizhor Service. He was devoted to Judaism. He had a strong love for the Shul, even when he was in the hospital, and I visited him, he would ask how the new addition was progressing, and there was no one more proud or delighted when the addition was completed. From his hospital bed, he sold raffle tickets on the car draw. As for charitable donations, nobody was ever turned away empty handed, whether it was for Jewish or non-Jewish causes. Being of a modest and retiring nature, he never wanted to be in the limelight, nor did he seek recognition. He will be long remembered for his good deeds. Our sincere and heart-felt sympathy goes out to his sister, **Rose**, and his brother, **Ben**, and to all the members of his family. We share their loss. May he rest in Peace.

# *This is my home ...* **O CANADA**

Canada is our home. We have the opportunity to retain our many cultural heritages and to share fully in Canadian life. Our diversity integrates Canada into the global community. Our common bond as Canadians makes our country ever stronger and greater.



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of State of Canada  
Multiculturalism

Secrétariat d'État  
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**Canada**



## MASSADA CLUB NEWS



By Bessie Rinzler

A meeting of the Massada Club was held at the Shaar Shalom Synagogue on December 21, 1986. There were twenty-eight members present. A guest, Molly

Morgan from Montreal, was welcomed by the President, Bessie Rinzler. We all stood for one minute in silent memory of one of our members, Mrs. Hugo Gutfreund, who passed away recently.



After the business part of the meeting was over, we all enjoyed looking at pictures that Lawrence Ferguson took of the Executive and all members of the Massada during our Installation of Officers by Marianne Ferguson. Lawrence put these pictures in an album for us to enjoy for years to come. Thank you, Lawrence.

Part of our program was a delightfully amusing reading by Ella Morris on "How Do You Know You are Growing Older?" Everyone enjoyed Ella's inimitable delivery.

The second part of our program was a video tape showing the Life of Ben-Gurion, by Yossi Berman of the Atlantic Jewish Council. The First Hundred Years of Israel was very enjoyable.

Delicious refreshments of potato latkes, sour cream, applesauce, tea, coffee and cookies by Sara Yablon, Doris Stone, Edith Schneiderman, Clara Dankner, and Lil Mosher were served. Yossi Berman was thanked and applauded.

## CULT AWARENESS WEEK PROGRAM

March 9 - 11, 1987

### WE ARE ALL VULNERABLE

A program designed to educate and increase awareness among students of all ages of the consequences on a physical, psychological and financial level brought about by the conduct of certain new religious movements.

#### MONDAY, MARCH 9:

2 - 4 p.m. — Saint Mary's University. Opening Session. Ex-Cult members speak out, local experts, panel discussion.

7 - 10 p.m. — Saint Mary's University. Movie Ticket to Heaven, discussion and question period with Mike Kropveld (Hillel Cult Project — Montreal).

#### TUESDAY, MARCH 10

2 - 4 p.m. — University of Kings College. Religious Standpoints on Cults with local religious leaders and guest speaker Father James Lebar, Catholic Archdiocese of New York.

7 - 10 p.m. — School of Architecture (T.U.N.S.). Movie Deceived. (Based on Jonestown), question and answer period with Mike Kropveld and Bill Goldberg M.S.W. (Legally certified cult expert — New York).

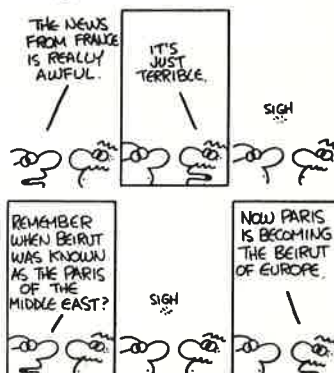
#### WEDNESDAY, MARCH 11

2 - 4 p.m. — Dalhousie S.U.B. Discussion: Cult Recruitment and Mind Control with Bill Goldberg M.S.W.

7 - 10 p.m. Dalhousie S.U.B. Closing Session. the Status of Women and Child Abuse in Cults by Marcia Rudin M.A. (expert in children involvement, New York).

All events during this week are free and open to the public. For further information, please call the Atlantic Provinces Jewish Student Federation at (902) 422-7491.

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## GOD, ISRAEL, MORALITY AND HUMANITARIANISM

By Norman Lipschutz

The Holy Books teach us to love our neighbour as ourselves, to do justice, to walk with God, to help the oppressed — the widow, the orphan — and generally to alleviate the lot of the deprived and the underprivileged. They also command us not to exploit the servant or worker, for at all times should we remember that we were slaves unto Pharaoh in Egypt; and the Lord our God expects us, as a result, to act humanely towards our fellow man. Social justice for us is thus a prerequisite.

All fine principles the aforementioned. Israel's mission, in addition to upholding the above, was to be a light unto the nations. By that it is understood that from Zion shall have come forth the code of ethical behaviour and from Jerusalem — the word of Almighty God; and high morality was to govern the affairs of man.

Israel, of course, in its wider context, refers to the land as well as to the Jewish people. The two are synonymous.

Individual Jews, throughout history, have taken those commands seriously. Beginning with the Hebrew Prophets, to those who have distinguished themselves in our own age, they have written a glorious chapter in man's adventure upon this earth. The men and women of the Jewish race whose concern for mankind became their guiding light, are legion. Suffice here to mention but a few.

In literature such names as **Franz Kafka, Herman Wouk, I. B. Singer, Sholom Aleichem, Elie Wiesel** come to mind. Among philosophers and scholars **Maimonides** and **Spinoza** rank supreme. **Jesus** and the **Apostles** served God's purpose in bringing Monotheism to the heathens.

In music, one could think of such illustrious Jews as **Mendelsohn, Gershwin, Berlin, Mahler, Bloch**; among performers such names as **Elman, Heifetz, Menuhin, Rubenstein, the Oistrakhs, Perlman, Stern**, rank supreme. In the arts **Jacques Lipchitz** and **Marc Chagall** have made their notable contribution; and in the theatre and films shining examples are **Sarah Bernhard, Paul Muni, Barbra Streisand**, not speaking of the numerous Jewish producers and directors.

Among opera stars, too, the Jewish genius has manifested itself. **Richard Tucker, Robert Merrill, Roberta Peters, Reitzin**, etc.; and we cannot dismiss the musical director of the Metropolitan Opera — the gifted **Levine**.

Jewish men and women have fought bravely for worker's rights and women's liberation; and in the field of science and medicine and psychiatry, they distinguished themselves immeasurably. **Jonas**

**Salk, Paul Ehrlich, Sigmund Freud and Albert Einstein** are classic examples.

**Karl Marx**, whose name in Capitalist circles is anathema, nevertheless is credited with making an exceptional contribution to man's advancement. Millions around the globe owe him a debt of gratitude, for his theories have at the very least been instrumental in easing the lot of the starving and illiterate masses. Marx' writings are being studied to this day in university circles.

The contribution of **Janusz Korczak** in his approach to the study of child behaviour is unique.

And of course, we must not forget the spirited and dedicated work of such individuals as **Vladimir Jabotinsky, Trumpeldor, Theodor Herzl, David Ben-Gurion**, and their historic contribution to our own Jewish renaissance.

Anti-semites will stress Jewish scoundrels . . . Admittedly, we've had these too in our long history. But weighed against the good, the scales of justice will favour the noble individuals by far; of that there can be no doubt!

As a nation we have given the world the Holy Bible, the concept of one universal God, the ideals of peace and brotherhood. But to be perfectly frank with ourselves, Jewish preoccupation, at least in the recent past, has been with the accumulation of wealth — to the detriment of the high ideals we have undertaken to uphold, standing there at the foot of Mount Sinai. And it is this preoccupation, or obsession if you will, that has planted doubts in the minds of our young as to the validity of our mission. It has also been a major cause of a resurging anti-semitism, for how can one reconcile the obsession with material possessions, with the idealistic goals as prescribed in the Scriptures?

Our youth sense the hypocrisy of our approach, and the road they have chosen for themselves as a result, is assimilation. They discovered they can no longer find expression of their ideals within the fold of contemporary Jewish behaviour, and they view their parents' lifestyle as a sort of anachronism — devoid of all concepts of Judaism; thus the tendency on the part of our young to escape for what they hope might be greener pastures.

The young and idealistic among us can see we have become once again worshippers of the Golden Calf, though we still pay lip-service to the precepts of our Torah, and on occasion even dance with our venerated Scrolls, especially on Simchath-Torah . . .

In our race for riches and power we have all but forgotten our noble ideals and high values. We have also laid aside our tradi-



tional concern for humanity at large. Why, witness Israel's joining the big powers and superpowers in their mad rush to fill this earth with all sorts of deadly weapons. They will sell the most sophisticated instruments of destruction, to friend and foe alike, as long as the price is right . . . How can one reconcile such evil behaviour with our prophet's vision of peace for all mankind?

When confronted with criticism as regards such antics, our leaders co-called, will explain it this way: "If we don't sell, somebody else will . . ." It is also being argued that the sale of weapons is vital to Israel's economy. Of course the merchants

of death, world-wide, have never been concerned with all the havoc and destruction caused by their evil machinations . . .

Our opportunist-leaders never tire to whisper in our ear that it is money and power that count in this world. "Israel must be like other nations," we are bamboozled; in other words, no longer are we to be a light unto the nations, but we are to join unscrupulous nations in a mad race towards oblivion . . .

Such disastrous policies must be rejected by our people without further delay. They are entirely at odds with our high moral standards as practiced throughout the ages.

Instead we must begin once more to be true to ourselves and advance the teachings of our great moral authorities, as written down in our Holy Books.

Brotherhood, humanism, peace on earth are not empty words. They are part and parcel of our Jewish heritage! God, Israel, Morality, humanitarianism are closely linked and interwoven in our Jewish tradition. Israel will prosper and our children will return to us, should we dare to turn back the clock and choose to renew our days as of old. Only in such manner will we find peace and happiness, both for us and for humanity-at-large.

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## THE DESCHÊNES COMMISSION AND NAZI WAR CRIMINALS IN CANADA: AN ISSUE ASSESSMENT

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By Mr. Jack Silverstone

National Executive Director  
Canadian Jewish Congress, and  
CJC Associate Counsel before the  
Deschênes Commission of Inquiry

*Ed. Note: In view of the forthcoming report by Jules Deschênes on various aspects of the problem of Nazi War Criminals Resident in Canada, Jack Silverstone, National Executive Director of the Canadian Jewish Congress, has written an analysis of the Commission of Inquiry and its ramifications for the Jewish Community and Canada as a nation.*

In Montreal on June 5, 1985, the Prime Minister of Canada, the Right Honourable **Brian Mulroney**, said: "The Holocaust is an indelible stain on the conscience of history. We shall never forget. And Canada shall never become a safe haven for those guilty of or associated with such monstrous acts."

And so, forty years late, but not forty years too late, the Commission of Inquiry on War Criminals, presided over by the former Chief Justice of the Superior Court of Quebec, the Honourable Mr. Justice **Jules Deschênes**, is at work. Originally scheduled to report at the end of 1985, the Commission requested and has been given an extension by the government, to June 30, 1986, to complete its work.

Finally, four decades after the end of the Second World War, Canada has at last set out to examine its post-war policies and practices with regard to the admittance and possible continued presence of suspected Nazi war criminals in this country; to identify such individuals; and to survey the legal remedies that exist to deal with them. While the necessity and value of this exercise in Canadian justice and morality may be evident to most, there are those who, with various motives, pose hard questions in relation to the issue of the prosecution of Nazi war criminals.

While moral outrage is a fundamental factor, indeed possibly the fundamental

component for the prosecution of Nazi war criminals and must never be forgotten or relegated to less than primary importance, the Deschênes Commission has embarked on a legal inquiry of broad dimensions with significant political ramifications. That is why the gut revulsion one invariably feels, when dealing with Nazi war crimes is not always enough. Knowledge of the major issues as well as reasoned responses to difficult questions, or at least those that appear difficult on first examination, are essential as the Commission enters its final stages; especially when the issue returns to the political arena once the Commission completes its investigation and reports to the government. The Commission of Inquiry will report its findings and likely make recommendations, but it has no power to act on its own to institute proceedings against suspected Nazi war criminals in Canada. It will then fall to the government of the day to decide on a course of action.

Forty years does not diminish the magnitude of Nazi crimes; yet, there are those who ask, "Why now?" The answer is simply one of justice. The prosecution of Nazi war criminals is not a quest for revenge, and it is offensive to characterize it as such. In brutally simple terms, those who participated in the torment and murder of innocents, must not go unpunished. There is no Canadian statute of limitations for murder, less so for mass murder. Someone who is responsible for cold-blooded and premeditated torture and murder is no less guilty because a long period of time has passed before the perpetrator is apprehended. This simple fact is no less valid when the victims are legion in number.

Canada owes a duty to those who perished in the Nazi Holocaust, to those Canada servicemen who died fighting Nazism, and to the Survivors to bring the perpetrators of war crimes to the bar of justice. Action now honours the memory of

the dead while deterring present-day neo-Nazis and provides a counter-point to the obscene Holocaust denial movement. The bitter fact is that this country did not have a good record in keeping out Nazis after the war; inaction now can be fairly interpreted as a continuation of these unfortunate practices.

One may also hear the argument that some individuals who may have been engaged in the business of genocide have lived quietly since their arrival in Canada and that this somehow mitigates their guilt. It does not hold up under scrutiny. Firstly, Nazi war criminals are to be punished not for their actions subsequent to the crime but for the crime itself. Such later behaviour may have been impeccable, but it does not lessen their culpability or minimize the heinous nature of their wartime activities.

Secondly, and most importantly, respect for Canadian citizenship is at stake. Those who gained entry into this country and then acquired citizenship, but under false pretenses, cannot be allowed to enjoy, as honest citizens do, the precious advantages that Canadian citizenship bestows. Nazi war criminals should not have gained admittance to this country. Justice would be well served if that to which such criminals were never entitled, namely, immigration status and citizenship, were now taken from them by law through revocation proceedings and deportation.

Not only domestic law and morality are offended by the presence of suspected Nazi war criminals in this country. Canada must be true to her international obligations to bring such persons to justice. The Nuremberg Tribunal established the authoritative international law precedent for the punishment of Nazi crimes against humanity. Since then, an enormous number of reports, resolutions, conventions and declarations by a host of trans-national organizations, including the United Nations, have called for legal proceedings to

be taken against the perpetrators of Nazi war crimes and crimes against humanity. With the recent exception of the extradition to West Germany of the suspected Nazi war criminal **Albert Helmut Rauca**, Canada has not discharged these international legal duties.

With an issue that evokes intense emotion, it is sometimes hard for one to understand why anyone would engage in what appears to be legal hair-splitting. Yet, it seems that for years, the majority opinion in government circles was that the principle against "retroactivity" could inhibit effective legal action against suspected Nazi war criminals in Canada. In the legal context, the concept of retroactivity refers to the enacting of laws which make criminal those activities which were previously blameless, and such legislation is not acceptable in the Canadian criminal law tradition. However, this is clearly not applicable to war crimes and crimes against humanity. This has been recognized in several war crimes judgements.

No one has legal license to engage in the slaughter of innocent civilians or defenceless prisoners. The Nazis understood this full well but at first did not care because they were convinced they would win the conflict, if not globally, then at least in Europe. In the closing stages of the war on the Continent, they tried to take steps to cover their deeds or to flee, since they knew they would be called to account for their monstrous crimes, which went far beyond the most callous and hard-hearted definition of normal wartime activity. There is nothing new or retroactive in criminality attaching to crimes against humanity. This legal position was argued extensively in briefs submitted to the Commission by the Canadian Jewish Congress and others. The correctness of this view has gained wide acceptance and is now generally regarded as "the better opinion," in informed legal circles.

Those who have been following the proceedings of the Deschênes Commission may have been puzzled of late by the peculiar issue of the use of so-called "Soviet evidence". Certain groups and individuals, including some normally well-meaning members of Parliament, expressed strenuous opposition to the idea proposed by the Commission that evidence against suspected Nazi war criminals in Canada be collected in the Soviet Union and other East Bloc countries.

There is no Soviet evidence. There is Nazi evidence, and there are Nazi documents, some captured by the Western Allies, some by the Soviets, and there are eyewitnesses, some of whom reside in the West, others in the U.S.S.R. American and West German courts have relied on evidence gathered in the Soviet Union in numerous war crimes prosecutions, and none of it has ever been shown to be fabricated. Indeed, why would it need to be? The crimes of Nazis were so heinous and widespread that fabrication

could never outdo the awful reality.

To deny a Canadian commission of inquiry the right to advance its investigation through the use of such material is to register a vote of non-confidence in the Canadian legal process. Canadian Jewish Congress takes the position that while the Soviets may indeed concoct evidence for use in trials in the U.S.S.R. against Jewish and other dissidents, the fundamental distinction is that evidence against suspected Nazi war criminals in Canada would be heard by a Canadian commissioner or judge in a Canadian court of law in accordance with all the rigours of Canadian rules of evidence and procedure. Confidence in Mr. Justice Deschenes, and other experienced Canadian jurists, to weigh the value of material obtained in the U.S.S.R. and to assess its veracity is merited in this type of inquiry: as in any other Canadian judicial proceeding.

Now, it must be clear that we have no brief for the Soviet legal system, and because we have come to know the Soviets all too well in taking up the cause of Jewish dissidents and refuseniks, we know that they are certainly capable of fabricating evidence. Even though there has been no sign of this type of activity in U.S., German and other war crimes trials, Canadian Jewish Congress proposed, through a lengthy submission by its chief counsel

before the Commission a number of measures to guard against the possibility of such an occurrence. Mr. Justice Deschênes, in his decision in favour of taking evidence in the U.S.S.R. through deputy commissioners, adopted most of the Congress recommendations, including the use of independent translators, the expert verification of documentary evidence and the video-taping of any depositions taken behind the Iron Curtain, as well as several other important safeguards suggested in the Congress presentation.

Another point used from time to time to attack the very legitimacy of the work of the Deschênes Commission is that it is unfairly selective in those it is investigating; that it is somehow unfair to single out Nazi war criminals! It must surely be evident that it is wrong to say that if we cannot prosecute all war criminals, then we should prosecute none. As Professor **Irwin Colter** has stated, if Canada does not now bring Nazi war criminals to justice, there will be no moral or legal standing for Canada to bring other perpetrators of war crimes to justice now or in the future. All war criminals should be prosecuted, but the bringing to justice of the perpetrators of Nazi crimes against humanity has, since the Nuremburg trials, been an international legal obligation of a particular and specific nature. The genocidal objective of Nazi crimes has

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gained international recognition as unique and uniquely punishable.

Legal action against suspected Nazi war criminals is not unfairly selective; but, to allow them to walk among us untested and free is tantamount to criminal.

Bringing Nazi war criminals to justice, either through deportation, extradition or prosecution within Canada, is not a "Jewish issue", nor is it an ethnic one. Rather, it is a case of fidelity to law and justice, and that makes it of concern to all Canadians. Surely, Canadian citizenship obtained through deceit by perpetrators of crimes against humanity must activate a broad-based concern for justice in this country. Emulating legal precedents and proceedings carried out recently in many Western democracies against Nazi war criminals, including the United States, West Germany, Holland and France — the list is not exclusive — must motivate Canada, a country noted for its adherence to the rule of law and a country that fought mightily against the Nazis in World War II, to appropriate legal action.

There has to be a step away from ethnic assertions or reactions and a step toward de-ethnicizing — to coin a word — this whole matter. No one ethnic or national group had a monopoly on Nazi collaboration, and it is wrong and counter-productive to assert that any one ethnic group is to now be singled out for investigation. The watchword for Canadian practice in seeking out war criminals must be culpably individuals, not ethnic groups; criminals, not whole communities. It is a disservice to the process of seeking out Nazi war criminals to reduce it, indeed to trivialize it, by casting it in terms of ethnic affiliation. This trap must be avoided. The Canadian cultural mosaic can, and must, be respected in the same way that the rule of law in the pursuit of guilty individuals must be adhered to. The Commission of Inquiry has been scrupulous in its efforts to keep allegations against individuals confidential and has not allowed itself to be engaged in group indictment. It is this respect for individual rights that ensures a fair inquiry. All parties interested in the outcome should maintain the same level of respect for law and due process.

Similarly, it must be clearly understood by all politicians, regardless of affiliation, that the obligation to bring suspected Nazi war criminals in Canada to face justice is a basic and fundamental moral and legal imperative that must not be tampered with for the sake of temporary and mistakenly-perceived political advantage. There can be no more partisan political gain in seeking to isolate from justice suspected Nazi war criminals by trying to undermine the work of the Deschênes Commission under the guise of anti-Communism or ethnic harmony, than in trying to protect a contemporary mass murderer loose in Canadian society. This Canadian body politic will not stand for it.

Speculation as to how many suspected Nazi war criminals may be in Canada range from none to thousands. The Deschênes Commission itself released a figure of 660 suspected individuals. In the context of traveling abroad to gather evidence, the Commission spoke of eight suspects but recently, Commission lawyers indicated there could be more — perhaps fifteen or twenty.

This numbers game only produces unwarranted expectations, credibility gaps, mistrust and hostility. The bitter truth is that Canada is a late-comer in proceeding against Nazi war criminals within her borders. The United States has been active in this area for more than a decade and has

established a well-staffed permanent unit, the Office of Special Investigations, the "OSI", attached to the Justice Department. Yet, even there, only dozens of court cases, not hundreds or thousands, are underway or have taken place.

The issue is not one of numbers. Even if one Nazi war criminal resides in Canada free and unpunished, it is one too many. The extradition of Rauca to West Germany was a victory for Justice. Every individual case that calls a suspected Nazi war criminal to account is a triumph, both real and symbolic, of law and justice. Canada must do its duty now.

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## ONTARIO COURT REVERSES CONVICTION OF AN ANTI-SEMITIC PROPAGANDIST

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By Ben Kayfetz

The Ontario Court of Appeals, in a move that stunned Jews and civil libertarians in Canada, has unanimously reversed the conviction of German-born anti-Semitic propagandist **Ernst Zundel**, who was sentenced in 1985 to 15 months' imprisonment for distributing a booklet entitled "**Did Six Million Really Die?**" a denial that the Holocaust occurred.

The court overturned the conviction on technical grounds but upheld Section 177 of the Canadian Criminal Code under which he was convicted — "spreading false news" — and allowed that a new trial may be ordered. The Attorney General has 21 days to challenge the Appeals Court ruling. He may appeal to the Supreme Court, order a new trial or drop the charges.

A new trial would give Zundel another public forum from which to promulgate his racist views and denial of the Holocaust and, as he made clear in an interview to the **Toronto Globe & Mail**, that is exactly what he had hoped for.

**Charles Zaionz**, chairperson of the Canadian Jewish Congress' Ontario chapter, and **Rose Wolfe**, chairperson of its Joint Community Relations Committee, said that while it was gratifying that the Appeals Court upheld Section 177, "one recoils at the possibility of a second trial which would grant the accused a renewed opportunity to stage-manage a circus."

**Alan Borovoy**, speaking for the Canadian Civil Liberties Association, said the decision was "the worst of both worlds." Not only "must Jews and (Holocaust) survivors be put through the agony of another trial, but Canada is stuck with a law that could have a chilling effect on ordinary citizens who might have opinions that run contrary to conventional wisdom," he said.

Zundel was not charged under Canada's anti-hate law, passed in 1970, but under an older statute which originated in English

Common Law and was incorporated in the Canadian Criminal Code in 1892. It states that anyone "who wilfully publishes a statement, tale or news that he knows is false and that . . . is likely to cause or causes injury or mischief to a public interest" is guilty of an offense punishable by two years in jail.

The panel of five judges of the Appeal Court agreed that the "maintenance of racial and religious harmony is certainly a matter of public interest" requiring protection.

They found that Judge **Hugh Locke**, who tried the case, did not err when he rejected a defense request that all Jews and Freemasons be excluded from the jury. But he was in error when he failed to advise Zundel's lawyer that he could re-phrase his questions to prospective jurors.

"There is a denial of a fundamental right to a fair and proper trial where the accused is not allowed to challenge any number of jurors for cause . . . Zundel was deprived of his right to have a jury . . . whose impartiality or appearance of impartiality could not be impugned," the panel stated in its ruling.

It also found Judge Locke to have been in error when he intimated to the jury that Zundel could be convicted if they decided he did not honestly believe his publications. In reality, the court said, the jury had to decide that he actually knew the booklet to be false in order to convict.

Zundel, 47, was elated by the court's decision. Comparing himself in "leadership" and "charisma" to his idol, **Adolf Hitler**, he told the **Globe & Mail** that he intends to enter Canadian politics because "if any time is ripe, it's now." He also boasted to a reporter that he had "enticed the establishment" into giving him a new platform and is delighted with his success. He said he has invested \$50,000 in new machinery to publish his propaganda.

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## DR. JOSEPH KAGE APPOINTED NATIONAL CHAIRMAN CJC COMMITTEE ON YIDDISH

**Dorothy Reitman**, President of Canadian Jewish Congress, is pleased to announce the appointment of **Dr. Joseph Kage** as chairman of the National Committee on Yiddish.

**J. B. Salsberg**, the outgoing chairman who served the Yiddish Committee with distinction for several years, indicated that Dr. Kage was the unanimous choice of the many individual committee members consulted, who voiced their enthusiasm at the selection of so deserving a nominee.

Dr. Kage was the national executive vice-president of JIAS of Canada until his retirement in 1983. He has since undertaken Canadian and international freelance

assignments, including advisor and case consultant for the Refugee Status Advisory Committee of Employment and Immigration Canada; and study director on Jews in Quebec for the Quebec Department of Cultural Affairs.

He is the author of numerous publications, columnist with the **Jewish Eagle**, and editor of several periodicals. A sampling of Dr. Kage's work in the volunteer sector includes his service as president of the Jewish Public Library, president of the J. I. Segal Foundation for Jewish Culture, and national president of the Canadian Ethnic Press Foundation.

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# THE SINKING OF THE STRUMA

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By Simon Griver

The 762 people who drowned when the **Struma** sank off the coast of Turkey in February 1942 were victims of much more than an accident at sea. The tragic fate of the ship carrying its passengers from certain death in Rumania to hope in Eretz Israel, quickly faded from the headlines as even worse horrors befell the Jewish people.

Now, 45 years later, the cruel story of the sinking of the **Struma** chillingly demonstrates the isolation and helplessness that was the Jewish lot during the Second World War. In actual fact it was a Soviet torpedo which mistakenly scuttled the **Struma**, but in effect it was Nazi and Rumanian barbarity, British callousness and Turkish indifference which conspired to kill the 762 innocents aboard the **Struma**.

**Dr. Dalia Ofer**, a lecturer at the Hebrew University's Institute of Contemporary Jewry, describes the sinking of the **Struma** as an important episode which illustrates the ugliness of that era. "The problem with the Holocaust," she explains, "is that a statistic like six million dead is incomprehensible. Recalling the fate of the relatively small number of people to perish along with the **Struma**, however, really brings to life the kind of misery and humiliation that the Jews suffered during this period."

The **Struma** was the worst of many tragedies that struck Jews attempting to enter Palestine despite the British policy of limiting immigration to Eretz Israel. The British maintained their blockade even though hundreds of thousands of Jews had nowhere to go and faced certain death if they remained in or returned to their native lands.

This was the plight of Rumanian Jewry in 1941 when the regime of Vice Premier **Mihai Antonescu** joined the Nazis and attacked the Soviet Union. The Rumanians quickly recaptured the provinces of Bessarabia and Buchovina, which had been seized by the Soviets in 1939 and the 150,000 Jews living in those territories were immediately denounced as communist sympathizers — even though this was a largely orthodox community without strong political views. Many were sent to concentration camps while others were transported to the isolated region of Transnistria where thousands perished of starvation and disease. More than half of the area's 150,000 Jews died.

Many Rumanian Jews sought to reach Palestine and a corrupt Greek shipping agent called **Pandalis** exploited the situation. He advertised, in the Rumanian newspapers, passage to Palestine aboard the **Struma**. Even at the exorbitant price of over \$200 per ticket he was inundated with requests for tickets and sold over 700 places.

Rumours soon became rife that the **Struma** was a rickety old vessel and not a modern cruiser as advertised. One group of wealthy passengers even paid for an inspector to visit the ship's berth at the Black Sea port of Constanza but **Pandalis** bribed him to fabricate his report.

By the time that the 769 passengers had crammed aboard the **Struma** it was clear that they had been conned. The ship was dilapidated, the conditions were not sanitary, and it was not clear how British immigration control would be evaded. Yet nobody disembarked. They preferred the dream of a new life in Palestine to Nazi dominated Rumania.

The **Struma** set sail in December 1941. It should have taken a day and a half to reach Istanbul but due to engine malfunctions the journey lasted a week. At Istanbul the Turkish authorities allowed the ship to anchor but no passengers were allowed to disembark. For the next ten days the **Struma** remained at anchor in Istanbul.

The British Ambassador in Turkey was sympathetic and felt that the refugees should be allowed into Palestine on humanitarian grounds. He cabled London but was sent a tart reply telling him that his views could not be reconciled with the policies of His Majesty's Government.

As the **Struma** remained docked in Istanbul, the world's media turned its attention to the plight of its passengers. This generated much sympathy, especially in Britain, and at two cabinet meetings Prime Minister **Winston Churchill** raised the issue and asked if something could be done to help the **Struma**.

Colonial Minister **Lord Moyne** was adamant that nothing could be done. He zealously defended the British White Paper which had limited Jewish immigration to Palestine on the grounds that vital Arab support for Britain's war effort would be undermined.

Meanwhile, conditions aboard the **Struma** had become intolerable. The weather was bitterly cold, though at least that prevented the spread of disease. Food, which was provided by the Jewish community in Istanbul, was insufficient, and courts were set up to deal with people who pilfered food. Punishment for those found guilty included the reduction of rations.

In an effort to ease the plight of the passengers, the Jewish community of Istanbul generously offered to pay all the costs of a refugee camp within Turkey for those aboard the boat. But on principle the Turks refused, fearing they would set a precedent for a further flood of such refugees. The British cynically offered to allow the children to enter Palestine but were not prepared to transport them there.

On February 23rd the Turks lost

patience. Without warning the police descended on the port, untied the **Struma's** ropes and forced it to set sail. They did not even allow the ship to load up food and other vital stores. During its ten weeks in Istanbul only six people had disembarked. Three were hospitalized with various illnesses and three were granted visas to enter Palestine and traveled there over land. The others remained incarcerated in what was to become their grave.

The **Struma**, however, did not slide silently out of sight. The ship was seven miles out to sea when a loud explosion was heard. It was generally believed that a Nazi U-Boat had torpedoed the vessel but later evidence showed that a Soviet warship had mis-identified the **Struma** as an enemy craft. **David Stolei** was the only one to survive the sinking. Being a strong swimmer he was able to swim back to shore. **Stolei** eventually reached Israel and lived there for many years, but when last heard from he was living in Japan.

Public opinion in the West had not been able to save the people aboard the **Struma** but there was a violent outcry about its fate. **Lord Moyne** was forced out of the cabinet, became a diplomat in Cairo and was assassinated by **Lehi** (**Lohamei Herut** Israel, an armed underground organization in Palestine) two years later for his continuing attempts to obstruct Jewish immigration to Palestine.

"The British must take responsibility for what happened to the **Struma**," asserts **Ofer**. "However, it should be stressed that they were pursuing their legitimate strategic interests. The problem was that at the time the Jewish people had nobody to look after their interests. Forty-five years later this is the most important lesson to be learned."

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# BEHIND THE HEADLINES

## ISRAEL'S NUCLEAR STRATEGY

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By David Twersky

Ed. Note: David Twersky has written widely on Israeli affairs.

The strategic issues raised in the Jerusalem trial of **Mordechai Vanunu**, charged with leaking Israel's atomic secrets to a foreign newspaper, have been largely lost in the shuffle.

According to Vanunu's information as published in London's **Sunday Times**, Israel now ranks as the world's sixth largest nuclear power — just after (in descending order) Great Britain, France and the People's Republic of China.

According to the report, Israel has stockpiled at least 100 nuclear weapons, and has the "components and ability to build atomic, neutron or hydrogen bombs" of both the "suburb-busting" nuclear and "city busting" thermo-nuclear types.

At the outset, observers expressed doubt that Vanunu's nuclear story was on the level, reading it as an intentional leak in order to warn off the Syrians, whose chemical weapons build-up was recently discussed in the media.

In fact, quite the opposite may be true: to the "sudden" appearance of information on the Syrians' chemical warfare capabilities was probably introduced to provide part of the strategic context for the discussion of Israel's nuclear force which the Vanunu revelations have thrust upon us.

Israel's nuclear strategy is at the heart of one of the critical debates dividing Israeli strategic planners and leading politicians. The key question is to what extent Israel should employ, and rely on, a nuclear umbrella to balance out what is ultimately an insurmountable Arab conventional edge.

This division cuts across other issues, like the dove/hawk territorial one. Both the annexationists and the doves are divided among pro-nuclear and pro-conventional lines.

**Prof. Yuval Ne'eman**, an internationally recognized expert on nuclear physics who heads the far-right Tehiya Party, is pro-nuclear. **Ariel Sharon**, no less a committed annexationist, sees Israel's future wars in conventional, non-nuclear terms.

The nuclear/conventional strategic debate also divides Israeli moderates. There are doves who see a nuclear umbrella as a substitute for strategic depth. Others doubt that Israel could live safely within the old 1967 borders.

This debate was the secret text animating supporters of **Shimon Peres** (Israel's foremost champion of nuclear thinking) and **Yitzhak Rabin** in the years when the two struggled for leadership of the Labor Party. It also explains why Rabin briefly took Sharon on as an advisor, while Peres

appointed Ne'eman, during the last Labor government in the mid-1970s.

Now this internal Israeli discussion, suppressed by a tradition of self-imposed silence on national security matters, has come out into the open. But the new disclosures still leave the most important questions unanswered.

What are the geographical and situational — not to mention the ethical — limitations on the use of Israel's nuclear weapons? What governs the "when" and the "where" of their use?

Presumably, nuclear weapons could only be employed in a "Samson"-type scenario, with Arab armies breaking through and threatening the heartland. How could Israel justify their use in a limited conflict, like a conventional Syrian offensive aimed at recapturing part of the Golan Heights, or an anti-PLO foray into Lebanon? Doesn't that leave Israel without recourse to its nuclear arsenal in the overwhelming majority of possible military confrontations?

Moreover, just where could Israel use a thermo-nuclear "city-buster"? Or even the small "suburb-busting" variety? On bellicose Damascus?

There is a major problem with this scenario even if one discounts the unpredictable Soviet response to an Israeli first-use of nuclear weapons against Syria, Moscow's regional ally. With a sudden gust of wind, the radioactive material released over Damascus could boomerang back and cover Israel within a few hours.

According to the new information, however, Israel can produce neutron weapons which can kill the people and leave the building standing — and which would not pose a boomerang threat to Israel proper.

These severe restrictions on the use of nuclear weapons bolster the arguments of the anti-nuclear strategists whose thinking remains dominated by traditional conventional categories, like territorial depth.

But there is no escaping a confrontation with the necessity for a nuclear counterweight to growing Arab power.

The Gulf War won't go on forever. Israeli planners must imagine the possibility of conflict not only with Syria, armed to the teeth by the Soviets, but with an "eastern front" including Iraq, Jordan and Iran. Even given today's political reality, they cannot rule out the possibility that Egypt will return to the war front against Israel.

This scenario overwhelms with sheer numbers and weight the traditional military doctrine which balanced the Arab advantage in men and weapons systems with Israeli quality and sophistication, and since 1967 with some territorial depth.

No wonder someone began to make nuclear contingency plans. And if nuclear weapons cannot do everything, they do act to dispel any lingering Arab illusions about wiping Israel off the map. They also serve notice on the Syrians that chemical weapons or no, Israel retains the strategic upper hand.

Of course, the possible Arab conventional advantage and the introduction into Arab arsenals of longer-range missiles capable of hitting Israeli air bases and mobilization centers raises another possibility. And that is the most hard boiled conception of Israel's strategic interest is to work for the reduction of tensions and for peace.

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## SAMARITAN COMMUNITY LEADER DEAD AT 87

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**Yaacov Ben Uzi HaCohen**, the High Priest of the Samaritan community was buried on Mt. Gerizim in Nablus, Jerusalem, on January 26. He died at the age of 87. Almost the entire Samaritan community of 528 attended the funeral along with HaCohen's many Jewish and Arab friends.

He served as High Priest since 1984. His fluency in Arabic, English and Hebrew had made him the principal spokesman for the community before becoming High priest. He was the author of several books and supported himself as a palm reader.

During the 1930s HaCohen served as Nablus correspondent for a number of Jewish newspapers and was the main source of information about that Arab centre in pre-war Palestine.

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# THE ISRAEL OPERA RENAISSANCE

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By Dr. Neiger

In order to give Israeli opera artists a better opportunity for expression and to expand opera activities in Israel, the new Israeli Opera, with the cooperation of the Tel Aviv Cameri Theater and the Israel Chamber Orchestra, was formed in May of '86.

If there were any doubts as to how the New Israeli Opera would be received, all fears were dispelled when *"The Marriage of Figaro"* was sold out two weeks before performance date.

The opening of the New Israeli Opera last summer transformed Israel into a prominent contributor in the current international opera renaissance. For the last few decades, opera was a rare entity in Israel, becoming non-existent in 1982 when lack of funds and inadequate locations forced it to close. Repeated attempts to resurrect opera in Israel failed until May, 1986, when an unusual agreement between the Tel Aviv Cameri Theater and the Israel Chamber Orchestra formed the New Israeli Opera. The Opera, established with the aim of expanding the art in Israel, was provided with musicians, a conductor, a performance hall and production and administrative services free of charge.

A commitment to variety guides the New Israeli Opera's choice of productions. Classics like Mozart's *"The Marriage of Figaro"* and Verdi's *"La Traviata"* are scheduled alongside productions like Purcell's *"Dido and Aeneas"* or the more contemporary *"The Rise and Fall of the City of Mahagonny"* by Bertolt Brecht and Kurt Weill.

In production, the emphasis is placed on the theatrical side of opera. "We want our opera to be immediate; we try to bring them close to the audience's lives," says NIO spokeswoman Hannah Monitz, explaining the company's dramatic thrust, which she says reduces the traditional importance of individual 'stars' and encourages cooperation within the company.

Aside from guaranteeing the continuation of opera in Israel, the New Israeli Opera serves another key function — bringing back the scores of Israeli musicians, singers and conductors who left the country seeking not fortune and fame, but simply a steady place of employment. "Israeli artists abroad are ready to return even though available salaries are very low," says Monitz. Opera singers, need a 'home' — unlike jazz, rock or popular singers, they don't move around."

In addition to bringing Israeli performers 'home', the New Israeli Opera plans to hold performances in kibbutzim, development towns and schools, and give workshops and lectures to acquaint Israelis with an art form considered by many to be foreign and

remote.

Israel's youth is the company's major target. To expose an opera-illiterate generation to this genre, the New Israeli Opera created 'Youth Club,' which makes cheap or free tickets available to those unable to afford them and offers presentations on opera history and composers prior to performances. And how have Israeli youngsters, weaned on Madonna, taken to opera? "Response has been fantastic! There wasn't a single ticket available anywhere to *"Figaro"* from two weeks before the performance date," replies Monitz.

Future plans for making opera even more accessible to the Israeli public include an annual summer series, modeled on the English Glyndbourne Festival, where scores of music lovers settle down for a week of performances. Monitz foresees an entire

program of arias from well known operas as the introduction to an Israeli festival.

The company will be headquartered in the projected "Golda Meir Performing Arts Center" in Tel Aviv. Planned to contain two theaters, a concert hall and opera hall, the center will be the largest of its kind in Israel and possibly in the Middle East. Construction is expected to begin in 1987 and should be completed within four years.

The New Israeli Opera, while just a few months old, is considered by some observers to be close to reaching international level. But how does the New Israeli Opera compare with, let's say, the Metropolitan? "It will take many years to reach the standards of the Met — their yearly budget alone could fund all of Israel," jokes Monitz, "but we are definitely on the right track."

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## NAAM ASSISTING POTENTIAL IMMIGRANTS TO ISRAEL BY SPONSORING TWO-WEEK FACT-FINDING TOURS

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"It was with considerable regret that I left Israel and returned 'home' after spending three weeks in Israel on a Pre-Aliya Seminar sponsored by the North American Aliya Movement (NAAM). My impressions of the trip are overwhelmingly positive, and I learned and experienced many new things. I accomplished my primary objective of investigating the industrial and academic infrastructures in Israel surrounding my profession," voiced Ellis Cohen, a recent seminar participant from Portland, Oregon.

The two to three week "tours" offer the participants the opportunity to "see the real Israel: the Israel of everyday life and not the tourist resort." The program is an intense and intriguing examination of the practicalities and realities of Israel: the pleasures and pains of everyday living in the Jewish State.

Each seminar includes meetings with representatives of the Immigration and Absorption Department of the World Zionist Organization, discussions with experts in the fields of housing, banking, medical care, employment and other concerns of new immigrants, informal gatherings in homes of settled North American immigrants, visits to new settlements, absorption centers and established cities, and limited "sightseeing".

In every city and town on the itinerary, representatives from the Association of Americans and Canadians in Israel, NAAM's sister organization, accompany the tourists. "This is useful because the AACI volunteers, themselves former olim, can answer in detail any questions about the communities they actually live in," noted Eric Zimmerman, the Israel Programs Coordinator of NAAM.

Mrs. Feifer, a recent participant on a seminar for retirees, called the seminar "very useful and helpful. The information we received was practical and to the point," she said. "We particularly enjoyed the home hospitality. We visited a couple who had recently made aliyah and are renting an apartment in Jerusalem. That led us to consider rental there, and we're investigating the possibility now."

Seminars tailored for specific groups (retirees, singles, students and professionals, for example) will examine their special needs in great detail. For example, the retiree seminar will explore volunteer opportunities, the problems associated with separation from one's friends, relatives and familiar surroundings, and other key areas, such as medical care and health insurance. (The NAAM translate expectations into hard facts.)



Tours scheduled for the 1987 season include: February 15 - March 1 — Social Work/Teaching/Administration, Lawyer/Accounting; April 23 - May 7 — Medical/Dental, General; May 17 - 31 — Retirees; July 5 - 19 — Singles Special, Joint group

with the Jewish Community Center of Staten Island, New York; August 24 - September 7 — General, Non-City Alternatives.

For an application and additional information, you are urged to contact Eric

Zimmerman, North American Aliyah Movement, 515 Park Avenue, New York, NY 10022; (212) 752-0600 Ext. 230. Don't delay.

## MOSHE DAYAN REMEMBERED — FIVE YEARS ON



By Simon Griver

Five years after his death **Moshe Dayan** remains a figure who arouses passions. To some he was the swashbuckling hero who brought swift victory in the Six Day War, while to others he was a turncoat who treacherously legitimized the Likud by changing parties after the 1977 election. To some he was a romantic hero who epitomized the bravery of the modern sabra, while to others he was an irresponsible womanizer.

Moshe Dayan's influence over issues of war and peace remains monumental. As Chief of Staff in the early 1950s he built the IDF into a modern fighting force and led it to victory in the Sinai Campaign. As defence minister in 1967 he participated in the stunning successes of the Six Day War and in the public eye became the main hero. Though defence minister during the Yom Kippur War of 1973, the Agranat Commission of Enquiry cleared him of responsibility for initial losses during that war. Nevertheless, his reputation suffered enormously as a consequence and marked the beginning of his decline and eventual resignation. But Dayan was as much a peacemaker and statesman as a soldier. He met with Jordan's **Emir Abdullah** and helped negotiate the armistice after the War of Independence. He conceived the policy of an open border with Jordan after 1967 and most important as foreign minister in

**Menachem Begin's** government (which he joined after controversially leaving his own party), he was one of the chief architects of the Camp David Peace Accords with Egypt.

For much of world Jewry and supporters of Israel, Dayan symbolized the 'sabra' or native Israeli. Born in 1915 on Deganya, the first kibbutz, he grew up on Nahalal, the first moshav. His father, **Shmuel Dayan**, was a Knesset member and a leader of the moshav movement, and his mother was a popular and forceful figure in the Socialist Zionist movement.

Moshe Dayan was endowed with a fierce individualism and independence that often alienated him from Israel's establishment. After the War of Independence the IDF was made up of officers who had joined the British army and those who had fought in the Palmach.

Dayan antagonized them both. He despised British spit and polish and when he was Commander in Jerusalem in 1949 he dismissed his aide-de-camp for persistently saluting and taking too much care over his dress. On the other hand he felt that Palmach veterans had injected a form of elitism into the IDF that was harmful and nationally divisive. Indeed Dayan's particular talents might never have shone through if it were not for the fact that **Ben-Gurion** saw him as a kindred spirit and fellow maverick.

It was Ben-Gurion who insisted that Dayan become Chief of Staff, ensured that he be elected to the Knesset in 1959 and appointed him minister of agriculture. In his five years in that ministry, Dayan characteristically preformed the unexpected. A child of the settlement movement, the agricultural establishment expected Dayan to favour their cause. But at cabinet sessions Dayan would insist that more money was needed for industrial growth, while agriculture had limited potential.

In 1965 Dayan followed, albeit reluctantly, his mentor, Ben-Gurion when he split from the Mapai (Labour) party and formed his own Rafi list together with others of his closest supporters such as **Shimon Peres**, **Yitzhak Navon** and **Teddy Kolleck**. The split was repaired before the Six Day War of 1967 when national unity became the pressing priority.

It was during this period that Dayan's popularity in Israel became apparent. As Egyptian President **Gamel Abdel Nasser**

threatened Israel in May 1967, there was an irresistible groundswell of opinion that Dayan be appointed minister of defense. It was generally felt that Prime Minister **Levy Eshkol** and his cabinet did not have the daring imagination to defeat the country's enemies.

History has proven that Dayan was the right man for the job. What was incredible was the sense of security that Dayan was able to instill even before the battle commenced. Dayan's first wife, **Ruth**, recalls overhearing some women chatter on the eve of the Six Day War. "Now that Dayan is minister of defense," one said, "I can sleep soundly at nights."

Moshe Dayan possessed a charisma which is the privilege of few people. This charisma often got him into deep waters and he gained a reputation for sexual profligacy. His womanizing as well as his rather high handed attitude to people, and especially his attitude to archeological artifacts which he would acquire sometimes by dubious methods in support of his consuming hobby, were often used to depict him as a ruthless man who took whatever he wanted.

This was somewhat of an unfair caricature. The austere socialism of Degania and Nahalal always remained in his blood as did a keen sense of justice. He once caused a traffic accident through reckless driving. Unlike many of his Knesset colleagues, he waived his parliamentary immunity and insisted on standing trial. He was found guilty and had his driver's license suspended for three months.

Though in the words of Ruth Dayan, "Women he had never met would throw themselves at his feet." Moshe Dayan was essentially a family man. Divorced from Ruth in 1971 he married his second wife, **Rachel**, with whom he lived until his death. Dayan is also survived by two sons — **Udi**, who works the family plot at Nahalal, **Assi**, an actor and film producer, and his daughter, **Yael**, an accomplished novelist and Labour party activist who is tipped to follow her father and grandfather into the Knesset.

Perhaps the most telling tribute to Moshe Dayan was that though he never became prime minister, he is still remembered as a symbol and icon of the nation. Five years after his death, his memory is still very much alive.

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## THE IDF RECRUITS AN ARAB VIRTUOSO

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By Simon Griver

It wasn't until her eighth birthday that **Haya Samir** discovered that she was not Jewish, but an Arab Moslem. Having grown up in a Jewish neighbourhood, attended a Jewish school with Jewish friends, eaten matzot at Pesach and doughnuts at Chanukah, why should she have thought otherwise?

Following this discovery, life became difficult and often complicated, but now at 18 years old, Haya has completely come to terms with her unusual situation. Her long black hair, captivating eyes and exceptional singing talent attract both the eye and the ear. Yet it is not so much Haya Samir's beauty and musical ability that have won her the hearts of Israelis as her decision to volunteer for the army, even though she is an Arab and a Moslem.

Early in 1987 she will undergo basic training in the Negev and then join the Entertainment Corps of the Southern Command as a singer in their musical troupe. She is eagerly anticipating the day when she can don the uniform of the IDF, though she concedes that she would not be so enthusiastic if she were being asked to fight rather than sing.

The decision to join the army was a difficult one which she discussed carefully with her parents. "We decided it was my duty to join the army," she stresses. "Israel has given us so much. It is my country and I feel I owe it to do national service."

Haya claims her debt is much greater than that of most Israeli citizens. Her father is **Youssef Samir**, an Egyptian journalist who received political asylum in Israel in 1968 after strongly criticizing the late Egyptian leader **Gamel Abdul Nasser**. Today Youssef Samir works for the Arabic Department of Israel Radio and has written several books about the Middle East. Haya's mother is a kindergarten teacher.

Haya was born in Israel and is avowedly Israeli. "I cannot understand why people want to leave Israel," she says. "I love the country and the people, whether they be Jews or Arabs, and Jerusalem will always be my home."

Haya's parents have always lived in Jewish neighbourhoods within Jerusalem and being the only Arab child at school has often had its problems. "Inevitably there has been racism," she says. "As a small child I used to get very upset by the nasty things people said about Arabs, but there has never been any animosity against me personally."

Haya has many Arab friends and concedes that all of them have been against her decision to join the army. But, she stresses, they are broad minded enough to

tolerate the step she is taking. "I hope to use my music as a bridge of understanding between Jews and Arabs," she says.

Haya describes herself as a universalist, believing all the religious worship the same God and values. However, this does not mean that her beliefs can be bent to suit circumstances. "I will marry the man I love," she asserts, "regardless of whether he is a Jew, Moslem or Christian. But I will not convert out of convenience. I was born a Moslem and that's the religion that will remain on my identity card."

She also defends the Islamic attitude toward women. "I do not believe that Islam has to subjugate women," she claims. "It is up to individuals and societies to interpret the Koran in the way that they want. It is the same as Judaism. European and American Jewish women are much more liberated than Oriental Jewish women yet they are no less Jews. So it is with Islam. Even in the Arab world we see that the position of women is far worse in Saudi Arabia than in Egypt."

She emphasizes that her own mother enjoys equality with her father. This spirit clearly shines through with Haya, who at present manages her own career. Though a member of the Hora Yerushalayim choir, Haya is very much an individualist. At every performance she sings at least one solo number in Arabic, which is always a great hit with the audiences.

After completing her army services, Haya intends studying music in London, after which she hopes to return to Israel to take up a professional career. She writes some of her own songs in both Hebrew and Arabic and is planning to bring out a solo album in the near future. She exudes confidence but not arrogance and is already in great demand: she is often asked to meet touring musical stars like **Isaac Stern** and is interviewed regularly by both the domestic and foreign media.

Haya, however, possesses a fiery determination not to be exploited when it is suggested to her that she might, as an Arab in the IDF, be used as a propaganda weapon for Israel. "Nobody is going to feed me lines. I have my own opinion about Israel and the Arabs. I deeply respect Zionism. The Jews fought with blood for this land and they deserve to keep it. But they must learn to have more respect for the Palestinians."

Haya is earnest and naive and knows she has much to learn. She is bound for stardom and is level-headed enough to cope with the twin pressures of being a star and being a high profile Arab in a Jewish state. Haya Samir says that she is an optimist, but then she has much to be optimistic about.

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## "WHO IS A JEW": A TOLSTOY PERSPECTIVE

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Who is a Jew? this question is not as strange as it seems at first glance. Let us examine what sort of creature he is, that all world rulers and nations insulted, oppressed, expelled, and trampled him. Persecuted, burned and drowned him, and he, inspite of all their anger and wrath, keeps living and existing.

A Jew — is a sacred creature that has acquired from Heaven an everlasting flame with which to illuminate life on Earth. He is a fountain and a source from which all other nations drew their religions and beliefs.

The Jew — the first discoverer of an enduring culture. Ignorance was an impossibility in the Holy Land, much more so than in the contemporary European sophistication. More over, that in those wild days, when life and death was an insignificant issue, Rabbi Akivah declared that he is standing in the face of the death penalty — which in our days is considered an extreme punishment in the most civilized countries to perpetuate the holy legacy . . .

. . . A Jew — is the symbol of civil and religious tolerance (and understanding) "and you shall love the stranger" commanded Moses "because you were strangers in Egypt" these words were uttered during those distant and barbaric days, when man's cruelty to his weak neighbours was an accepted practice. As for the religious tolerance, it is not only foreign to its practice to bring into its ranks those who are inclined to join Judaism, but on the contrary, the Talmud orders that if a non-Jew expresses a will to become a convert, it must be clarified to him how difficult it is to be Jewish, and that faithful followers of other religions will also inherit the Kingdom of Heaven.

A Jew — is the symbol of eternity. He that could not be annihilated: neither by massacres nor by torture; neither fire nor the inquisitioner's sword could succeed in exterminating him. He is the one who had brought forth the word of G-d, he is the one who is the guardian of prophecy and delivered it to man kind. A People as such cannot disappear into oblivion.

A Jew is everlasting — he is the fulfillment of eternity.

**Ed. Note:** This article was written by Leo Tolstoy in 1891 and brought to our attention by Mr. Sol Fleisher. The free translation from the Hebrew was rendered by Rabbi Mordechai Sevy.



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## WORLD CAN'T AFFORD 'LUXURY' OF WAITING FOR MIDEAST PEACE

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The world cannot afford the 'luxury' of hoping and waiting for an Arab-Israeli peace, nor can it afford to give up on one, said the deputy chairman of the Italian Communist Party, **Giorgio Napolitano**, in a recent speech at the Hebrew University of Jerusalem.

"There is no simple solution to the problems of the Middle East. The reasons and motivations are varied and multi-faceted, which is why the solution is so elusive and the situation so out of control," said Napolitano, who serves as chairman of the Communist caucus in the Italian parliament.

Napolitano, the highest-ranking Communist leader ever to visit Israel, came to the Hebrew University as a guest of the University's Harry S. Truman Research Institute for Advancement of Peace and its Leonard Davis Institute for International Relations.

He said his visit was due to a profound

concern for the ever-worsening situation in the Middle East, and the lack of success of any peace initiatives. He was also concerned with the dangerous spiral of international terrorism.

"We want to understand new possibilities, new paths. The Italian Communist Party is sure that in the Israeli left wing, there are progressive ideas with which to create an Arab-Israeli peace," he said.

Just as his party is against what he termed as Israeli expansionist policies, it is also against Arab leaders' declarations calling for Israel's destruction.

"We feel a solidarity with the Palestinian people and their trauma for self-determination and we also have an abhorrence of racism and anti-Semitism and any position that puts into question Israel's right to exist as a state," he said.

He called for more understanding by Israel of the role of the PLO, which he said is the only real representative of the Pales-

tinian people.

"In maintaining regular relations with the PLO and in asking the Italian government to recognize the PLO officially, our efforts have always been aimed at creating conditions for peace negotiations with Israel. We have also tried to find a meeting point with the PLO with regard to the total rejection of terrorism in all its forms. We consider **Yassir Arafat** a viable political partner, capable of treating problems in a realistic and cooperative way," he said.

Napolitano said that the struggle against terrorism requires the collaboration of the intelligence services and police forces of the states affected. He said the Italian Communist Party's commitment to the fight against terrorism is as clear cut and well-grounded as it was when Italy was experiencing its own wave of terror.

While in Israel, Napolitano also met with Foreign Minister **Shimon Peres**.

# PURIM WIT AND HUMOUR

**Ed. Note:** In honour of the Festival of Purim which is noted for lighthearted and joyous celebration, we present a sampling of "Jewish Wit and Humor" which delights the heart and teaches the mind.

## TRUE REPENTANCE

A Jew was seen by his neighbour eating a hearty meal in a public place on the Fast of Esther. The latter took him to task, saying:

"Even weak and elderly people do not eat on the Fast of Esther except to satisfy their pangs of hunger, and then only in private. I am amazed that you, a young and healthy person, should eat publicly on this fast day."

"I am not observing this fast," the accused replied, "because I believe that Mordecai was not justified in refusing to bow down before Haman, disobeying his command and jeopardizing the lives of the Jews of Shushan."

On the following day the neighbour noticed the Jew was enjoying the Purim Seudah, eating Hamantashen and drinking wine as was customary on Purim. Again he protested vehemently, and said:

"If you favoured the appeasement of Haman and violated the Fast of Esther, how is it that you partake of the Purim Seudah which commemorates the downfall of Haman?"

"Indeed, my actions may seem strange to you," the Jew replied. "Yesterday I was in full accord with Haman; but upon listening to the reading of the Megillah last night, I realized that Mordecai had acted properly. So I repented of my error and I decided to observe the Purim feast today."

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## RICHERS ON PURIM

A bridegroom was being interviewed by his rich prospective father-in-law who asked, among many other questions, the amount that he earned. The poor young man answered, "I earn ten rubles a day." Satisfied that his daughter would have the comforts to which she was accustomed, the bride's father consented to the marriage.

In due course the wedding ceremonies took place. Following the wedding, the father-in-law was astonished to learn that his new son-in-law was not employed and, in great anxiety, he asked him. "Why are you not working? You informed me that you earn as much as ten rubles a day!"

"I did not deceive you," the son-in-law reassured him. "I am an experienced Shalah Monot messenger and I receive large gratuities for my services. On the one day of the year when I work, I earn at least ten rubles."

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## A BOTTOMLESS PIT

A Hasid was privileged to have as a guest of honour, for his Purim Seudah, a

distinguished grandson of a sainted Rebbe. When the wife of the Hasid placed the traditional Kreplach on the table, the guest took one and said:

"I am taking one to recall our God who is One Alone in the heaven and on earth."

He then took two and said:

"I am taking two to recall Moses and Aaron."

He then took three and said:

"I am taking three to recall the three patriarchs — Abraham, Isaac and Jacob."

He then took four and said:

"I am taking four to recall the four mothers in Isreal — Sarah, Rebekah, Rachel and Leah."

He continued in the same manner until he finally reached twelve Kreplach and said:

"I am taking twelve to recall the twelve tribes of Israel."

The host, seeing that the guest's appetite was not yet satisfied and that he was prepared to continue devouring Kreplach, hastened to summon his wife.

"Leah, come quickly and remove the plate of Kreplach, as I suspect that the Rebbe may desire to recall the six hundred thousand Israelites who went forth from Egypt."

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## TIT FOR TAT

When Meir Leibush Malbim was the rabbi in Herson, he had many antagonists among the elders of the city who sought every possible means to make his life miserable.

Once, On Purim, one of his enemies, a rich and insolent man, sent him a Purim gift on a tray covered with a white napkin, according to the usage of the day. When the Malbim removed the napkin, he found on the plate a baked confectionery in the shape of a pig. He smiled and thought to himself: 'How affectionate are my townsmen for they spare food from their own mouths and send it to their rabbi!'

To fulfill the commandment of "sending portions" and to reciprocate in kind, the Malbim took a picture of himself and placed it on the plate, covering it with the napkin. He gave it to the messenger to return to his congregant with a note which read:

"You were kind enough to send me a likeness of yourself, and so I am sending you one of me."

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## LOTS

The teacher explained to the class that Pur means 'lot' and Purim is 'lots'. As a homework assignment the pupils were instructed to look up the meaning of 'lots.'

The next day the teacher asked the class what they learned about Purim. Abraham raised his hand and was called upon to recite. In a well-rehearsed tone he said:

"LOT, the nephew of Abraham, had

LOTS and LOTS, and LOT had a LOT of trouble with his wife, and what a LOT was hers! We expect to have LOTS of fun on Purim."

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## MASQUERADING

Why is the Day of Atonement called in Hebrew Yom Ki-Purim, a day like Purim? The similarity between the two days is based on the fact that on both days it is customary to masquerade. On Purim, Jews masquerade and don the costumes of non-Jews. On the Day of Atonement, they masquerade as pious Jews.

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Excerpted from The Purim Anthology by Philip Goodman.

## Dry Bones

WHY CAN'T WE SIT DOWN AS ONE SEMITIC FAMILY AND WORK OUT OUR PROBLEMS?!



WHY ARE WE AND THE ARABS CALLING FOR AN INTERNATIONAL CONFERENCE?!



TO PUT OUR FATES IN THE HANDS OF THEIR COLONIZERS AND OUR TORMENTORS?!!



IT'S DISGUSTING!



I TELL YOU, IF IT WEREN'T FOR THE FACT THAT I AM A SEMITE...



I'D BE ANTI-SEMITIC MYSELF!



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## POEM

Ed. Note: In honour of Tu Bishvat — the "Rosh Hashanah of Trees" — we are pleased to include an original poem written

for Shalom Magazine by Rabbi M. M. Sevy of Halifax.

לְנֶחֱדָה עֵץ עֵץ מִלְּבָבִי

מִתְקֵה מִלְּבָבִי

וְעַתָּה

נִשְׁמָה

לְעֵץ לְעֵץ מִלְּבָבִי וְעַתָּה נִשְׁמָה

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## LITERARY LINE

Ed. Note: The Atlantic Jewish Council Regional Library has been growing and we have in our collection many, many books of great interest. The Literary Line is a new regular feature of Shalom Magazine and highlights books and audio-visual material that members of the Atlantic Jewish Community might wish to borrow.

**Righteous Gentile** by John Bierman. This book tells the story of Raoul Wallenberg the missing hero of the Holocaust. If the Post War World knows little or nothing of Wallenberg's heroic achievements during World War Two, it knows even less of his cruel "reward", his arrest by the Russians as a spy on January 17, 1945. Although he has not been officially heard from since and the Russians insist that he died in Moscow's Lubianka Prison in 1947, Bierman's account demonstrates that there is abundant evidence that he remained alive for many years longer — indeed that he may still be alive in a Soviet Prison today.

**The Media's War Against Israel** edited by S. Karetzky & P. E. Goldman. The Media's extraordinary ability to influence world opinion is undisputed. The use and abuse of this power as it relates to Israel is the focus of this book. In a stinging critique of the *New York Times*, and in six provocative and startling articles that indict the Media, *The Media's War Against Israel* reveals the alarming consequences of such inaccurate news coverage.

**Ima On The Bima**. This forty-page book deals with the issue of women in the rabbinate as viewed through the eyes of one woman Rabbi's daughter. The book will provide a good basis for family discussion on this recent development in contemporary Judaism.

**Favourite Tales Of Sholom Aleichem**. This collection of stories by Sholom Aleichem translated by Julius and Frances Butwin includes fifty-five of his best stories including *The Wonderful Tales of Tevye And His Daughter* (Fiddler on the Roof).

**The Passover Anthology** by Phillip Goodman. This is part of the classic series by Goodman on the major Holidays of the Jewish year. It treats the Holiday of Passover in history, literature, the commemoration of Passover and a special section on Passover for Young People. A timely book in preparation for the Festival of Pesach.

For children, we feature two books from the Arts Scroll Youth Series by Avner Gold; entitled *The Dream* and *The Exiles of Crocodile Island*. *The Dream* deals with a contemporary Israeli soldier's review of the many, many generations of history that his family went through. A very inspiring and exciting book for ages ten and up. *The Exiles of Crocodile Island* is the fictional-



ized account of a shipload of Jewish children who were exiled somewhere in the Bahamas during the Spanish Inquisition. **The Exiles of Crocodile Island** has won many literary prizes both in the Jewish and secular publishing world for its fascinating and exciting account of the trials of these orphaned Jewish children.

For very young children we are featuring two small books, one in honour of Passover

entitles **Moses and the Flight From Egypt** with colour illustrations on every page and **The Jewish Home Detectives** by the famous children's author **Deborah Syme**.

In addition we have a variety of tapes. We recommend **Mostly Matzah** by **Fran Avni** for children, **Kesher II** for contemporary Jewish music and **Cantor Yaakov Motzen Live in Concert Vol. II** for Cantorial Officiandos. For our VCR audience, the

library has just acquired a copy of **Ben-Gurion: The Centennial Anniversary of His Birth** which is available on VHS only.

All books and audio-visual material are available free-of-charge and may be borrowed for a period of one month. Please feel free to inquire or visit the Atlantic Jewish Council office for information on the other literature available.

## HOW K'TONTON SENT HIS TREE A SHANAH TOVAH

Ed. Note: As a special treat for Tu Bishvat, we feature one of the famous K'tonton stories.



K'tonton was talking to his trees. He had a whole grove of them in a box on the window seat. Grape fruit trees! Father and Mother and he had planted the seeds almost a year ago on Hamishah Asar B'Shevat. Now they were fine sturdy saplings, ever and ever so much taller than K'tonton. Father had built a little seat under the greenest one and K'tonton sat there almost every day. He played that he was sitting under his own vine and his own fig tree in Palestine, in dear Eretz Yisrael.

"Trees," K'tonton was saying, "You're going to have a holiday. Soon! Am I sure? Of course I am. Didn't the Cantor say last Sabbath, 'The new moon of Shevat will begin on the first day of the coming week.' well, that's today. So in fifteen days it will be your New Year, Hamishah Asar B'Shevat. I thought you might not know, because you're so young."

He sat down on his little bench and began to think. "I wonder if my tree in Palestine knows that Hamishah Asar is coming. It must know because it's quite a grown tree. It's as old as I am."

He thought some more.

"I suppose I ought to love all my trees the same. Father says you mustn't love one child more than the other. He says that that was the trouble in Jacob's family. He shouldn't have loved Joseph more than he did the rest. But I do love my ISRAEL tree

the best, my beautiful almond tree that I never saw."

He thought again.

"It would be nice to send my ISRAEL tree a Shanah Tovah. People get Shanah Tovahs. Why shouldn't trees? 'To my dear tree in Eretz Yisrael, a happy New Year!' Wouldn't it be surprised?"

He jumped up from his seat.

"I will send one," he said, "I'll send it right now."

He hurried through his grove to the window pane. A sparrow was hopping on the sill outside.

"Bird," he called, "will you take a New Year greeting to my tree in ISRAEL? It's an almond tree. It grows in Sharon. Do you hear me bird?"

He tapped on the window pane with his finger. The bird flew away.

"I guess it doesn't know where ISRAEL is," said K'tonton. "Sparrows don't fly south like other birds. Now what does know about ISRAEL? Let me think!"

"Camels! that's the very thing! Camels! They come from ISRAEL. I could go down to the zoo and ask a camel to please carry my Shanah Tovah! — No, that wouldn't do either. Camels come from ISRAEL, but the keeper wouldn't let them go back. I'll have to think some more," said K'tonton.

He put his chin in his hand.

"It will have to be something that can go

far, ever so far across the oceans and seas and all. Now what could that be? I know! Captains! Captains in ships!"

He was on his feet thinking out loud in his excitement.

"I'll go down to the sea and I'll find a great big ship with great big funnels — Too-Toooot-Toooot! And I'll go up to the captain — I'll know him because he'll have brass buttons on his coat — and I'll say, 'Ahoy there, captain,' and he'll say 'Ahoy there m'lady! What can I do for you?' And I'll say —

"What will you say, son?"

It was K'tonton's father who interrupted. He had just come into the room.

"Father," said K'tonton hurrying toward him, "will you take me right down to the sea? I have to see somebody there. Will you kindly take me? It's very important."

"To the sea? Today? What's the hurry, K'tonton? Look at the snow outside! And it's almost dark."

K'tonton looked through the window. It was dark. He had been so busy thinking, he hadn't noticed that the day had passed.

"Tomorrow then?" asked K'tonton, and he told Father all about his beautiful plan.

"You do think I ought to send my tree a Shanah Tovah, don't you, Father?" he asked anxiously when he had finished.

Father had drawn a chair up close to the grove. He was thinking too, "I think it's a fine idea, son," he said. "We might go down to the docks tomorrow and hunt up a ship. But the trouble is there isn't any ship sailing for ISRAEL just now. Besides it takes a long, long time for a ship to get there. I am afraid it could not deliver your Shanah Tovah in time." He hesitated.

K'tonton looked up out of the window. A moon was shining in the sky. A silver cradle of a moon.

"The moon," said K'tonton softly. "The new moon of Shevat."

A smile lit up the corners of his eyes. He turned to Father eagerly.

"I know what could take my message, Father. The moon! Shall I ask it? You said it sailed over ISRAEL every night."

Father nodded and opened the window. The cold, clean air came into the room.

"Moon," said K'tonton, "will you take a Rosh ha Shanah message to my tree in ISRAEL?"

He looked up at the moon anxiously. "I think it's willing, Father," he whispered. "It's sending some moonbeams down to get it. Ought I write the Shanah Tovah?"

"No, just speak it."

So K'tonton spoke it — very softly — to the moonbeams.

"To my dear tree in ISRAEL, greetings! — Is that proper, Father?"

"Quite proper."

"I wish you a happy New Year. May you be written down in the Book of Life. I wish you rain and sunshine and dew and good fruit — I guess that's what a tree would want, wouldn't it, Father?"

Father nodded.

"Your brother, K'tonton."

Father closed the window.

"Do you think the moon will remember, Father?" K'tonton asked.

"I'm sure it will," said Father.

"Happy New Year, trees!"

It was K'tonton speaking. He had climbed up into his grove with a sprinkling can and a little hoe.

"It's Hamishah Asar B'Shevat today."

He lifted his hoe and began working away. He was playing that he was a Halutz, a sturdy pioneer in ISRAEL.

"I have to take good care of this grove," he said. "It's very important to have trees."

He laid down the hoe and picked up the sprinkling can.

"I wonder what my tree in ISRAEL is doing? I wonder if it got my Shanah Tovah?"

L-I-I-Ing! The door bell was ringing! Mother hurried into the room. There was a package in her hands.

"See, K'tonton, what the post man has

brought! A package from ISRAEL!"

She tore the papers open. Inside it were a bag and a note. "The first almonds from K'tonton's tree."

K'tonton took an almond in his hand and looked at it and looked at it. Then he lifted his head to Father who had entered the room. His eyes were brighter than the moonbeams.



"The Moon did bring my message, Father," he said. "My tree has sent an answer."

Excerpted from *The Adventures of K'tonton* by Sadie Rose Weilerstein. Illustrated by Jeannette Berkowitz.

# THE STATE OF ISRAEL BOND ORGANIZATION



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# REPORT FROM ISRAEL

By Rabbi Jacob Chinitz

After so many trips to Israel I am always surprised to see, hear, and learn new things. I was in Jerusalem from January 1 to February 9. There are new buildings, new roads, new manners and new problems. Of course, standing in the bank, waiting to use the computer which spits out 17 Peulot, a summary of your last 17 transactions, someone comes over and says: Ani Lefonecho, I am before you. You see, the art consists in working two lines simultaneously, one at the teller's window and one at the computer!

Of course, the computer is much more efficient than the teller. When I pointed this out to one teller, who took ten minutes to clear a withdrawal while in the "Kaspomat" money machine does it in one minute, she said: are you comparing me to the computer? He's a genius!

This is Israel, a combination of the latest and best technology with the oldest and most human foibles. They just flew the Lavie airplane, which is the latest in world aviation — but they are still arguing about Who is a Jew? A woman converted by Reform auspices in the United States came to live in Israel and the Supreme Court ordered Rabbi Peretz, the Minister of the Interior, to register her as Jewish, without the addendum of "Convert" which he demanded, in order to alert the Rabbinate to her unorthodox, and therefore, improper conversion. He resigned in protest.

Religious pluralism, it is called, not only in Israel, but also in North America. The Orthodox claim that if you break up the unity of the Jewish religion, you destroy the Jewish people. The Conservatives, Reform, Reconstructionist, and some of the secularists claim that since Jews cannot agree on theology and observance, the only solution is to allow all streams of Judaism official recognition. The Law of Return, under which this Reform convert entered Israel and requested citizenship, reads that a Jew is one who is born to a Jewish mother, or has been converted to Judaism. Since the type of conversion is not specified, the Supreme Court felt that non-Orthodox conversions have to be accepted. The Orthodox have been trying for years to rectify this situation, from their point of view, by changing the Law of Return to read: "converted according to Halachah."

While some of the secular groups support the efforts of the non-Orthodox to gain recognition, other secularists support the Orthodox. One of their leaders put it this way: "The synagogue I do not go to, is Orthodox." In other words, I am not religious, but I refuse to recognize any kind of Judaism but the Orthodox. There are many reasons for what seems, on the surface, to be inconsistent and strange logic.

One reason is that some secularists see in Jewish religion a unifying factor, even though they themselves do not believe and do not practice Orthodox Judaism.

A second reason is that for some it is comforting to have some kind of religion in the background, taking care of such things as marriage, circumcision, naming, bar mitzvah and funerals. On those occasions when and where the rabbi and religion are consulted, they may as well be Orthodox, sort of the "real product".

A third reason is the frank and open political cooperation that exists between the secular political parties and the religious political parties, in order to form coalition governments, which in Israel's political system is the normal way of doing business. Since there are few voting Israelis of the Conservative and Reform persuasion, they simply do not have the political clout to claim recognition from the secular parties. This "unholy alliance" between the Orthodox and the Secular, who really prefer each other to the non-Orthodox groups, will be severed until there are sufficient Olim from North America to balance the numbers of the Orthodox Olim as well as the Orthodox who already live in Israel. And also until the Conservatives and Reform recognize that separation of religion and state, as practiced in North America, cannot be applied in its pure form in Israel, even though that country is a democracy. The Jewishness of the Jewish State becomes problematical without a connection between Israel, the Jewish people and the Jewish religion. And since this connection is unavoidable, rights for the non-Orthodox will not be gained without participation in the political process, including the process of coalition government.

Magazine space forces us to move to other areas. On Israeli TV, which, by the way, is highly cultural, exciting and innovative, I saw interviewed a fellow by the name of Adiv, who years earlier had been convicted for spying for Syria. He had served his term and was now asked about his present convictions. He said he had paid his debt and was not planning any illegal activity but he still held his erstwhile Marxist opinions, and wanted an Israel without Zionism and not as a Jewish state. Amazingly, with these radical opinions, his Hebrew still retained a Biblical flavour. He used the expression: Vayanuu Amot Hasipim, the pillars of the Temple shook. He was referring to the shaking of the pillars of Israeli society by his opinions. The renaissance of Hebrew as a living language for daily use is still a miracle.

Do you see programs on weight reduction on Canadian TV? Lubrani, the coordinator of Israeli policy in Lebanon, went down from 250 to 150 pounds!

Rabbi Lau, the rabbi of Natanya, dressed very neatly, his beard trimmed, nattily, described how he survived the Holocaust in Poland as a child, and why the designation of the Fast of Asarah Betuvet as Yom Hakkadish Hagadol, the day of the great Kaddish, was a fitting supplement to Yom Hashoah, in remembrance of the dead of our people.

There are many more individual points and incidents that I could report upon, but perhaps I should give a general summary of my impressions. Israel is a country, old enough now to be like other countries. It is no longer a hut in the field, a hora around the bonfire, a blue and white pushke. The standard of living in Israel today, with all the problems of inflation, overconsumption, corruption, national deficit, military

## — We Want Your News! —

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

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

Material for the March/April issue of Shalom **must** be received no later than **March 27, 1987**. Send all articles to: Shalom Magazine, 1515 South Park Street, Lord Nelson Hotel, No. 304, Halifax, Nova Scotia B3J 2L2.



expenditures, etc., is approaching the level of the United States and Canada. Industry, farming, housing, imports, exports, government, newspapers, the Israeli Philharmonic, dance, theatre, school system — the entire network of institutions that are part and parcel of an advanced democratic culture, already exist. Seven major universities for

four million people. An airline that covers the world. Social Services and a Welfare State almost from the cradle to the grave. Problems? Galore . . . But a going concern, a Jewish concern, with Torah, Science, Health, on a higher level than most other places in the world. Perfection? That is one luxury that Jews will have to learn to give

up. The whole point of Zionism was to turn Jews into human beings, normal, fallible, but with a right to life, liberty and the pursuit of happiness. To sentence Israel to be a "light unto the nations" is to sentence her to failure. Let all nations be lights unto themselves and unto others. Israel's light is no dimmer than that of others.

## MELVIN DOBRIN BECOMES PRESIDENT OF ISRAEL BONDS CANADA



*Melvin Dobrin, National President, State of Israel Bonds seen with his predecessor Thomas O. Hecht, Chairman of the Board, Canada-Israel Securities Ltd.*

**Melvin Dobrin**, Chairman of the Board Steinberg Inc., assumed the National Presidency of Canada-Israel Securities Ltd. at a special Board of Directors meeting held at the company's National Office in Montreal.

The meeting was chaired by outgoing President, **Thomas O. Hecht**, who becomes Chairman of the Board replacing **Ruby Zimmerman**, who will be coordinating Canadian Bond activities in Israel. The Board meeting was attended by **Charles R. Bronfman**, Honorary Chairman of the Board who congratulated Thomas O. Hecht on his exemplary stewardship of the Bond effort in Canada and thanked Melvin Dobrin for accepting to serve as National President of State of Israel Bonds Organization of Canada.

**Julius Briskin**, Q.C., Executive Vice President and **Larry Bessner** briefed the Board on the 1986 campaign stating that \$52,239,750 US worth of Bonds and Notes were sold. "The 1986 Bond sales constitute a substantial increase over the 1985 level. I am pleased to report that Canadians remain, on a per capita basis, highest Bond

investors in the world," said Mr. Briskin.

The Board was also briefed on the results of the international 1986 campaign which exceeded the \$600 million US mark and reached an accumulative total of \$8 billion US invested in Israel's Economic Development Program since the inception of the Bond effort in 1951.

In his acceptance remarks, Bond President Mel Dobrin stated that he looked forward to an exciting 1987 campaign season that would continue to sustain Israel's quest for economic strength.

Charles Bronfman briefed the Board on a variety of new initiatives undertaken under the auspices of Operation Independence designed to enhance Israel's economic and industrial performance.

Born in Montreal, Melvin A. Dobrin joined Steinberg Inc. in 1950 as a Store Clerk and then rose through the management ranks successively as Assistant Sales Manager, Director of Store Operations, Vice President of Steinberg, and Vice President and General Manager of the Miracle Mart division. He was appointed a Director in 1962 and Executive Vice Presi-

dent, Retailing, in 1967. Mr. Dobrin's appointment as President, on August 1, 1969, was a further step in a long retailing career. On June 5, 1978, he was elected Chairman and Chief Executive Officer of Steinberg Inc., a position he held until February, 1985.

In addition to being a member of the Board of the Montreal Trust Company, Mr. Dobrin is a Director of several wholly-owned subsidiaries of Steinberg, Inc., such as Invahoe Inc., Smitty's Super Valu, Inc., and Multi Restaurants Inc.

He is a Director of the Montreal Heart Institute Research Fund, a Governor of the Montreal General Hospital and of the Institute for Medical Research of the Jewish General Hospital, a member of the Campaign Committee of the Maisonneuve-Rosemont Hospital Foundation and a Life Governor of the Douglas Hospital. Mr. Dobrin is also Governor of the International Board of the Weizmann Institute of Science and a Vice President of the Canadian Society for the Weizmann Institute of Science. He serves as well as Chairman of the Foundation for the Y.M.-Y.W.H.A. of Montreal, is Governor of the Miriam Home Foundation and of the Jewish Public Library. Mr. Dobrin is a Heritage Governor of the United Talmud Torahs, a Life Member of the Montreal Museum of Fine Arts and an Honorary Vice President of the Boy Scouts of Canada and a Director of the Quebec Region of the Canadian Council of Christians and Jews. He is also actively involved in many other charitable and community-oriented organizations.

Mr. Dobrin attended McGill University where he majored in Accounting. A member of the RCAF, he flew 32 missions during World War II in Europe. Mr. Dobrin is married and has a daughter and two sons.

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*Due to unforeseen circumstances, the Editor and Publisher of Shalom Magazine apologize for delays in mailing this issue. In the future, we shall endeavour to adhere to the schedule as accurately as possible. Please bear with us.*

# CHILDREN'S PUZZLE PAGE

When you have coloured in this picture with the colour code you will find the Hebrew words for "And you shall love your neighbour like yourself." This means that you should be as kind to someone else as you want them to be to you. Even though you know your weaknesses, you still want people to love you and be nice to you. Treat

your friends the same way! Play with them! Share your sweets with them — and, most important — learn Torah with them — just like the children in our picture.

"R. Aliva said this is a most important rule in the Torah."

"The great Hillel said this is the whole Torah and the key to the mitzvot."

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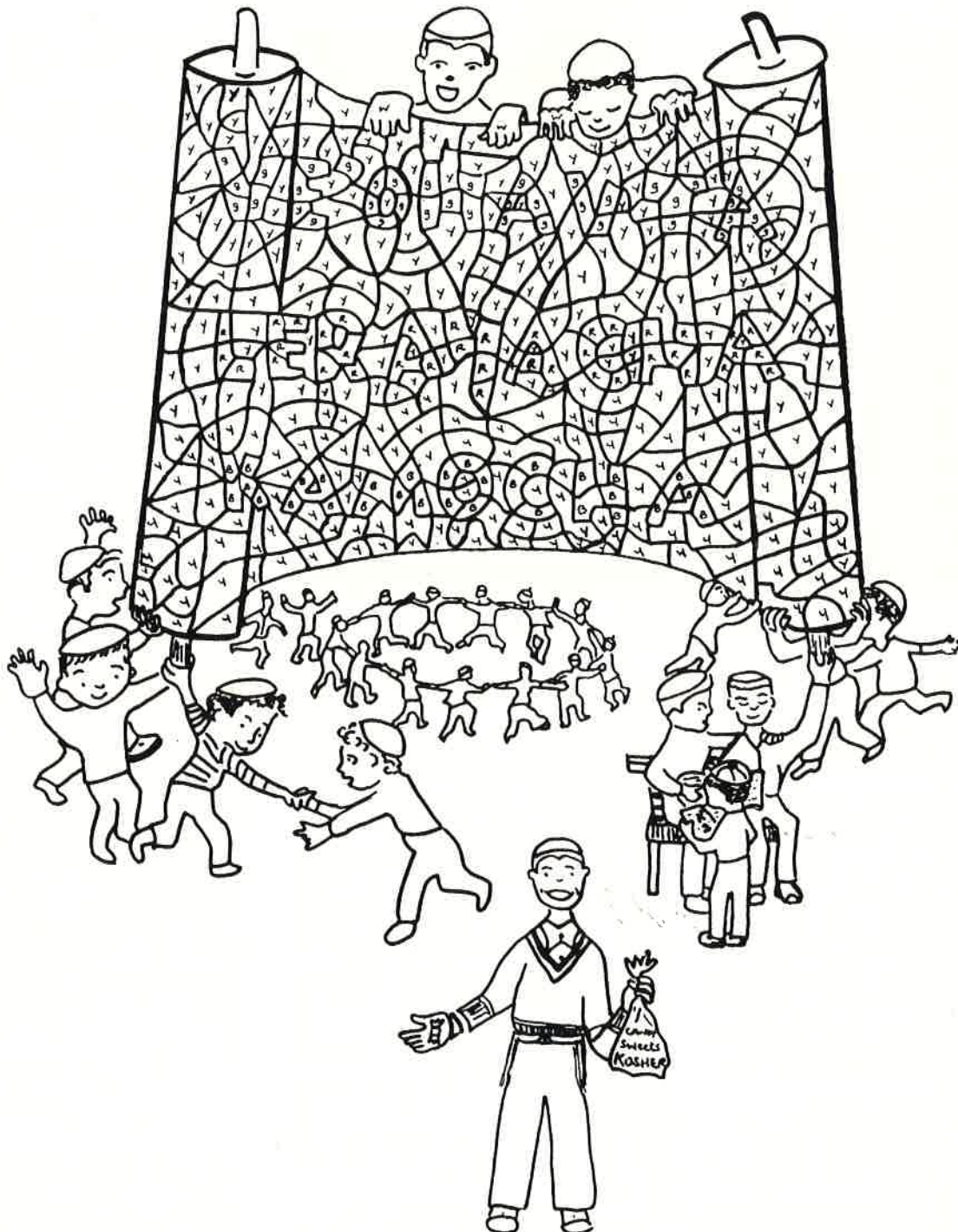
g = green

r = red

b = blue

y = yellow

w = white



Answer: Veohavta Ierayacha Kamocha



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# Happy Purim

