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JUNE, 1988
VOL. 13 NO. 3

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Printed by Bro-Moc Print & Litho

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In This Issue . . .

CAMP KADIMAH

It's that time of year again! Turn to the centre spread, pages 16 and 17, for photos of the Camp Kadimah '88 staff.

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

The opinions expressed herein are those of the author and not necessarily of the Atlantic Jewish Council or its editorial board.

INTER-FAITH HOLOCAUST MEMORIAL

On Sunday, April 24, 1988, over 350 people attended an Inter-Faith Holocaust Memorial presented by the Fredericton Chapter of B'nai Brith Canada and the Woolastook Presbytery-United Church of Canada. Those in attendance filled the Ecole Sainte-Anne Auditorium and were offered greetings from several Fredericton area church officials before hearing presentations by **Rabbi David Spiro**, Lt. Col. J. **Chester MacRae**, M.C. and **Rev. James Leland**.

Current B'nai Brith President **Arnold Chippin** and **Rev. Bill Randall** of St. Paul's United Church organized the Memorial. After brief introductory remarks by both men, Rev. Randall introduced Father **Peter O'Hanley** of the Catholic Church and **Dean John Wright** of Christ Church Cathedral who also brought greetings from their respective institutions.

Rabbi David Spiro of the Sgoelai Israel Synagogue reviewed how the rise of Nazism in Germany affected the Jews living there. He painted in words a vivid view of 'Kristallnacht' and the beginnings of Hitler's Final

Solution. He closed his remarks by saying we should attempt to reason with those who deny the Holocaust.

Lt. Col. MacRae, a retired Royal Air Force officer, spoke of his reactions to Nazi death camps. As a member of the Allied Forces who help liberate concentration camps, he spoke of his first hand knowledge of the Holocaust.

The last presentation of the evening was given by Rev. James Leland, Chairman of the Woolastook Presbytery. Rev. Leland spoke of Christianity's relationship to anti-Semitism and the Holocaust and how we must learn to live and cooperate with one another.

Those in attendance stood for a moment of silence at the conclusion of the Memorial. A passage spoken in Hebrew and English by Rabbi Spiro concluded the evening's formal presentations. Many of the participants remained after the Memorial to talk and view a series of Holocaust related photographs taken by Fredericton photographer **Joe Stone**.

SAYS PUBLIC BEING MISLED ON LATEST ROSS BOOK

By **B. L. Vigod**

Atlantic Region Chairman
League for Human Rights

B'nai Brith Canada, Fredericton

Ed. Note: The following had been submitted by the author for publication in newspapers' "Letters to the Editor".

Sir: In attempting to drum up sympathy for their idol, **Malcom Ross's** local fan club has been using your letters page and the call-in shows to mislead the public about Mr. Ross's latest book. They are pretending that Mr. Ross no longer denies the Holocaust, that his latest book is a reasoned, well-documented search for truth and that he is appealing only for a return to a "pure" form of Christianity. No one except his fans could read the book and still believe such nonsense.

Although **Spectre of Power** does not dwell on the Holocaust, Ross makes it equally clear that he has not changed his mind. He now avoids direct statements denying the Holocaust, he says, "to frustrate the media," but it slips out anyway in such statements as "Zionist leaders fear even more attempts to expose the Holocaust" (my emphasis) and "will it (study of the Holocaust in schools) present the extermin-

ationist thesis only and bring up discredited stories about making soap from human bodies...?"

Ross apologist **Simon Puxley** even asks us to believe that Ross has never denied the Holocaust, only declared it to be "unproven." Obviously Mr. Puxley has never read **Web of Deceit** but, in any case, the distinction is meaningless. If there were not thousands of pages, photographs, films and recordings making the Holocaust one of the most heavily witnessed and documented events in human history, then there might be a difference between asserting that the Holocaust didn't occur and claiming that it is uncertain. But to declare the reality of the Holocaust "unproven" in the face of such overwhelming proof, much of it coming from the Nazis themselves, is to say that the evidence is fake and hence to deny the Holocaust.

There is no new "research" in **Spectre of Power**. It relies on the same standard, well-known anti-Semitic tracts and forgeries which provided the footnotes for his previous works; some of these Ross himself listed in his famous letter to the **Miramichi Leader** in 1986. I don't know whether Ross had actually read the Talmud or any of the

other Jewish sources he cites; I do know that these citations are available in pre-packaged form to anyone who subscribes to anti-Semitic publications, and that the twisted use Ross makes of these quotations is identical to the use which the earlier anti-Semitic writers had made of them.

Readers who doubt my judgment on this might be interested in the comments of **Rev. James Beverley**, associate professor of theology and philosophy at the Atlantic Baptist College. He writes (**Moncton Times-Transcript** April 2):

"**Spectre of Power** is like all of his other publications. His books advocate views so warped that Malcolm Ross is not the place to turn for reliable information. I believe that he has been trapped by an ideology that leads him to ridiculous, vicious and utterly false judgements about Jews, Judaism and the state of Christian theology.

"His scholarship borders on the worthless, and he has yet to take 'baby steps' in the proper path of learning. His views are fuelled by a network of likeminded zealots who do not know even the first thing about proper academic research . . . Ross does not even bother to read the scholarly refutations of his eccentric theories. He defends the reliability of an obvious forgery like the **Protocols of the Elders of Zion** and doesn't consult **Norman Cohn's** work **Warrant for Genocide**, a detailed expose of the forgery.

"Ross has not read the standard books . . . does not consult the host of scholarly journals that are devoted to the detailed refutations of many of his very tenuous claims."

Spectre of Power is not content to repeat earlier slanders against Jews; it assaults the dignity, honesty and faith of Christians even more viciously. Why? For the sole reason that since the Holocaust, Christian theologians and clergy in virtually all denominations have sought ways to ensure that their faith does not contribute to the perpetuation of anti-Semitic prejudice. Perhaps Ross's hatred against them stems from his inability to find a Christian denomination which shares his desire to return to the anti-Semitism of the middle ages, which he calls "Historical Christianity."

In any case, it is absurd for Ross's friends to claim that the anti-Semitism in **Spectre of Power** is just theological argument. What theological content is there in such statements as "one can understand the reluctance of our ancestors to permit a massive influx of Jewish refugees" or "will it (Holocaust education) deal with the reasons why Nazi and Fascist regimes opposed international Jewish influence?" or "when one considers the incredible influence of wealthy Jews in our society today, and the control of the mass media and the means of publication, is it far fetched to believe in **Mind Control**?" or, best of all:

"To write about his idea (Christian society free of Jewish influence) is to provide citizens of our lands with an opportunity to find freedom from the increasingly heavy

yoke of spiritual, moral and economic slavery . . . It would lead to the healing of our land, happiness and laughing children instead of pollution, the AIDS terror and the silent screams of unborn babies . . . It would destroy the power of the Money Lenders and deliver the nations from crushing debt."

Ross's discussion of the controversy surrounding his previous books is predicated, of course, on the existence of a powerful Zionist conspiracy. Jews and Christians who have called for action against him, he claims, are not reacting against his slanders; they are plotting with their worldwide brethren the further destruction of Christian civilization in New Brunswick. Apart from this imagined conspiracy, which includes most church leaders and even the former attorney-general who declined to prosecute him, Ross is inaccurate, cowardly and inconsistent in his account. He never once mentions that the decisions not to prosecute were based on considerations other than the content of his writings: the issue was not whether his writing fell within the definition of hate literature in the Criminal Code — legal opinion was that much of it did.

Where he could be sued for making direct accusations against individuals, he proceeds by innuendo. Having inadvertently provided the impetus for our educational system to inform students about the Holocaust, Ross suddenly reverses his field: the Zionists weren't out to get him after all. They were just using him to extend their domination over the minds of Christian children.

I will challenge the logic and accuracy of Ross's book in greater detail in a forthcoming review. In the meantime I hope this is enough to persuade readers that Ross's little group of Fredericton fans (the word is derived from "fanatic") are attempting to spread a fairy tale version of his most recent writings in the hope of generating undue sympathy. The chatter about freedom of speech is equally a smokescreen: we all know that freedom of speech is not a license to slander, and that the problem facing public officials is that we don't have legal mechanisms to deal with slander when it is directed against a group.



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THEATRE NEW BRUNSWICK GALA



Theatre New Brunswick celebrated its 20th Anniversary by holding a Gala event, chaired by Rhona Ruben, at which one million dollars was raised. Attending the Gala were (l-r) Mr. Allen M. Ruben; Mrs. Rhona Ruben, Chairperson; Lady Violet Aitken; Premier Frank McKenna; and Mrs. Julie McKenna.

HALIFAX WOMEN' ORT

By **Barbara Alberstat**

The Ada Zebberman Chapter of Halifax Women's ORT had its concluding meeting on May 24, 1988, at the home of **Carolyn Elling**.

A report on the Mother's Day Fruit Basket was given by **Mindy Jacobson**. All thought the Fruit Basket was an excellent project, and many favourable comments were heard about it. Many thanks to all who helped on this project.

Sobey's cashier tapes remain a good source of easy income, so please save your tapes during the summer or just drop them off to **Mindy Jacobson**, 2086 Poplar Street.

The ORT Flea Market will be held on July 10 in conjunction with the Flea Market in front of the Forum. If you have anything you would like to donate to this, please call **Barbara Alberstat**, 422-5526, or drop it off at 6258 Payzant Avenue.

Plans for the Yom Tov Flower project were discussed and **Mindy Jacobson** and **Carolyn Elling** are this year's convenors. We expect to have the same supplier and to have potted mums, centrepieces and cut flowers for delivery in time for Rosh Hashanah.

Programming was talked about with many good ideas coming from the members for next year's opening meeting and the other meetings to be held during the year.

A door prize of a Gift Certificate from Shopper's Drug Mart was won by **Barbara Alberstat**. **Mindy Jacobson** was thanked for chairing the meetings during the year. The meeting concluded with thanks to all those members who gave so willingly of their time and energies over the past year.

STUDENTS' UPDATE

by **Michael Gisser**

This past year has been one of ups and downs for the Jewish university students. First and foremost, one might pose the question — why is this article not entitled "A.P.J.S.F. Update"? The executive of the university students' group has decided to change its name. It seems that the old one is too long, has some bad memories and makes everyone think of the entire alphabet. Hopefully by September a new and exciting name will replace A.P.J.S.F.

And now for something completely different . . .

We had a tremendously successful Passover Seder with 18 people attending. The service was led by everyone, half in English, half in Hebrew. The meal was catered by **Nick Knosh** of Montreal, and was held in the executive boardroom of the Atlantic Jewish Council. It was good to see so many new faces and it was nice to have a traditional Seder for those with no family in Halifax. A special thank you to **Rabbi Marc Sevy** for helping to make this Seder so memorable, and for his continued support throughout the year.

As well, we had a successful speaker tour with **Rebecca Zuckerbrodt**, Director of Parliamentary Affairs for B'nai Brith Canada. She spoke to audiences at U.N.B., U. de M. and Dalhousie. The biggest surprise was the turnout at U.N.B. in Fredericton. It was great to see so many interested students outside of Halifax!

Plans for next year are already underway. Our Network representative, **Bill H. Chernin**, is hoping to set up a joint program at Camp Kadimah this summer on the Holocaust. As well, we are hoping to

become more involved in working in the community with organizations such as the Massada Club and the B'nai Brith Lodges.

Our present executive includes **Bill H. Chernin**, **Daniel Whiteman**, **Danny Smith**, **Alan Howitt**, **Jon Allen**, **Doni Zivotofsky**, **David Ross** and now and then **Jill Miller**. With this type of strong leadership, we hope to expand and create a wider varying program throughout the Atlantic Region.

Just one quick reminder for students to look for our ads and booths on campuses throughout Atlantic Canada during Frosh Week '88. Also, to remind everyone about the upcoming National Hillel Convention in Toronto Thanksgiving Weekend.

One last note — Congratulations to both **David Ross** and **Mike Yablon**. David is the Atlantic Region Rep of Nahon and Mike upon his election as Head Boy at Queen Elizabeth High School.

Lots of Mazel to **David**, **Harriet Druker**, **Shoshanna Schwartz** and **Rob Chippin** on their trip to Israel.

Shalom V'lehitraot.

CAMP KADIMAH RALLY — OFF THE STREETS AND INTO THE ALLEYS

By **Phil David** and **Evan Zelikovitz**

The Fourth Annual Camp Kadimah Rally was held May 15th in Halifax and proved, once again, that the Camp spirit is alive and well six weeks before we even step through those gates in Barss Corner.

Almost 70 campers and staff were on hand at the Fairlanes Alleys for two hours of bowling and arcade games (for some boys, more arcade than bowling!). **Derek Ross** bowled a high of 114 and for that received a handshake from the tournament organizers (and his name in *Shalom* magazine).

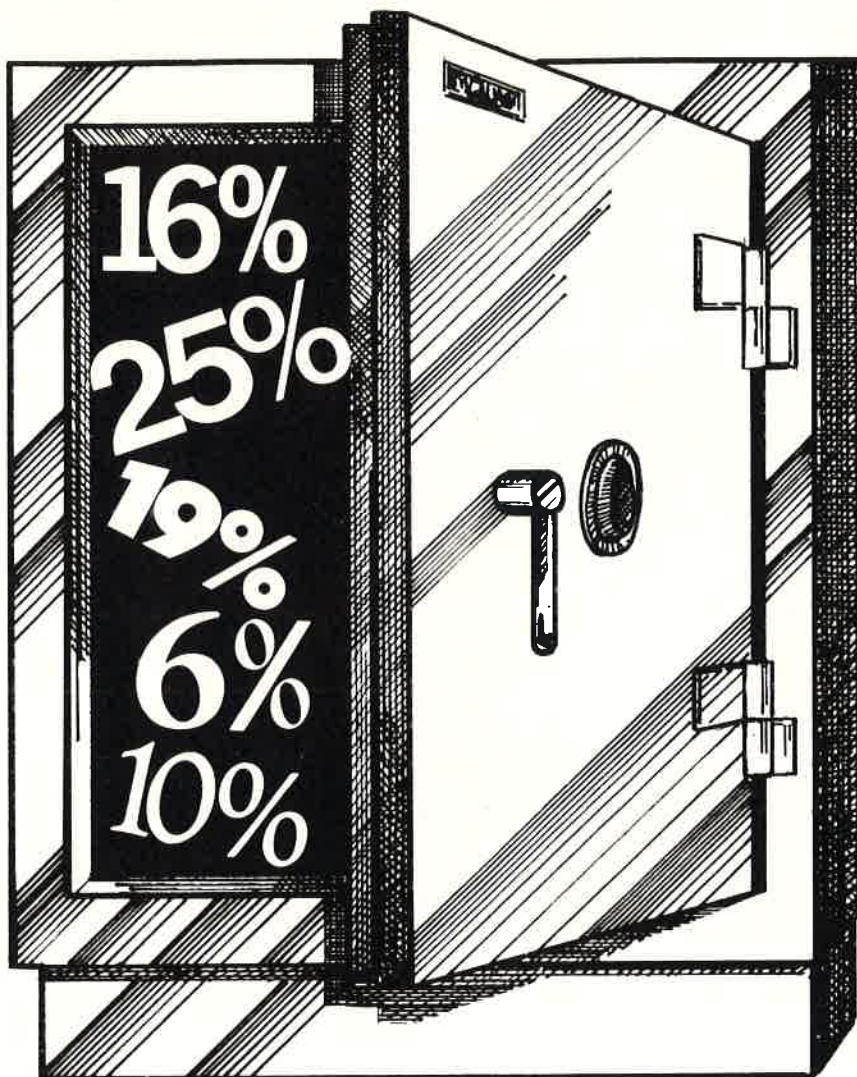
But there was more! It was a hot day. The kids were hungry. The staff was thirsty. So off to the Shaar Shalom Synagogue for food and drink and a special video presentation of Camp Kadimah 1962-1987. This video was a special treat for the kids but what it demonstrated to all those who saw it was that Kadimah is a camp embraced in tradition, but committed to progress. The magnificence of the Maccabiah marchpast has not waned through the years, but while some things never change, others must. The physical structure of the camp has been changing gradually for several years and improving. Our waterfront is recognized as one of the best of any Canadian summer camp. And with the initiation of the National Fundraising Campaign, and support from Alumni and friends of

Kadimah, the rest of our facilities will be upgraded and new ones established to make our Camp one of the best equipped anywhere.

Camp Kadimah is arguably the finest camp for Jewish kids in Canada and that is because of the campers and staff who have returned year after year since the gates were first opened back in the early 40's. The friendships that have developed are unique, but so hard to explain to our city friends. The memories are plentiful, yet each one remains etched in our minds for years after.

The Camp Kadimah Rally signifies the first countdown to yet another year of summer camp in Barss Corner. And then we begin to remember those trips to the general store, the overnight hikes to Indian Falls and Keji Park, the waterskiing, canoeing, windsurfing, sailing, tennis, softball, the GOOD CAMP FOOD, and the five days of Maccabiah and the final reading of the scores. We remember those Saturday night socials, swim instruction and staying up late to talk to our cabinmates when we knew our counsellors told us about the big day ahead and that we needed our sleep. We never forget banquet night and the bus ride home when we all wonder how six weeks could go by so quickly. And we always remember the friends we made and that there is only ten months left until we do it all again.

See you at Kadimah!



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CAPE BRETON COUNCIL OF HADASSAH-WIZO



L-r: Ellie Friedman, President of Cape Breton Hadassah-Wizo; Ella Bar-Illan, Executive Director, Youth Aliyah, United States and Canada; and Ruth Simon, Chairperson, Youth Aliyah.

By Celia Claener

Corresponding Secretary

Once again, the Holiday Inn, Sydney, hosted a Luncheon when the Cape Breton Council of Hadassah-Wizo and members held their Annual "Youth Aliyah Campaign" on April 20, 1988.

Mrs. Ruth Simon, Chairlady and Convenor, presided and welcomed all members, out of town guests and the gentlemen who attended.

She gave a special welcome to our guest, Mrs. Ella Bar-Illan and mentioned "Your presence here reinforces your interest in Israel and demonstrates our solidarity with the State of Israel, especially at this time of unrest and crisis."

Ruth then called upon Mrs. Helen Sherman, Vice-President of the Queen Esther Chapter, Sydney, who gave the invocation. Mrs. Ellie Friedman, Cape Breton Council President, gave the toast to the Queen and Mrs. Edith Nathanson, President of the Rebecca Chapter, New Waterford, gave a toast to the State of Israel.

Lunch followed and during dessert, Ruth thanked the Rebecca Chapter of New

Waterford for once again providing three door prizes. She called upon Ann Bernick to announce the lucky winners which were picked by three attending gentlemen.

Before commencing the programme, the Convenor thanked the Youth Aliyah Committee for their excellent co-operation: Etta Chernin; Edith Nathanson; Judy Schneiderman; Helen Marshall; Ellie Friedman; and Fanny Cohen.

At this time she mentioned that Anne Leviten, active and long time committee worker, was unable to attend due to illness and was missed by all.

The formal part of the programme then began, when Ruth called upon Diane Schwartz, Vice-Regional for Nova Scotia and Newfoundland, to introduce our guest speaker. Diane, who is always efficient, gave a well worded introduction to Mrs. Ella Bar-Illan, Executive Director, Youth Aliyah, United States and Canada.

Diane mentioned that during the years from 1951-1984, her Education consisted of Hebrew School, Haifi, Israel, University of Haifa, Hebrew University, Jerusalem, Bar Ilan University, etc. Her military service — 1963-1965 — as an Israeli Defence Sergeant

and interviewer in charge of recruit, Tiberia. During the years 1966-1969, her employment was as an interviewer in Hadassah Vocational Guidance Institute, Jerusalem, and for psychological services, Nazareth. Her Emissary duties from 1969-1980 were as follows: Fundraising, Belgium; Student representative in Britain and Ireland; Hebrew University, etc.

After an eloquent introduction, Mrs. Bar-Illan spoke on Youth Aliyah, 1984:

- 1. Jewish identity of the Young Israeli;
- 2. Introduction to Modern Anti-Semitism;
- 3. Women in Israel;
- 4. American High School in Israel;
- 5. The social gap in Israel of today;
- 6. The Ethiopian Jews in Israel.

Mrs. Bar-Illan's message was clear and touched the hearts of all and was well received.

Miss Fanny Cohen, President of the Glace Bay Hadassah Chapter, in her well worded eloquent manner, thanked Mrs. Bar-Illan for her kind message which she said was enjoyed by all and then presented her with a gift.

After an enjoyable afternoon, the programme came to an end with Ruth saying "Let us hope there will be a just peace in Israel and that our contributions help the Youth movement which I am sure will be greatly appreciated at this time and as they say in the vernacular: 'Ibber a Yor Viter'."

FREDERICTON YOUTH ALIYAH CAMPAIGN

Almost 70 people attended the annual Youth Aliyah Campaign sponsored by Fredericton's Lillian Freiman Chapter of Hadassah-Wizo.

Guest speaker at this year's brunch was Ella Bar-Illan, Executive Director of Youth Aliyah in the United States and Canada. Ms. Bar-Illan spoke to the appreciative audience about the many projects funded by Youth Aliyah. She said the main thrust of Youth Aliyah today is helping young Ethiopian Jews adjust to life in Israel.

This year's event, held April 24th at the Sgoolai Israel Synagogue, was organized by Amelia Goldman and Marilyn Kaufman.

MASSADA CLUB NEWS

By Bessie Rinzler

The members of the Massada Club held a luncheon meeting on April 27th, at the home of Mrs. Sara Yablon. The meeting was regarding having a Nominating Committee get a new slate of Officers to be installed at our opening meeting in September.

Those present were: **Bessie Rinzler** — President; **Doris Stone** — Vice-President; **Sara Yablon** — Treasurer; **Clara Dankner** — Refreshments; **Jean Zlatin** — Corresponding Secretary; **Lil Mosher** — Telephone; and **Molly Whitzman** — Telephone Chairperson.

A meeting of the members of Massada was held at the Beth Israel Synagogue Youth Lounge on May 15th. There were 26 members attending. The President, Bessie Rinzler, brought the meeting to order and welcomed the members and guests.

The minutes of the previous meeting were read by the Secretary, **Ella Morris** and the Treasurer, **Sara Yablon**, gave her report.

The President introduced **Betty Malo**, who is involved in Senior Citizens Information and Service Centre. She spoke on Halifax Senior Council Transportation survey as well as on the Senior Leisure Festival to be held at the Lord Nelson Hotel August 25th. Betty is the chairperson.

The second speaker was **Michael Gisser** from Montreal, who is a third year Dalhousie University student in Commerce. He is president of the Atlantic Provinces Jewish Student Federation and spoke of having programs with the Youth and Seniors together.

Both speakers were well received and appreciated.

A skit by our Program Director, **Betty Miller**, was enjoyed tremendously. The acting was well done by **Ella Morris** and **Rose Argand**. A Jewish Poem by **Ella Morris** was also enjoyed.

The meeting was then adjourned and refreshments served by **Clara Dankner** and her committee.

FREDERICTON NEWS

By Jennie Brown

Anniversary greetings to the following: **Dave & Bea Sherman** — 44 years; **Lou & Gladys Swetsky** — 40 years; **Irving & Sylvia Meyers** — 36 years; **Harry & Sarah Lang** — 32 years; **Dr. Cary & Sydelle Grobe** — 24 years; **Robert & Roz Brown** — 23 years; **Weldon & Joan Levine** — 22 years; **Dr. David & Edie Besner** — 20 years; **Arnold & Judy Budovitch** — 19 years; **Dr. Bernie & Zina Vigod** — 18 years; **David & Anita Adilman** — 14 years; **Seymour & Marilyn Kaufman** — 14 years; **Saul & Molly Brown** — 10 years.

Mazel Tov to the following: — **Harry & Amelia Goldman**, upon the birth of their grandson, **Simcha David**, great-grandson for **Mrs. P. M. Levine**. Proud parents are **Jeffrey & Ruth Goldman**, Toronto. — **Lou & Gladys Swetsky**, upon the engagement of their daughter, **Barbara Mae**, to **Ronald Earl Sloan**, son of **Mrs. Harry Slutsky**, Toronto. — **Bernard & Valerie Chippin**, upon the engagement of their daughter, **Natalie Sabrina**, to **Sidney Lipkowitz**, son of **Mr. & Mrs. Maurice Lipkowitz**, Winnipeg. — **Irwin & Betty Rosenzweig**, upon the engagement of their son, **Shawn**, to **Beverly Schachter**, daughter of **Mr. & Mrs. Robert Schachter**, Montreal. — **Harry & Sheila Chippin**, and **Mr. & Mrs. Ben Starkman**, Edmonton, upon the birth of their grandson, **Samuel Corey**, great-grandson for **Dora Chippin**. Proud parents are **David & Gail Chippin**, Toronto. — **Joe & Jennie Chippin**, upon the marriage of their son, **Arnold**, to **Rose**, daughter of **Mary St. Pierre**, which was solemnized at the Spanish Portuguese Synagogue in Montreal, with **Rabbi Joseph** officiating. — **Ivan & Lois Levine**, whose son, **Andrew Holt**, was called to the Torah as a **Bar Mitzvah**. Proud grandparents are **Harry & Edythe Levine**. May Andrew bring much naches to his family.

Condolences to **Doris Rauch** upon the demise of her father, **Oskar Meyer**, Brooklyn, NY. Survived by his wife **Serta**, son-in-law **Dr. Steven Rauch**, two granddaughters, nieces and nephews. Condolences to **Judy Budovitch**, upon the demise of her father, **Mendel Chernin**, Sydney. Survived by wife **Etta**, two sons, **Daniel** and **Martin**, daughter-in-law **Gail**, son-in-law **Arnold Budovitch**, two grandsons, nieces and nephews. Condolences to **Joe Tobin** upon the demise of his brother, **Peter**, Bedfordshire, England. May the mourners be spared of further sorrow.

Speedy recovery to **Max (Sonny) Velen-sky** and **Bessie Begin**.

Best wishes for the following graduations: — to **Mitchell Howard Brown**, son of **Dr. Morton & Marlene Brown**, Toronto, grand-

MONCTON AREV REPORT

By Alan Howitt

Shalom again, everyone. Since my last article, I have helped organize a number of events in the various communities I worked with in the Maritimes.

In February, we were fortunate to have my former principal, **Mr. Tony Brown**, who held some very lively discussions in Saint John and P.E.I. A very well attended Brunch was held in Moncton, which **Mr. Brown** addressed.

In March a beautiful Purim Carnival was organized by the teenagers in Moncton for the younger children, along with fairground-type food organized by the Sisterhood. The kids had a great time.

For Israel's Independence Day, **Mr. Amos Oz**, singer-dancer extraordinaire, came to Moncton and P.E.I. to organize singing and dancing at celebrations held in honour of Israel. Before **Amos** performed, the children of Moncton's Young Judea and Hebrew School put on a performance of their own with readings and a play on Zionist History. As well as being very well attended, a great time was held by all.

Now that my year is up here, I would like to take this opportunity to thank the people who made my job and life here very pleasant. First of all to the Atlantic Jewish Council, and especially to the people with whom I had the most contact, **Shimon Fogel**, **Christina MacNeil**, **Frank Medjuck** and **Mike Gisser**, President of the A.P.J.S.F., as well as being a great host. Next over to P.E.I., to the **Carnats** for

having helped me so much and for having been such fine people to me, and to the **Naylors** for the hours of discussion on a topic close to me, namely Israel. Although my experiences in Saint John were mixed, a few people will always be remembered well by me. First and foremost to **Marcia** and **Jerry Koven**, who were wonderful hosts. To **Dr. Freedman**, President of the Community and **Teri Levine**, **Ruth Wolpin** and **Murray Zides** of the Hebrew School.

And now to Moncton. Although so many people have helped me here, there are a few that I must mention by name. First of all to **David Attis** and **Rabbi Wolff**, people who aided me enormously with my work and to the former and present Presidents of the Community. To **Judy Attis** and the wonderful Sisterhood of Moncton, without whom not one of the events held here would have been successful. And finally to the **Rinzler** family and to the **Jacobsons**. Being alone and so far away from home can sometimes be hard and you have been exceptionally nice to me and I hope to be able to reciprocate in the near future in Israel.

This year of W.U.J.S., Arev work has taught me a lot and I hope that I have taught other people more about Jewish history and tradition as well as to help understand a little bit more about Israel. If so, then I would feel that I had succeeded in my work.

Thank you to everyone and Please God, I hope to see you all in Israel one day. Shalom V'lehitraot.

son of Saul & Molly Brown, upon his graduation from Western University in London, Ont., with a degree in medicine. Also upon his marriage to Amy, daughter of Lloyd Newman and Iris Newman of Halifax. — to Jackie, daughter of Peter & Sharon Pinsler, upon her graduation from Fredericton High School. — to Michael, son of Dr. David & Edie Besner, upon his graduation from Fredericton High School. — to Ian Brown, son of Alfred & Leona Brown, grandson of Sam & Jennie Brown, upon receiving a Business Administration Degree from the University of New Brunswick. — to Jocelyn, daughter of Weldon & Joan Levine, granddaughter of Molly & Saul Brown, upon receiving a Bachelor of Arts Degree from Western University. — to Barry, son of Harry & Amelia Goldman, upon receiving a degree in Law from the University of Windsor. He will be articling in Toronto. — to Robyn, daughter of Martin & Linda Payne, upon receiving a degree in Law, from the University of Toronto. She will be articling in Toronto.



Judy Budovitch has been elected as vice-chairman of the Board of Governors of the Beaverbrook Art Gallery. She has been a member of the Board since 1985 and will also serve as the chairman of the Board of Governor's executive committee.

Two new life members of the Lillian Freiman Chapter of Hadassah, Zina Vigod and Carol Airst, were erroneously omitted from the previous list of life members. The error is regrettable.

A combined meeting of the Lillian Freiman Chapter of Hadassah and Sisterhood was held at the home of Joan Levine with the President, Sydelle Grobe, presiding. Meeting opened with a prayer by Edie Besner, followed by the reading of the minutes by the secretary, Harriet Lenard. Committees were formed for the annual Youth Aliyah Brunch which took place April 24th in the synagogue. Amelia

Goldman and Marilyn Kaufman were the Convenors. Melissa Soicher was the Convenor of the garage sale, which took place May 29th. Sue Richmond was welcomed as a guest. A financial report was given by the treasurer, Carol Airst.

Joan Levine, who has been President of Sisterhood for a few years, tendered her resignation as of June 1st. Several members have volunteered to convene the projects which are undertaken by the Sisterhood, such as Purim and Chanukah parties, Tu b'Shevat treats, etc. Financial report was given by the treasurer, Doris Rauch. Bella Rose and Lil Freeman were the hostesses.

B'nai Brith Lodge #2155 has announced a B'nai Brith Food for Thought Series, which

is a monthly breakfast with great speakers for members and non-members. The first program was held in February, with Dr. Rezun. He arrived in January to teach Political Science at the University of New Brunswick. He was born in Israel and is a specialist in Soviet and Middle Eastern Affairs. Dr. Rezun is welcomed as a member of our community. The March program had as their guest speaker, Dr. Russel King, who was elected as M.L.A. Minister of Advanced Education and Training and is well known in our community. The April program had as their guest speaker, R.C.M.P. Corporal Rick Daigle who is the New Brunswick coordinator of Crime Stoppers.

AROUND THE WORLD FOR TWO IN 21 DAYS

Congregation Tiferes Israel of Moncton is presently engaged in this fundraising project to help defray costs of their new wonderful expansion and exciting updated facilities of their synagogue.

We are selling tickets for a trip around the world in twenty-one days for two people or \$21,000 cash to the winner. Only thirty-six hundred tickets will be sold and the draw will take place on September 6, 1988. Your warm support in this effort will be gratefully appreciated by the Jewish Community of Moncton.

When you are in Moncton, we cordially invite you to visit our synagogue. You will feel a sense of satisfaction knowing that

by your participation and co-operation in buying tickets, you played a significant role in helping the Moncton Jewish Community fulfill their dream of a much needed Shul expansion.

Won't you please extend a helping hand of friendship by sending a cheque for one ticket for \$21.00 or, better still, five tickets for \$100.00 payable to Tiferes Israel Synagogue, P.O. Box 596, Moncton, N.B. E1C 8L9. Payment can also be made by charging the amount to your major credit card. Please indicate: Mastercard or Visa, full account number, Bank, expiry date and your signature.

A.J.C. COMMUNITY DIRECTORY CHANGES

The following is a list of address changes, deletions and additions to the 1988 Atlantic Jewish Council Directory. Each issue of Shalom Magazine will contain a section solely for the use of our readers to update their Directories. Please write to the Atlantic Jewish Council at 1515 South Park Street, Suite 304, Halifax, Nova Scotia, B3J 2L2, with your changes.

SYNAGOGUES — Delete — Hebrew Congregation of Whitney Pier. — Change — Beth El Synagogue — to — Orthodox.

CANADIAN JEWISH ORGANIZATIONS — MONTREAL — Change — Consulate of Israel — to — 1155 Rene-Levesque Blvd. West, Suite 2620, H3B 4S5, (514) 393-9281. Change — Kibbutz Aliyah Desk — to — Israel Aliyah Centre.

MONCTON/RIVERVIEW, N.B. — Moved — MORGENSTEIN, Dan, 111 Vail Street, #25, E1A 3L2. Moved — RINZLER, Jeff, 380 Shediac Road.

NEWCASTLE, N.B. — Moved — FRANSBLOW, Harry, 641 King George Hwy., E1V 1N9.

SAINT JOHN/ROTHESAY, N.B. — Change — CORNBLAT, Mrs. Rose — to — 65 Dufferin Street, E2K 2T7.

FREDERICTON, N.B. — Change — CHIPPIN, Arnold/Rose — to — 580 Regent Street, E3B 3Y3, 450-2939. Change — CHIPPIN, Mr. Gordon and CHIPPIN, Mr. & Mrs. Harry — to — 846 York Street, E3B 3R8. Change — LANG, Mr. Joe — to — 356 Queen Street, E3B 1B2.

ST. JOHN'S, NFLD. — Change — FORSYTHE-ERMAN, John/Linda — to — 80 Sterling Crescent, A1A 4G9. Change — FRIEDMAN, Benny/Roz — to — 7 Tiffany Lane #405, A1A 4B7. Change — KANTOROWITZ, Mr. & Mrs. Moses — to — 722-8770. Change — KIPNIS, Sgt. Steve/Wendy — to — SARGENT, Steve/Kipnis, Wendy. Change — LEIGH-

TON, Drs. Al/Lauren — to — 79 Sterling Crescent, A1A 4J9. Change — NATHANSON, Larry/Lorraine — to — 134 Portugal Cove Road, A1B 2N2. Change — PAUL, Dr. Michael — to — 7 Tiffany Lane #205, A1A 4B7. Change — ROUAH, Mrs. Roz — to — 4 Sterling Crescent, A1A 4G5. Change — WOLFHART, Drs. Zeev/Debbie — to — WULFFHART, Drs. Zeev/Debbie. Change — WOLINE, Dr. Steven/Karen — to — WOLINET, Dr. Steve/Karen.

ST. LAWRENCE, NFLD. — Change — DRIMEN, Dr. David — to — St. Lawrence Cottage Hospital, A0E 2V0.

SUMMERFORD, NFLD. — Add — RADOMSKY, Dr. Stanley, A0G 4E0, 629-7148. Add — SINGER, Dr. David, A0G 4E0, 629-7148.

BRIDGEWATER, N.S. — Moved — GLEEKMAN, Mr. H., 24 Prince Street, B4V 1C6.

DIGBY COUNTY, N.S. — Moved — STARETS, Moishe/Josephine, St. Anne's College, Church Point, B0W 1M0.

NEW GLASGOW, N.S. — Change — GOODMAN, Mr. H. J. — to — GOODMAN, Mr. Hy J./Audrey, 170 Abercrombie Road, B2H 1K6. Change — GOODMAN, Nordeau — to — GOODMAN, Nordeau R., P. O. Box 428, B2H 5E5, 752-3616. Change — GOODMAN, Mr. Richard S. — to — 755-5538.

BEDFORD, N.S. — Change — BARKOW, Dr. Jerome, R. R. #1, Site 87, Comp. 31, B4A 2W9 — to — 2112 Beech Street, Halifax, B3L 2X8, 423-7051. Moved — BERMAN, Yossi, 6 Eagle Place, B4A 2J4.

HALIFAX, N.S. — Change — ARANOFF, Michael/Judith — to — 1641 Walnut Street, B3H 3S3, 422-2848. Change — CHANDLER, Mrs. Pamela — to — JACOBSON, Mrs. Pamela, 2540 Maynard Street, #400, B3K 3V5. Change — CHERNIN, Dr. & Mrs. S. — to — CHERNIN, Dr. Sid/Anetta. Add — CHIPPIN, Lawrence, P. O. Box 3192S, B3J 3H5, 477-9233. Add — DAVID, Laurel 2 Keating Road, #307, B3N 1L3, 477-7505. Add — DAVID, Mark/Susan, 70 Stoneybrook Court, B3M 3J7, 445-4735. Change — DAVID, Reuben/Ruthie — to — 6095 Coburg Road, #403, B3H 4K1. Add — EPSTEIN, Michael/Catherine, 878 Cherry Street, B3H 3C1. Moved — FREEDMAN, Pamela Zvany, 6022 Cherry Street, B3H 2K3. Change — GARSON, Craig/Kathy — to — 1470 Summer Street #1006, B3H 3A3. Change — GLUBE, Mr. Samuel — to — 2630 Gottingen Street #726, B3K 3C6. Add — GOLDBERG, Jon, 2074 Robie Street #405, B3K 5L3, 429-0857. Change — GOLDBERG, Mrs. Sara — to — 2001 Brunswick Street #111, B3J 3J7, 425-8890. Moved — GOLDMAN, Mr. J., 1593 Larch Street, B3H 3W9. Moved — GORDON, Susan I., 1472 Tower Road #814, B3H 4K8. Deceased — GROSSMAN, Mr. Louis, 6369 Coburg Road #305, B3H 4J7. Change — JACOBSON, Mrs. Rebecca — to — 5770

Spr. Gdn. Rd. #409, B3H 4J8. Moved — KAHN, Larry, 2074 Robie Street, B3K 5L3. Add — LEVINE, Susan, 3045 Olivet Street #31, B3L 4A3, 455-3390. Change — MARCUS, Joseph — to — MARKUS, Joseph. Change — MATTISON, Dr. Nicholas — to — 6178 Quinpool Road, B3L 1A3. Moved — MEROVITCH, Dee Dee, 27 Stoneybrook Court, B3M 3K5. Change — MEROVITCH, Sam/Marty — to — 36 Covington Way, B3M 3K2. Moved — NEWMAN, Daniel Martin, 5651 Ogilvie Street, B3H 1B9. Change — NEWMAN, Lloyd — to — c/o Arcade Ladies Shoppe, 3490 Prescott Street, B3K 4Y4, 453-1590. Add — OFFMAN, Elliot, 2770 Dutch Village Road, B3L 4E4, 477-6301. Moved — PINSKY, Lana, 1 Hart Road, B3N 1H8. Change — PRINCE, Seymour — to — PRINCE, Seymour/Linda, 3565 Connaught Avenue #18, B3L 3B4, 455-5780. Moved — REITELMAN, Michael, 5770 Spr. Gdn. Rd., B3H 4J8. Change — ROCKMAN, Sylvia — to — 420-9777. Change — SADOFSKY, Ralph/Ginger — to — 423-3890. Change — SHAPIRO, Ron/Brenda — to — 3A Bartlin Road, B2Y

3J1*. Moved — SILVER, Mr. Gregg, 6910 Armview Avenue, B3H 2M5. Change — SILVERMAN, Mark, 1472 Tower Road #503, B3H 4K8. Add — YAZER, Celia, 5885 Cunard Street #1109, B3K 1E3. Moved — ZATZMAN, Myer M./Miriam 1074 Wellington Street #1004, B3H 2Z8.

LOWER SACKVILLE, N.S. — Change — PINK, Alan/Marsha — to — 3 Parmbelle Lane, Halifax, B3M 1N2, 457-1796.

GLACE BAY, N.S. — Change — CHERNIN, Mr. & Mrs. Harold — to — CHERNIN, Harold/Sylvia, 27 Calderwood Drive, Sydney, B1A 3G2, 564-6902.

NORTH SYDNEY, N.S. — Change — GREEN, Mr. — to — GREEN, Mr. Archie, 2 View Street, B2A 1E9.

SYDNEY, N.S. — Change — CLAE-NER, Dr. & Mrs. Moses — to — P. O. Box 255, B1P 6H2. Change — DAVID, Ike/Faye — to — 562-6662. Deceased — GAUM, Mrs. Hannah, 847 Victoria Road, B1N 1J9. Deceased — SHERMAN, Sam, 44 Trinity Avenue, B1P 4Z5. Moved — ZATZMAN, Miss Julie, 81 Howe Street, B1P 4T9.

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MARCH OF THE LIVING

By Jodi Lipkus

I'm so glad I was able to go on this tour, "March of the Living". There were 1500 Jewish high school students from all over the world, including 700 kids from Israel, and students from such places as Brazil, Argentina, Australia, Italy, South Africa, Belgium, England, West Germany, Uruguay, Hungary, Peru, and the list goes on.

April 10, 1988

The Canadian tour met at Mirabel Airport and we all boarded the chartered El Al flight to Vienna. On our tour, there were kids from Vancouver, Saskatoon, Winnipeg, Toronto, Montreal and the Maritimes. In the plane already were kids from the American and Mexican delegation.

April 11 - 12

After our seven hour flight we arrived in Vienna, and then the Canadian delegation drove to Prague, which was a 5-6 hour drive. The Americans went to Budapest and the kids from other delegations went to either Paris, Copenhagen, Amsterdam or Rome. We all later met up in Poland for the March.

My tour spent two days in Czechoslovakia. In Czechoslovakia we visited the Jewish Ghetto where we saw and held services in the old/new synagogue and the old cemetery which has headstones dating back to the 14th century. We toured the rest of Prague and saw the astrological clock and the Charles Bridge, which is the second oldest bridge in Europe.

Later we drove to Terezin, which was a holding camp where the prisoners waited to be taken to camps such as Auschwitz or Majdanek. A lot of prisoners died in the holding camps from exhaustion, starvation or disease. We also saw the foundations of Lidice which was once a town, but was burnt to the ground by the Germans after Hydrich was assassinated by three parachutists.

April 12-14 Yom Hashoah

From Czechoslovakia we flew to Poland. Our flight landed in Warsaw and that night in the hotel we were with most of the kids from all over the world. It was incredible!

The next morning we drove to Krakow which is about a seven hour drive. Along the way we stopped off at some of the little towns and visited some of the many cemeteries including the Remu Cemetery. We also saw a beautiful synagogue which is now a museum like the majority of synagogues in Poland.

The Jewish population in Poland is virtually non-existent. The Jews there probably don't wish to be recognized as



Jews because of past events, or others get discouraged because there aren't enough people that go to services to make a minyan.

Auschwitz-Birkenau is about an hour drive from Krakow. We visited them both before we all met and did the March. It was very cold that day and even our winter jackets were no match for the cold wind. All the time I kept wondering how some of the prisoners could live through this, not to mention the crowding, disease, starvation, exhaustion and smell of death always there.

I couldn't believe the amount of space that these two camps covered, approximately 360 acres. I cannot even begin to describe the amount of land these horrid places covered. You have to see it for yourself and even then it's hard to grasp.

All fifteen hundred of us marched from Auschwitz to the end of Birkenau. The March was approximately ten kilometers. When we all arrived at the end of Birkenau we had a ceremony where we spoke, sang, prayed and grieved for the dead. I felt so proud to be there and participate in this event.

April 15

We drove to Lublin which is approximately a seven hour drive from Auschwitz-Birkenau. This camp had a much greater effect on me than any other place I've ever seen. The barracks were filled with shoes, prison uniforms and hats. It was very difficult to take everything in at once.



After visiting the crematoria at the death Camp Majdanek, we could see this dome-like structure just to the side of the actual ovens, still containing an assortment of human bones, left from the final days of their ghastly deeds.

As a result of the work done by the ovens there was a huge collection of ashes left as a reminder of the many thousands of individuals preserved for mankind in this dome-shaped memorial. This structure covers approximately a third of an acre of land and it's piled higher than my house.

When I stood on a raised platform and looked up and over this mound of ash, beneath the dome covering, I tried to picture the number six million. These ashes we saw were but a mere fraction of the remains of a small portion of the six million.

I was overwhelmed in attempting to deal with the pain and grief these sacred ashes revealed to all of us. I remembered at this point the discussion we had on the eve of Yom Hashoah. Our tour guide Rachel stressed we should remember that these were individuals, each representing their own family, village or city with feelings and emotions just as you and I have. Not as mere numbers, as Hitler would've liked us to remember them as.

April 15-16

We arrived in Warsaw in time for Shabbat and that weekend we had some time to spend with some of the kids from other delegations.

On Friday night after services, a lot of the boys were dancing around the hotel lobby with Torahs. It was so nice to see and the Poles were quite surprised to see this.

April 17

Today we visited the Warsaw Ghetto. We had a presentation at the huge monument and we saw the place where Mila 18 once stood. I was really glad I read the book because the Ghetto, now, looks like a normal place with no visual remains from the uprising. And it was hard to envision what happened there.

We saw two partially standing walls of the original Ghetto in 1940. Also, we visited a museum with many articles left from the Ghetto like armbands, medals, uniforms, signs, Torah scrolls, etc.

We went to a famous cemetery that survived the war. There are headstones there that people had sent from all over the world. Some of the broken pieces of headstones made a fence which is inside the cemetery. We also saw the mass graves that were made for the dead because the people were dying faster than they could be buried.

While in the Ghetto we toured the Umslagplatz where the prisoners would all gather and be taken by cattle cars to the camps.

That night the International Quiz on Jewish Heroism was held in a beautiful building. Israel came in first.

At last, after the Quiz, my bus group finally boarded the buses that would take us to the airport where our El Al flight was waiting to fly us all to Israel. Everyone was glad to leave Poland and go to free Israel.

April 18

Immediately after we landed at the Ben Gurion airport, we were taken to the Kotel and we had services there.

It was such a change to be in a beautiful place, not worrying about the officers or saying the wrong thing.

We stayed at our youth hostel in Arza for a while, and rested. Then we boarded our buses and went to the Jewish quarter of the Old City and later went to see Mount Scopus.

Jerusalem has got to be the most beautiful place I've ever seen.

In the night we shopped at Ben Yehuda

and had fun bargaining with all the merchants.

April 19

Today we rode the buses to Ein Gedi, Quamran, Masada and then floated in the Dead Sea.

Ein Gedi had beautiful waterfalls we cooled off in. And looking down from Masada was really breathless.

In the evening the sirens went off at 8 p.m. and everything in the city was silent for a few moments. It was the eve of Yom Ha'atzmaut.

April 20

We attended a memorial ceremony on Ammunition Hill that the army held for the many soldiers that died for Israel. In the evening we had services at the Great





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Jerusalem Synagogue next to the Heichal Shlomo. The President came to these services also.

When we left the synagogue, the streets were covered with happy people. Everyone was dancing, singing and celebrating Israel's Independence for forty years. We went around hitting people with these plastic hammers and everyone just laughed. I had so much fun and had never seen so many people before.

April 21

Today we went to Israel's second largest air force base and saw all their planes and equipment. That night we went to Tel Aviv and saw an outstanding presentation the army did to celebrate the fortieth anniversary. We saw an air show where the planes flew in all sorts of formations and later the army did a little skit for all of us.

April 22-23

We stayed at our host/hostess's house for the weekend. My friend and I stayed at Kibbutz Dan which is about a three hour bus ride from Tel Aviv. This weekend we basically relaxed a bit and enjoyed the Israeli hospitality.

April 24-25

We flew home to our very anxious parents. I am very eager to share what I have learned with others. We will never forget!

Ed. note: The March of the Living was a program open to high school students, and sponsored by the Canadian Zionist Federation and the United Israel Appeal. The delegation from the Atlantic Region were Jodi Lipkus, **Murray Yazer** and **Sean Earhard** all of Halifax, and **Uri Carnat** of Charlotte-town.

CONGRATULATIONS



Congratulations to **Michael Yablon**, son of **Jack & Barbara Yablon** of Halifax, upon

his election to the position of Head Boy at Queen Elizabeth High School.

A MESSAGE FROM ATLANTIC NAHON

By **David Ross**, President

Atlantic Nahon wishes the twenty-eight Russian refuseniks, who were granted visas on June 1, 1988, at the conclusion of the

superpowers' summit, lots of mazel and good fortune in their new lives ahead of them!

BRONFMAN FOUNDATION HELPS COMBAT SCOURGE OF WORLD HUNGER

The Samuel and Saidye Bronfman Foundation is spearheading a public awareness campaign to help combat the scourge of hunger in developing countries. Through a generous grant, the Foundation co-sponsored the publication by the Canadian Associates of Ben-Gurion University **The Right to Food**, a collection of major papers presented at an international conference on Freedom from Hunger, held in Montreal in 1984. The Conference, organized by the Canadian Associates of Ben-Gurion University of the Negev, proved prophetic both in its anticipation of the shocking revelations of hunger in the Third World and in its proposed solutions. The book focuses on agricultural policy, environmental issues, technology transfer, human rights, food from the oceans, and the role of

the developed countries in securing adequate and equitable world food supplies.

Despite the passage of time since the Conference, the book has renewed relevance as the recurring and intensified problems of hunger, starvation and famine continue to plague many developing countries.

The book, edited by Professors **Philip Enrensaft** of UQAM and **Fred Knelman**, formerly of Concordia University, comprises extensive papers by two dozen world experts from Europe, North America, South America and Asia.

The Canadian Associates of Ben-Gurion University's Freedom from Hunger Conference was the first international public conclave in Canada on the subject and was co-sponsored among others by the governments of Canada and Quebec, by

Montreal's institutions of higher learning, and by private foundations and corporations.

Former West German Chancellor **Dr. Willy Brandt** and Canadian Prime Minister **Pierre Elliot Trudeau** served as Honourary Co-Chairmen of the Conference, and then Federal Minister of Agriculture **Eugene Whelan** was Chairman of its International Advisory Council.

Copies of the book may be ordered at \$11.95 (plus postage and handling) per copy, from the offices of the Canadian Associates of Ben-Gurion University, 4141 Sherbrooke Street West, Suite 330, Montreal, Quebec, H3Z 1B8, telephone (514) 937-8927.

SENIOR CANADIAN JEWISH LEADER TAKES ISSUE WITH BRONFMAN

"Successful businessmen who do not shoulder the day-to-day responsibility of dealing with the security of a nation should refrain from publicly dispensing advice on matters affecting life and death," stated **Ralph Snow**, president of B'nai Brith Canada, the country's senior Jewish organization, in response to media queries following the visit to Canada in April of **Mr. Edgar Bronfman**, the president of the World Jewish Congress.

"The welfare of the State of Israel is the responsibility of its democratically elected

government. If advice is to be given by Jewish leaders from outside Israel, it need not be done by public pronouncement, either at the Canadian Club in Montreal or the Seagram Building in New York. Mr. Bronfman has excellent access to both **Prime Minister Shamir** and **Foreign Minister Peres**.

It is too easy to offer political perspectives and opinions when one has not committed oneself to living in Israel.

If we have a role in the Western democracies, it is to continue to insist that our

governments apply the appropriate pressure and maximize their goodwill in helping to bring the Arab countries currently in a state of war with Israel into direct negotiations with the sovereign Jewish state."

Snow also ridiculed "the obsessive folly" of Jewish leaders in the Diaspora "seeing themselves as King Solomon imbued with divine prophecy and coming forth with visions to the world media on what the citizens of Israel should be doing."

NEW NATIONAL DIRECTOR FOR SOVIET JEWRY

Carole S. Moscovitch is the new National Director of the Committee for Soviet Jewry at Canadian Jewish Congress. Her role will include the co-ordination of activities across Canada and within the Quebec region.

Prior to joining Congress, Moscovitch served as a membership recruitment officer for B'nai Brith Women, where she marketed the organization to potential members and

handled various programming tasks. She is a member of the Congress Archives Committee and has been actively involved in the Jewish community for many years.

Moscovitch sees her role and objectives as informing, educating, co-ordinating and activating Soviet Jewry activity in Canada while acting as a resource person for the Jewish and non-Jewish communities on

issues related to Jews in the Soviet Union.

Moscovitch recently returned from a trip through Ontario and now plans to visit with Congress staff and lay people in the rest of Canada.

She will also be doing liaison work with the Canadian Parliamentary Group for Soviet Jewry, comprising Senators and members of Parliament in Ottawa.

THE LEAGUE FOR HUMAN RIGHTS OF B'NAI BRITH CANADA ON ANTI-SEMITISM IN CANADA

Anti-Semitism remains with us today. Even in these times, when we have seen a marked decline in incidents directed at the Jewish community as compared to 40, 30 or even 20 years ago, when we see a sudden rise, we at the League must and will act.

Over the last few months, as the Zundel trial takes place, John Demjanjuk was convicted and sentenced to death and as, on a daily basis, the unrest in Israel receives massive media coverage, we have noted an increasing number of manifestations of anti-Semitism.

As a responsible body in the community we have intensified our activities to fight all forms of anti-Semitism whether it be directed at individuals or institutions,

whether it be initiated by the anonymous telephone caller or the editor of a major newspaper, **WHEN AN INCIDENT TAKES PLACE WE ARE RESPONDING QUICKLY AND WITH STRENGTH.**

Through the offices of the League for Human Rights of B'nai Brith Canada, with a primary role and vast experience directed to fighting anti-Semitism, we are working with police forces, providing ongoing consultations with community institutions on matters of security, and upgrading and intensifying our monitoring of known anti-Semitic groups and individuals. Our publication, **Guidelines for Community Action: A Handbook for Responding to Anti-Semitism**, has been widely distributed to

allow members of the community an insight into what they can do if they are confronted with an anti-Semitic situation.

We will continue to do our job, but at this time it is very important that concerned members of the community also be willing to act. At the very least this means informing the League when you become aware of an incident of anti-Semitism. Even if you are not sure about the situation, always feel free to contact us.

We are most fortunate in our community that we have a significant body of volunteers as well as trained professionals who defend the interests of the Jewish community from wanton attack. As long as there are any incidents of anti-Semitism, our work continues.

THE STATE OF ISRAEL BOND ORGANIZATION



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FOR FURTHER INFORMATION, CONTACT:

LIONEL SEGAL
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State of Israel Bonds
1255 University Street, Montreal, Quebec H3B 3B2
(514) 878-1871

MITCHELL BUDOVITCH: Fredericton Chairman
485 Golf Club Road
Fredericton, N.B. E3B 4X4
(506) 454-2983

QUEBEC REGION MAKES SUNDAY SHOPPING RECOMMENDATIONS

Quebec should loosen restrictions on the existing exemption allowing Saturday observers to stay open on Sunday, a sub-committee of Canadian Jewish Congress, Quebec Region, stated in a recent brief submitted to the Commission des Heures d'affaires.

A submission by Congress' Community Relations Committee in 1984 on the proposed Bill 59 helped obtain an exemption for Saturday-Sabbath observers, allowing them to open for business on Sundays, provided the commercial establishment did not operate from sunset Friday to sunset on Saturday. In addition, the retailer can not have more than three employees working on the premises at any time. Exemptions were given by the Minister on a case-by-case basis following a

written application by the merchant accompanied by a recommendation from Congress.

Congress maintained that the three-employee limit on the workforce size is too restrictive. Attention was drawn to the analogous Ontario Retail Business Hours Act exemption, which permits up to seven employees. The Community Relations Committee also noted that experience has proven over the past four years that it is inappropriate for Congress, or indeed any agency, to act as a "certifier" or an intermediary in the exemption screening process. This required Congress to inquire into the religious beliefs of the applicants, a practice which was found to be offensive.

Among its recommendations, Congress stated it was discriminatory that the

exemption given Saturday observers to remain open on Sunday is restricted to those retailers who operate with three or fewer persons and that it should be available to all Saturday observers without any limitation on the work force size. Alternatively, it was recommended that if a restriction on the number of employees is deemed necessary, then they should be allowed to operate normally with up to seven workers, as established in the Ontario Retail Business Hours Act.

The Sunday Closings Sub-Committee of Congress is chaired by **Richard Levy**, who wrote the brief. **Frank Schlesinger**, an officer of the Quebec Region, presented the report in Quebec.

CONGRESS ADDRESSES CHILD CARE POLICY

The federal government should implement a fair and effective national system of child care, Canadian Jewish Congress President **Dorothy Reitman** says.

In a letter to the Minister of Health and Welfare, the **Hon. Jake Epp**, Mrs. Reitman articulated Congress' concerns regarding the national strategy on child care announced last December. While recognizing the government's vital role in shaping a comprehensive national system of child care beyond funding low-income users, Congress nonetheless feels certain necessities for an effective program are missing.

The position of Congress on child care flowed from its 21st Plenary Assembly in May 1986. At that time, it was resolved that the Jewish community should add its voice to the call for quality, accessible, afford-

able, non-profit child care services, while making representations of their views at appropriate venues. In consultation with Jewish community service agency officials from across the country, Congress presented a brief to the Special Parliamentary Committee on Child Care in June 1986.

Some of the needs it identified then included expanding the number of child-care spaces available in the future, the implementation of a Child Care Act, expanding the child-care political infrastructure, a massive public-education campaign and an extension of the current allowable period of parental leave, with the inclusion of fathers in the right for such time off.

Congress shares many of the specific concerns of child care advocacy groups

regarding the government's new strategy. They involve the failure to develop a child-care secretariat, and the heavy emphasis on tax deductions which are considered regressive, since they apply across the board and accrue the greatest benefit to high-income earners. The tax-credit component of the strategy is also regarded as a "waste of money", since it could be more meaningfully allocated.

The federal government, in co-operation with provincial authorities, is therefore being urged to reorient the principles of this strategy away from limited and piecemeal funding to a policy of matching provincial expenditures for non-profit spaces and away from use-directed tax breaks altogether.

SENATE URGED TO AMEND BILL C-55

The lives of genuine refugees will be placed at risk if Bill C-55 is the last word on Canada's future refugee determination policy, Canadian Jewish Congress has stated in a brief to the Senate's Standing Committee on Legal and Constitutional Affairs.

Congress has previously endorsed the stated objectives of the bill, which are to streamline current unworkable refugee admission process and deter fraudulent claimants from abusing the system. However, it is still felt that the government

may be closing its doors to those genuinely in need of protection.

In its report, the National Law and Social Action Committee of Congress suggested there will probably be constitutional challenges to the pre-screening mechanism of the bill. It is pointed out that the denial of a full oral hearing on the merits of a refugee claim may violate the procedural safeguards and substantive guarantees of Section 7 of the Charter of Rights and Freedoms. The Committee, therefore, recommends pre-screening be eliminated.

Furthermore, the feeling is that an independent body at arm's length from the Governor-in-Council should compile and update any list of "safe" countries to which rejected claimants could be sent after a proper hearing. Congress continues to endorse the universal right of appeal on the merits of individual cases.

Congress is respectfully asking the Upper House to return what it considers "a flawed bill to the house of Commons with substantial amendments to enhance its constitutionality, fairness and effectiveness."

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THE DIASPORA MUSEUM CELEBRATES ITS 10TH ANNIVERSARY



German youth visit Beit Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora. WZPS photo by Yaakov Bril.

By Simon Griver

This May marked ten years since the opening of Beit Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora, a museum that has become one of Israel's most popular attractions and a major resource centre for Israel-Diaspora studies.

Eliezer Shmueli, the recently appointed director-general of the Diaspora Museum, says, "the exhibits are intended to excite and stimulate sentiments. Our seminars then provide a forum in which visitors can discuss what they have seen and address important issues such as Jewish identity."

The Museum also has a visual archives containing an unparalleled collection of photographs, film and photo-documents about the Diaspora and has come to represent one of the most important bridges between Israel and the Diaspora. It teaches Israelis about the life and culture of different Jewish communities in the Diaspora, while Jewish visitors from abroad have their identity reinforced and learn of the historical persecution that led to the birth of Zionism.

The Diaspora Museum is considered by

many as one of the most influential museums in the world. This is because, unlike other museums, the Diaspora Museum has not set out to display original or rare items. The "raison d'être" of the Museum is to tell the story of the Diaspora, so when exhibits were needed, copies of the original objects (e.g. models of synagogues) were commissioned.

For this reason it took almost 20 years from when the Museum was conceived in 1959 by **Nahum Goldmann**, then president of the World Jewish Congress, until it was opened on the edge of the Tel Aviv University campus.

The organization of the Museum was the idea of the late Hebrew poet **Abba Kovner**. He took a thematic approach to the task so that the exhibits are arranged according to themes which apply to every Jewish community in the Diaspora: Family, Community, Faith, Culture, Among the Nations (devoted to relations with the non-Jewish environment), and the Return (centred on the Return to Israel as a factor in Diaspora life).

To **Eliezer Shmueli**, who served for a decade as director-general of the Ministry

of Education, during which time he supervised the integration of the school system in Israel so that Ashkenazi and Sephardi children would learn together, the notion of Jewish unity is dear to his heart: "The Diaspora Museum clearly shows that the Jewish people is one people", he asserts. "Jews in America and the Yemen in the 19th century may have lived very differently, but to both communities the Torah, a brit, a bar mitzvah, the Pesach seder and hundreds of other rituals were traditions that were held in common."

The Museum also houses a "Chronosphere", a hall resembling a planetarium on whose dome and walls a half-hour audio-visual display on Jewish world history is presented by some 35 synchronized projectors. Four areas have been installed in which short documentary films on a variety

of topics can be selected by the visitor from a catalogue, and viewed on TV-size screens.

There are also temporary exhibitions about specific communities, often commissioned and financed by these communities themselves. These exhibitions are then sent abroad. During the past year the Museum had a photographic exhibition about English Jewry on show in the Crypt of St. Paul's Cathedral in London, while an exhibition about Hungarian Jews was sent to Budapest.

Although ten years old and an established institution, the Diaspora Museum has major expansion plans. A new wing is currently being built of equal size to the existing building, which, upon its completion next year, will contain an exhibition of Diaspora achievements over the past 200 years as well as seminar and teaching facilities.

The contents of the exhibition are currently being determined by the management committee and they will follow the thematic format of the existing exhibition, showing the Jewish contribution to specific areas of endeavour like the arts and politics. Schmuely also hopes to add a new dimension to the Museum by collaborating with Tel Aviv University in developing higher education curricula about the Diaspora.

Despite ten years of remarkable achievement, the Diaspora Museum is clearly not resting on its laurels.

JUDAISM IN IRAN

There are numbers of organized anti-Zionist Jews among the 25-30,000 Jews left in Iran, according to an Iranian-born Hebrew University of Jerusalem professor of Persian language and literature.

There were 80,000 Jews in Iran before the Islamic revolution, Professor Amnon Netzer said in a recent lecture to the Israel Academy of Science and Humanities. Those who stayed come primarily from the lower middle class and some are in a better economic position than before the revolution.

Many Islamic leaders have gone out of their way to praise Judaism and to visit synagogues, but they stress that the Jews of Iran are not Zionists, Netzer said.

The truly worrying aspect of Jewish life in Iran today involves education, he added. The education ministry has created mandatory school attendance districts in the cities and the Jewish schools are part of this system, which means Jewish children are now learning in Islamic schools.

Netzer expressed his concern for Iranian Jewry's spiritual future, given the continued and deepening Islamization of the country.

CANADIAN INSTITUTE USES ISRAELI TECHNOLOGIES

A Canadian research institute team, headed by a Hebrew University of Jerusalem professor, is out to conquer world hunger by bringing Israeli soil and water technologies to developing nations.

"Our solution, if we have the money to disseminate it widely, could, within 25 years, put Africa back on the road to agricultural health," said Aird Lewis, director and president of the Toronto-based Institute of Marine and Terrestrial Ecology (IMTEC), in a recent interview.

"This is not just a good deed — it is a practical hands-on approach to the most destructive problem in the world, short of the hydrogen bomb."

Two billion people in the developing world depend on wood for most of their cooking and heating needs.

"Their soil can't grow trees or food because of deforestation, encroaching deserts and lack of water," Lewis said. "It doesn't do any good to spend millions of dollars feeding people if we don't also do something to break this cycle."

"The scientists and people who know most about this are from Israel. When Israel was first settled, it was a rocky outcrop, basically, a desert with nothing growing. In its first 40 years, it went from being a net importer of food to being a net exporter. Africa has done the exact opposite in the same time period."

"The world has spent billions of dollars in Africa to solve these problems and hasn't in 20 years, because the projects have been too big, haven't been communicated properly to the individual farming families and there's been no continuation of effort over time to

ensure the techniques work.

"For our team, we first contacted Professor Aaron Yair of the Hebrew University of Jerusalem, who's expertise is in run-off Boker, where Dr. Yair does his work."

"The Israeli knowledge is the underpinning of the other disciplines of the team — soils, desertification, wind erosion, reforestation and tropical tree species — because first you have to understand where water goes when it falls on a hill slope."

The other members of the team come from Toronto, Bangor and Nairobi. So far, the project, which received its initial funding from the C.R.B. Foundation of Montreal, has gone to Tanzania and Kenya.

Lewis founded IMTEC in 1982 with McGill University professor emeritus Dr. Max Dunbar, IMTEC chairman.

Lewis, who spends much of his time raising money for the project, hopes the Canadian community will be responsive to it.

"Canada is an outward-looking country with a good tradition of aid work," he said, "and we have very good scientists who are well-connected internationally. We also have a very good, generous, Jewish community, which is a leader in giving to things."

"I think this project is attractive to Jews because of the tradition of knowledge and learning — in this case, human knowledge patiently and meticulously applied, first in Israel."

IMTEC is a charitable organization and all donations are deductible for income tax purpose.

BOTANICAL GARDEN REOPENS

The botanical garden on the Mount Scopus campus of the Hebrew University of Jerusalem reopened to the public in February after many years of diligent effort to restore it to the beauty and complexity envisioned by its founders in 1931.

A special garden for the blind, with signs in braille and plants with palpable texture and special fragrance, is an exciting new feature of the garden, which also has special access and paths for the disabled.

From 1948 to 1967, the garden lay unattended, the Mount Scopus campus, a tiny Israeli enclave in Jordanian-held territory, guarded by a handful of Israeli security officers. Since 1967, garden employees, volunteers, Hebrew University

personnel and Friends of the Hebrew University Botanical Gardens, aided by funds from the university and private donors, worked to make the reopening possible.

The garden, dedicated to the plant life, both wild and cultivated, of Israel and surrounding regions, is open to the public at no charge. It is divided into 38 parcels, one of which contains cedars of Lebanon planted in 1936.

Burial caves in the garden date back to the Hasmonean period. The most famous, the Cave of Nicanor, contains the graves of Zionist pioneers Y. L. Pinsker and Menachem Ussishkin.

MESSAGE FROM THE CONSUL GENERAL TO THE JEWISH COMMUNITY OF THE MARITIMES

By **Chalom Schirman,**
Consul General

I write to you at a time when both the State of Israel and the Jewish people face hostility at home and abroad. With the Israel Defense Forces in the position of having to maintain order amid riots and disturbances, the Jews of Canada are subjected to daily attempts at the very delegitimization of Israel by the press and from other unfriendly quarters. As the unrest within the community continues, many Jews express an understandable desire to leave the demoralization behind

and travel to a place where both tranquility and clarity can be restored.

I propose just such a solution: I invite each and every one of you to plan a trip to Israel during the year of its 40th Yom Ha'atzmaut celebration.

In spite of current events in the Gaza Strip and some Arab cities in Judea and Samaria, Israel remains as safe a place for visitors and Israelis as ever before.

El Al, the national airline of the Jewish State, is offering many exciting and affordable options for visiting Israel this year in particular.

The very act of travelling to Israel serves as an important statement of commitment and solidarity at this time. And in the process, you will also experience (or re-experience) the revitalizing pleasure of a land whose beauty is stirring, whose people are vibrant and sincere. A land celebrating forty years of exhilarating achievements and forty years of honest attempts to tackle the most formidable of challenges. Its pride is yours to share. Come and celebrate with friends.

ISRAEL: OVERFLOWING WITH ATTRACTIONS FOR 40TH ANNIVERSARY YEAR

Young or old, male or female, timid or lion-hearted . . . Israel offers something for everyone this year in celebration of the 40th anniversary of Independence.

For those with a taste for archaeology, an excavation in Jerusalem's Old City has revealed the remains of spacious mansions from the Herodian era (37 BCE to 70 CE). The obvious wealth of the owners is apparent from mosaic floors, molded stucco and bathrooms and ritual baths. Although destroyed by the Romans in 70 CE, the remains have been restored and the site is now opened to visitors. This remarkable subterranean museum is open Sundays to Thursdays at 9:00 a.m. to 3:00 p.m., and is closed Saturdays and holidays. Entrance fees for individuals is NIS 3, and groups of 20 or more is NIS 2.

The Golani Brigade Memorial Site and Museum in the lower Galilee is a monument to fallen heroes. This illustrious infantry brigade is the oldest unit in the Israeli army and its soldiers have participated in operations all over the country. The site of the museum is that of a famous battle fought by this brigade. Public viewing is possible Sunday to Thursday 9:00 a.m. to 4:00 p.m., Fridays and holiday eves, 9:00 a.m. to 3:00 p.m., and Saturdays and holidays, 9:00 a.m. to 5:00 p.m. Entrance fee is NIS 2 for individuals, with a 10% discount for groups of 15 or more.

Masada — breathtaking scene of human defiance and dignity of days gone by — is now the setting for equally breathtaking sound and light show. After a visit on the mountaintop to see the ruins of this historic

stronghold, the famous Masada saga is unfolded at nightfall with the aid of music, lights, and modern pyrotechnics in a natural amphitheatre facing Masada. The presentation is held in English, Hebrew, German, French and Spanish.

Budding ballerinas and foxtrot fanatics applauded the International Dance Festival held from June 27th to 29th in Carmiel. The colourful festival included dance performances, seminars, competitions and films from the four corners of the globe. To further delight dance enthusiasts, dance troupes from Poland, Greece, France, Romania, Spain, Israel and the Caribbean will participate in the International Folk Dance Festival in Netanya on July 4th to 7th, 1988.

Haifa is the location of another international event — the 7th International Folklore Festival, July 31 to August 7. Groups from Japan, Puerto Rico, Spain, Greece, Poland, Yugoslavia, Haiti, France, USA, Belgium, Israel and others are confirmed participants. The aim of the festival is to overcome barriers and create links of friendship between nations . . . could there be a more beautiful reason to celebrate?

Now, more than ever, Israel is unsurpassed in sheer volume of exciting things to do and behold. This year, the only dilemma facing a tourist in Israel is which celebration to go to first!

For more information contact: Israel Government Tourist Office, 180 Bloor Street West, Suite 700, Toronto, Ontario, M5S 2V6.

BIBLICAL PALEOGRAPHY

Four thin strips of leather recently sent from Holland to a Bible professor at the Hebrew University of Jerusalem offer proof of his research into how ancient scribes prepared parchment for copying holy texts.

This special technology, outlined in the Talmud, was forgotten long ago. Modern researchers stopped believing it ever existed; some have even claimed it was imagined by ancient Jewish scholars. For about 400 years, researchers have attempted to explain the process in terms of known European methods for processing skins until they were thin.

Hebrew University professor **Menachem Haran** has devoted himself for many years to what he calls "biblical paleography" particularly concentrating on how animal skins were processed during Talmudic time and the Middle Ages.

Not long ago he got a letter from a stranger, **Z. H. de Groot**, a leather craftsman from Rotterdam. De Groot had learned of Haran's work, searched out his articles in journals and then set out to imitate the process of skin-splitting Haran described.

In his letter, de Groot described the materials and methods he used and concluded that his results seemed to be similar to the parchments found in tefillin in the Qumran caves.

Haran agreed that de Groot's work is proof of his own and will be included in an article he is preparing for publication in Germany.

AHARON HARLAP, IMMIGRANT COMPOSER/CONDUCTOR, FINDS SUCCESS



Successful conductor/composer, Aharon Harlap, at his piano. WZPS photo by Richard Nowitz.

By Leora Frucht

When the Opera Theatre of Jerusalem performed its first piece in January, the man conducting the newly-formed chamber opera was Canadian-born **Aharon Harlap**.

If today Harlap is stirring audiences with his baton, twenty years ago, he was stirring soup with a ladle — in the kitchen of a kibbutz. "At 22 I thought I could conquer the world," grins the successful conductor/composer. "But when I came here, I had to start from scratch."

After completing a year of studies at the Royal College of Music in London, the aspiring musician from Winnipeg had planned to return to Canada. "But I had a feeling that Israel was where I should be," he says, recalling how he then went to the Israeli embassy in London to inquire whether Israel needed musicians. "Sure, they need everybody," he told me.

"The minute I got off the boat I felt at

home," he recalls. "I didn't speak a word of Hebrew, but I got by with my Yiddish." Why by boat? "Because it was cheaper," he laughs, "and I was broke."

A kibbutz seemed like a good place to start the unpretentious lifestyle suited his personality — and budget.

At Kibbutz Ein Hashofet, Harlap was 'adopted' by a family of musicians to rival the Von Trapps. "The father played the viola; the daughter, cello; the mother sang," he recalls. In between his kitchen shifts, Harlap began to organize what has since become the Kibbutz Chamber Orchestra. "That's how I learned to compose and conduct."

Things are a bit different today. With the number of engagements he has, his kitchen work is limited to whipping up the occasional meal for four in the Jerusalem apartment where he lives with his wife and two young children. The only kibbutz work

he does nowadays is conducting the Kibbutz Artzi and Upper Galilee choirs and the kibbutz movement's Young Symphony orchestra. In Jerusalem he leads the prestigious Reuben Academy's opera workshop, and most recently, he has become one of the co-founders of the Opera Theatre of Jerusalem. Harlap has guest-conducted for Israel's finest orchestra, as well as for ones in South Africa, New York, Boston, and his hometown, Winnipeg. As a composer, he has won widespread recognition that includes an international prize for one of his works.

In his rented apartment in the Talpiot neighbourhood of Jerusalem, wearing a baggy sweater and old corduroy jeans, Harlap looks more like a kibbutznik than the prima donna artist.

"In my heart, I still feel like a kibbutznik," he admits. "That's why I feel so at home working with the kibbutz choirs. The people have a kind of simplicity. No frills. No pretensions."

But as a composer, Harlap found life on a kibbutz too insulated. He longed for the stimulation of a city. Jerusalem offers him that — and more.

"My most important compositions have been written here. There's something special about this city; something that enriches you."

His compositions reflect this. His works are infused with all the drama and pathos of the most epic chapters in Jewish, particularly Biblical history. His repertoire, which has been performed in many different countries, includes works based on "The Sacrifice of Isaac", and "If I Forget Thee, O Jerusalem", "Ecclesiastes", and a piece on the Holocaust that won an international prize.

"I was never what you'd call religious," he says. Brought up in a traditional Jewish home in Winnipeg, his father was a chazan and a mohel (ritual circumciser). Harlap says that the death of his father, however, made him more deeply religious. "I felt that through religion I could be close to my father — if not physically, then at least spiritually."

This spiritual dimension has enriched his music and his life, he says. A student of the Talmud, he adheres to the Rambam's philosophy of 'diversifying one's life'. "Most musicians spend their whole life studying scores. It's important for me, however, to do everything: to conduct and compose, but also to study religion, to be in touch with nature, and to spend time with my family. In Israel, I can lead a diversified, full life. Overall, I'd say I can count my blessings."

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HEBREW UNIVERSITY RECOVERY PLAN

Naomi Frankenburg, president of the Hadassah-WIZO Organization of Canada, was appointed to the international board of the Hebrew University of Jerusalem at a special session of the board in February.

The session was called to authorize a new 5-year financial recovery plan for the university, a plan which will result in a balanced budget by the 1991-92 academic year.

Hebrew University was the only Israel university at which staff took a voluntary one-month salary cut during recent financial problems at all Israel's universities. It also seriously cut expenditures, including foregoing badly needed scientific and laboratory equipment and books, to a total of \$9 million cut over the last two years.

In recognition of these exceptional measures, Hebrew University has been given \$40 US million by Israel's Council for Higher Education.

The recovery plan includes a cut of 15 per cent in senior academic staff and a further reduction of administrative and technical staff (400 positions have already been eliminated in the last 18 months).

The Hebrew University is the second-largest employer in Jerusalem.

SCHOOL OF EDUCATION'S NATIONAL CENTRE FOR STAFF DEVELOPMENT

While conflict in the Middle East regularly captures media attention, two quiet projects at the Hebrew University of Jerusalem are seeking to improve the quality of education for all Israelis — Jews, Moslems and Druze alike.

The projects — one for teachers, one for school principals — are conducted by the School of Education's National Centre for Staff Development.

The teachers' project, which this year has 500 participants, is aimed at improving knowledge, skills and attitudes. The program, now in its tenth year, uses a concept of field collaboration which is now being advocated in the U.S. as well.

Schools participating in the project are in disadvantaged areas in the Jewish, Moslem and Druze communities.

The program for principals involves three 3-day seminars a year on the Mount Scopus campus of the Hebrew University.

There are 20 elementary and 20 high school principals in each group, from the state public schools, both Arab and Jewish, and the state religious public schools.

Seminar topics include the responsibility of the principal, educational leadership, goal setting, problems in dealing with teachers and relations between schools and community.

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IMPROVEMENT OF WINES AND JUICES

The quality of wines and tropical fruit juices can be improved by the use of an enzyme during processing, according to scientists at the Hebrew University of Jerusalem.

Wines and juices contain large amounts of aroma-enhancing monoterpenes, most of which are bound to sugar compounds,

preventing their release into the liquids. An enzyme isolated from a fungus by researchers at the Hebrew University's Faculty of Agriculture in Rehovot can break this bond.

"Treated" wines were taste-tested by experts from the Israel Wine Institute, who agreed that the taste and aroma were

markedly improved.

Use of the enzyme to detoxify cassava (tapioca) tubers is also being studied at Hebrew University. Cassava, a Third World food staple, is known to cause chronic cyanide poisoning.

ALEF BET POSTER: AN INTERNATIONAL HIT

By Sarah M. Schachter

Quick — after the Bible, what printed matter is most widely distributed around the world? Kibbutznik-publisher Amos Rolnik claims this distinction for the award-winning Alef Bet Poster, designed by graphic artist Avner Katz and created in collaboration with Hebrew language education expert BenZion Fischler, Director of the World Zionist Organization's Hebrew Language Division in the Department of Education and Culture in the Diaspora.

In eight years, the Alef Bet Poster has sold 50,000 copies in ten languages (an eleventh, in Japanese, will soon be on the market). The poster shows the 22 Hebrew letters in printed form, each one illustrated by a noun beginning with that letter and an accompanying picture. Thus, the Alef Bet Poster takes the student from Alef, illustrated by "Ochel", or "Food", and showing a picture of a man chomping away at the letter's base, to Tav, illustrated by "Tavar", or "Tourist", showing a comical pair laden with camera, binoculars, sun hats and canteens.

The marketing figure soars to a cool million when additional Alef Bet items sold internationally by Rolnik are included in the tally: T-shirts, postcards, buttons, jigsaw puzzles, dictionaries, bookmarks, rulers and telephone directories. Why such extraordinary popularity? "The Hebrew letter has an uncanny power", muses Rolnik. "Everybody knows the Bible was written in this language. Also, I think that Avner Katz in one of the greatest graphic artists in the world."

The poster took second prize at the Frankfurt International Book Fair in 1980 and was featured on the cover of **Graphics Annual Magazine**. It even made news in Russia, when, the **International Herald Tribune** reported, Soviet authorities confiscated 2000 copies at the 1987 Moscow Book Fair.

In January 1988, a second version of the Alef Bet Poster was created by the same



The new Alef Bet Poster — "a comprehensive teaching tool". WZPS photo by Douglas Guthrie.

winning team. This poster shows the Hebrew letters in cursive script, uses new illustrative nouns and graphic designs, and provides additional information about the Hebrew alphabet. But just as on the first Alef Bet Poster, emblazoned on the upper right corner reads: "LEARN HEBREW TONGUE OF THE PROPHETS LANGUAGE OF TODAY".

"I insisted that this motto be printed on each poster, in every translation," explained Fischler. "My purpose in working on the Alef Bet Poster is to bring the study of Hebrew to more and more people all over the world."

Fischler, who has headed the WZO Hebrew Language Division since 1965, belies the stereotype of a Jewish Agency bureaucrat. Exuberant, imaginative, open to new ideas, he tells a visitor excitedly that there are now 18,000 students of Hebrew in 49 countries in every corner of the world, and they are of practically every nationality and faith. The division establishes Ulpanim, trains and sends out teachers, creates and publicizes new teaching materials and methods, and provides correspondence courses in Hebrew study, including a recently series of tape cassettes, "Shalom from Jerusalem". The tapes appear monthly with a companion booklet, containing debates in the Knesset, excerpts from plays, advertisements, recipes, interviews with prominent Israeli personalities, excerpts from literary classics and the Bible, as well as "Voices from the Past", with the voices of **Golda Meir, David Ben Gurion, Chaim Weizmann.**

The newly released Alef Bet Poster is available in green or blue. Each letter is accompanied by a column of boxes with more information for the curious student: the cursive letter, with tiny arrows showing the most efficient way to write the letter; the final letter form, for those alphabet letters with a different format in the final letter placement (Kaf, Mem, Nun, Pe, Tzadi); the letter formation in the alphabet of Rashi commentary (Rashi is the eleventh century Biblical and Talmudic commentator); and the ancient formation of the letter from the time of King David. "With this additional material, the new Alef Bet Poster can serve as a comprehensive teaching tool, useful for first graders as well as for much more advanced adult pupils," says Fischler.

Humour is an important element in Avner Katz' graphic designs. "Zemer" ("Song") is shown by a soulful serenader, unaware of his lady's annoyed expression as she peers out of her balcony window at the top of the letter. "Tsameret" ("Treetop") shows a mother giraffe and her babies nibbling contently on leaves at the letter's tips, while "Taaluma" ("Enigma") features a Sherlock Holmes type checking out the letter's end with a magnifying glass. The illustration for the letter "Resh" in the first poster, with the word "Rechilut" ("Gossip") and a picture of two whispering women, had provoked criticism from feminists, who

objected to the stereotyped image of gossiping females. In the new poster, "Resh" is illustrated by "Ruach" ("Wind").

At the bottom of the poster is the Jerusalem address of the World Zionist

Organization Hebrew Language Division, where students can write to obtain further Hebrew study materials. "For anyone in the world who wants to study Hebrew," Fischler concludes, "we are the address."

JERUSALEM COLLEGE OF TECHNOLOGY EXPANDS APPLIED RESEARCH ACTIVITIES

A new commercial research and development company under the aegis of the Jerusalem College of Technology was established with the avowed intention of attracting foreign investment to fuel the manufacture and marketing of innovative JCT concepts.

The R & D Center was established at a special ceremony in which Knesset Finance Committee Chairman **Avraham Shapira** participated. According to JCT President **Zvi Weinberger**:

"With this step we are following the trend of top Western technological institutes. Our purpose is to develop some of the dozens of fascinating projects continually being nurtured at JCT and give them the commercial encouragement and know-how to take off, from the stage of laboratory prototype to industrial production."

Weinberger noted that the first eight projects have been targeted with existing fiscal commitments from American and Canadian investors, although, "we hope

that Israeli investors will also begin to play a role," he says. The R & D outfit will tie together investors, individual scientists in charge of certain projects and the College itself.

Impetus for the company's creation came from previous projects by students and faculty which have managed independently to secure outside investment, including: — the creation of El-De Electro-optical Development, Ltd., to market automatic fingerprint analysis equipment devised by JCT: — Ophir Electro-Optics, by JCT faculty, to market thin film coatings for optical components; — and Microshev, a faculty-student partnership involved in marketing medical instrumentation.

MK Shapira said he believed the new company would serve to better integrate JCT into the industrial world and provide both students and faculty with an already-existing basis on which future projects can be encouraged and profitably marketed.

HEBREW UNIVERSITY RESEARCHERS FIND LOW CALORIE SWEETENER THAT PREVENTS TOOTH DECAY

More effective toothpastes and candies that inhibit tooth decay are likely to result from a new sweetener discovered at the Hebrew University of Jerusalem.

The compound, Glycyrrhizin, is derived from the licorice plant.

It is approximately 50 times lighter than sugar, and may prove to be an effective replacement for compound sugar (sucrose), which is the main factor in promoting tooth decay!

The Hebrew University team, made up of researchers from its faculties of pharmacy and dental medicine, has discovered that in addition to its sweetening qualities, Glycyrrhizin actually inhibits the bacteria that prompted tooth decay.

Unlike sugar, Glycyrrhizin does not promote the growth of plaque-forming bacteria (*Streptococcus mutans*).

Although it inhibits the enzyme that transforms sugar into the sticky substances

that enables plaque to adhere to teeth, it does not cause any harm to beneficial oral bacteria.

In addition, it protects teeth by promoting fluoride absorption and preventing the decalcification of tooth enamel.

Finally, it is pleasantly sweet, and has a mild, detergent-like effect, which may also be beneficial.

The studies indicate that Glycyrrhizin can be a valuable additive to toothpaste, and a viable sugar substitute.

The research project was carried out by **Prof. Ruth Segal** of the Hebrew University School of Pharmacy and by **Profs. Michael N. Sela, Sara Pisantry and Itzhak Gedalia** of the Hebrew University — Hadassah School of Dental Medicine.

The Hebrew University's Yissum Research Development Company is actively seeking private corporations to help develop the researchers' patents.

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קרן קיימת לישראל

ISRAEL INTERFAITH ASSOCIATION: PROMOTING RELIGIOUS AND ETHNIC TOLERANCE



An encounter group of Christians and Jews at the Sapir Center in the Old City of Jerusalem's Jewish Quarter, discussing religious identity. WZPS photo by Debbi Cooper.

By Rick Israel

Martin Buber, the world-famous philosopher and one of the founders of the Israel Interfaith Association (IIA), wrote, "history has much to teach us, but we must know how to receive her teaching." Such a pronouncement in the land of Israel, where years of struggle and conflict are seemingly ingrained, has been taken up by the IIA and turned into direct involvement for the promotion of understanding between the major religious sectors of Israel: Jewish, Moslem and Christian.

Established in 1957, the IIA is an independent organization whose members come from religious groups from all over the country. Their goal is to enhance awareness and mutual respect among the various religious and ethnic communities and overcome prejudice and mistrust. Educational,

social and cultural activities are organized in order to promote their goals of pluralism, and members actively involve themselves in cases of human rights violations on the basis of religious or ethnic affiliation.

The IIA has its two major branch offices in Jerusalem and Tel Aviv from where it plans most of its national and world-wide programs. Essentially, the activities of the organization can be broadly delineated by those programs directed toward better co-existence through education: study groups, lectures, publications, field trips, etc. and the international involvement of the IIA in major conferences such as the International Council of Christians and Jews or the World Conference on Religion and Peace.

In Jerusalem, in cooperation with the Martin Buber Institute of the Hebrew University, the IIA holds meetings of the

Jewish-Arab forum where political, cultural and theological topics are discussed. Recent speakers at the forum have included such controversial personalities as **Meron Benvenisti** of the West Bank Data Base Project and **Hana Seniora**, editor of East Jerusalem's **Al-Fajr** newspaper. One IIA member commented on these forums: "The topics discussed are complex and not easily solved. People don't always walk away arm in arm, but there is dialogue, there is respect."

All IIA branch offices throughout Israel (including Haifa, Nazareth and Beersheba) devote a number of evenings each month to lectures and workshops on fostering cultural and ethnic awareness. Over the past several years, the various events have included a symposium on the Armenian genocide and the Holocaust; study evenings

devoted to St. Francis of Assisi, Martin Luther and Maimonides; and in joint cooperation with the Buber Institute, there were two summer seminars on "Aspects of Jewish Thought and Experience."

Recently, contacts have been established with Beduin tribes in the Negev and several joint gatherings have been arranged to promote the understanding of their ancient culture. One result of these meetings has been the IIA's support of the Beduin Rights Center in Beersheba, which assists many Beduin with legal problems.

Dr. Geoffrey Wigoder of the Oral History Department at the Hebrew University's institute for Contemporary Jewry, actively participates in events on behalf of the IIA. "We realized from the beginning," he commented, "that the education of the young people is the bridge to a healthy pluralism here."

Initiated in September of 1984, with the approval of Israel's Ministry of Education and Culture, a study program, incorporating 30-35 hours of instruction a year, was integrated into the junior high school curriculum at several schools in Israel. Teachers, trained in leading discussions,

group simulations, and role-playing, led students in exploring issues such as the Arab minority in the Jewish state, the psychology of prejudice and stereotype, and a history of both Jewish and Arab culture. Implemented in many Israeli city schools throughout Israel in addition to several Arab communities, the program has been well received by both educators and students. Recently, to the IIA's satisfaction, Education Minister **Yitzhak Navon** called for a bridge-building project between Jewish schools in the city and kibbutzim, and Arab schools. Reflecting the IIA's philosophy, he said, "Peace between countries will be impossible if we cannot learn to live together as individuals."

The last two years have seen the IIA become increasingly involved in the Beit Berl School for Youth Workers program, located near Kfar Saba. The school previously operated separate programs for its Arab and Jewish trainees, but now run joint workshops and seminars on the theme of cooperation between peoples and religions. Both Arab and Jewish students are encouraged to confront the difficulties in establishing a dialogue between each

other before going on to examine the similar problems facing the young people they are to work with in their localities. **Yaakov Kurtzman**, an active member of IIA, recalled the initial stages of the effort to be the most difficult. "The students had to face and overcome their own prejudices at studying together. It took some time, but, I think, we now see cooperation whereas there was little previously."

Even within the international arena, Israel cannot separate itself from its political situation. The inevitable issue of Palestinian rights is frequently a focus of dialogue, particularly among organizations with strong Third World involvement. "We realize that part of our function is to present rational discussion of the problems facing Israel and that includes an explanation of what Judaism, Zionism and historical anti-semitism mean to us as a nation," stated Dr. Wigoder. "Issues cannot be separated from their political and social roots. International dialogue lets us see how others cooperate and hopefully they come to understand our issues as well."

SCHARANSKY RECEIVES GOLDA MEIR FELLOWSHIP FROM HEBREW UNIVERSITY

Natan Scharansky was one of 35 lecturers, post-doctoral scholars and graduate students to receive the 1987 Golda Meir Fellowship from the Hebrew University of Jerusalem.

Scharansky will use the fellowship to conduct advanced studies in mathematics and computer science, and to write his memoirs.

Speaking at the awards ceremony on behalf of this year's recipients, he warned against taking the Soviet Union's professions of liberalization at face value.

He said even if **Michael Gorbachev** has actually issued orders to make it easier for Soviet Jews to enter institutions of higher learning, those who benefit will be forced to pay a price for such treatment.

He said Soviet Jewish students may be forced to renounce any Jewish or Zionist sympathies or identifications.

He also commented on the different circumstances confronting scientists in the Soviet Union. He said they must sacrifice their own convictions, unlike scientists in democratic countries like Israel, where individuals are free to express their own opinions.

He joked that in Israel, an academic is looked upon skeptically if he or she agrees with the government.

Also speaking was Defence Minister **Yitzhak Rabin**, who referred to a recent terrorist incident in which two young Jews were stabbed in the Old City in Jerusalem.

He called upon the people of Israel to act in the spirit of **Golda Meir** in the face of terror, and not to be drawn into "the inflammation of hatred," or "confrontations of a religious nature."

Rabin said Golda Meir had believed in strength, but that she also believed Israel

should set a moral example for the world. He cautioned against fighting terror with further "acts of terror and hysteria."

"Strength, yes, but extremism and fanaticism no," he concluded.

Also bringing greetings were Hebrew University President **Amnon Pazy**, and **Samuel Rothberg**, International Chairman of the Golda Meir Fellowships Fund.

The US\$20-million funds aids outstanding young scholars and researchers, providing an academic reservoir that guarantees a high level of study and research at the Hebrew University, and in Israel.

Other officials of the fund are Hebrew University Chancellor **Avraham Harman** and Knesset Member **Simcha Dinitz**, its co-chairmen, **Dr. Henry Kissinger**, honorary international chairman, and **Charles Bronfman**, honorary international chairman for Canada.

ANNOUNCEMENTS

The Atlantic Jewish Council has recently installed a Fax machine in its office. Please note our Fax number is (902) 425-3722. If any of our readership has access to a fax line, please notify the A.J.C.

The deadline for articles in the September edition of Shalom Magazine is August 26, 1988.

ISRAEL & THE INTELLECTUALS: A FAILURE OF NERVE?

By Ruth R. Wisse

I deeply sympathize with you and with the numerous other Jewish dissenters who have raised their voices with courage and dedication to save the adherents of the Jewish faith from the pitfalls and dangers of Zionism. The heavy price you are all paying for your courageous positions sets you apart as symbols of courage and moral integrity, in a troubled world . . . — **Yasir Arafat**, chairman of the executive committee of the PLO, commander-in-chief of the Palestine Armed Forces, January 31, 1975.

For the first twenty years the Arab attack on Israel was crude and direct. Threatening to "push the Jews into the sea," the Arab world reformulated the Nazi theory of Lebensraum in Mediterranean terms: there was no room in the region for a Jewish homeland. The Arabs refused the partition of Palestine voted by the United Nations in November 1947; they made no overtures of peace at the conclusion of hostilities in the ensuing war; they deliberately maintained refugees at the borders of Israel as a sign of their eventual return and "resettlement". In those early years, so vulnerable and indefensible did the Jewish state appear in its tiny stretch of land between Jordan and the sea that one could understand the Arabs' confidence in their ability quickly to eliminate the "Zionist entity".

But the task proved more difficult than anticipated. What the Arabs did not reckon on was that a people so recently pushed into ovens would not now permit themselves to be pushed into the sea. Indeed, Jewish determination grew stronger in the face of potential extinction. In June 1967 Israel fought off combined attacks from Syria, Egypt and Jordan, and emerged with strategic territory on the Golan Heights, the Sinai desert, and what had been since 1948 the West Bank of Jordan, as well as a reunited Jerusalem.

The perceived strength of Israel after 1967 briefly enhanced its popularity in some quarters — while disenchanting others who in the prior period had found some political or sentimental use for the Jewish state. But after 1967 Arab fortunes also began to change. Perhaps the first sign of new opportunity could be observed in France, which up to the mid-60s had been Israel's supporter and chief arms supplier. In the aftermath of the Algerian War, in which France appeared to be pitted against the Arab world, **President Charles de Gaulle** saw a chance of reestablishing his country's influence in a region neither the Soviet Union nor the United States was wholly trusted. Adding urgency to the process was France's heavy dependency on Arab oil. The fastest and simplest way to appeal to

the Arabs was to use a kind of political shorthand — that is, to turn against Israel.

Just how closely de Gaulle's overtures to the Arabs were linked to an altered image of the Jews is revealed in a thorough new study by **Henry Weinberg**, *The Myth of the Jews in France 1967-1982* (Mosaic Press): "To carry out the policy reorientation de Gaulle needed an opportunity to distance himself from Israel in a manner that could dramatically project him as an ally of the Arab cause, while protecting him from the reaction of pro-Israel public opinion." De Gaulle's notorious characterization of the Jews in November 1967 as an elite and domineering people, and his description of the Six-Day War as a pretext for Israel "to grab the objectives it wishes to attain," became the cornerstone and the justification of his own realpolitik.

Whether or not the Arabs were inspired by the moral inversion of terms introduced by the French president, they adopted a strategy based on this inversion for the next phase of the anti-Israel campaign. If the president of a European nation, a hero of the war against fascism, was prepared to recast the Jews as villains, and even to dust off old racial stereotypes reminiscent of the Nazi era, then the moratorium on Jew-baiting, which had been in effect in civilized circles since the Holocaust, might well be over. Soon enough, Arab pronouncements changed from beligerent threats to moral censure.

Under the slogan, "Zionism is Racism," the Arabs (with a little help from their Soviet friends) launched a propaganda assault the likes of which had not been seen in the world since the Gobbels campaign of the 1930s. Attributing their own politics to their enemy, they accused Israel of having deprived the Arabs of the right to a land and to a life of national dignity. This formula discredited not simply the state of Israel but Zionism itself — the claim of the Jewish people to a national homeland, now redefined as the denial of that right to others. The Jews were to be fought on the very ground where they had previously seemed invulnerable — the grounds of morality, of human rights, of liberal sympathy.

Today, the long-term success of the Arab strategy must be apparent to anyone who reads the daily newspapers or turns on the television news. When an American Arab, returning to his "picturesque Arab village," is quoted by the *New York Times* as having told his friends with pride, "It's changing, we're being seen more as victims than as terrorists," both the pride and claim to victimization testifies to a changed image not just of the Palestinian Arabs but of Israel (a

change which the *Times* has itself done much to promote). The attack on the moral standing of the Jewish state has accomplished in just over a decade what military warfare alone could never have achieved: it has made people, including some Jews both in the Diaspora and in Israel itself, question the worth of Israel, and thereby begin to rationalize the Arab aim of destroying it. By getting it established that Israel, and Israel alone, is responsible for the great historic crime that has been committed in the Middle East, the Arabs successfully cloak their own evil intentions and the danger thereby posed to their chosen victims.

The obvious key to the success of Arab strategy is the presence, in the disputed territories of the Gaza Strip and the West Bank of the Jordan River, of Palestinian Arabs, people who breed and bleed and advertise their misery. Indeed, if we were to measure reality by the degree to which we are exposed to it, no people in the world today would appear of greater substance or in a graver predicament. Even before they took up stones and Molotov cocktails in demonstrations and riots, the Palestinians were proclaimed an oppressed and restless society. Now that their "rage" is so violently manifested, the Palestinians seem to be speaking with one voice against the very existence of Israel in the area of their habitation.

These Palestinian Arabs are part of a very large geographic and historical dispute, involving twenty-two Arab countries and stretching back thousands of years. Within this century the dispute has centred on the right of the Jews to a homeland in what the Arabs consider to be their exclusive region. In rejecting that right, both before and after it was granted by the United Nations, and confirmed in defensive wars, the Arabs have always required a refugee problem, for unless the Palestinians were visibly there to be "resettled" in their former homes, there would be no basis for protesting Israel's existence. For forty years now the Arabs have foisted this misery on their Palestinian "brothers" as the crucial element in the war against Israel.

Consider, then, what needs to be done if Israel rather than the Arabs is to be declared the violator of the rights of others and the villainous perpetrator of the region's refugee problem. What needs to be done is to erase all geographic and historical perspective. First, one must reduce the map of the Middle East, where Israel occupies two-tenths of 1 percent of the territory, to Israel alone; Israel will then figure as the dominating power. Next, and even more critically, one must reduce

history to the present alone; Israel then will figure as the deliberate and hostile occupier of alien land. Preposterous in itself, the charge that Israeli criminality can be made to stick the minute the focus is narrowed and the clock is stopped. To prove their case before the international community, the Arabs have only to insist on the "here and now".

And this is indeed where they have scored their most brilliant success in the West today. Some measure of how the process works — and the extent to which it has made inroads among American Jewish intellectuals — can be found in a essay by **Leon Wieseltier**, the literary editor of the **New Republic**, in a special issue of that magazine (March 14) devoted to what is ominously described on the cover as "Israel's Moment of Truth".

With relish, unction, and rage, Wieseltier presents, as if it were his own, the Arab case against Israel. Since, however, he is obviously aware of how much more complex the situation is when seen as a whole, and especially when the historical processes that left Israel in control of the occupied territories are brought into play, he preemptively disposes of all such geographic and historical considerations until he has duly isolated the issues in space and time. Thus, for example, he writes: "Israel did not ask for the territories. This is true. It is also beside the point. Israel has the territories." Israel's claim that its present situation must be seen in "context" is inadmissible because "The appeal to history may amount to an alibi for inaction."

What remains from such reasoning is a tautology, if with a moral twist: because it is the occupier, Israel is guilty of occupation. So, too, with the next argument of which Wieseltier disposes, namely, that "Israel has no alternatives; or, the alternatives are worse." Here, hypothetically admitting a point into evidence, Wieseltier shifts the terms to produce a smear. Israel pleads that it controls the territories because no real alternative (apart from the dissolution of the Jewish state) has ever been proposed by those from whom the territories were won. To this Wieseltier replies that necessity is no excuse: "You cannot hoard power and plead circumstances." In this manner possession of the territories, now divorced from circumstances altogether, is equated instead with imperial greed, with an Israeli will to power.

The Arabs have no scruples about accusing Israel of crimes for which they alone are responsible; and neither does Wieseltier: "Israel has treated the Palestinians better than the Arabs have treated them. Again, true; and again, beside the point." What good, indeed is truth against the urgency of Palestinian misery, Palestinian despair, Palestinian hostility? For Wieseltier, these alone, and especially the last, are what determine Israel's guilt, and that guilt, which requires immediate expiation, is so much greater than any

competing exigency that if the fate of the Jewish state hung in the balance it would be a small price to pay. "There is," he concludes, "cruelty on the Israeli side, and a little anguish. There is frenzy on the Palestinian side, and a little moderation. And time laughs."

This prosecution of the case against Israel from the point of view of the "frenzied" Palestinians is intended to impress upon Israelis — and on American Jews — that they have no choice but to capitulate unilaterally, or, in Wieseltier's phrase, to "give the Palestinians most of the keys (to the territories) as a gesture of good faith," although he admits that there is no one there to take them. Convinced of the collapse of Israel's moral purpose, Wieseltier is no longer perturbed by the risks the country may run by such a gesture. After all, the Israelis are the cruel ones, while the Palestinians are at least imbued with "a little moderation." Why not, then, turn them over to them the keys of Jewish destiny?

I happen to agree with Wieseltier that imaginative identification with the enemy is the greatest task of the Jewish intellectual, but I would have thought that the purpose of the exercise is the better to resist hostility — not, as he does, to fuel it. When it comes to what the Arabs are up to, however, the outspoken Wieseltier goes coy: they have, he writes, changed their tactics from "violence" to "civilian resistance, which is morally and strategically more vexing." More vexing! One can see Messrs. Arafat and Abu Nidal curling their little fingers around their teacups as they foment such vexations. Here, from directives of the PLO, one of the six terrorist groups claiming credit for the "civil resistance" of recent months, are a few typical passages:

January 30-31 (1988): The Awakening has exposed the democratic Zionist lie and the face of the Nazi American administration, which is unable to explain the events . . . Let us continue to use popular means as a daily weapon to be used by every inhabitant — every man and woman, every youth, every elder, every mosque, every imam, and every one of Palestine's sons.

February 3 . . . (I)n the name of the sons of our people who have borne and bear the sacrifices with courage and with their heads held high, we stress our opposition to **Mubarak's** scheme, to the attempts of the Jordanian regime and its servants, and to the emissary of imperialism, **Philip Habib**, who are going forth against our legitimate leadership to dictate to it defeatist conditions, such as the acceptance of Resolution 242 . . . The basis of confrontation must be broadened . . . Let the stones of the uprising and the Molotov cocktail bombs fall on the soldiers of occupation . . .

February 13 . . . The National Leadership (of the PLO high command) welcomes the compliance of a number of appointed municipality members with the demand of the uprising masses to resign, and calls upon

the remaining municipality members to follow in the footsteps of their colleagues and resign at once. This masses of the glorious uprising will know how to settle accounts with whoever deviates from the positions of national agreement . . . Proclaim the uprising to be a war of attrition against the occupation in order to cause it fatalities and harm, politically, economically, and morally . . .

The PLO has been insisting that the boys and girls it conscripts for its war against Israel must the chance of martyrizing themselves by using stones rather than rifles in order to win the support of such as Leon Wieseltier, who could not otherwise be counted upon to voice Jewish remorse for Arab violence. The whole world knows (though it pretends otherwise) that the Israelis are not brutal occupiers — but for the politics of moral inversion to work they must be compelled to appear brutal and to use brutal methods. Thus are the Israelis deprived of every claim to sympathy, the Palestinians made to appear the victims they are not.

Wieseltier argues that the Jews of Israel have been corrupted by power; his own assimilation of the Arabs' view of their conflict with Israel suggests a different conclusion. Being hated corrupts, and being the target of absolute hatred corrupts absolutely. After forty years of hostility, and fifteen years of inspired psychological warfare, the Arabs are beginning to crack the moral backbone of the Jewish intellectuals.

Not quite all the Jewish intellectuals, however. In the same issue of the **New Republic** another of that magazine's editors, **Charles Krauthammer**, stoutly resists the panic that has seized Wieseltier. Even though he is convinced that the occupied territories must ultimately be yielded to some Arab authority, Krauthammer argues that precisely because the pressure is now so great, it must be withstood.

There should be no political concessions to rioting. Whatever sympathy Israelis might have with the underlying grievance of the Palestinians, it is an elementary principle of self-preservation not to reward rioting. When rioting meets its echo, it intensifies. The Palestinians have been quite open about this. Look at what we might have achieved, they say: U.S. condemnation of Israel in the UN; a new peace plan; a visit by **Assistant Secretary of State Richard Murphy**, then **Secretary of State Shultz**; doubts and criticism from American Jews; dissension in Israel. If this is what we can achieve in two months of rioting, why not six months of rioting? In six months, we will get back the West Bank. In a year, all of Palestine.

The difference between Krauthammer and Wieseltier in their imaginative identification with the Arabs is that one brings us the true report with its probable consequences while the other labours to bring us false. Krauthammer, because he takes the

full measure of Israel's antagonists, does not wonder whether Israel has lost its soul but whether American Jews have lost their nerve. "Those who demand that a solution be forced when the minimal conditions are absent are proposing to risk Jewish history to satisfy their impatience and relieve the anguish of the moment. It is a great risk to take, or, more accurately, to impose on others . . ."

The situation in Israel is very bad, Krauthammer warns, but this does not mean that it could not become worse yet. Though he does not say so, one of the factors compounding the present danger is the mounting assault not on Israelis alone but on American Jews. Americans have been among the chief targets of the war against Zionism these past fifteen years. As Israel's most loyal friends, the United States must be neutralized if Israel is to be defeated, and American Jews are perceived by many (however wrongly) to be the key to American policy. Yet unlike Israelis, who always face Arab aggression, and have no choice but to counter any new form of violence it takes, American Jews are untested by this latest form of Arab assault. How will they stand up? As the media, working always for their own purposes and convenience, exploit the democratic institutions of Israel to publicize the Arab campaign against the country, will American Jews find themselves discomfited by their association with the sullied "Zionist entity"?

Judging by the op-ed pages of leading newspapers, and the numerous ads signed by Jewish writers, academics, and intellectuals, the response so far is mixed. A little better, perhaps, than one had feared; much worse than one had dared to hope. Anyone comparing the February 1988 symposium of American Jewish intellectuals in Commentary with its counterparts of the past would have to marvel at the vastly increased measure of Jewish confidence, and of appreciation for Israel, affirmed or confessed to by the great majority of contributors. At the same time, however, there have developed in intellectually sophisticated circles new strategies of dissociation from Israel's alleged crimes.

One tactic is to draw a distinction, between the "good" Israel and the "bad". For example, in the third of three articles making up the special issue of the *New Republic*, the magazine's editor-in-chief **Martin Peretz** writes:

Of course, Israel shares in the responsibility: those Israelis who reject the land-for-peace formula also reject peace. And those Israelis who have not energetically pursued every possible avenue for talks, even in the face of persistent Palestinian rejection, only guarantee that their country will remain in the morally compromised position of occupier. How much less debilitating Israel's position as occupier would be if only it were crystal clear that its government wished the occupation to be

temporary — that it would be willing to transfer most of the territories to any Arab authority genuinely dedicated to coexistence with the Jews. The fissured government of national unity makes such a clear position impossible now.

Here Peretz is trying to differentiate the pure-and-good Israel, which presumably does not share any responsibility for Arab enmity, from the stained-and-foul Israel that makes it so much harder for an upright American Jew to defend the country wholeheartedly. Speaking in moral language about a political argument, he accepts not the whole of the Arab-inspired inversion, as does Wieseltier, but only half: the Arabs are right about the immorality of the Israelis who claim Judea and Samaria, but wrong about the Israelis who claim Tel Aviv and Haifa. Well, how about the Israelis who claim Jerusalem? Are they among the "morally compromised" or among the morally uncompromised?

What Peretz is doing, of course, is lending his weight to the Labor party's side of the debate in Israel over the disposition of the territories. But not only is it questionable for an American Jew — speaking in the name of democracy, yet! — to deny the Israeli electorate the right to decide on the level and character of the risk it wishes to undertake in one of the most difficult political situations any nation has ever had to face, it may also turn out to be injurious to the side he supports. A party that tries to discredit its opponents by appealing to outsiders may find that it has lost the respect and confidence of the voters. Because Israel is divided on such critical issues, only those who manifest a faith in its ability and right to make independent choices may be granted the reciprocal confidence of the electorate.

But Peretz is at least a genuine and long-standing supporter of Israel. When other American Jewish intellectuals try to play internal Israeli politics, the results are more pernicious. A recent newspaper advertisement organized by **Michael Wutzer**, **Irving Howe**, and a group associated with the magazine *Tikkun* declares, "Israel Must End the Occupation." The consequences of such a declaration by "American Jewish teachers, writers and intellectuals," all protesting their "deep concern for the character, the security, and the future of the state of Israel," can only be to further the Arab campaign of distortion that presents Israel as the alien occupier of Arab soil and the main obstacle to regional peace. It must also help to erode Israel's already weak bargaining position in any possible negotiations by proposing to deprive it in advance of its most important negotiable asset. One thing is clear: had the signatories called for an end to Arab aggression against Israel, they would not have had to protest their "deep concern"; it would have been self-evident, to friend and foe alike.

To help them justify their rush to attack Israel in its hour of trial, some American

Jews and their sympathizers in the media have concocted a scenario of brave "dissent" from the harmful conformity imposed on American Jewry by a blindly disciplined "establishment". According to one characteristic news report, the history of relations between Israel and the American Jews goes like this:

For the first three decades after the founding of the Jewish state, it was virtually taboo for American Jews to criticize Israel. From a distance of six thousand miles and more, they saw it as their place to applaud the tiny democracy and sustain it with their generous checks. Some, in private, were mildly critical of this or that policy. But it was considered disloyal and even dangerous for the Jews to air their dirty linen in public; the arguments might have encouraged Israel's enemies. Then, sometime in the past decade, the rules began to change — until, in the last few months, American Jews woke with a start to hear some of their most prominent leaders reproaching Israel in no uncertain terms. Today there can be no mistaking the shift; many American Jews now believe they help Israel most by airing the very doubts they so long suppressed.

This recitation not only distorts reality but turns it inside-out. In fact, there has always been free-voiced hostility to Israel on the part of some American Jews and complete indifference on the part of others.

First there were the groups opposed to Israel in principle. Jewish Communists and fellow-travelers toed the Soviet party line which veered from anti-Zionism (until about 1946), to initial support of Israel when Stalin thought it might serve his interests in the Middle East, to condemnation in 1948 when **Golda Meir's** arrival in Moscow as Israel's first ambassador touched off a wave of Jewish national emotion, the effects of which are still being felt today. Only part of the Jewish Communist press ever developed an independent policy on Israel, and that only after the Six-Day War.

Then there was the Jewish Socialist Bund whose fundamental ideological opposition to a Jewish state hardly evaporated in the generation after 1948. Coming from a different ideological direction, there was also the American Council for Judaism, which took as its very *raison d'être* opposition to the existence of Israel.

Among religious factions, the Reform movement, which had been programmatically anti-Zionist until the 1930s, has shown great support for Israel since then, but a 1986 national study reveals that among the movement's membership only 17 percent feel a strong attachment, and only 25 percent have ever paid a visit. And let us not overlook the Jewish religious fundamentalists who rejoice in Israel's troubles as a sign from heaven that God would sooner His messiah saved the Jews than that they tried to save themselves.

Among the unorganized or unaffiliated, most American Jewish intellectuals —

according to their own dispositions in recent years — nervously tolerated Israel's existence, but for at least two decades after their establishment their ideological leftism remained a much stronger determinant of their attitudes than did identification with a national Jewish state (each of these three terms representing a departure from the ideal of an international socialist brotherhood). And finally, many ordinary Jews who were intermarrying, moving into non-Jewishness, were eager to distance themselves from a country to which they felt no attachment, and for which they meant to assume no responsibility.

Even in the summer of 1967, at the very moment when Israel had briefly reached the peak of its popularity (not at all coincidentally, also the peak of its strength), precisely the same Jewish "doubts" were being aired, albeit on a reduced scale, that suffuse the atmosphere today. Thus, while **Arthur Hertzberg**, one of today's most vociferous "doubters," noted in the August 1967 Commentary that Israel's victory had marked a "transforming moment" for American Jews, by the October issue **Robert Alter** was describing with concern the contrary reactions of some representative Jewish intellectuals: an old-time Marxist comparing Israel's preemptive air strike against Egypt with the Japanese attack on Pearl Harbour; a group of signatories to "A Call for Respect and Humanity in the Middle East Crises," more than a third of the Jews, expressing their identification with the traditions and goals of the nations of the Third World; the voice of the then still influential **I.F. Stone**, "who makes the Israelis seem culpable and the Arabs merely victimized." In the November 1967 Commentary, the future editor of the **New Republic**, **Martin Peretz**, still shaken by his recent experience at the National Conference for New Politics, summarized the New Left's virulently anti-Israel doctrine and scored those Jews in the "peace movement" (like **Erich Fromm** and **David Riesman**) who had opposed the original establishment of the state of Israel and remained horrified by the "upsurge of nationalist and even chauvinist sentiment that it had occasioned."

So much for the universal "applause" of the past three decades, the "virtual taboo" on "dissent", and all the rest of that farce.

As for public quarrels among Jewish leadership, one need only recall the mutual antagonism and recriminations between **Nahum Goldmann**, long-time president of the World Jewish Congress, and a succession of elected leaders of Israel to be reminded of just how limited was the adoration granted Israel by its supporters. Goldmann, setting a precedent that **Arthur Hertzberg** has breathlessly struggled to follow today, made a reputation for himself as one of the most ardent public critics of Israel, condemning its inflexibility, its lack of vision, its disrespect for Diaspora Jewry. Hertzberg has also imitated Goldmann in

presuming to pursue an independent foreign policy for the state of Israel from abroad. No less than in the past, Diaspora leadership now can afford to say whatever it pleases, since unlike Israeli politicians it is accountable to no democratic constituency.

Why, then, if American Jewish support for Israel has always been partial and conflicted, do journalists invent a contrary story? For one thing, to be fair about it, in the last twenty years there has indeed been a much greater degree of internal consensus about Israel within the organized Jewish community (and even among the intellectuals) and correspondingly greater discipline when it has come to the support of Israel — this in itself reflecting the convictions of most ordinary American Jews and, in all likelihood, of most within the last few years (some of this, again to be fair, at the prompting of opposition Israeli figures seeking the aid of American Jews for their own domestic political advantage) thus represents a return to earlier modes, rather than a new departure — something that few journalists, with their notoriously short memories, seem to know.

But there is another and simpler reason behind the "dissent" phenomenon, which has to do with the unpleasant truth that a Jewish country under siege puts great pressure on other Jews to protect it, pressure that marginal Jews resent and that even some affiliated Jews regret when it interferes with their comfort and their pleasure. In a significant measure Jewish feelings about Israel take their bearings not from any actions the country may be involved in but from its perceived standing in American opinion, and especially in American liberal opinion.

What they do about those feelings, however, is of potentially great moment. The real issue is not the right of Jews to criticize Israel, which no one has the authority to deny; but the possible consequences of such criticism. One imagines **Yasir Arafat** would be only too glad to write a personal letter of congratulation not only to the "Jewish critic of Israel" he addressed in 1975, but to every Jew who similarly contributes his drop of condemnation or demurral to the sea of Arab invective. There is not a Jew in America who does not know and understand at some level of his consciousness the stakes of this conflict; the myth of dissent, a diversionary issue if ever there was one, serves to obscure this knowledge from consciousness.

Arab aggression against Israel scored its first decisive strike when it discredited the right of the Jews to a national homeland within the walls of the very institution that had confirmed that right in 1947. United Nations Resolution 3379, declaring Zionism a form of racism, proclaimed the Jews to be a pariah people, as the Germans had done several decades earlier — this time, in full view of the world. The passage of that resolution affirmed not only the enduring strength of Arab hostility to the Jews, but

the inability or unwillingness of the international community to counteract the Arab threat.

The Jewish targets of this moral assault were defeated the minute they agreed to make Israel's "occupation" of the territories won in 1967 the main subject of Arab-Israeli contention. For the Arab rejectionists, the West Bank of the Jordan and the Gaza Strip remain only tactical points in the war that is waged on Israel as a whole. When Jews abroad allow themselves to be sucked into debating the merits of territorial occupation, instead of uniting to condemn the Arab rejectionism that had brought the occupation about, they suffered a defeat that has returned to haunt them today. Many Jews yielded to the temptation; rather than challenging the Arabs to accept regional pluralism, they tacitly agreed to take the argument "inside," to internalize it. They not only failed to concentrate on exposing the genocidal thrust of Arab strategy, they consented to making themselves the object of moral scrutiny.

About six years ago I asked a prominent Jewish professor why he did not deploy his considerable authority to oppose the UN resolution, or even to oppose the propaganda use to which it was being put on his own campus. He replied, "Because no one pays any attention to the United Nations."

If this professor were to grant the UN's power to disseminate information worldwide, to influence nations that can court the Arabs by simply scuttling their commitment to Israel — if he were, that is, to acknowledge the full weight of the attack on Israel — he might feel called upon to devote some of his intellectual energy to engaging the enemies of the Jews. Far more convenient for him, and for thousands of Jewish professors like him, is to play the old Jewish game of "pupik politics," of examining their own navels, or rather the navels of their fellow Jews, for dirt. I was not surprised, therefore, when, during the first days of Arab rioting, I read this same professor's public protestations of moral outrage against Israel, or heard from mutual friends that he had declared himself fed up with the Jewish people.

But in truth the moral problem of the Jews today is very different from the one of which they stand accused and of which so many are accusing themselves. Twice in one century Jews have been singled out as targets of annihilation. The first time they could do nothing to prevent it. This time they can.

In all the forty years that Israel has tried to convince the Arabs of its ability to stand firm, American Jews have been asked for little. The vast sums of money, the political support, the demonstrations of affection, however impressive when compared with the generosity of ethnic and religious minorities that are not so besieged, are as nothing in the case of a people targeted for

destruction. Now in the hour of crisis, its remains to be seen whether American Jews will meet or fail the moral test with which they are faced.

What might they do? Instead of wallowing in their "anguish" over Israel's "soul," and instead of spending all their time performing a perverse and altogether misplaced penance, American Jews, and particularly the intellectuals among them, might summon up both the courage to recognize the true nature of Arab opposition, and the correlative courage to go on the political offensive.

They might insist at long last on the unconditional recognition of Israel by every state in the Arab world. They might insist on direct negotiations, which alone can define Israel's relations with its closest neighbours. They might insist on the immediate repeal of UN Resolution 3379, which delegitimizes a member state and makes a mockery of international justice. And they might insist on the emergence of a Palestinian Arab leadership that accepts Israel's sovereign presence in the Middle East even as it presents its own demands for territorial compromise.

It is not, in short, the self-proclaimed fear for Israel's "soul" being expressed by so many Jewish intellectuals but the uncertainty as to whether the Jews in general will withstand the war on Zionism that should constitute the real source of Jewish anguish and pain today.

(Ruth R. Wisse, a regular contributor of Commentary, is professor of Yiddish literature at McGill University. She is co-editor (with Irving Howe and Khone Shmeruk) of the recently-published Penguin Book of Modern Yiddish Verse.)

DINGWALL 1948

By Michael Steinitz

I was doing what my family enjoyed calling my "streetwalker thing". Haifa has never had much of a problem with terrorists, but like most Israeli towns, it had instituted a "Civil Guard", which some wags also called the "old crocks brigade" or worse. This involved members of the citizenry who would once each month voluntarily undertake armed nighttime street patrols in groups of two, under the supervision of the chronically undermanned police. The rate of terrorist attacks was too small to show a measurable difference, but the rate of nighttime burglaries had shown a satisfying decrease — if one ignored the almost equal increase in the rate of daytime burglaries. Among other benefits I got to spend long hours in Hebrew conversation — with my partner and on the walkie-talkie (known in Hebrew as HaMotorola) to the police. At least my fluency improved, if not the delicacy of my language.

My partner that night was an old sea-dog. He had retired from the Israeli Navy at about 65, after a life at sea — at first in the merchant marine, and then in the Israel Defence Forces.

His first question was essentially "where're ya from kid?", to which I dutifully replied "Nova Scotia" in my best Hebrew, swallowing what little remained of my professorial dignity after my daily encounter with the admittedly bright, but sometimes disconcertingly abrupt and direct Israeli students I was teaching. I was taking my Sabbatical from St. Francis Xavier University at the Technion, the Israel Institute of Technology, in Haifa.

"I'll bet I know a place in Nova Scotia you've never been," he then continued.

Feeling my pride at stake, I replied, "try me!"

"Dingwall!" he said.

"My favourite place," I replied honestly, having spent several weekends at this wonderful spot every summer with my wife

and children since arriving in Nova Scotia in 1973 from points west. It is an idyllically situated village a few miles off the Cabot Trail in Cape Breton, with mountains descending straight into the sea, sandy beaches, the rough North Atlantic, almost no people, and our very favourite motel, which only had four spotless cottages. "But how did you ever get there?", I asked, and thereby hangs the following tale.

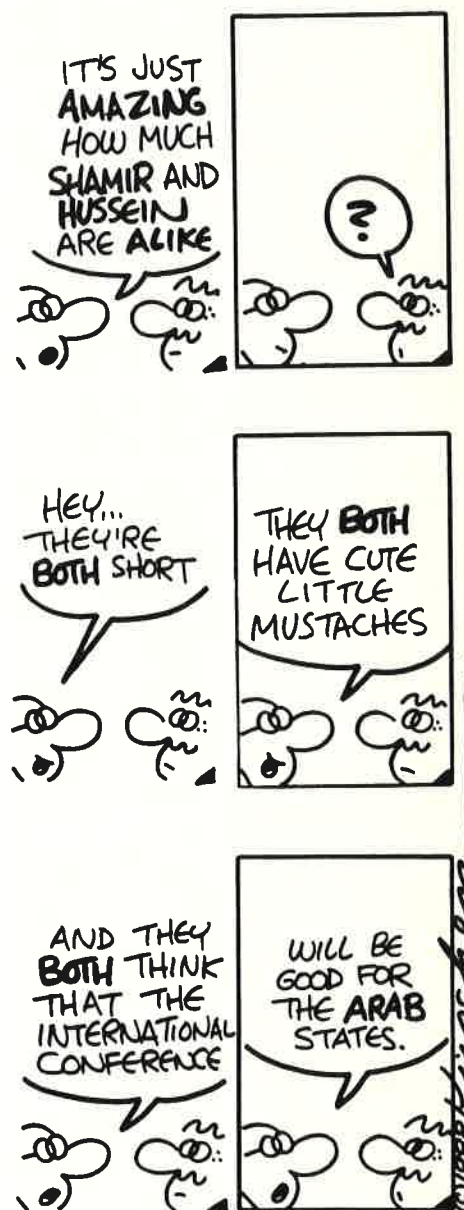
In 1948 Israel was invaded by six Arab armies and found itself with very few arms and fewer friends. Among the desperate needs was the need for vehicles, especially Jeeps. But no one would sell the newborn country any Jeeps, for fear of angering the Arab states. Finally, Canada agreed to sell Israel 48 used World War Two surplus Jeeps, but under very strict conditions: no one must know of the sale. No one should even be able to see the delivery take place. Thus the delivery would not be permitted to take place in Halifax, or even Sydney in Cape Breton, as the risk of someone seeing it taking place would be too great. It would be Dingwall, Nova Scotia or nothing. Take it or leave it, and, of course, as beggars can't be choosers, Israel took it.

My partner was then the captain of a small freighter, and it fell upon him to pick up the Jeeps. He was told that he must enter Dingwall harbour through a narrow space in the stone breakwaters, at night, without lights, and that he must be at sea before first light in the morning.

"Do you know what 'meshuggah' is?", he asked, rhetorically. "Meshuggah is someone who takes a ship into Dingwall harbour at night without lights — that's meshuggah!" But he got his load of Jeeps, he was at sea before morning, "hightailing it for the Med", as he put it, and Dingwall had played its part in the history of Israel. It may have been very important.

Ed. Note: The author is a Professor of Physics at St. Francis Xavier University in Antigonish, N.S.

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