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Jewish
Council



SHALOM

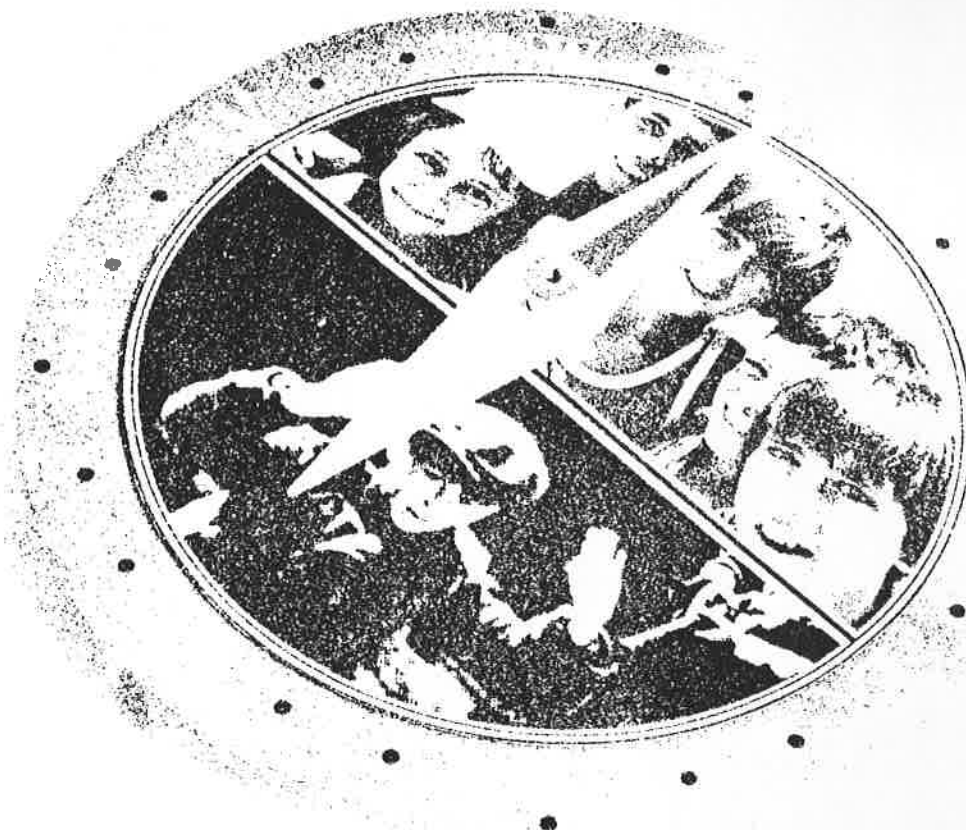


לשנה הבאה בירושלים

Vol. 9 No. 5

May/June 1984
Iyar/Sivan 5744

Don't lose your bearings



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

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

Keep sight of where we are headed.

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Evan Zelikovitz recounts his experiences in Poland during his trip there sponsored by the Youth & Hechalutz Department. See Page 5.



Yom Yerushalayim — Jerusalem Day — a celebration of Jerusalem. See Page 26.

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Editorial

To All Our Friends In Atlantic Canada

On behalf of my family, **Lily, Eyal and Tamar**, and especially myself, I would like to take this opportunity to thank each and every one of you for providing us with the support when needed, and for a wonderful experience over the last two years.

Shortly, we will be on our way back to Israel, leaving behind us beautiful people, who gave us the needed family feeling and a warm, caring Jewish community.

It would be useless to recount all the achievements during the last two years, yet I know that our presence here made a positive impact which, hopefully, will remain and be carried on into the future.

I would especially like to thank our Youth, to whom I owe all my success. Without them, little could have been achieved in numerous fields.

We certainly will keep you in our hearts whenever we go.

Be shana ha va beyerushalaim.

Next year in Jerusalem will be more than just an abstract phrase.

So it only remains to wish you the best of luck and lehitraot in Israel.

Guillermo Levinton

FROM THE DIRECTOR OF CAMP KADIMAH...

Dear Parents, Campers & Staff:

It's only a few short weeks before the '84 season at Kadimah/Machar gets underway. We are looking forward to resuming old friendships and making new ones. We have several new staff members coming to Camp this year and they have great ideas and new programming is in store for all. A few staff are returning to Camp after a year or two on hiatus.

We will be making good use of the new Peter Stone Mo A'don for plays and cultural activities. This year a new drama program will be implemented at Camp. More specialized programs will be offered this summer to compliment our regular program. Outings and days on the lake will be featured for all sections. Section Heads and Programming Staff are already working on this summer's programs. A lot of fun, sun and adventure awaits us at the friendly confines at Camp Kadimah.



Dear Sir:

While visiting in Victoria, B.C., on the last weekend in April, I watched a much-publicized parade of thousands of people promoting a nuclear-freeze policy.

Advocates of various groups carried banners for everything from pollution, abortion, day care and animal welfare to local NDP candidate. Everyone was singing, very softly, a plea for peace. All very humanitarian and heartwarming — except for a prominent banner reading: **TINY ISRAEL: GIANT TERROR OF NUCLEAR WEAPONS**. If there were banners protesting Soviet activities, I did not see them.

The message is clear, before jumping into the whirlpool of hot emotional response to this complex issue, see who's there with you. Nuclear freeze, maybe. Cool heads, for sure.

Sincerely,

Anita Dubinsky
Halifax



I look forward to seeing you all at Camp and wish you a safe, pleasant trip. Please feel free to contact me at the Camp Office for any information regarding Camp.

Shalom U'vracha
Sheldon Cohen, Camp Director

Free Bible Offer Comes From Proselytizing Group

The Jewish community should be aware that a group calling itself "The Holy Scriptures and Israel Bible Society" is a non-Jewish proselytizing organization, the League for Human Rights said May 17, 1984.

Members of the Jewish community have received letters from the group advertising free Old and New Testaments.

"Through their free offer the Society hopes to entice people onto its mailing list," **Irwin Cooper**, co-chairman of the central region of the League for Human Rights, said. "Once on their list, you're targeted for their proselytizing activities."

The letters from the Holy Scriptures and Israel Bible Society list a Hawkesbury, Ontario, mailing list.



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OPINION

By Norman Lipschutz

NBC's "Holocaust" arrived on the scene some thirty-five years after the event to remind the world and all unbelievers that an entire civilization had literally been wiped off the face of the earth. Undoubtedly this poignant drama will have served to refute the claims of those who would attempt to convince us that the Holocaust is merely a figment of our imagination.

While true that Jews the world over have for years observed the anniversary of the Warsaw Ghetto uprising, and generally paid tribute to our martyrs and heroes during the gruesome period, it should be made perfectly clear that along with the rest of the world, a shared "guilt complex" has somehow prevented us from following through these observances to their logical conclusion. There has existed a tendency to forgive and to forget... We have thus contributed in no small measure to questions being presently raised in the West as to the actual veracity of the Holocaust.

For how can one explain our eagerness

to come to terms with the heirs of the murders so soon after the most horrible crime in the annals of mankind? How can one explain the fact that Nazi criminals have been allowed to live out their lives in luxury — in Germany, in South America, in many other countries, and even on our own continent — as respected and even honoured Canadians and Americans? When investigations are started, they are blocked by the high and mighty, and in the words of Nazi-hunter **Simon Wiesenthal**, what is most tragic: Jewish officialdom displays very little interest in this vital issue, as if it did not concern the Jewish people at all...

In Germany and Austria — after many years of procrastination — a bare few of the hundreds of the thousands of killers are intermittently apprehended and brought before the bar of justice to answer for their gruesome crimes, but the minor sentences they receive are ludicrous; yet has any of our readers heard or been made aware of any organized protests or demonstrations engaged in by the Jewish community? Have the members of our community been requested to cry out against such a travesty of justice? But then, our official organs and Jewish press are notorious for hiding the bitter truth from our people... one is yet to read a full report of the trial that has transpired in Germany for over two years, or of the

trials during the past number of years. It's only the thanks to respected journals like the **Time** and **Newsweek** magazines that we have come to know of these macabre miscarriages of justice. Our Jewish media choose to ignore these trials. The conspiracy of silence that has been followed through to the bitter end during the years of horror, is still overshadowing our lives — to the detriment of our own future and that of our children...

Herein lies the answer to **Elie Wiesel's** questions as to why we are presently faced with the phenomenon of disbelief that the Holocaust actually occurred. The TV drama should help to dispel this notion to some extent. But the main responsibility falls on our own shoulders — not merely to keep the flame of remembrance burning, but to pursue the killers of our people to the ends of the earth!

Evil simply must not go unpunished. Then and only then will the world come to know that we are truly concerned with the fate of our people. Such a course should also serve to prevent a second holocaust.

If our Jewish leaders and organizations are lax in pursuing the matter further, it remains for us — everyone of us — to remind them of their duty and responsibility!

"NEVER AGAIN" must not remain an empty slogan.

REFLECTIONS:

The Post-Tripoli Political Essence of Arafat's PLO — The Western Attitude — A Critical Analysis



"Today let us think about **Yasser Arafat**. He is, in my view, the man of the half century. This is not because I think well of him — on the contrary. It is because he is the very model of today's political celebrity... What is this guy, anyway? Our pitiful efforts to make sense of an unending and contradictory barrage of news flashes about him — to expect a single, reasonable attitude toward the man from it — tell you plenty about the way we think of public personages generally...

"Complexity is inefficient when you are being bombarded daily, even hourly, with what purports to be urgent, even

emergency-type news. You want a tag, a key, a word — a single word — that says what this guy is and what you are supposed to do about it... You hear him called a "moderate." You hear him called a "terrorist." What is that supposed to mean? That he is a "moderate terrorist?" Please... We cannot handle this — we have no time, and not much appetite for it either. So we try to disparage or inflate, depending where our bias lies... We take, in other words, a part of the thing and substitute it for the whole. That way we get our handy tag. One method is to stress one aspect of a public person's resume at the expense of all the others...

"I think of it as I read of Syria's executioner-leader **Assad** emerging as a latter-day **Dag Hammarskjöld** (a former UN Secretary-General — ed. note) in some people's minds. I come back to Arafat, because he is the embodiment of it all. Sooner or later, unless he is finally Rasputinized (**Rasputin** — Soviet Empress Alexandra's evil advisor — ed. note), he will be at dinner at the White House too. We will have forgotten the inconvenient rest of the story. Just don't have room in our minds for all that — just don't have time."

The aforementioned excerpts from syndicated columnist **Meg Greenfield** (Washington Post, January 18, 1984), focus on a few of the pitfalls underlying Western attitudes towards Arafat.

One may sum up that attitude (which has characterized the Western approach to the Mideast as a whole) as a combination of: the romanticized **Noble Savage** complex; the tendency towards wishful thinking rather than confront inconvenient reality; the eagerness to formulate instantly simplistic solutions, even to frequently-insoluble problems; the acceptance of rhetoric (e.g. interviews and resolutions) as a reflection of reality, without actually examining the former against the latter; the failure to recognize Arafat's mastery of ambiguity, and to realize that words are interpreted differently by different political entities; the overriding attention granted to "how news" and daily headlines, thus undermining the importance of the entire context; the belief that the behavior of Arafat (as well as other Arab elements) is responsive to Western behavior and may be properly assessed by applying Western norms; the omission of the historical frame of reference (yes-

(REFLECTIONS Continued on Page 13)

THE RABBI ANSWERS . . .

"The Rabbi Answers" column is to be a regular feature in upcoming issues of Shalom Magazine. Each issue will feature responses from alternate guest columnists. Questions may range from politics to ethnics to history to fine points of Jewish law. We welcome your submissions.

The Rabbi answers . . .

QUESTION:

There are so many mitzvot in the Torah, why keep stressing the importance of Kashruth?

ANSWER:

On the surface, it would seem that this is a valid question. After all, in the realm of Jewish life, or in terms of religious experience, one would think that the broader principles of ethics and moral would weigh much more heavily than the Dietary Laws. How deeply could the Creator of the Universe be concerned with what foods we sit down to eat?

We can judge only by what the Almighty has revealed to us in the Scriptures. The Torah tells us that G-d created the world in six days and that the crowning achievements of the Creation, perhaps the chief motivation in the Divine plan, was bringing into existence the first man, Adam, the Father of Mankind. As soon as the Creator breathes into man the breath of life, and he is capable of intelligence, G-d gives him the first commandment. Astonishingly, it is a dietary law: not to eat the fruit of a certain tree that grows in the Garden of Eden! How odd of G-d! Of all the possibilities, in the realms of morals, ethics, righteousness, G-d chooses to lay the destiny of man (and some would say mankind) on the ingestion of a fruit!

From here on, the story is well known: Adam complains about his solitude. He cannot bear to be the only human in the world, so the Almighty fashions the voluptuous Eve. She is immediately apprised of this awesome commandment: "on the day that thou eatest thereof, thou shalt surely die!" But Eve is ensnared by the serpent, and she tastes, first the bark of the tree, and then of the fruit itself, and she shares this delightful but deadly morsel with her husband, and both are cursed and driven out of the Garden of Eden. The great divine plan has failed.

G-d waits for man to become morally responsible, capable of heeding a Divine commandment. He waits ten generations,

but man becomes progressively worse, sinning and perverting the natural world, until the Creator becomes so disgusted with mankind that He decides to obliterate the creation with one fell swoop, in a Great Flood, saving only one righteous man and his family, Noah and his three sons and their wives.

When the waters of the flood subside, and Noah and his kin emerge from the Ark, G-d blesses them, and He gives them seven commandments. Again, the first of these is a Dietary Law!

When, finally, sixteen generations later, the Lord reveals the whole Torah to Moses at Sinai, a considerable portion of the Law is, again, concerned with what is permissible food and what is forbidden!

Apparently, G-d is concerned, very deeply and consistently, with our intake of food. And the reason for this is simple. When G-d commanded Adam to resist the fruit of the forbidden tree, He was saying, "Show me that you're not an animal! Show Me that your faith in Me is strong enough that it will enable you to resist temptation to this small measure!" Adam failed. The Sons of Noah also failed. Instead of believing in G-d, they built the Tower of Babel to do battle with the Almighty, in case He should decide to punish the world again, for their iniquities. In the complete effulgence of G-d's revelation at Sinai, in Leviticus and again in Deuteronomy, G-d points an emphatic finger at the Dietary Laws, and these have embraced one of the most distinguished marks of Jewish living.

In his unconditional commitment to Torah, the Jew expresses his faith, not by words, but by actions, for Judaism is a religious deed, rather than creed. We don't

vocalize confessions of faith; we rather act out our beliefs.

If belief in G-d were demonstrated by an act committed once in life, like circumcision, or the Bar Mitzvah ceremony, or once in a year, like fasting on Yom Kippur, or listening to the blast of the ram's horn on Rosh Hashonah, how significant would that be? On the other hand, if a Jew demonstrated his devotion to the Almighty by upholding the morals and ethics of our faith, how would he be different from any humanitarian gentile?

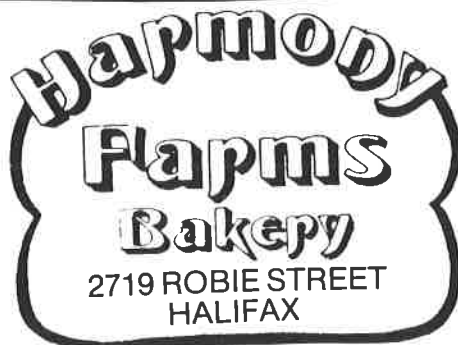
These are, indeed, acts of faith, but they do not raise the challenge of Jewish commitment every single day, several times a day, around the clock! Only the Dietary Laws do that!

G-d says, "This is how I will know that you recognize Me. This is My Torah; here are My Laws. Some apply a single time in a human life; some apply once a year; some apply every day. But these, the Dietary Laws, apply every time you hunger. Every time you open your mouth for food or drink, think of Me! Thus shall I know that you are My people, and I am your G-d!"

The Sabbath comes once a week; the Mikveh is used once a month; but the challenge of "Kosher or not Kosher" never leaves us, even for a moment!

Rabbi Jack Goldman
Administration Metropolitan Kashruth Council of Michigan

In submitting questions to this column, they must be typewritten and addressed to the Atlantic Jewish Council, 1515 South Park St., Suite 304., Halifax, N.S. B3J 2L2.



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PAREVE

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My Experiences In Poland

HOLOCAUST TOURS FOR YOUTH

About 85 young Jewish leaders from around the world went to a unique seminar on the Holocaust, held in Poland at some of the sites where the tragic events took place.

The seminar was organized and subsidized by the Youth and Hechalutz Department of the World Zionist Organization, headed by **Abraham Katz**, and in Canada arranged by Youth and Hechalutz Department representative, **Mr. Shaul Kohan**.

Mr. Katz, who conceived the idea for the trip said that "as the events of the Holocaust recede into history, the need arises to strengthen the younger generation's awareness of them, which is of great importance for their identities as Jews."

"My department, together with Jewish youth organizations and community centers in Israel and the Diaspora, have selected about 80 people between the ages of 17 and 22 to represent young Jews throughout the world at this unique seminar."

The week-long trip began in Paris with an orientations session led by **Dr. Ze'ev Mankovitz**, a Hebrew University expert on the Holocaust. The themes of the seminar were the heritage of Polish Jewry, the martyrdom and destruction of European Jewry, and the resistance by the ghetto fighters and partisans.

By **Evan Zelikovitz**

Introduction

On April 25, 1984, I was given the opportunity to take a journey into the past of the Jewish people. On this date, I travelled to Poland, a trip sponsored by the Youth & Hechalutz Department of Israel. I was given the honour of representing Canada on this World Mission.

April 26

Dear Diary: Well, I am now in Poland. When the plane first landed, I didn't realize exactly where I was, but when I stepped off the plane and looked into the eyes of a Polish soldier, I knew it then.

Surprisingly enough, we got through baggage claim like it was Halifax airport. The hotel we are staying at in Warsaw is called the Europejski, and it's really quite

nice. The greeting we received tonight was unbelievable. As we dined, we were entertained by dancers, singers and acrobats. This really took away the feeling of where we were. After supper, some friends and I went for a walk in the old city of Warsaw.

For the first time since arriving, I really felt like I was in Poland. The old city was exactly how I pictured the Warsaw Ghetto. There were a lot of narrow streets lined with large, tall buildings. All the streets ran into this large square. No one stirs but one gets the feeling of being watched.

There are little shops in the old city where one can buy Stars of David, little Torahs and books on Polish Jewry (written by Interpress, of course). These charms and books were the beginning of our seeing a country totally captured by propaganda and censorship. One feels a sense of pity for the people living there now, for they live a life knowing nothing about "life" or "truth".

April 27

Dear Diary: After our typical breakfast of black bread, cheese and mineral water (natural water is never served), we headed for the Jewish Cemetery in Warsaw. To put into perspective how large this area is, there are over 60,000 grave-stones. The graveyard is like a forest. There are trees throughout the entire cemetery, swaying in the cold wind, giving the feeling of cold, barren wasteland. Although many attempts have been made by the Israeli government to maintain the graveyard, the Polish government has refused, which has allowed the cemetery to quickly deteriorate to nothing. Many



The crematorium at Biercanau

important people of our past have been buried in the cemetery, including **Janusza Korczaka**, a director of orphanages in the Ghetto during the War; **Avrum Gevner**, an extremely renowned activist during the War; **Meir Balaban**, a great historian and head of studies for Jews in Warsaw; and many other major figures.

I must admit, that during the walk through the graveyard, I didn't feel very much emotion, due to the fact that it was a rushed visit. However, after I had time to think of where I was and what I had seen, I felt like I was in enemy country. The feeling that one has just gone for a walk through death is a very scary feeling.

After lunch, we went for a walk in the new city of Warsaw. Basically, it is like any other city except the buildings have an old and mystic appearance. The streets are so clean, one could almost eat off them. In two days, I've noticed quite a lot about the people of Poland. They don't smile, they don't sing, they don't laugh, and one gets a feeling they are envious of our freedom. Because of this, I wish I could get to know some of them, but unfortunately, that is impossible.

April 28

Dear Diary: I sit here 5 meters away from the most emotional structure I have ever seen. It is a memorial depicting the suffering of the people in the Warsaw Ghetto. I can almost look into the eyes of the people and see the pain, the anguish, the fear, the surprise, the expectation, and one can feel part of it.

As I walked through the Warsaw Ghetto, I barely felt anything, mostly because the entire Ghetto had been rebuilt and converted into apartment buildings. This reconstruction of the Ghetto takes away the history of our people for those who did not live it.

It has been quite evident to me that the Polish people have a much different idea about what happened during the War. They feel, it seems, that the annihilation of the 3,000,000 Poles killed in the War was far worse than the total annihilation of the Jewish culture. They have a saying, "We will never forget," and another saying, "We will forget."

The main event of the day was the memorial ceremony honouring the resistance fighters of the Warsaw Ghetto, who had kept the Ghetto alive two months longer than expected. The ceremony took place at the memorial stone commemorating the place where Mila 18 once stood. The stone is dedicated to **Mordechai Anielewicz**, the leader of the resistance fighters of the Ghetto and his brave warriors. I am so glad that I read the book **Mila 18**. If I hadn't I don't think I would have been able to appreciate what I've seen so far.

After the memorial, we headed back to the hotel for lunch. We ended up meeting the infamous **Elton John**, who was in Poland as part of his European Tour.

Up to now, I feel I have come a long way. However, I haven't felt the way I think I should. We laugh, sing and joke, but I'm not sure that we're supposed to feel so cheerful.

April 29-30, May 1

Dear Diary: In the past three days, I was finally able to answer all or, at least, most of the questions I had asked myself. In three days, I saw the result of the annihilation of a culture, and places some people don't believe exist.

The first concentration camp we went to was **Auschwitz-Biercanau**. The whole group was extremely psyched for the tour, mainly because when one hears of concentration camps, it's **Auschwitz**, the big one.

To put it mildly, I was quite disgusted and angered by what I saw in Auschwitz, yet I was still shocked at where I actually was. The whole concentration camp is total propaganda. Throughout the entire camp, nothing is mentioned specifically about the destruction of the Jews there. This is where my anger comes from. It appears the Poles simply do not recognize the Holocaust as the Genocide of the Jewish culture. However, they do not want people to realize what happened to the Poles.

Some of the things seen in Auschwitz are quite moving due to the inhumanity committed. Right before the entrance to Auschwitz is a boutique which sells books and postcards on Auschwitz, and that is fine. But, there are also sunglasses, earrings, cigarettes, etc., for sale which detracts from the whole atmosphere.

After Auschwitz, we headed to **Biercanau**, approximately 1.5 miles away. Biercanau was a different story. It showed me exactly for what I had come. Biercanau was the only concentration camp left untouched since the War. At Biercanau, there are the remainders of the prisoners:

hair, spectacles, shoes, clothing and personal belongings. It really shook me up. We also saw tins and tins of Zyklon B gas used in the gas chambers.

We had a fairly long ceremony at the crematorium III, where we set up three Israeli flags and said Yizkor. This ceremony was incredibly moving and inspired much thought. After walking around "Death" for about three hours, we finally left. Biercanau left me emotionally drained and my mind felt like jello.

The next day we went to **Majdanek**, and again this camp was far more emotion-packed than Auschwitz. Majdanek also contained the personal belongings of prisoners like clothing, and 800,000 pairs of shoes (which filled two blockhouses). One thing that really bothered and disturbed me at Majdanek was, while walking, I saw two people jogging through the camp. I couldn't understand why anyone would want to jog through death. Maybe I'll never understand.

To explain generally what the camps are like: They are huge areas of land, encircled by barbed wired and lined with blockhouses row on row. One is filled with a sense of emptiness, and, yet, at the same time, filled with the fullness of screaming people being gassed or shot.

The last day of our trip was to end at **Treblinka**, the main concentration camp for deportations from the Warsaw Ghetto. Approximately 800,000 Jews died at Treblinka.

Treblinka, although not extremely physically emotional, was extremely mentally emotional as it was our last stop in Poland. It is a camp that has been totally destroyed - no blockhouses, no crematoriums, no pictures, no hair or shoes,

nothing. To put it bluntly, Treblinka is like a park: green, clean and beautiful. It is part of the irony of the country.

In the middle of the camp there are about 100,000 - 200,000 little stones commemorating the people who died there. We had a small ceremony during which each of us was given a flower to put on a stone that would become ours. It felt good to know we were leaving something of ourselves behind.

As we headed towards the airport, we saw literally tens of thousands of people marching in the street for the Mayday holiday. It was really incredible to see.

Conclusion

As I leave Poland, I leave with a knot in my stomach from what I have seen in the past five days. I try to put in perspective that the Jews in Europe lived through this for five years. As I say goodbye to this historical part of the Jewish jigsaw puzzle, I wait anxiously for my return home so that I may be able to tell as many people exactly what I saw. I will feel proud that I will be able to assist in the learning of our past.

"WE WILL NEVER FORGET."



Stones at Treblinka, commemorating those who died.



The blockhouses

Fredericton News

Anniversary greetings to the following: **Seymour and Marilyn Kaufman**, 10 years; **Arnold and Judy Budovitch**, 15 years; **David and Edye Besner**, 16 years; **Weldon and Joan Levine**, 18 years; **Robert and Roz Brown**, 19 years; **Harry and Sarah Lang**, 28 years; **Irwin and Betty Rosenweig**, 28 years; **Harold and Audrey Velensky**, 29 years; **Irving and Sylvia Meyers**, 32 years; **Lou and Gladys Swetsky**, 36 years; **Dave and Bea Sherman**, 40 years.

Relatives and friends were saddened by the demise of **Max Acker**, St. Stephen, N.B. Survived by wife, **Anne**, son and daughter, two sisters, five grandchildren, nieces and nephews. May the mourners be spared of further sorrow. Condolences to **Cheryl Abrams** upon the demise of her aunt, **Ida Sommer**, Montreal, Que.

Speedy recovery to **Sam Budovitch**, **Dr. Peter Leighton**, **Eta Berk**, **Leona Brown**, and **Joe Tobin**.

Mazel Tov to **Irwin and Betty Rosenzweig** upon the engagement of their daughter **Simone**, to **Todd Levine**, of Boston, Mass. Mazel Tov to **Elenore Budovitch** upon the engagement of her daughter, **Sherry**, to **Stephen Rioux**, of Fredericton, N.B. Wedding to take place August 26 in Toronto, Ontario. Mazel Tov to **Bessie and Mark Begin** and **Evelyn and Abe Budovitch**, upon the birth of their second grandson, **Louis David**, and second great grandson for

Mrs. Louise Isbitsky of Montreal, Quebec. Proud parents are **Michael** and **Roselie Goldenberg**.

On March 21, **Stan Burns**, the Ventrilo-Wit, entertained with his tricks and humour to a capacity crowd at the Sgoollai Israel Synagogue. The adults as well as the children enjoyed the evening.

The March meeting of the Lillian Freeman Chapter of Hadassah-Wizo combined with the Sisterhood, was held at the home of **Judy Budovitch**, with the President, **Edye Besner**, presiding. Meeting opened with a prayer, followed by the reading of the minutes by the secretary, **Carolyn Budovitch**. **Rhoda Lang**, school teacher and member of our Chapter, gathered together books, toys and games and presented them to the Primary II Mentally Retarded Class, Smythe School in Fredericton. **Marilyn Kaufman** spoke with regards to the Multicultural Association's Exhibition, which took place in May.

A presentation of Israeli songs and dances by our community members was part of a programme along with a film presentation on Israel. May 6 was chosen as our Youth Aliyah Brunch. **Dr. Steven Michael Berk** was guest speaker. Some of our members who have worked on Bazaars for many years, are finding our volunteers to be diminishing in numbers. It was discussed that "Bazaar" be broken down into two segments. One segment could be a large Bake Blitz, another segment, a huge used and new clothing sale. Each segment to be held different times of the year. Meeting adjourned and **Joan Levine**, President of Sisterhood presided. A donation of \$50.00

was presented to the Fredericton Boys and Girls Club. Plans are in the making of a huge Auction Sale to be held some time this summer. Merchants will be donating clothing and the community at large will be canvassed.

Two letters to the Editor of our local newspaper written by a **Mr. Yakzan**, originally from the far East, but now a resident of Fredericton, questioned the rights of "Israel to exist as it does today." **Dr. Israel Unger**, Professor at the University of New Brunswick, responded at different times through the media, questioning Mr. Yakzan, as to his knowledge regarding the State of Israel and his authority on the rights of Israel to exist.

Don Jubas, president of B'nai Brith, addressed the community April 2, at the Sgoollai Israel Synagogue. **Dr. Bernie Vigod**, President of the Fredericton Lodge, B'nai Brith, introduced the speaker who recently returned from a trip to Ethiopia and Israel. Slides were shown and the problems of the Jewish people in both countries were discussed. The executive met with the National President at a luncheon where he was briefed on the issues of the local Lodge. **Mitchell Budovitch** thanked the speaker, which was followed by refreshments.

On April 28, **Rabbi David Spiro** held special services in the synagogue in memory of the six million who perished in the Holocaust. On April 29, a showing of the film "Raoul Wallenberg Buried Alive" was shown as a memorial of the Holocaust. **Raoul Wallenberg**, a Protestant Swede, is credited with having saved 100,000 Jews that were destined for extermination by the Nazis.

Cape Breton News



Dr. Yazer

In April, the Lebanese Syrian Society honoured Sydney's **Dr. Jack Yazer** for his work on behalf of a regional hospital in that area.

Society President **David Alteen** told some 150 people who attended a testimonial dinner in Dr. Yazer's honour, that the dinner was "our way of thanking Dr.

Yazer for his work" and at the same time expressed the hope that a regional hospital will soon become a reality.

Mr. Alteen said the Society mainly promotes the culture and customs of its people, but members agreed recently to depart from tradition and honour a member of the community for outstanding service.

The club presented Dr. Yazer with a framed picture of himself.

Dr. Yazer, Chairman of the Cape Breton Regional Hospital Foundation, said the testimonial dinner was "one of the nicest things that ever happened to me" and pledged to continue his work on behalf of the hospital.

He reported that he's in constant touch with Provincial Health Minister **Dr. Gerald Sheehy** who says is solidly behind the construction of a regional hospital, but lack of funds is preventing a quick start.

Dr. Yazer and the Foundation has raised some \$650,000 in cash and pledges, but much more is needed to pay for the architect plans for the institution.

He told the Cape Breton Post that the Foundation hopes to raise \$5 million to show the powers to be in Halifax that the area is 100 percent behind a regional hospital — and he can see no reason why this amount can't be raised.

"The people of Prince Edward Island, with a population of 110,000 raised \$3.8 million in two years to pay their share of a new hospital," he said. "We in Cape Breton, with a population of 170,000 should be able to raise the \$5 million."

The testimonial dinner was attended by people from all parts of the Island. Chairman was **Dr. Bill Kingston**, chief of staff at the Strait Richmond Hospital and a strong supporter of a regional hospital praised Dr. Yazer's enthusiasm for the project.

Cape Breton Events

The first Christian commemorative of Holocaust Remembrance Day on Cape Breton Island took place April 29th at 7 p.m. in the chapel of St. Mary's Convent, Port Hawkesbury, Nova Scotia. The service was remarkable not only because it was the first of its kind in Cape Breton, but also because it was the result of individual rather than official initiatives from either the Christian or Jewish communities. The service was created by **Sister Ellen Donovan** of St. Mary's Convent from materials made available by the National Council of Christians and Jews. The speakers were **John and Jo Ann Gardner** of Orangedale, Nova Scotia.

Since 1959 Jews have commemorated the fifth day following the last day of Passover as a day of remembrance for the victims of the Holocaust, called in Hebrew, Yom Hashoa. More recently, some churches have also begun to observe this day in a spirit of Christian-Jewish understanding.

In her opening remarks Sister Ellen told the small gathering of her early encounters with the subject of the Holocaust and of her visit to Yad Vashem, the Holocaust memorial in Israel, three years ago. This was, she said, the spiritual highlight of her trip to Israel and it was an experience which left an indelible impression on her.

In dramatic and moving accounts, the Gardners spoke of their individual responses to their knowledge of the Holocaust, Jo Ann from a Jewish perspective and John from the point of view of a Christian married to a Jew.

Jo Ann spoke of growing up in a non-Jewish environment in which anti-Jewish remarks and attitudes were common occurrences. These, she said, had a profound and negative effect on her sense of Jewishness. "Subtly but surely, all throughout my childhood I had received the message . . . that there was something wrong with being Jewish."

When she began to study the Holocaust about eight years ago she was shocked, she said, not by the brutality of the Nazis but by the world's indifference to Jewish suffering and by the active cooperation of the local populations in Europe in helping the Nazis to round up and kill their neighbors. It was then that she was forced to think about her Jewishness and also about the attitude of her own

non-Jewish neighbors. From this point, she began to recover what had almost been lost to her — her precious Jewish heritage.

In conclusion, Mrs. Gardner acknowledged that she owed a great deal to several Christians who had helped her to find way back to Judaism. Among those she mentioned were **James Parkes**, an Anglican minister and a pioneer in the study of Christian-Jewish relations, **Malcom Hay**, a Scottish-Catholic historian, and her husband John, who urged her to study the Holocaust and who supported her difficult journey back to Judaism.

"These people," she said, "did not diminish nor negate their Christianity by espousing the Jewish cause, nor by their efforts to understand Judaism. On the contrary, they are true Christians. Their insights . . . and compassion have taught me to appreciate the bond between all these people of good faith."

John's encounter with the story of the Holocaust, he said, led him to study anti-semitism and Western Christian history and culture and also served as an entry way into Jewishness, the religion and the people. "The Holocaust is **not** the history of the Jews; there is much more to Jewish history than can be understood by looking only at Hitler's murder camps."

In a moving personal testimony, he concluded his remarks by saying, "I have a doubled — Christianity and Jewish — vision of life, of the past and the present. My knowledge and understanding is wider and deeper. I am less ignorant than I was. And my wife has given me another gift. 30 years ago, I loved one Jew. Because of that love and what it led me to — the study of Jewishness, history, Christianity — I have come to care for all Jews, and I am the richer for it."

Saint John Happenings

By Anne Elman

The Saint John Community has enjoyed a busy and fruitful year. Although we do not have a Rabbi, we have continued to hold services every Friday evening and Saturday morning. Services have been conducted by our President **Dan Elman** and our Gabbi **Lou Michelson**, assisted by **Bernard Freedman**, **Mark Koven**, **Hy Swetsky** and **Murray Zides**.

Purim was celebrated and Hamantaschen was enjoyed in the Vestry follow-

ing the service. The Hamontaschen was made by **Katie** and **Anne Elman**. The wit and humour of **Stan Burns** was enjoyed by the congregation on March 19. Mr. Burns is a ventriloquist from New York, who appeared in Saint John thanks to the Atlantic Jewish Council.

A beautiful wedding took place in our Synagogue on March 25, when **Rabbi Michael Wolff** of Moncton united **Maryanne Freedman**, daughter of **Dr. and Mrs. L.H. Freedman**, and **William Hitzig** of Toronto. The happy couple are residing in Toronto.

A special service was observed on April 28, in remembrance of Yom Hashoa, the Holocaust. Readings were given by **Mr. Morris Holtzman** and **Mr. Gar Meltzer**, to commemorate this tragic time in our history.

On April 29, the Shomer Club and the Holtzman family and friends gathered in the Vestry to honour **Mr. Nathan Liphshetz** on the occasion of his 90th birthday. Special guests were **Mrs. Myra Holtzman** and her children from Halifax. At tea time a beautiful birthday cake, made in the Shul by **Mrs. Doris Carpenter** of the Shomer Club, was presented to Mr. Liphshetz.

Nathan Liphshetz was born in Russia on April 29, 1894. At the age of eight he was sent to a Talmud Torah many miles from his home. He was a tailor by profession and an outstanding furrier but his real love was study, writing and poetry.

He arrived in North America early in the century and worked in New York and Windsor, Ontario, before moving to Saint John in 1917. While in Saint John, he founded the Zion Club with the help of **Golda Meir**, was secretary of War Relief and in 1919, he was a delegate to the First Jewish Congress meeting in Montreal. During these years in Saint John he became associated with **David Ben Gurion** and **Ben Zvei**.

In 1921, Nathan Liphshetz went to Palestine as a Chutz and did masonry work for a year and a half. Unfortunately, he contracted malaria and had to return to Saint John. In 1924, Nathan married **Jean Holtzman** of Saint John and the couple moved to Fredericton where Nathan opened his shop, Modern Ladies Tailoring.

Mr. Liphshetz played an active part in the growing Jewish community in Fredericton. He formed the first Young Judean Club, was instrumental in having the Synagogue built and served as President for a term. After forty successful years in business, Nathan retired at the end of 1965. In the following year, Nathan and Jean moved to Saint John, where

(SAINT JOHN Continued)

they are surrounded by family and friends who love and respect them.

Early in March, members of the Shomer Club, friends and relatives of **Rose Freedman** gathered in the Vestry of our Synagogue to pay tribute to her on her 80th birthday. Mrs. Freedman has served the Jewish Community as Chairman of Ladies Division of Israel Bonds many times. She has worked tirelessly for the **Henrietta Szold Chapter of Hadassah-Wizo** since she arrived in Saint John as a bride of nineteen. Rose has held office in Sisterhood in every capacity and is now Honourary President. She was instrumental in affiliating Sisterhood with the Eastern Canadian branch of Women's League, and serves as Vice-President of that organization.

Rose Freedman was the founder and first President of the Shomer Club, the first Jewish Senior Club in the Atlantic Provinces. In the Greater Saint John community, Mrs. Freedman organized the Nursery and Shelter for Immigrant Families arriving in Saint John following World War II.

Rose Freedman has lived a life of service and we are proud that she is a member of our community. We feel she is truly a Woman of Valor.

On May 6, the **Henrietta Szold Chapter of Hadassah-Wizo** celebrated the 50th Anniversary of Youth Aliyah, with a reception in the Vestry of the Synagogue. Guest speaker was **Professor Stephen Berk** of the Department of History, Union College, New York. Professor Berk is an outstanding speaker and all present found his talk most informative and interesting. Convenors for the Youth Aliyah Reception were **Kay Levine, Erminie Cohen** and **Jacqueline Meltzer**.

On May 13, the Shomer Club celebrated its 10th Anniversary with a Mother's Day Tea organized and convened by **Mrs. Malcolm Carpenter**. Guests were welcomed by **Mrs. Rebecca Jacobson**, President of the Shomer Club.

The Saint John community is now preparing for three events: the Bar Mitzvah of **Kevin Ross Fallon** on June 23; the Bat Mitzvah of **Tamara Levine** on June 30; and the long-awaited Koom Ahaim Weekend July 6-7-8. Preparations for all three events are well under way and we are delighted that **Rabbi Benjamin Eisenberg**, formerly of Saint John and now residing in Tuscon, Arizona, will be on hand for all three simchas.

Remember, everyone, think KOOM AHAIM. Plan to be there. You'll be glad you did.

Shalom, May/June, 1984

Moncton Events

By Audrey Lampert

An historical landmark is being achieved this year in the Moncton Jewish Community. We will be sending our largest delegation, ever, to Camp Kadimah, twelve or more. Half will be first time campers. However, all these rookies, along with their parents, visited Kadimah on Visitors' Day last summer to obtain a first-hand view of what the Camp is all about. Having experienced such positive vibes from that excursion, all Moncton parents who visited Camp Kadimah that day are sending every one of their children who are eligible.

Rookie campers for Kadimah '84 include **Yona Attis, Leigh Lampert, Aaron Rinzler, Mya Rinzler, Michael Rinzler** and **Gabrielle Rubin**. Veteran Kadimah Chaverim are **Nichole Druckman, Michael Druckman, Sandy Fischel, Lisa Fischel, Jennifer Jacobson** and **Michael Jacobson**.

It is hoped that again this July 29th, a number of non-camp parents will make the trip to visit Kadimah on Visitors' Day. Such an excursion serves many valuable purposes. It provides an opportunity to view the Camp and all that it has to offer a Jewish child; it can be the focal point of a short escape weekend for the entire family from their normal routine; it can also serve the purpose of bringing one's children to visit their Jewish friends who are campers; and finally, it affords adults the pleasant opportunity of socializing with Jews from across Atlantic Canada.

There is no doubt that every parent and child will be impressed with the strong and vibrant sense of unity, friendship and loyalty which radiates throughout the camp. Add to these elements the very pleasant and comfortable sensation resulting from being amongst a population that is entirely Jewish . . . quite a contrast from the usual environment inhabited by these kids!

Imagine your child living in a cabin of all Jewish children his/her own age for 42 days, multiplied by 24 hours per day, eating, playing, swimming, singing, hiking, learning, talking and sharing common experiences, creating fond memories to last a life-time! The end result is the building of strong and enduring friendships . . . a network of Jewish social contacts in every Atlantic city, as well as Montreal and Toronto and even the U.S.A. . . . a very valuable asset to have acquired by the time one reaches the "dating" age or the "leaving home" stage.

Moncton can proudly boast of its increasing number of Jewish children. Approximately 37 are eligible to attend Camp Kadimah. We are sending 33% of them this summer. This IS an historical occasion to celebrate.

PRE-SCHOOL NEWS

Busy days, stormy days and Pesah preparations have characterised the Month of April.

"Think Spring!," it helps to drive away the winter blahs! Though the snow has been falling outdoors we have been pushing Spring indoors. Our Spring mural has leaves on the trees and people preparing the garden for sowing the crops. Our beans, planted during Tu B'Shvat have not only reached maturity but have been producing beans (some have been eaten for supper).

During the "K week," Kosher Kangaroo visited us and taught us some things about Kosher food. While "O week," brought beautiful sunny weather and allowed us to walk to the corner store and spend a quarter (it snowed the next week).

Two weeks ago gowns, caps and polished faces, greeted the photographer from Austin Studios. This year we are getting graduation photographs early in order to avoid the confusion on graduation night, and allow orders to be completed before June closing.

Preparation for Pesah included drama, music, stories, painting and a mini seder on Friday. Some children were able to memorize the four questions as well as relating the answers.

We welcome **Costin Antonescu** to our class, two days a week. Costin is from Romania, and is surprising us with his ability to learn English and begin communicating in it. We are enjoying the challenge and rewards of relating to a child with virtually no English.

April 19th we enjoyed our last gym and swim for the year. We visited McKays Dairy the following week which was a most interesting experience for us all.

Our enrollment for 1984-85 school year is very encouraging, however there is an opening for two four year olds on a full time basis (5 days a week). If you know of anyone who has a four year old and may be interested, please have them call me at home, **Berys Richardson**, (386-4365) or at school (382-8324) in the mornings.

SYNAGOGUE EVENTS

A beautiful Pesah was had by all. Many families had guests over Pesah.

Mr. Joseph Kohn has organized a children's choir which made its debut over the

Passover Holiday. Their beautiful voices added to the synagogue services.

The congregation commemorated Holocaust Remembrance Day with a special service on Sunday evening, April 29, 1984.

The Galgalim entertainment troupe performed in Moncton on May 23. **Moshe Zorman** and **Brynne** presented an "excellent" performance.

In June, Congregation Tiferes Israel will have its annual summer Picnic and Field-Day.

CHEVRA CLUB

Our club went for the day to Saint John on Sunday, May 13, to participate in the 10th anniversary luncheon on the Shomer club of Saint John. Beautiful weather and warm hospitality helped to provide an enjoyable day.

YOUTH GROUPS

The synagogue now has a bowling league for children aged 6-13. Four teams have been formed. A trial contest was held on May 13. **Joel Etienne** with the capable assistance of star bowler **Lorne Gorber** led his team to victory. The league will continue again in October.

BROWNIES

The synagogue brownie pack completed their first year with a flurry of activities: **Shawna Rinzler** was officially registered as a Brownie. **Marlene A-hern**, **Lorna Gorber** and **Frieda Selick**, became official Brownie Leaders as they have completed their training. The pack itself "camped out" overnight in the synagogue social hall. The girls also enjoyed a brunch for their closing meeting.

SISTERHOOD

Our very active sisterhood held a general meeting, one in May at the home of **Judy Jacobson** and their closing meeting in June. The sisterhood also helped sell the tickets for the Galgalim concert. A special thank-you is given to the executive for their hard work all year. An extra special thank-you to **Terri Cohen**, Sisterhood President.



Canadian Zionist Federation

Sixth National Canadian Zionist Federation Convention Successfully Terminated



Mrs. Neri Bloomfield was recently elected National President of the Canadian Zionist Federation at the Organization's Sixth National Convention held in Montreal, at the Ritz Carlton Hotel.

In her acceptance speech, President **Mrs. Neri Bloomfield** thanked the delegates for the "trust and confidence" they had placed in her.

Mrs. Bloomfield then proceeded to assure the delegates that she would spare no effort and that she would give all her energy to the presidency of the Canadian Zionist Federation.

The CZF President also called on the delegates "to work together and to stand together in the ranks of the Zionist movement."

She explained the priorities of her presidency as follows: "It is my intention to recommend to the incoming National Executive to continue building our Federation on the four cornerstones of Zionism — to strengthen the edifice we already

have, to modernize it to meet the needs of the day, and to permeate the Organization with Jewish thought and action."

The four cornerstones of **Mrs. Bloomfield's** presidency will be Aliyah, Youth, Education and finally the Structure of the Canadian Zionist movement.

Referring to the philosophical foundation of the Canadian Zionist movement as being the Caesarea and Herzliah process, she called upon the Executive to strengthen the involvement of communities and their leadership across Canada in Zionist activities.

Cuban Jewish Community Thanks Canadian Jewish Congress For Passover Supplies

Canadian Jewish Congress has received a telegram from **Dr. Jose Miller**, President of the Cuban Jewish community, thanking the "entire Jewish community in Canada" for Passover supplies which the Cuban Jewish community received in time for the holiday.

Last year, over thirty thousand dollars worth of religious supplies, including Kosher meat, tea, matzos, and prayer books were sent to the Jewish community in Cuba by Congress.

The Jewish community of Cuba, most of which resides in Havana, has had difficulty meeting its own needs for several decades. After the United States severed relations with Cuba in 1960, Congress has looked after the needs of Cuban Jews.

The telegram, which was sent during the recent holiday read as follows: The Cuban Jewish community extends warmest greetings and wishes for peace and happiness to the CJC and the entire Jewish community in Canada on the occasion of Passover. We are pleased to inform you that the Passover supplies arrived in time and were distributed before Pesach.

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BLACK SUPPORT FOR ISRAEL

By Yosef I. Abramowitz

Democratic President candidate **Jesse Jackson's** recently over-publicized bout with American Jews has led many to wonder if his opinions represent black public opinion.

The polls show that this is not the case. Black support for Israel is strong on virtually every issue of major concern to the American Jewish community. The two latest **ABC/Washington Post** polls reveal that black sympathy for Israel is running a strong three-to-one over the Arab nations. The most recent Roper poll (1984) also revealed pro-Israel sympathy among blacks to be three-to-one. A ten-year (1973-1983) review of Gallup polls of those non-whites who have heard or read about the situation in the Middle East shows that non-whites support Israel over the Arab nations more than two-to-one.

Blacks, more than the nation as a whole, opposed the sale of AWACS to Saudi Arabia (67%) and the proposed sale of U.S. military arms to Jordan in 1982 (70%). Blacks, more than whites, believe that the sale of arms to Jordan should be based on **Hussein's** willingness to make peace with Israel (55%). Foreign military sales in general are opposed by most Americans, yet military aid to Israel is a definite exception; this holds true for the black community as well.

In 1982, 77% of blacks believed that the United States should maintain or increase military aid to Israel. Blacks are more inclined than the "average American" to support military aid increases to Israel. Registered black voters are also likely to vote for a candidate for the Senate who strongly supports military aid to Israel.

In response to the question, "is the Camp David peace process at a dead end and should the United States make new peace efforts in the Middle East, or should the United States continue to seek peace through the Camp David peace process with negotiations between Egypt and Israel," blacks continue to support Camp David 67% to 21%.

Public opinion polls about possible solutions to the Palestinian problem reveal a high level of ignorance and ambivalence among the general population. More respondents answer "no opinion" than take a specific position. Black identification with the Palestinians is higher than the national average, but sympathies for

Palestinians are never higher than for Israel. Most blacks have characterized the PLO as terrorist, and blacks overwhelmingly believe the PLO to be undemocratic (82%).

Finally, the belief that the U.S.-Israel relationship is **not** close enough or the right kind of relationship is higher among blacks (86%) than among whites (74%).

In a January 1984 **CBS/New York Times News** poll, only 2% of the respondents cited foreign policy as their reason for supporting a specific candidate. Polls also indicate that Jackson is carrying only about 50% of the black vote. Clearly, Jackson does not have a mandate from the public - or from blacks - to pursue his Middle East program.

How do blacks react to Arab wealth and influence in view of reports that the PUSH Foundation received \$200,000 from the Arab League? Blacks are significantly more sophisticated than the general public of Arab investment in the United States. By seven percentage points above the national average, blacks believe that Saudi Arabian investment in the United States gives them too much influence here (60%); 67% of surveyed blacks believe that Saudi investment threatens American economic independence; only 47% of the American public agree (1982).

The message is clear: A majority of blacks support Israel, oppose arms sales to Arabs, are suspicious of Arab investment in the United States, and endorse a closer U.S.-Israel relationship.

Yosef Abramowitz is a research assistant with the American Israel Public Affairs Committee.

Analysis Reprint - Near East Report, Vol. XXVIII, No. 12, March 23, 1984

Jewish Pupils Stigmatized By Catechism Classes In District Schools, Canadian Mother Charges

Jewish and other non-Catholic pupils are discriminated against and stigmatized by being forced to linger in corridors when the catechism is taught in local public schools, a Jewish mother has charged.

Natania Etienne, whose two children attend elementary schools in the French-speaking District 13 in this Canadian Maritime Province City of 40,000 said the situation was the equivalent of forcing Jewish pupils to "go to the back of the bus" the way "the Negroes were treated in the southern United States," accord-

ing to a report in the Moncton Times-Transcript.

She contended that children of Jewish, Moslem, Buddhist, Jehovah's Witnesses and other faiths were being denied "basic religious freedom." They should have alternative courses during periods of catechism teaching, Mrs. Etienne said. She noted that children in grades one through six are being given alternative courses during catechism periods in the district schools, but that "concession" was permitted by school district officials only after "a bitterly fought battle" a few years ago.

At that time, she said, she received telephone threats and pressure was put on her two children by other pupils. After the sixth grade, non-Catholic children have the "choice" of sitting in the catechism class or standing in the halls.

Yvon Ouellette, superintendent of District 13, said he did not know of any students being forced to stand in the halls during catechism class. They could "go to the library or take other courses if they don't take catechism," he said according to the Times-Transcript report.

The newspaper quoted a charge by **Donald Jubas**, president of the B'nai B'rith of Canada, that the textbooks used in the catechism courses are "anti Jewish" in nature. He said Catholic students were being taught that Jews were guilty of deicide and this created hostility between the two groups of students.

Msgr. Donat Chiasson, the Archbishop of Moncton, responded that the Gospel cannot be changed, the Times-Transcript reported. He said the Gospel taught that the Jewish people "took a decision" on the death of Jesus and "we cannot erase that from the Gospel." Chiasson stressed that he was not implying that the Jewish people were "more responsible" than other participants, such as the Roman army, but insisted that the Jewish part in the crucifixion is still part of the Gospels.

Chiasson said that in any event teaching the catechism has not been an "integral" part of the curriculum for many years but a voluntary program taught only "outside the minimum hours of classroom time."

But **Rabbi Michael Wolff** on the Tiferes Israel Synagogue here, said that forcing pupils to leave a classroom when the catechism is taught "stigmatizes" those pupils. He charged that District 13 officials are putting "a lot of pressure" on non-Christian students both by teaching the catechism and refusing to provide alternative courses on the junior high-school and highschool levels.

Shalom, May/June, 1984

Fifth Anniversary of Peace



March 26 marked the fifth anniversary of the signing in Washington of the Israel-Egypt peace treaty. "The peace treaty stands firm," says **David Kimche**, director general of the Israeli Foreign Ministry. On the other side of the border, **President Mubarak** and other Egyptian officials have said repeatedly that they will not "abandon" the treaty or the peace.

That, of course, is the good news - and it must not be minimized. A decade ago, a peace treaty between Israel and the largest and most powerful Arab state was nothing more than a remote dream. President Sadat himself used to say that Israel-Egypt peace was for "the next generation," not his own. Nevertheless, the miracle occurred - in large part due to the vision and determination of **Anwar Sadat, Menachem Begin** and **Jimmy Carter**.

Today the treaty does "stand firm" but only in the most minimal sense. The guns are silent. Egypt has removed itself from the ranks of the rejectionists. Diplomatic relations exist between the two countries.

But Camp David envisaged so much more. Its goal was (and is) full normalization between Israel and Egypt - relations which are to include "full recognition; diplomatic, economic, and cultural relations; termination of economic boycotts and discriminatory barriers to the free movement of people and goods . . ."

Those parts of the Camp David dream are still unrealized. Even the promise of full diplomatic relations is unfulfilled. Egypt's ambassador to Israel was recalled in protest of the Lebanon war in 1982 and has still not been returned to his post. As for tourism and trade, they have been reduced to a bare trickle.

Diplomatically, Egypt has been doing everything it can - short of repudiating Camp David - to get back into the good graces of the Arab hardliners and rejectionists. **Yasir Arafat** was welcomed to Cairo. The Egyptian President called on **President Reagan** to negotiate with the PLO chief during the Egyptian's last visit

to Washington. Mubarak has even had friendly words for his (and Sadat's) old enemy, **Hafez Assad** of Syria. In short, Mubarak has brought the "cold peace" to the near freezing point.

Egyptian leaders, of course, blame Israel for this turn of events. They argue that Israel undermined bilateral relations through its actions in Lebanon and on the West Bank. That is so much hokum. As we have noted so often in the past, it is the genius of Camp David that it proceeds on two tracks. One is bilateral and involves only Israel and Egypt. The other is multilateral and includes - in addition to Israel and Egypt - Jordan and the Palestinians. The two tracks do not cross. Invoking Lebanon or the West Bank as an excuse to freeze Israel-Egypt relations in contrary to Camp David and threatens the entire process.

That is where the United States comes in. The United States brokered the peace treaty and is its guarantor. In the past five years, it has rewarded Egypt for making peace with Israel by providing it with billions of dollars in economic and military aid. Accordingly, it is appropriate for the United States to insist that Egypt begin living up to the full terms of Camp David. The Reagan Administration should issue that demand privately - and it should issue it publicly. To maintain silence is to permit the cornerstone of American Middle East policy to become an empty shell. American firmness can reverse this dangerous trend.

Editorial Reprint - Near East Report, Vol XXIX, No. 13, March 30, 1984.

(Continued from Page 3)

terday, last year, ten years ago . . .), which generates superficiality in analyzing the PLO in particular or the Mideast in general.

These traits of political behavior may explain Western difficulties in reconciling between Arafat's support of the terrorist attack taking a toll of 48 injured people in Jerusalem (Cairo Radio, April 3, 1984), his conviction that "in no way do we accept as a price for the independent state the enslavement of our people who remain in the territories occupied in 1948" (*The Middle East* monthly, May 1983, editor's emphasis) on the one hand, and his constant reference to a Mini-Palestine in the West Bank and Gaza on the other hand.

Moreover, it may be the lack of historical depth in the formulation of their political attitudes which may have caused many Western observers and policymakers to raise the issue: "Is the Arafat-led PLO turning political?" Thus, failing to realize that the organization was established in 1964 in order to fulfil certain political goals, sometimes utilizing diplomatic means, other times seizing the terrorist option, and usually operating both options simultaneously. Therefore, one may conclude that it is the essence of the political goals of the PLO more than the nature of its tactics, which should determine one's attitude toward that organization.

Finally, being deterred by the complicated nature of historical analysis most Western observers have tended to regard the recent Mubarak-Arafat meeting as an indication of Arafat's moderation.



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B'nai Brith — Citadel Lodge's Production "THANKS FOR THE MEMORIES"

Director **Michael Howell** has faced many challenges in his young career to date, but his latest show, B'nai Brith's **Thanks for the Memories**, is surely the biggest, which was held in Halifax May 8, 9 and 20. There are many factors the show was a success, Howell's sure directorial hand chief among them. He was able to pick up some of the finest talent in Halifax to play principals, providing a nice balance between the professional and amateur actors.

Jennette White as Penny Loring dominated the stage, playing the role superbly. There are many in the mammoth production who served well. **Janet Mc-**

Millan, Bill MacRae and **Mimi Webber** are just a few who spring to mind as standouts. But this was not an individual show. It was an ensemble effort with every actor making an important contribution to the whole.

Musically, the show was rich in old favorites. "Don't Rain on My Parade," "Over There," "Anything Goes" and "Turn Around" are just a few of the great tunes included in the show. **Lowell Shore's** solo of "Turn Around" was intense, beautifully sung and worth seeing the show for.

All in all, a high standard of community theatre.



B'nai Brith International Announces That It Will "Adopt" Entire Soviet Jewish Communities

B'nai Brith International, which has been "adopting individual Soviet Jewish refuseniks over the last several years, announced March 14 1984, that it will take that concern a giant step further by "adopting" entire Soviet Jewish communities.

In letters to B'nai Brith leaders around the world, B'nai Brith President **Gerald Kraft** and executive Vice-President **Dr. Daniel Thursz** said that the Jewish Service organization's local councils will be paired, which began March 15, with cities in the Soviet Union in an ongoing program.

Several dozen cities had already been coupled, they said. Only those Soviet cities with known refuseniks and a significant Jewish population were selected.

Kraft and Thursz noted that March 15th had been designated by world Jewish organizations as the International Day of Concern for Soviet Jewry. That designation they explained, was inspired by B'nai Brith's worldwide demonstration last year, on the eve of the Third World Conference on Soviet Jewry in Jerusalem. More than 100 B'nai Brith communities proclaimed their solidarity with Soviet Jewry with rallies, demonstrations, teachings and petitions.



WE REGRET THE GREAT LOSS OF **MR. SAMUEL JACOBSON**

WHO WILL BE MISSED BY
THE DIASPORA, OUR BELOVED STATE OF ISRAEL
AND JEWISH CAUSES IN WHICH HE HAD BEEN INVOLVED FOR A LIFE TIME.
OUR DEEPEST SYMPATHIES TO THE FAMILY.

Staff
Atlantic Jewish Council

The Executive
Atlantic Jewish Council

Board of Directors
Atlantic Jewish Council

THE JOYS OF HOMEMAKING

Jo Ann Gardner

SOLOMON'S GARDEN



I have been thinking about the Jewish flower garden for some time, ever since I wrote about the Jewish vegetable garden last spring. I wondered then if there were any flowers associated with Diasporan life that one could call Jewish because they were favored, grown, and used by Jews.

A Bible garden presents many problems, not the least of which is trying to grow figs in the Maritimes. Another problem is the identity of some plants which are still in dispute. It seems to me that it makes more sense, if we want a flower garden with a true Jewish flavor, to grow this common plants of Israel, the Biblical 'flowers of the field' which like field flowers or weeds everywhere have an intense but brief life span. Anyone who has been to Israel in our season of winter knows there is a brief but intensely beautiful time when "the rain is over and gone/the flowers appear on the earth," covering hillsides, valleys, and deserts with gorgeous blossoms of every shade, every description. These are the wild flowers of Solomon's Song of Songs, of Solomon's spring, so we may just as well call our Jewish flower garden Solomon's garden.

The very first wild flowers to bloom in Israel after the winter rains, sometime in January or early February, are the crowns anemones (*Anemone coronaria*). **Michael Zohary**, in his **Plants of the Bible**, describes its dramatic annual appearance: "In the early spring thousands of crown anemones in scarlet (sometimes also in purple, pink, blue and white) dot every field, bush, wasteland and sandy hill in all the Mediterranean areas of the land, and penetrate the desert. On account of its loveliness and charm, this is the favorite flower of spring."

In our growing zone, tubers of crown anemones should be planted in early spring in well-drained soil, in full sun or light shade. In the late summer or early fall they should be dug up, divided, and

stored at 55 to 60°F in dry peat moss, perlite, or vermiculite until the following spring. Crown anemones are not only beautiful and fairly easy to grow but they are the least expensive of the bulbs. For \$30 you can buy 100 in colors ranging from blue and scarlet to pink and mauve from Cruickshank, Ltd./1015 Mt. Pleasant Rd., Toronto, Ontario.

In the bulb line you can also include the sweet-scented hyacinths (*H. orientalis*) and the beautiful blue scilla as well as some daffodils or narcissi. All these flowers grow wild in Israel. *N. tazetta* is the type of daffodil we want for Solomon's garden. It is a multiple or bunch-flowered type and is available along with hyacinths and scilla from most bulb dealers.

Other early red wild flowers in Israel aside from anemones are tulips and poppies whose cultivation is so well known it hardly seems necessary to comment on them except to note that for tulips the most appropriate variety would be "Red Emperor," an early flowering *Fosteriana*, available from Cruickshank.

The next group of plants to consider are the composites, the cheerful daisy or daisy-like flowers that grow wild in Israel. The crown daisy or *Chrysanthemum coronarium* is most common, a yellow flower that grows in waste places and along roadsides, but if we want to grow mums of similar habit and type we must take care to give them winter protection (remove a few clumps to winter over in a coldframe) and enriched, well-drained soil. A daisy-like flower that also grows wild in Israel and is much easier for us to grow is *Anthemis tinctoria* or golden marguerite, about 2' tall.

Another most delightful daisy flower that grows wild in Israel and which can grow is chamomile. Look for the seed under Herbs in the seed catalog. Annual chamomile (*Matricaria recutita*) bears abundant small, white-petalled daisies with prominent yellow centers. You can sow the tiny seeds directly in the garden or raise them indoors in plant cells in late spring. Once planted in a sunny spot they will self-seed for years. Of bushy, sprawling habit, chamomile looks best at the front of the border or spilling over a low stone edging. For tea, cut the stalks when the flowers are fully open, put the bunch in a shallow pan in a just warm oven. When the stalks and flowers and leaves are perfectly dry, run your hands down the bunch. The resulting powder is what you use to make the famous tea, soothing for digestion and, so it is said, for fretfulness in man, woman, and child.

As for the fabled lilies of the field — "As a lily among brambles, so is my love

among maidens" — you may want to include several bulbs of the white lily, *Lilium candidum*, an old standby of the Bible garden, more popularly known as the Madonna lily because of its association with Mary in many church paintings. Professor Zohary believed that the Biblical Hebrew word "shoshan" refers to this lily which grows in Galilee and on Mt. Carmel. This type, unlike most others, should be planted just an inch below the soil. It grows to 2-4' and blooms in late June or early July. It needs well-drained soil and sun but will tolerate some shade.

Other wildflowers of Israel which we can grow as ornamentals are: **roses**: the single-petalled wild roses of our back-country roads.

Snapdragons: grown as annuals they bloom in mid-summer through fall, come in a range of colors and heights, from 18" - 2'.

English daisies (*Bellis perennis*): charming 6" high pinkish daisies, bloom early and late; biennials that seed themselves once established.

Mignonette (*Reseda alba*): grown as an annual, a low-growing sweet-scented flower suitable for pots or for the front of the border; prefers some shade.

Sea holly (*Eryngium maritimum*): a striking perennial with blue flowers and spiny ruff of varying height. The blossoms, if picked when fully open, hold their color when dried.

Clary sage (*Salvia sclarea*): Look for the seed in the Herb section of the seed catalogue. It is a biennial with dramatic white plume flowers the second season, which will bring the height of the plant to 4-5'. It is a strong-scented, attractive to hummingbirds, and will self-seed in a favorable spot. It does best in full sun in dry soil.

For information about other plants which might be included in Solomon's garden see **Gardening with Biblical Plants**: Handbook for the Home Garden, Wilma James, Nelson-Hall Press.

If you cannot grow a garden then read about the plants of Israel in the following books:

Plants of the Bible, M. Zohary, Cambridge, U. Press.

Nature in Our Biblical Heritage, N. Hareuveni, available in the U.S. from Paul Steinfeld, Secretary, Neot Kedumin, Ltd., USA/Halcott Center, New York 12437.

Desert Vegetation of Israel and Sinai, Dr. A. Danin, Cana Publishing House Ltd., P.O.B. 91010, Jerusalem, Israel.

Pictorial Flora of Israel, A. Danin & others, published in Israel.

(Continued on Page 18)

Kaifeng secrets



By Abraham Rabinovich

The rumpled blanket in the corner of the room in the small Oklahoma town caught the Texan's eye as he was leaving with the legacy willed into his care by the dead half-Cherokee Indian.

Lifting it, he saw a scroll written in a strange tongue. The Texan placed it reverently in the back of his truck and sped south towards — where else — Dallas.

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That scroll that had found its way to that dusty Oklahoma town was a three-century-old Tora from the community of almond-eyed Jews in central China whose

1,000 Year History of a Jewish Community in China

descendents still dwell in Kaifeng and still call themselves Jews.

Jews have been living in China for more than 1,000 years, arriving as traders from Persia and other areas in the Middle East along the silk route. According to **Michael Pollak**, an American who has written a book on the subject, the earliest documented dating is 718 when a letter written in Judeo-Persian in China was set aside by the writer, to be found more than 1,000 years later.

Jews appear to have had as much an affinity for the big cities in China as they have had in the West. **Marco Polo** found Jews in Peking in the 13th Century. Medieval Kaifeng itself, capital of the North Sung Dynasty, may have been the biggest city in the world of its time, according to Pollak, with more than one million residents.

Jews first settled in the city, which lay astride the silk route, somewhere between 960 and 1126, probably from the Persian area but perhaps from Bokhara or Yemen as well. The first synagogue was built in the city in 1163.

When China shut itself off from the West in the 16th century, the tenuous contact between Chinese Jewry, already Sinicized because of inter-marriage, and Jewry to the West was severed.

In 1642, the flooding Yellow River destroyed the synagogue and two young members of the congregation jumped into the waters to save parts of one of the Tora scrolls. The synagogue was rebuilt

in 1663.

To celebrate this event, 12 new scrolls were written. The Hebrew letters were shaped somewhat differently than elsewhere in the Jewish world and the text abounded with mistakes. Each of the scrolls was numbered in Hebrew on the back.

Word of the community's existence reached the West with the arrival of the Jesuits in China in the 17th century. Jesuit reports on the community, which is believed never to have exceeded between 1,000 and 2,000 people, formed the basis of a book by **James Finn**, the famed British consul in Jerusalem in the mid-19th century.

An Englishwoman who read the book donated 500 pounds sterling to the London Society for the Promotion of Christianity Among the Jews to find and convert the Jews of Kaifeng.

In 1850, the two Chinese Christians were dispatched by the society from Shanghai to Kaifeng to see if Jews were still to be found. They were chosen because the unsettled nature of the country made the trip too dangerous for Westerners.

The Jews were poor and some were living on the ample synagogue grounds where they grew cabbage. The emissaries brought back to Shanghai a number of bound Hebrew books — consisting of weekly parashot readings from the Tora.

The next year they returned and purchased six of the Tora scrolls from the

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Pollak, who owns a printing firm in Dallas, became involved in the subject when an acquaintance, the librarian of the Bridwell Library at Southern Methodist University in Dallas, **Dechert Turner**, asked him to look at a scroll in his possession made of skin. It had been Turner who had gone to Oklahoma to pick up a collection of old Bibles bequeathed to the library by a local man of Indian extraction who had acquired wealth and an interest in old manuscripts.

Through scholarly detective work, Pollak established that the scroll, which he had initially thought to have been written in an odd Rashi script, was one of the Kaifeng Toras — number 12, according to the inscription on the back. The Oklahoma man had purchased it in 1940 from a rare book dealer in Pennsylvania for \$250, Pollak discovered. What remains a mystery, however, is how the scroll reached the dealer from the London Society, in whose possession it had been.

In addition to the Dallas scroll, one of seven still extant, the exhibition includes some 150 items, 14 of them from Kaifeng itself. Among the latter are state claim chimes from the synagogue used to call the congregation to prayer, incense burners and a Haggada.

The Jews of Kaifeng were known to other Chinese as T'iao Chin Chiso — the sect that plucks out the sinews — because of their kashrut customs. For most of their existence, they were well established, some even achieving high rank in public service.

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Although the community has disappeared as such, there are still at least 200 residents of Kaifeng who identify themselves as being Jewish descent, even though they do not engage in Jewish practices.

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There have been several attempts this century by Jews from abroad to establish a connection with Kaifeng. In 1900, "mainstream" Jewish merchants in Shanghai founded an organization "For the Assistance of Chinese Jews" but accomplished little in its three years apart from a few meetings with Kaifeng Jews in Shanghai.

A Jewish student from Canada and a Czech sociologist visited Kaifeng in 1957 and reported on the continued existence of Chinese of Jewish extraction.

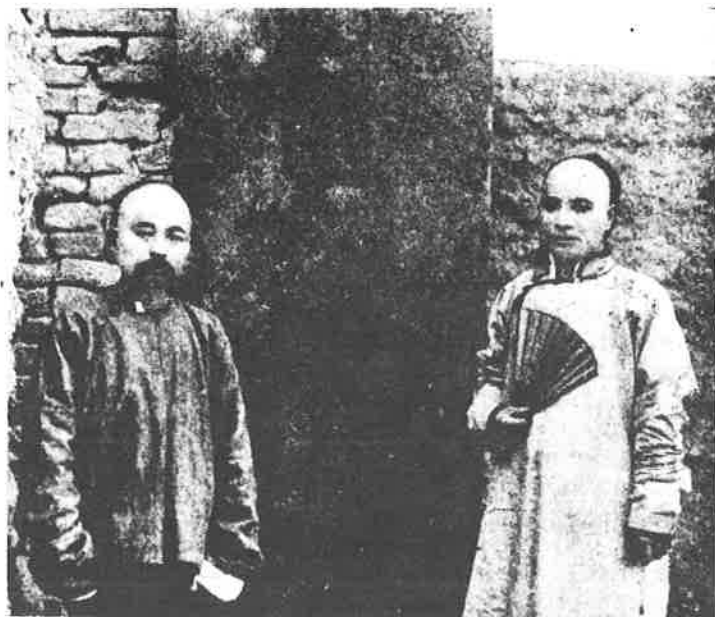
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(Above) Merchant with semitic figures, in figurine discovered in Kaifeng tomb, attests to trade with west in 7th century. (Right) Sign on 'Lane of the Sect Which Teaches The Scriptures.' (Below) Two Chinese Jews, with memorial stone associated with Kaifeng synagogue, 1906. (Opposite) Chao Wen-kuue, Kaifeng Hebrew teacher. (Photos, Beth Hatefutsoth)



(Above) Page from Kaifeng memorial book, in Chinese and Hebrew. (Left) A Chinese-Jewish family in Kaifeng, photographed in 1910 by an American traveller. (Right) Mr. Wong (David Levy), in tallit and teffilin, in courtyard of Canadian church, Kaifeng 1924.

Kaifeng secrets



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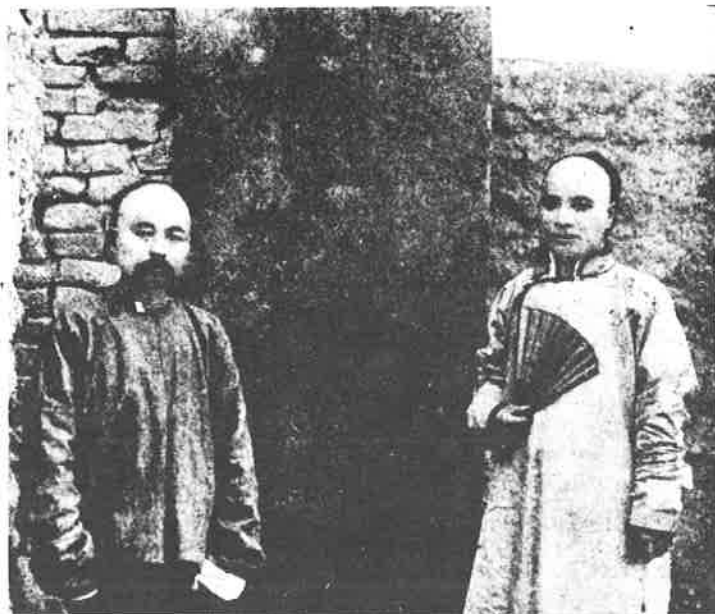
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Jewish Community in China

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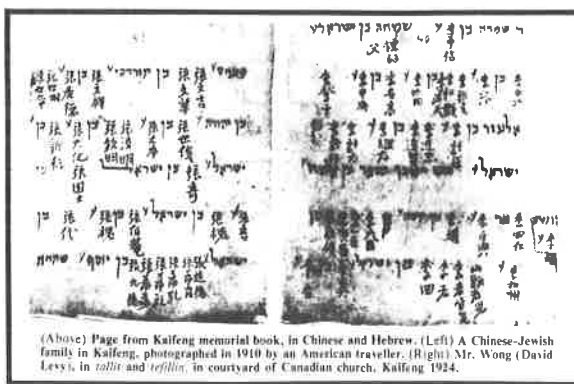
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(Above) Page from Kaifeng memorial book, in Chinese and Hebrew. (Left) A Chinese-Jewish family in Kaifeng, photographed in 1910 by an American traveller. (Right) Mr. Wong (David Levy), in talis and tefillin, in courtyard of Canadian church, Kaifeng 1924.

BOOKS OF INTEREST

Stefanesti: Portrait of a Romanian Shtetl, written by G. Sternberg. Published by Pergamon Press Canada Ltd., Willowdale, Ontario.

In **Stefanesti: Portrait of a Romanian Shtetl**, the author has attempted to analyze and describe one sub-group of the culture which molded the ancestors of the contemporary Jewish communities, a culture which up to the holocaust maintained, often under difficult external pressures, a unique way of life.

The small Jewish communities of Eastern and Central Europe with populations between 500 and 10,000 people had a specific and unique culture with its own mores, values and language. The author reconstructs the vanished way of life in one such community in Romania.

This thought-provoking book should prove of interest to all those concerned with our cultural values and the mechanisms of transmitting them to future generations. Venturing into the not too distant past, the author has evoked for us, with the aid of numerous photographs, original sketches and interviews a way of life close to our own, yet sufficiently distinct to give us an insight into our own cultural values.

Special offer until July 1, 1984: Hardcover - 0 08 031818 5 - \$35.00 Canadian. Regular price after July 1, 1984 - Hardcover - 0 08 030840 6 - \$58.50 Canadian. Copies may be obtained by writing to: Pergamon Press Canada Ltd., 150 Consumers Road, Suite 104, Willowdale, Ontario, Canada M2J 1P9.

The Canadian Jewish Mosaic, edited by M. Weinfeld et al. published by John Wiley and Sons Canada Limited, Toronto, 1981.

This volume contains 21 essays which focus on the Canadian Jewish community in the latter half of the 20th century. The contributors provide a diversity of perspective in discussing contemporary themes such as "The family: challenges for survival," "Jewish culture and Canadian culture," and "Intermarriage: Agony and Adaptation."

This book is available from John Wiley and Sons Canada Limited, Worcester Road, Rexdale, Ontario, M9W 1L1.

CITY SAFARI — A Family Guide to Halifax, Dartmouth and Day Trips in Nova Scotia
Written by Elizabeth Morantz
Illustrated by Beverley Ransom
136 pages; softcover; \$6.95



City Safari is a traveller's book, a glove compartment book, a write-in-the-margin and stow-it-in-the-back-of-the-stroller book. It is for all families who like to explore the world outside their own backyards and be home in time for tea.

Specifically written for parents with children under 13 years of age, **City Safari** is an all-season guide to Halifax, Dartmouth and the surrounding areas of Nova Scotia. It covers a wide range of topics, from playgrounds to museums, sports to theatre groups, eating out to apple-picking in the Valley. The author, **Elizabeth Morantz**, a Vancouver-turned Maritimer, takes a light-hearted approach to the dull, damp days when the general lament is, "There's just nothing to do!"

But **City Safari** is full of things to do. 1,219 of them, to be exact. These ideas range from the ordinary ("Sandwich a trip to the pet store between buying groceries and a birthday card for grandma.") to the unusual ("Attend a shooting star party.") but all of them are fun and most of them are free.

The book was written over a five-year period while the author was at home with two small children. All the places, activities and events mentioned have personally researched by the author and her family on their many outings. Artist **Bev Ransom** supplies the illustrations, poking just the right amount of fun at family endeavours.

Although **City Safari** would make an ideal gift for an active young family, it is also a good choice for grandparents, community workers, tourists, new Canadians, cultural exchange students, convention visitors, preschool and elementary teachers, too. This handy guide to adventures with children isn't a book to curl up with in front of the fire. It belongs where the action is — on the kitchen table, in the picnic hamper or propping the baby up a little higher in the car seat.

City Safari is available directly from the author or at bookstores around Halifax and Dartmouth.



ALIYAH FIGURES 1983

Aliyah to Israel in the year 1983 amounted to 16,478 as compared with 13,260 the previous year, marking an increase of 24.3%. This increase was particularly significant in view of the great drop in the number of arrivals from Eastern Europe - 1,767 in 1983, as compared with 3,275 in 1982 - a decrease of 25.6%. From the Soviet Union only 403 immigrants arrived, as compared with 756 in 1982, while from Romania there were only 1,253 arrivals as compared with 1,538 of the previous year. The main increase came from Latin America, from which 2,799 Olim arrived during the year as compared with 1,925 in 1982 - an increase of 45.4%. From the United States and Canada, there was an influx of 3,666 Olim, as compared to 2,854 the year before (an increase of 28.5%), and from Western Europe 4,278 arrivals were registered, as compared with 3,650 the previous year (an increase of 17.2%).

Speaking of emigration from the Soviet Union, **Mr. Leon Dulzin** pointed out that only 1,320 Jews had been granted exit permits and of these 929 (70.4%) dropped out on the way, so that only 403 arrived in the country. In 1982, 2,683 Jews left the Soviet Union, of whom only 756 arrived in Israel (27.2%), while in 1981, the number of exit permits granted was 9,451 and the number of dropouts amounted to 7,675 (81.2%).

There were 38 absorption centres and other transit institutions in operation during 1983 and, by the end of the year, they had a population of 9,017 which marked a record occupancy of 83%. In all, the number of new immigrants in absorption centres, hostels, ulpanim, etc., amounted - at the end of 1983 - to 12,210.

(JOYS OF HOMEMAKING from Page 15)

Best of all, why don't you go to Israel next winter and watch the spring unfold, starting sometime in January, certainly a good time to leave the Maritimes. While you are there, be sure to visit Neot Kedumin, a Bible garden without parallel, created from a 533-acre track of formerly barren land equidistant from Jerusalem and Tel Aviv in the region of Modi'in, the birthplace of the Maccabees. For more information about Neot Kedumin, write to Paul Steinfeld, address above, or to NEOT KEDUMIN, Box 299, Kiryat Ono, Israel.

Shalom, May/June, 1984

CAMP KADIMAH

"OUR STAFF" 1984



Sheldon Cohen

CAMP DIRECTOR: Sheldon Cohen
 ASSISTANT DIRECTOR/WATERFRONT DIRECTOR:
 Mitchell Brown
 MACHAR LIASON/C.I.T. DIRECTOR: Kenny Gordon/Morris Green
 CANOE/TRIPPING DIRECTOR: Leslie Rosoph
 ROSH GIBORIM: Amy Newman
 ROSH GOSHRIM: Andrea Besnos
 ROSH KOCHOT: Stephen Flomen
 ROSH MACHAR: Yoram Abi-Sror
 MEL YAD DIRECTOR: Lisa Brown
 BAMA DIRECTOR: Matt Moyal
 TZOFIUT DIRECTOR: Mark Simon
 LANDSPORT DIRECTOR: Walter Blostin
 ASSISTANT LANDSPORT DIRECTOR: Peter Nathanson
 ASSISTANT WATERFRONT DIRECTOR: Louis Chernin
 WATERFRONT SPECIALIST: Heidi Forman
 WATERFRONT SPECIALIST: Jonathan Boniuk
 SECRETARY: Rona Blostin
 AUXILARY SPECIALIST/CAMP DRIVER: Hugh Smilestone

COUNSELLING STAFF:

FEMALE:

Dvora David, Ellen Boniuk, Jan Nathanson, Sharon Sokoloff,
 Marci Cohen, Marissa Slaven, Gayle Nussbaum, Susan Poizner,
 Shanah Walsh, Heidi Brown, Lisa Galet

MALE:

Howard Green, Phil David, Neil Brown, Mike Stein, Jeff Feldman,
 Mike Soberman, Mark Pasternak, Alan Goldman, Jonathan Falk,
 Craig Offman, Michael Presement, Evan Zelikovitz, Selig Wilan-
 sky, Michael Pink, Bill H. Chernin, Adam Prossin.

CAMP KADIMAH REGISTRATION TO DATE: JUNE 11, 1984

Giborim

total 35	male - 19	female - 16
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Goshrim

total 38	male - 16	female - 22
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Kochot

total 42	male - 16	female - 26
----------	-----------	-------------

Machar

total 41	male - 16	female - 25
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CIT

total 7	male - 3	female - 4
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TOTALS	MALES	FEMALES
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163	70	93
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Mitchell Brown



Kenny Gordon



Leslie Rosoph



Andrea Besnos



Stephen Flomen



Dvora David



Hugh Smilestone



Phil David



Michael Soberman



Jonathan Falk



Craig Offman



Howard Green

1983 JEWISH SONG WRITING CONTEST

The winners of the Fourth Annual World Jewish Song Festival were: First Prize: **Claudine Arbusman**, of Paris, France, for her song in French "Point D' interrogation" (Question Mark); Second Prize: **Eduardo Brenlla, Jose-Maria Ruiz** and **Miguel Garcia** of Montevideo, Uruguay, for their song in French "La Sentinelle" (The Watchman); Third Prize: **Tami Katzen** and **Esther Berry** of Tuscon, Arizona, for their Hebrew song "Betzel Hamilhamot" (In the Shadow of War); Fourth Prize: **Rhoda** and **Robert Blumberg** of Oyster Bay Cove, New York, for their song in English "Eretz Yisrel;" Honourable Mention: **Stephen Melzack** of England, for his song "Why?."

The songs were performed in person by their composers, who travelled to Montreal from their countries of origin for the sole purpose of participation in the World Jewish Song Festival.

The live concert was held on January 28, 1984, in Montreal, in the Grover Auditorium, where the singers performed to an overflow audience.

The four winners were chosen by a panel of distinguished judges, including Montreal celebrity **Tommy Schnurmacher**; **Dr. Daniel Pe'er**, most popular radio and television personality from Israel, who won the Governor General's prize in Israel and was M.C. of the Israeli Song Festival and the notable Eurovision Song Festival. They were joined by other well-known personalities and community leaders: **Joseph Milo**; **James Dahan**; **Shmuel Haramati**; **Dora Wasserman**; **Itzhak Eldan**; **Rabbi Meyer Krentzman**; and **Harry Gulkin**.

The World Jewish Song Festival was founded in 1980 by **Samuel Jacobson**, head of the Samuel Jacobson Foundation for Jewish Culture, and **Peter Smolash**, director of the Quebec Israeli Folk Arts Council. One of the aims of the Festival is to offer Jewish songwriters a showcase for their music. The Festival is a testimony to the unity of the Jewish people. Although scattered around the world, we are one nation, diverse and colourful, but united in common ideals and destiny.

The Song Festival started as a local program and captured the imagination and enthusiasm of many, whose participation and support has helped catapult the Festival to International dimensions.

A record of the Fourth Annual World Jewish Song Festival is being produced.

The Song Festival accepts unpublished songs on any Jewish topic in English, French, Hebrew, Yiddish and Ladino. Songwriters who wish to receive more information and application forms are invited to write to: World Jewish Song Festival, c/o Peter Smolash, 5025 Plamondon Avenue, Montreal, Quebec, Canada H3W 1E9

Photographs of the winning songwriters are available upon request.



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BONDING THE RAINBOW TO ISRAEL

The management of scarce water resources has preoccupied the inhabitants of Israel for centuries. However, Israelis, who currently use 95% of their water supplies, have been developing complex and novel systems for not only increasing the amount of usable water but also for devising new ways to keep Israel's wells from running dry.

The first challenge Israel's water management experts had to face in 1948 was the disparity between the north where water is relatively accessible because of the location of the sources of the Sea of Galilee and the Jordan River and the dry south, where water users are situated at the level of 150 meters above sea level.

They immediately mobilized modern technology to transport large quantities of water from the Sea of Galilee to the Negev desert via a National Water Carrier. This system consists of huge pumping stations, 40 kilometers of open concrete canals, 8 kilometers of tunnels and 80 kilometers of wide pipes, which today winds along a path connecting up with thousands of wells along the way.

The newest extension of the National Water Carrier, the Zohar-Zeelim line became operational in 1980. The main objective of the new line is to feed the new agricultural settlements in the Pithat Shalom area, the new Negev air bases, as well as meeting the expanding water needs of Negev industries.

Once the matter of transporting water to the arid south was solved, Israel's technologists had more time to deal with the pressing problem of keeping pace with the country's growing water needs. One of the solutions has been the replenishment of underground water supplies by "catching" the run-off of heavy winter rainfall. Among several refilling methods in use is a series of large catch-basins at Skikma, Hadera and Nachal Dalia. These basins divert winter rain before it flows to the Mediterranean and water pumped from the Sea of Galilee before it flows to the Dead Sea, and literally pump it into the aquifers to replace what was removed during the summer. In this way, Israelis hope to avoid alarming situations most strikingly exemplified by the declining productivity of the great Oglalla Aquifer which irrigated North American wheat fields from Saskatchewan to Texas.

An even larger source of water than underground wells are the seas which reach the shores of Israel. Ever since the

establishment of the State of Israel the nation's scientists have been diligently working on developing cost effective desalinization technologies. Israel is currently developing two types of desalinization systems which in the long term could contribute to the solution of Israel's chronic water shortage. The first desalinization process is called the "multistage flash system," in which seawater is used to cool electric generating stations, creating, in the process hot water evaporation which is later condensed and distilled as desalinized water. The second process concerns the application of high technology tools such as the reverse-osmosis desalinization filter already in use at the Red Sea port of Eilat.

Making virtue out of necessity, Israeli agriculture experts have bred new types of crops - from tomatoes to cotton - which thrive on slightly salty water. This discovery means less cost and time for desalinization of seawater for irrigation and opens the way for agricultural use of Israel's brackish ground water, beneath the Negev desert which can now be put to good use where water is most needed. Israel's most imaginative and ambitious project to increase the nation's limited water resources has centered on harnessing the rainbow! Israelis have been seeding clouds for many years in efforts to increase rainfall, and they are the only ones who can point to proven increases in annual precipitation in seeded areas. Now they are working on a major project of weather manipulation which, according to **Yitzhak Moda'i**, Israel's Minister of Energy and Infrastructure, will increase rainfall by 25%.

Scientists involved in the project have learned that there is a direct correlation between warm water temperatures in the Mediterranean Sea in October and the amount of rainfall in Israel in the winter months that follow. The prevailing westerly winds carry water vapor over the country, where cooler land temperatures cause condensation and precipitation.

The researchers are studying the possibility of using giant pumps, for example, to bring colder water to the surface so that more of the ocean would be warmed - and thus, according to their hypothesis, increase rainfall in Israel. What sort of technology could be used to "stir" the ocean is still undecided, however, since scientists are still studying mathematical models to learn more about the relation-



ship between ocean warmth and winter rainfall.

It is inconceivable to write a feature article of Israel's water management without mentioning Dead Sea - Mediterranean Canal project which will eventually enable Israel to make significant progress towards hydro electric self-sufficiency in the 21st century.

It is important to bear in mind that all these water management and distribution projects so vital to the growth and development of Israel from Rosh Hanikah to Eilat from the Dan region to settlements around Jerusalem are being funded through the State of Israel Bonds effort. Indeed the Water Carrier financed entirely by State of Israel Bonds sales is the largest single economic development project ever carried out in Israel. There is an intimate connection between the decision of bond purchases throughout the world to finance the majestic National Water Carrier and the fact that Israel has today achieved not only virtual self-sufficiency in food production but has also acquired a substantial agricultural export capacity.

In a country where 60% of the land mass is desert and in a nation which has increased its population six times within one generation, this major accomplishment is in reality nothing less than a miracle on the Mediterranean.

With the realization of the Water Carrier project Israel Bonds have transformed a prophetic vision into reality but, the prophet's vision of a sacred river flowing from the sanctuary of the rebuilt temple in Jerusalem south through the Aravah, into the Dead Sea, is the dream that has inspired the State of Israel Bonds Organization to give concrete expression to the Dead Sea - Mediterranean Canal project which, one day, shall become yet another marvel on the shores of the Mediterranean.

Israel Denies Selling Arms To Iran During The Last Three Years

Israel denied that it has sold arms to Iran during the last three years, a direct refutation of West German press reports last week, believed inspired by Bonn government officials, that Israel was an important supplier of weapons to Iran and plans to sell that country 200 anti-tank guns this summer.

The denial was made by an Israeli spokesman during a meeting between the pro-Israel West German publisher, **Axel Springer** and Premier **Yitzhak Shamir** in Jerusalem. It was widely published in Springer's mass circulation dailies March 25, 1984. The denial covered only the last three years. The spokesman did not say that Israel never sold arms to Iran or whether it intends to in the future.

The appearance of reports in leading West German dailies in March about Israeli-Iranian arms deals were viewed as an attempt by Chancellor **Helmut Kohl's** government to gain public support for the planned German arms sales to Saudi Arabia. Government sources argue that one reason for the controversial arms deal is that the Saudis are menaced by Iran.

Kohl has charged on one occasion that Israeli arms shipments to Iran were prolonging that country's war with Iraq, and it was therefore urgent for Bonn to supply arms to the moderate, pro-Western countries in the region.

(B'Nai Brith from Page 14)

B'nai Brith International is providing its local groups with profiles of known refuseniks in their adopted community; instructions on communicating with Jews in that city; and a step-by-step guide on implementing the program.

Among the steps are: serving as the voice for a Soviet community that is denied the right to speak for itself; in effect, the local B'nai Brith has been "appointed" special advocate for that Soviet Jewry community; carrying on correspondence with refuseniks; and informing the local media about the adopted Soviet Jewish community.

Israel Rejects Pope's Statement on Jerusalem

A call by **Pope John Paul II** for a "special internationally guaranteed status" for Jerusalem "so that one side or the other cannot place it under discrimination" has been rejected by Israel.

Foreign Ministry spokesman **Yosef Amihoud** told reporters on April 20 that "Jerusalem has been the capital of the Jewish people throughout history and will remain Israel's capital forever. For the first time in history, all believers in Jerusalem can enjoy a full, free access to holy places and freedom of worship."

The Pope made the suggestion about Jerusalem in a comprehensive apostolic letter addressed to Catholics in Israel and to all people of the Middle East. The letter was released April 19 as Roman Catholics around the world began ceremonies commemorating the death of Jesus in Jerusalem.

Noting that Jerusalem was a holy city for Christianity, Islam and Judaism, the Pope called for a lasting and "just solution" to the status of the city, which Israel declared its "united and eternal capital" in 1980. He said he was "convinced the lack of efforts to find a just solution to the question of Jerusalem would only compromise the search for a peaceful solution to the Middle East conflict."

In 1980, when the Knesset enacted the Jerusalem Law, which affirmed that Jerusalem was Israel's united and eternal capital, the Vatican criticized the move and said that Israeli guarantees of free access for all to the city's holy places were insufficient.

The Pope, in his apostolic letter, said that in addition to maintaining Jerusalem as an open city, a Palestinian homeland and security for Israel were fundamental requirements for a lasting Mid-East peace.

"For the Jewish people who live in the State of Israel . . . we must invoke the desired security and just tranquility that is the prerogative of every nation," the Pope wrote. "The Palestinian people, which have their historic roots in that land and for tens of years have been dispersed, have the natural right, out of justice, to again find a homeland and to be able to live in peace and tranquility with all other people of the region."

In 1980, then Israeli Premier **Mena-chem Begin** invited the Pope to visit Israel. Vatican sources said over the April 20th weekend that the possibility of a visit in the near future was extremely remote. In 1982, the Pope met with Palestine Liberation Organization leader **Yasir Arafat**.

NAVON SPEAKS AT HEBREW UNIVERSITY OF JERUSALEM



Yitzhak Navon

Aliyah of Jews from the free world must increase, for the sake of the continuation of Israel and the Jewish people, former Israeli president **Yitzhak Navon** told an audience at a program sponsored by the Martin Buber Institute for Adult Education at the Hebrew University of Jerusalem.

Navon, speaking in Canada Hall on the university's Givat Ram campus, said there are no longer pogroms and oppression of Jews in the world, in the classic sense, to push them to Israel, and even when such elements exist in any form, Jews seek other places to go to. With the exception of **Ben-Gurion** and, at times, **Golda Meir**, Israeli leaders have not spoken to Jewish leaders aboard of the need for aliyah, even though "it is our lifeblood," he said. Navon decried the "gentleman's agreement" whereby Israel has asked Diaspora Jewry for donations, not personal aliyah.

Navon warned that the Diaspora combination of assimilation, a low rate of Jewish education for children and negative population growth endangers Israel and world Jewry. Only in Israel can a full Jewish life be realized, he said, and this is the message that must be conveyed forcefully.

Navon also said that the Israeli people and government must effect changes to attract more people to the country: more tolerance, more courtesy in dealing with one another, an improvement in standards of speech. He also spoke of needed changes in "our shameful (political) policy," though he did not elaborate.

Navon said the message that must reach Diaspora Jewry is that "whenever there is creativity, there are also problems" and that in Israel there is creative life. Israel has many institutions to be proud of: its Histadrut, health care funds, learning and research institutions and its culture.

We must not stand aside and let history take its course, said Navon, but must enter the fray and try to alter the picture, to work towards bringing more Jews to Israel.

Behind The Headlines — The Jews Of The Amazon

Would you believe the "Wandering Jews" have left about 50,000 descendants still living in remote river communities in the Amazon? A Brazilian sociologist turned journalist has proof.

Henrique Veltman, a 47-year-old Sao Paulo writer, has documented major participation by Moroccan Jews in the original European settlement of the Amazon. He has found that even in places where intermarriage with Indians and Mestizos (Indians-Black-Portuguese-Spanish) was so extensive that Hebrew words had crept into indigenous languages, and children and grandchildren of Jewish immigrants still kept some customs intact.

The results from his explorations and investigations will be organized into a presentation of Latin American Jews by Beit Hatfusoth, The Museum of the Diaspora, in Tel Aviv. The museum concentrates its efforts on obtaining information about Jewish life outside of Israel.

Veltman, in an interview with the Jewish Telegraphic Agency, said he succeeded in contacting several descendants during his month-long search, which covered 12 cities spread out in northern Brazil and the interior of the Amazon re-

gion, where encounters with monkeys, snakes and other jungle animals were a frequent reminder of just how deep the Moroccan immigrants had penetrated.

A remnant descendant hospitalized in Cameta, a city in the state of Israel — his eyes widened, "... then it's true, there really does exist a state of the Jews!" His father arrived in Brazil at the age of 12 from Tangier, Morocco.

Another descendant, **Carlindo**, born in 1915 in Cameta to **Joseph Cohen** and **Victoria Maria Cohen** — Joseph from Tangier and Victoria a Catholic from Cameta married **Luna Ben Sabat Cohen**, daughter of **Jaime Ben Sabat** and the granddaughter of **Manesse Cohen**, both of Tangier — showed Veltman magazines and calendars that he periodically received from Beit Chabad. He can't read Hebrew, yet he remembers his father's hymns from the synagogue.

Sons of Jewish immigrants found no Jewish women to marry — the women they did find, wouldn't convert. However, the children of the Moroccan immigrants were given a Jewish education. Their descendants today still fast on Yom Kippur, eat matzoh on Pesach, name their children Esther, Menachem, Moses... and treasure their possessions of tallitot, tefillin and siddurim brought over from Morocco.

The Jewish community of Belem, located in Para state, today comprises 250

families — more than 1,000 souls — but the acting rabbi is skeptical, noting that perhaps 660 of those 1,000 are "real" Jews.

Nevertheless, Veltman takes a social and anthropological view of the situation. He has calculated 50,000 - 60,000 Hebrew descendants — half of the actual Brazilian Jewish population of 110,000 in this country where 90 percent of the 120 million inhabitants profess Catholicism.

"Most importantly, in this immense majority, Veltman emphasizes, "they are extremely aware of their origins, and a great part are guarding the Jewish precepts, or trying to return."

The history of the Jews of the Amazon began in the past century when the Moroccan immigrants arrived from Tangier and Tetuan as a result of those cities being quartered into ghettos until 1912.

During the first half of this century in the northern states and Amazon region, the Jews prospered, and developed the regions they inhabited. For example, in Cameta, the government maintains the Jewish cemetery, regarding it as a monument to the city because the Jews are integral in the city's development.

There is a small house in front of the cemetery which has on the wall an inscription "Beit El." Veltman asked the owner if they knew what it meant — "No, but they say it brings good luck, so we always renovate it."

PURIM REPORT

On behalf of the Atlantic Provinces Jewish Student Federation I would like to thank the entire community who helped with the deli night and attended this second annual event. The entire evening was very enjoyable.

The money we raised was sent to the Dr. Ronald Feld Fund for Jews from Arab Lands. They sent us this reply to our donation: "Thank you all so much for your generous donation for the Jewish Communities in Syria. It is being used immediately to help bring the family of the late **Lillian Abadi** from Syria to freedom. Mrs. Abadi and her two young children were massacred in Aleppo in December.

Thank you for helping in this greatest of mitzvot.

G-d bless you.

Sincerely,

Judy Feld Carr"

Thank you once again for your support in our group throughout the year.

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SAMMY DAVIS JR. Entertains At Canadian Friends of Hebrew University Gala

The highlight of the Toronto Jewish social season was undoubtedly the recent Canadian Friends of the Hebrew University gala, featuring guest entertainer **Sammy Davis, Jr.**

Close to 400 Friends winned, dined and danced in the elegant Regency Ballroom of the Four Seasons Hotel before enjoying an outstanding performance by the Hollywood star known as "The Pro." Davis, backed by a 28-piece orchestra which included members of Canada's renowned Boss Brass, sang his biggest hits and, with an especially moving rendition of "April in Paris," paid tribute to his mentor, **Count Basie**, who died earlier that week.

Davis, known for his work on behalf of Jewish causes and his many trips to Israel to entertain troops, made special mention of the achievements of the Hebrew University of Jerusalem, which was itself the dinner's honouree.



Outgoing Toronto chapter president **Dr. Charles Gold** thanked the guests and gave special mention to **Lorraine Elkind** and **Jack I. Hauer**, who were his co-chairmen for the event. He announced Hauer's appointment as the new Toronto chapter president. In addition, Gold announced that **Dr. Gerald Halbert** of Toronto has become the new national president of Canadian Friends and that **Dr. Ralph Halbert**, stepping down from the presidency after a seven-year term, will receive an honorary doctorate from the Hebrew University at its convoca-

tion in July.

Special guests that evening included Israeli Consul General **Gideon Saguy** and noted philanthropist and fashion revolutionary **Vidal Sassoon**, a founder of American Friends of the Hebrew University and the guest speaker at Canadian Friends' dinner in Vancouver last fall.

Dinner patrons established major family endowments at the Hebrew University to provide crucial scholarship aid for Israeli students.

Dutch Catholic Leader Takes Dim View of Future Relations Between The Vatican and Israel

Jan Keet, the Roman Catholic Dean of Amsterdam, takes a dim view of future relations between the Vatican and the Jewish people, despite the decisions of Vatican Council II, and does not believe the Holy See will recognize Israel.

Keet who is chairman of the Council for the Church and Israel, an episcopal advisory board, expressed his views in an interview just published in the Roman Catholic weekly *De Tijd*. He cited two reasons why he does not believe the Vatican will change its traditional attitudes toward Jews and Israel.

First, he said, Vatican circles still adhere to the so-called substitution theology which holds that with the coming of Jesus, the Jewish people ceased to exist and the Roman Catholic Church took over the role of Judaism as the purveyor of salvation to the world.

Second, he said, the persistent refusal of the Vatican to recognize Israel stems from a desire not to offend the Moslem world. The Christian church has always hoped to hold a dialogue with Islam and regards the churches in Lebanon and the Christian Palestinians on the West Bank to be a bridge to such dialogue which has eluded the church so far, Keet said.

Keet admired that the Roman Catholic Bishops in Holland have been aloof to the Council for Church and Israel. He said it was only with great difficulty and the efforts of former Archbishop, now **Cardinal Johannes Willebrands**, that a part time secretary was appointed three years ago.

Now, however, Keet fears that with the new conservative Archbishop, **Adrian Simonis**, and several other conservative bishops recently appointed to The Netherlands by the Vatican, the situation will not improve. Nevertheless, there has been definite progress and understanding of Judaism "at the base," he said.

Mistreatment of Jews In North Yemen

Disturbing accounts of the mistreatment of Jews in North Yemen are being reported to the Anti-Defamation League of B'nai Brith by visitors returning from that country.

According to **Abraham Foxman**, ADL's associate director, these confidential reports indicate that the condition of the surviving remnant of the North Ye-

men Jewish community is deteriorating with oppression intensifying as a result of an influx of PLO terrorists after the war in Lebanon.

The ADL official quoted visitors' eyewitness accounts of attacks upon Jews, of Jews being isolated from contact with foreigners and of surveillance by security agents who report on any contact foreigners make with Jews.

Foxman said that it is difficult to obtain a clear picture from the various reports of the full ramifications of the Jewish plight in North Yemen but that, nevertheless, the accounts leave no doubt that the Jewish community suffers many restrictions and prohibitions that are not applied to the rest of the population.

He pointed out that, according to some accounts, the Jews of North Yemen trace their origin in that country to 612 B.C.E. at the earliest and to the destruction of the Second Temple in 70 CE at the latest. Most of North Yemen's Jewish population of about 50,000 migrated to Israel shortly after the founding of the Jewish State.

Foxman said that the Jews who remained behind, now estimated at between 1,000 to 1,200 men, women and children, are treated as pariahs by the authorities and their Moslem countrymen.

He gave the following examples of the way in which Jews are restricted: They are forbidden to hold community or religious activities, to become professionals or landowners, to bear arms, to send or receive mail from abroad, to trade in some markets and their children are not admitted to various regional schools. Reports also indicate, he said, that many synagogues have been turned into mosques and that Hebrew prayers have been erased from the interior walls of existing Jewish houses of worship.

Representatives to the government of North Yemen have been attempted, Foxman said, but have proven fruitless and officials have not responded even to requests for information.

In view of the government's intransigent position, Foxman said that it has become necessary to expose the situation in order to enlist public opinion in behalf of this isolated Jewish community.

"We are seeking fundamental human rights and an end to discrimination for Yemen's Jewish community," he declared. "This means that the government must eliminate restrictions on religious activities, permit facilities to be reunited and remove prohibitions on the receipt of mail and visitors."

Permission will be sought from the

government of North Yemen for a delegation of American Jewish leaders to visit the Jewish community there and see the situation first hand, he said.

Fundamentalist Opposition Syrian Regime's — "Achilles Heel"

Fundamentalist Islamic opposition to the Syrian regime of **Hafez Assad** is the regime's "Achilles heel," even though Assad's forces brutally repressed a fundamentalist-inspired uprising against the government in Hama two years ago, according to a Hebrew University of Jerusalem professor.

Professor Moshe Ma'oz, speaking at a recent three-day inter-university conference on "underground movements: terrorists or freedom fighters?," said this opposition is a much greater threat to Syria than are Iraq, Israel or the continued American presence in Lebanon.

Fundamentalist opposition to the 21-year-old Assad regime comes mainly from the underground Moslem Brotherhood, Ma'oz said, which has tens of thousands of members and many more sympathizers. Hama was a major centre of their power before its destruction — a destruction, Ma'oz said, which took as many as 35,000 lives.

Opposition to the regime is fueled by Sunni Moslem resentment of their domination by the small Alawite minority headed by Assad, a minority which traditionally formed Syria's lower class. Assad has made some concessions — building mosques and appointing Sunnis to various high positions — but the core of his control, Ma'oz said, is brutal repression of any opposition.

Because the Assad regime is a "very powerful, very brutal" one, Ma'oz said he could not foresee a popular revolution in Syria in the near future, though he did not rule out the possible assassination of Assad, which might set off radical changes.

Professor Leonard Binder of the University of Chicago who spoke on fundamentalist Moslem ideology in Egypt, said such ideology rejects all government authority not based on fundamentalist interpretations of Islam, thereby laying the groundwork for violent acts of terrorism anywhere in the Islamic world.

Binder said fundamentalist opposition, which led to the assassination of **Anwar Sadat**, continues to threaten Egypt today. Although there is greater freedom for such opposition than there was in Sadat's time, the Mubarak government still represses political expression to keep such opposition from posing an immediate threat.

JERUSALEM DAY: SORROW TO JOY

A number of new Jewish holidays born in this generation are struggling to enter into the Jewish calendar and Jewish consciousness permanently. The holidays include the increasingly prominent Yom Ha'Atzmaut (Israel Independence Day) and Yom Ha Shoah (Holocaust Remembrance Day). The most obscure of the new days is Yom Yerushalayim (Jerusalem Day), which fell this year on May 30.

Yom Yerushalayim was officially established by the Israeli Rabbinate as a holiday to mark the unification of Jerusalem after the Six Day War in June 1967, and to celebrate its full restoration to Jewish hands for the first time in 1900 years.

A "Second Chance"

Actually Jerusalem Day was a "second chance" celebration of Yom Ha'Atzmaut. The original Israel Independence Day—as the declaration of the state itself—caught the Rabbinate spiritually unprepared. Although many Jews worldwide responded to Israel, many others went on politically and spiritually with "business as usual" after May 15, 1948: The Rabbinate also did not grasp the full spiritual dimensions of the redemption event of our lifetime, which matches the great events of Exodus (Passover) or of liberation from forced Hellenism (Chanukah).

It was left to the Knesset to declare Israel Independence Day. Ever since, the day has lacked spiritual symbols and celebration rituals. Many Orthodox Jews who are accustomed to saying Psalms of Thanksgiving (Hallel) for redemption still hesitated to say a blessing over the Hallel, since not all rabbis authorized it.

The Six Day War gave Israel to the Jewish people a second time. In the anxious months of April and May 1967, Diaspora Jewry, and even many Israelis, saw another Holocaust looming. (For many Jews, that experience opened the floodgates of emotion and consciousness of the Holocaust). Instead of Israel's being snatched away, an overwhelming Israeli triumph followed. It struck many Jews almost as a "Second Coming" of the state of Israel.

The full dimensions of the significance of Israel, of the triumph of life and hope, as a model of redemption for the whole world, were suddenly made manifest. Determined not to repeat the errors of lack of appreciation of the first 19 years, the Rabbinate declared Yom Yerushalayim a national holiday, including Hallel (Thanksgiving) prayers, celebration, and performing of marriages. This joyous day was established despite the fact that it occurs in the middle of the *sefirah* period, a classic mourning period of the Exile, when as a sign of grief Jews would neither celebrate nor perform marriages.

Since 1967, the euphoria of the Six Day War has subsided, and Yom Yerushalayim is also languishing. The non-observant Jews do not know what to do on this day; the observant are a small percentage of the Jewish people, so their observance is lost in the shuffle. Still others argue that it comes too soon after Yom Ha'Atzmaut, so who needs it?

DEVELOPMENT OF HOLIDAYS

But in fact, there is good precedent for this closeness. Tisha B'Av, which commemorates/mourns the destruction of the Temple, comes only three weeks after the Fast Day of 17 Tammuz, commemorating the breaking of the wall of Jerusalem, the onset of the final catastrophe.

Actually, it is not unusual for a holiday to be accepted in fits and starts, and to languish in neglect periodically during the period of its formation. There is evidence that Chanukah and Purim grew to maturity in the same way. **Aficionados** of Jewish history will recognize that it is a special **mitzvah** to help this holiday when it is down, because this day is a perfect sign of the process of reversing the tide of Jewish history. Jerusalem Day is a second step in the shift from powerlessness and sorrow to power and joy, and is a symbol **par excellence** of the fulfillment of Isaiah's words, "Your days of mourning shall be completed." (Isaiah 60:20)

There is a striking historic pattern to the development of Jewish holidays. During the Biblical period, all the holidays were concentrated in the first month (seven days of Passover) and the seventh

month (Rosh Hashanah, Yom Kippur, seven days of Sukkot, one day of Shemini Atzeret). Only one additional holiday—Shavuot—came in a different (ie . . . , the third) month. Rosh Chodesh (the new moon) was a minor happy holiday, celebrated every month as Shabbat was commemorated every week. All of the holidays were joyful. Even Yom Kippur, which was a day of deprivation, was considered a happy day; once the scapegoat ritual was completed, the day turned into an outburst of dance, a nature festival, and a social celebration.

Then the tragedy of the First Destruction and exile struck. Devastated by the defeat, Jews set up no less than four days of fasting and mourning.

As the centuries passed without any release, additional elements of mourning and sorrow were injected into the calendar.



The climax of this 1900 years of growing gloom and pain came in the Holocaust. So devastating was this catastrophe that Jewish suffering could go no further without ending the very existence of the Jewish people. The sheer magnitude of the Holocaust forced another grief day into the Jewish calendar (Yom HaShoah). The Israeli Rabbinate belatedly tried to incorporate commemoration of the Holocaust into the 9th Day of Av, but this was not accepted because the broad public decided that the existing days of mourning could not contain this overwhelming event.

On the other hand, the bulk of the Jewish people rose up with the conclusion that Jewish martyrdom and suffering should go no further. The Jewish people

(Continued from Page 26)

rose up to take power, to create a state to end the martyrdom, and reverse the long tide of grief in Jewish history. "Never Again!" meant no more permanent grief days as well.

In Israel's War of Independence, an aroused world Jewry beat back the invaders — by the narrowest of margins. The victory upheld the state, and the celebration of that redemption added Yom Ha'Atzmaut — a happy day — to the calendar. Significantly, Independent Day fell on the 5th of Iyar (during the *sefirah* period). Thus the modern Exodus reclaimed one day from the ranks of "sorrow days," and added it to the "days of joy." The question was: Was this a short-run respite, or was this the beginning of a major reversal of historic proportions from "sorrow to joy."

SHIFT TO THE SIDE OF JOY

This question was answered in the Six Day War. By a far greater margin, would be destruction was turned back. The margin of victory made clear the incredible accomplishment of two decades of state-building — the perfect symbol of this joyful discovery was an add-on to the achievement of statehood, i.e., the reunification of Jerusalem. The closing of the circle of 2,000 years of deprivation of

the focus of Jewish spirituality and hope by the recovery of the Temple Mount, was recognized as the confirmation of a turn in Jewish history. A second day of celebration was added — Yom Yerushalayim.

Jerusalem Day occurred in the *sefirah* period, so another calendar day was shifted from the side of sorrow to the side of joy. If one can project the pattern, then in time, the day of the Camp David signing and the day of the signing of the final total peace will be added — as the security and peace of Israel's establishment sinks in and is accepted beyond challenge. The pattern of joy will spread and suffuse the calendar.

Of course, there is no guarantee that the pattern will continue to unfold in a positive direction. Israel's right to exist is still challenged. Attempts are made to inflict crushing defeat on the Jewish people. But Jewish fate is in Jewish hands, and from year to year the people get stronger and stronger. The confidence grows that indeed an age of life and redemption has begun.

We can anticipate the fulfillment of the prophetic promise that "the (four fast days) will become days of joy and rejoicing, and good festivals for the House of Judah; so love truth and peace . . ." (Zechariah 8:19)

Celebrating Lag B'Omer

By Herb Keinon

With the arrival of Lag b'Omer my mind inevitably busies itself with the bittersweet thoughts of my youth. At my Jewish Day School this minor holiday was awaited with the fear and trembling normally reserved for the Days of Awe.

Lag b'Omer was our 'field day.' We were fearful rain would spoil our park outing, and trembled at the prospect of not winning even one of the many athletic contests. We busied ourselves with games, played with bows and arrows, ate hotdogs prepared on an open fire. Though hardly ever paying attention to the teacher's perfunctory significance of Lag b'Omer talk, our youthful imaginations were somehow always kindled by tales of huge bonfires, dancing and singing and free haircuts given on some faraway hill in the remote, exotic sounding Galilee.

The fifty days between the Exodus and Egypt and the Giving of the Torah, between the ripening of barley and the harvesting of wheat, between Pesach and Shavuot are, in Judaism, commemorated by the 'counting of the Omer.' Due to a number of tragic events which befell the Jewish people at this season, this period is

(Continued on Page 28)

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(Continued from Page 27)

traditionally one of mourning. Weddings are forbidden, haircuts and shaving prohibited and festive celebrations are severely limited.

On the thirty-third day of Omer, however, nearly everything goes. Music is played, bride and groom are united, and it is customary, within the ultra-orthodox community, to give a three year old boy his first haircut. Although shrouded in mystery, a number of explanations exist as to the festive origins of this one-day's joyous respite.

Some commentators maintain that it was on this day, over 1800 years ago, that the forces of Bar Kochba, rebelling against a tyrannical Roman regime, pushed back Hadrian's oppressive forces, fortified Jewish towns, and — for but a fleeting moment re-captured Jerusalem. Others, including the Talmud, attribute Lag b' Omer's festive nature to the belief that on this day there was a brief cessation of a devastating plague which decimated the ranks of Rabbi Akiva's disciples.

In Israel, however, Lag b' Omer celebrations center around the life and times of yet another great Mishnaic personality: Rabbi Simeon bar Yohai. Tradition maintains that on Lag b' Omer Rav Simeon a central figure in mystical Jewish literature died. Though not customary to celebrate on the anniversary of a "tzadik's" death, legend has it that a great light and joy surrounded Rav Simeon's deathbed because on this day he revealed to his disciples the hidden and mystical meaning of the Torah.

The tomb of Rav Simeon, situated on Mt. Meron, has been the focal point of Lag B'Omer pilgrimages since the late 14th century. With increasing joy and fervor, the tradition of a festive celebration on the slopes of this Upper Galilee mountain has continued, almost unabated, to the present day.

Meron on Lag b' Omer is incredible. It's a "yiddisha" Mardi Gras; a massive Jewish carnival. Thousands of people — Ashkenazi and Sephardi, religious and secular, young and old — gather at this usually calm hillside for a night and day of continuous celebration, from the lighting of the first huge bonfire in the late afternoon, to the setting of the sun amidst a brilliant splash of color the following day.

The walk up the paved road to Rav Simeon's tomb is a veritable showcase of Jewish culture. Every available inch of space is lined with makeshift booths manned by merchants selling miniature Sephardi Torahs, lambskin drums, pita filled with spicy kabab, candy, cassettes and

pocket-sized editions of the Zohar, that classic of Jewish mysticism traditionally but erroneously, attributed to Rav Simeon bar Yohai. Yemenite women in colorful robes, T-shirt clad youths, red fez and white robe bedecked Moroccans, Chassidim in their streimeled glory, soldiers in full uniform all fill one with a swelling sense of pride. Indeed, we were dispersed to the earth's four corners. Finally we have begun to come back.

I heard some singing off in the distance and decided to follow. A medium-sized room was crowded with 1500 Chassidim. Around and around they danced. I joined in one circle going one way, whilst two others headed in different directions. Hundreds of ecstatic Chassidim. One could be crushed. Their ecstasy was inspiring, contagious. I couldn't help but get caught up in it.

Some fathers had their long-haired sons upon their shoulders, and while they danced a Rabbi would snip off one of the child's pony tails and hand it to the father who proceeded to proudly place it in a plastic bag. By the time a dancing circle was complete, the boy had lost all his hair, save the earlocks. In one instance a beaming father placed his son on a table fitted him into a little miniature black coat and took off his streimel and placed it on his son's head.

The Lag b' Omer celebrations in present day Israel are not too far different from what, as a boy in the US, I imagined them to be. But I don't know if I ever seriously believed that one day I myself would be participating in those celebrations "on some faraway hill in the remote, exotic sounding Galilee."

ANTI-SEMITIC VANDALISM

Anti-Semitic graffiti and swastikas were smeared on at least 50 doors of apartments in one of the buildings of Co-Op City, the massive cooperation in The Bronx. All the apartments daubed had mezuzahs on their doors.

A spokesperson said she could not confirm a co-op security report that the total number of apartments which were daubed was 51, but said the figure was about right. The daubings were removed by the administrative office in-house staff.

There is a nearby building which houses a small synagogue, but the vandals did not smear it, the spokesperson did. The vandalism took place between 2 a.m. and 7 a.m. April 5, 1984 police reported.

Solemn Events Mark International Day of Concern for Soviet Jewry



Liv Utevsky, former Refusenik, during the Meeting of Concern for Soviet Jewry, held in Halifax on May 21.

Jim Peterson, Liberal Member of Parliament for Willowdale, has announced that there will be an all-day hearing convened by the Canadian Parliamentary Committee for Soviet Jewry in May for the public and press to present briefs on Soviet Jewry to Members of Parliament.

Peterson, who is Chairman of the group, said the hearings will demonstrate in an open forum the plight of Jews who are not permitted to practice their religion or to emigrate.

Peterson's announcement came at the end of the day of fasting, prayer meetings, demonstrations and special commemorations on behalf of Soviet Jewry. This "International Day of Concern" was commemorated in Ottawa, Halifax, Saint John, Toronto and other cities in Canada and was dedicated to **Anatoly Shcharansky**. March 15 was the beginning of his eighth year in a Soviet prison, where he is being held on a false charge of "treason." Shcharansky's crime, as Peterson noted, is "simply to want to practice his religion in Israel."

Peterson, who recently returned from the Soviet Union where he met with over seventy refuseniks (Jews who have been refused permission to emigrate) told a standing-room only audience of the courage he found in the refuseniks and that the support of all Canadians was needed. "They need us more than ever," he said. "They need our visits, our postcards, our phone calls and letters. We must keep up our efforts. If we don't Soviet authorities will assume that our silence means that we approve of what they are doing in denying their Jewish citizens fundamental and human rights."

The commemoration for Shcharansky was held in the exhibition hall of Canadian Jewish Congress. **Fran Avni**, a Montreal composer and singer, began the evening with a song written about Shcharansky's plight and the need for those who are free to

"Stand up now and shout it to the sky;

(Continued on Page 29)

Shalom, May/June, 1984

They may bring us to our knees, but we'll never die."

Alan Rose, Executive Vice-President of Congress, had accompanied Peterson on his recent trip to the Soviet Union. Rose emphasized that the current campaign against Soviet Jews is "but one tragic step on a path that was begun in Czarist times and continued after the revolution." He stressed that "our campaign for Soviet Jewry has always been a campaign for human rights. We are not involved in changing the Soviet system. This campaign is a claim on the conscience of all civilized men."

Earlier in the day, hundreds of Jewish and non-Jewish Montrealers participated in events which began shortly after dawn, when a dozen synagogues began special morning services dedicated to Shcharansky. The day, which was also the Fast of Esther, was observed by many as a day of prayer and reflection for Shcharansky and other prisoners of conscience in Soviet jails.

At noon, hundreds participated in an inter-faith service for Soviet Jews, at Christ Church Cathedral in downtown Montreal, and shortly afterwards, many went to the Soviet consulate and joined a silent vigil of the Women's Campaign for Soviet Jewry. During the vigil, a McGill

University student, dressed in prison garb, presented himself at the gates of the consulate and demanded to be taken in, in exchange for Shcharansky. However, the gates remained locked, and the only testimony that there was any interest was the silent movement of a closed curtain, television panning slowly, following the student, from inside the compound.

Emotional Gathering At Yom Hashoa Service

More than 300 members of the community gathered at the Beth Israel Synagogue in Halifax to commemorate the Yom Hashoa service on the anniversary of the uprising of the Warsaw Ghetto.

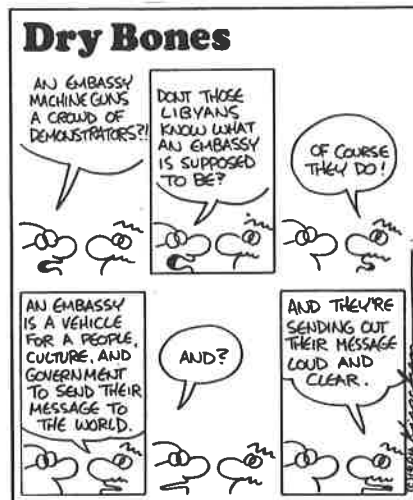
Participants of the ceremony headed by **Mr. Simon Gaum**, were **Rabbi Pritzker**, Beth Israel Synagogue; **Rabbi Freidlin**, Shaar Shalom Synagogue, and **Cantor Mittleman**.

An emotional candlelighting ceremony took place in which Holocaust survivors joined with Young Judaea leaders in a combination of extract readings and lighting candles in memory of the six million who perished.

This was followed by the eloquent remarks by **Mr. Herman Newman**, Chair-

man of the Holocaust Remembrance Committee for the Atlantic Provinces; **Mr. Frank Medjuck**, President of the Beth Israel Synagogue; and **Mr. Alan Stern**, President of the Shaar Shalom Synagogue.

In attendance at the event were **Mayor Ron Wallace**, **Mr. Reginald Gibson**, **Alderman William Withers**, **Reverend William Moore**, **Honorable Gerald A. Reagan**, **Honorable Edmund Morris**, **Mrs. Cathy McNutt**, Holocaust survivors, their children and grandchildren.



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HAPPENINGS AND EVENTS

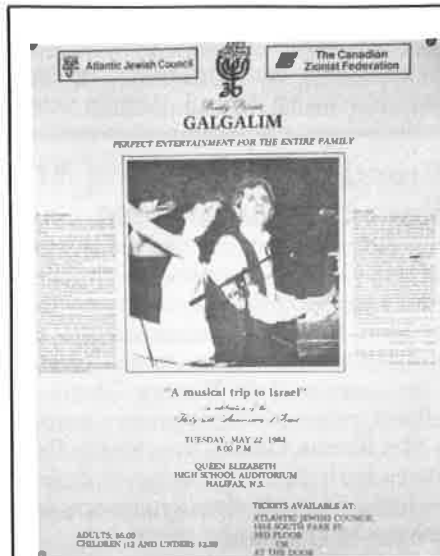
United Jewish Appeal Yom Ha'atzmaut Toast



WORLD'S 13 MILLION JEWS REACHED ZERO POPULATION GROWTH IN 1982

The world's 13 million Jews reached zero population growth in 1982, according to newly released figures published in the 1984 American Jewish Year Book.

The report, prepared by **Professor U.O. Schmeltz** and **Sergio Della Pergola** of the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, noted that a 91,000 gain in Jewish population in Israel between 1980 and 1982 was offset by a comparable numerical decline in the diaspora.



GALGALIM performed in Halifax and Moncton in two very successful shows. All who attended thoroughly enjoyed an outstanding performance.

"Jews in most countries of the diaspora are demographically characterized by very low fertility, considerable out-marriage, involving losses of children to the Jewish population, other assimilatory losses and great aging," stated the authors.

Jewish emigration to North America, the report indicates, was neutralized by internal demographic losses.

In a Year Book study of the U.S. population written by **Alvin Chenkin**, of the Council of Jewish Federations, the total American Jewish population is reported to have maintained unchanged over the last year, at about 5.728 million. American Jews continued to migrate to the Sun Belt, with California posting the largest increase — 13,265 Jews. Texas, Arizona, Georgia, Alabama, Louisiana and Florida also reported Jewish population gains.

In the world population study, the authors noted that, for the first time, the fertility rates of Ashkenazic and Sephardic Jews in Israel were found to be virtually the same. Both groups' fertility rates surpassed those of Diaspora Jews and of the general populations in developed countries.

According to the Year Book, 95 percent of the world's Jews reside in nine nations, which are, according to size: the United States, 5,728 million; Israel, 3.374 million; the Soviet Union, 1.63 million;



Ben Prossin has been elected National President of the Zionist Organization of Canada (ZOC). Elections took place at a recent ZOC miniconference at the Ritz-Carlton Hotel in Montreal. Mr. Prossin was also nominated Liberal Candidate for the Halifax West Riding at the Nomination Election held in April.

France, 530,000; Great Britain, 350,000; Canada, 308,000; Argentina, 233,000; South Africa, 119,000; and Brazil, which has 100,000 Jews.

In Argentina, the study cited a drop of 9,000 Jews, the result of increased emigration. In the USSR, the Jewish population fell by 70,000 between 1980 and 1982. The authors argued that overaging and other internal factors rather than emigration were primarily responsible for the decline in Soviet Jewish population.

The size of the major European Jewish communities remained roughly unchanged. However, the authors suggested that a trend toward decline was inevitable in Europe in view of the demographic problems of the diaspora as a whole.

Australia, with 75,000 Jews, has the next largest Jewish population; followed by Hungary with 63,000; Mexico, 35,000; West Germany, 33,500; Belgium, 32,500; Italy, 32,000; Iran, Rumania and Uruguay, each 30,000; and Ethiopia with 27,000 Jews, most of whom now are trying to emigrate to Israel.

The American Jewish Year Book is published by the American Jewish Committee. The editors are **Milton Himmel-farb** and **David Singer**. The book sells for \$23.50.

JCCs Major Force In The Enhancement of Jewish Life

While Jewish Community Centres (JCC) are part of a Jewish educational network, they "are distinctive because they have the ability to appeal to all segments of the Jewish community."

"They are able to stimulate many people who initially come for a specific program to become more involved in the centre's Jewish activities and thus broaden their understanding and commitment to the Jewish community."

"Increasingly, many people who are unaffiliated with other Jewish organizations come to JCCs to participate in Jewish education programs such as Jewish holiday workshops, Jewish educational forums, and the like."

These are among the findings of an intensive study which has involved hundreds of leaders of JCCs, Jewish Federations, Jewish education bodies and the rabbinate in 32 countries throughout North America, JWB and other national Jewish organization.

Morton Mandel, of Cleveland, chairman of the JWB Commission on Maximizing the Jewish Educational Effectiveness of Jewish Community Centres, presented the findings and potential implications of the Commission study at a plenary session on April 27 of the JWB biennial convention at the Sheraton Boston. **Arthur Rotman**, JWB executive vice-president, was study director.

"There is a high correlation," the findings state, "between the existence of rich Jewish educational programming in the centre and . . . those centre leaders affiliated with synagogues who give to their local Federation campaigns and who are

determined that their centres should have such Jewish educational program."

A high correlation was also discovered between effective Jewish educational programming in the JCCs and Jewishly knowledgeable and committed executives and staff members; fiscally sound centres; a warm Jewish ambiance in the JCCs, and their "ability to stimulate the desire for Jewish learning, skill in increasing the level of Jewish involvement of individuals and groups, and skill in creating Jewish education initiatives to meet the needs of Jews to grow Jewishly."

Other findings reported by Mandel are: — There is a continuing need in North America for Jewish Community Centres to discuss and gain a better understanding about their respective roles in maximizing Jewish educational effectiveness; — In communities where Federations encourage centres to develop rich Jewish educational programs, this tends to happen; — For many Jews, JCCs reinforce Jewish education received elsewhere, and for others the JCC is the beginning force for Jewish education; — "Turf" issues inhibit centres from maximizing their Jewish educational role; — There is a need for more awareness about centres' present activities and potential impact in the area of Jewish education; — Also, Jewish Community Centres have a unique capacity to reach out and serve special populations such as the intermarried, the handicapped, singles, single parents, the elderly, teens and others. JCCs need more Jewish education program models that they can use, Israel can serve as an important educational resource.

In summing up the findings, Mandel concluded: "Sociologists looking for the factors eroding Jewish life in North America have pointed to such things as the weakening of the family and the decline of the dense Jewish neighbourhood."

"The Jewish Community Centre is uniquely positioned to strengthen the

Jewish family and to be one of the new equivalents of the old Jewish neighbourhood. The centre, by maximizing its Jewish educational potential, can be a major force in the enhancement of Jewish life in North America."

Among the potential implications of the study are the following:

- Centres should provide "more Jewish educational experiences for their lay leadership through board retreats, Jewish study at committee and board meetings, and encourage participation in Jewish learning institutes."
- When seeking an executive, "the Search Committee of the Centre's board should explore with candidates evidence of their Jewish commitment."
- JWB would establish "a national recognition award for Centres which have developed outstanding Jewish learning programs for staff."
- JWB scholarship students should participate "in Jewish learning as part of their required education."

Also, professional and lay leaders of the Centre "should continue to meet regularly with leaders of other Jewish institutions in the community in order to explore the Centre's function and potential in the area of Jewish education and the opportunities for co-operation."

Locally, centres should relate more actively with bureaus of Jewish education, the study continued. By "developing coalitions with other national agencies, such as the Jewish Education Service of North America (JESNA), Council of Jewish Federation (CJF) and national synagogue bodies, JWB can better interpret the role and potential of the Centre in the area of Jewish education."

JWB should "develop a curriculum for Jewish learning and a self-assessment tool for individual's"; and the "use of resources in Israel, through the JWB office in Jerusalem, should be promoted and developed," the study said.

Canadian Jewish Congress

Canadian Mail Impounded By Soviets

Canadian Jewish Congress will be announcing a nationwide survey to monitor Canadian mail sent by Jews in the Soviet Union.

"Some mail is getting through," said **Barbara Stern**, Chairman of the Canadian Committee for Soviet Jewry, but there is strong evidence that some mail sent by Canadians to Soviet Jews is not

delivered."

"The issue is even worse with registered mail. By law, it must be returned to the sender, or the Soviets must send a report," added Congress Executive Vice-President **Alan Rose**. "However, it seems that much of our registered mail enters a Soviet dead-letter zone from which it never appears again."

Rose and Stern recently met with **Gary Halpin**, a senior director, and **David Bullock**, a senior advisor, with the International Postal Affairs section of Canada Post. During discussions, it was noted that the Universal Postal Code regula-

tions themselves could be a problem, as they protect internal regulations of the countries concerned. "We can only pursue this at a technical level," said Halpin. When asked if he felt that the Canadian postal authorities have had success in getting the mail through, Bullock said that "the visit of Alan Rose and Barbara Stern would indicate a lack of success in this area."

Rose said that he hopes postal authorities will raise the matter when the Soviet Union and other countries will be at the Universal Postal Congress this summer in Hamburg, West Germany.

A MOMENT OF HEBREW

רגע של עברית

"If I forget thee, O Jerusalem
Let my right hand forget her cunning
Let my tongue cleave to the roof of my
mouth
If I remember thee not.
If I set not Jerusalem
Above my chiefest joy."
(Psalms 137, 5:6)

These lines, together with the phrase
"Next year in Jerusalem" have been re-
peated by Jews for centuries. Even now
Jews, whether conquerors or modern-
day tourists, have rarely failed to leave the
city without having been spiritually in-
spired.

Throughout history it was constantly
stressed the depth and complexity of the
issues surrounding Jerusalem, the rich-
ness of her history and her unique posi-
tion at the centre of world religion, Israel's
capital city and a continuous dispute in
the politics arena.

Throughout the generations, Jerusalem
has been the spiritual center of the Jewish
world. Biblical psalmist, medieval schol-
ars and modern politicians have agreed
that without this centre there is no Jewish
state and that the Jewish people would
lose its soul.

As one Rabbi said, Jerusalem is not
part of the Jewish faith, it is the Jewish
faith.

On May 30, 1984, Kav Chet Le Sivan,
we commemorate the reunification of
Jerusalem after being divided for less
than two decades from 1948 to 1962. Now
more than ever "never again."

The songs of this issue are dedicated to
Jerusalem, city of beauty and hopefully of
everlasting peace.



JERUSALEM OF GOLD

Mountain air as clear as wine and the scent of pine, borne on the evening
wind with the sound of bells.
And in the slumber of trees and stone, imprisoned in her dream is the city
which dwells alone, a wall within her heart.

*Chorus: Jerusalem of gold, of copper and of light,
Behold I am a harp for all your songs.*

How have the cisterns dried out, the market square is empty and none go up
to the Temple Mount in the Old City.

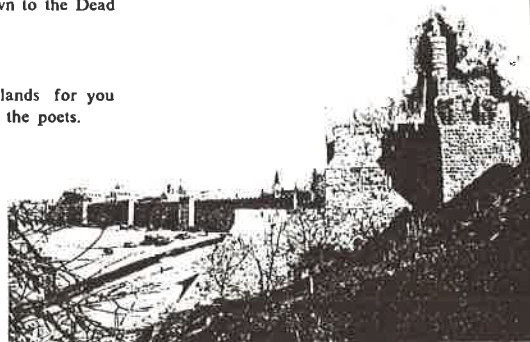
Through the caves in the rocks the winds howl, and none go down to the Dead
Sea by the way of Jericho.

But when I come today to sing unto you and to bind garlands for you
I become smaller than the youngest of your sons, or the least of the poets.

For your name burns the lips like the kiss of a seraph,
Let me not forget thee Oh Jerusalem that is all of gold.

We have returned to the cisterns, to the market and the square
The shofar calls on the Temple Mount in the Old City.

And from the caves in the rocks a thousand suns glow again
we will go down to the Dead Sea by way of Jericho.



YERUSHALAYIM SHEL ZAHAV

ירושלים של זהב

Words and Music: Naomi Shemer

כלים ולחן: נעמי שמר

Avir harim tsalul kayayin
Vereach oranim
Nisa beruach ha'arbayim
Im kol pa'amonim

אוויר הרים צלול כיין
ורייח ארנים
נשא ברוח הערבים
עם קול פעמונים.

Uv'lardeimat ilan va'even
Shvuya bachaloma
Ha'ir asher badad yoshevet
Uv'liba choma.

ובתרדמת אילן ואבן
שבוייה בחלומה
העיר אשר בדד יושבת
ובלבה חומה.

Chorus:
Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani kinor.

ירושלים של זהב
ושל נחושת ושל אור
הלא לכל שיריך אני כינור.

Eicha yavshu borot hamayim
Kikar hashuk reika
Ve'ein poked et har habayit
Ba'ir Ha'atika.

איכה יבשו בורות המים
ככר השוק ריקה
ואין פוקד את הר הבית
בעיר העתיקה.

Uvam'arot asher basela
Meyalelot ruchot
Ve'ein yored et Yam Hamelach
Bederech Yericho.

ובמערות אשר בסלע
מיללות רוחות
ואין יורד אל ים המלח
בדרך יריחו.

Chorus: Yerushalayim shel zahav...

ירושלים של זהב...

Ach bevo'i hayom lashir lach
Velach likshor ktarim
Katonti mitse'ir banayich
Ume'achron ham'shorerim.

אך בבואי היום לשיר לך
ולך לקשור כתרים
קטנתי מצעיר בניך
ומאחרון המשוררים.

Ki shmech tsorev et hasfatayim
Kineshikat saraf
Im eshkachech Yerushalayim
Asher kula zahav.

כי שמך צורב את השפתים
כנשיקת שרף
אם אשכחך ירושלים
אשר כלה זהב.

Chorus: Yerushalayim shel zahav...

ירושלים של זהב...

Chazarnu el borot hamayim
Lashuk velakhar
Shofar koreh b'har habayit
Ba'ir Ha'atika.

חזרנו אל בורות המים
לשוק ולכר
שופר קורא בהר הבית
בעיר העתיקה.

Uvam'arot asher basela
Alfei shmashot zorchot —
Nashuv nered el yam hamelach
Bederech Yericho.

ובמערות אשר בסלע
אלפי שמשות זורחות —
נשוב נרד אל ים המלח
בדרך יריחו.

Chorus: Yerushalayim shel zahav...

ירושלים של זהב...

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