## Tax Exemption for Community Centre

### Continued from page.1

In the fall, the city requested that the bill again be deferred. This time, their request was not granted. Both Mr Stiles and Mr Hiebert told The Star that in their view, deferment of the bill from the spring to the fall had allowed the city the opportunity make its own recommendation. When no such recommendation was forthcoming, it was decided to make a determination on the

### 'Floodgate' Argument

In separate telephone interviews with The Star, both M.L.A.s pinpointed City **Council opposition as a fear** of opening the "floodgates". If tax exemption were granted to the Jewish Community Centre, City Council feared zations.

Mr Stiles and Mr Hiebert

receives tax exemption. "As far as I was concit would then be approached erned," Mr Stiles told The and looking at their facility, gary Centres were "fair", by all ethno-cultural organi- Star. "the whole thing was a bit of a sham in any event, because what the City of that the Centre is not an that the Jewish Community ethno-cultural centre but a Centre is an ethno-cultural recreational facility, open to organization, basically the fitness and sports centre. It's the community-at-large. Its same as the Dutch-Canadian similarity, they both felt, is Club, the Italian-Canadian with the YM-YWCA, which club, and the Sikhs, and all



MLAs Stephen Stiles (left) and Al Hiebert

amining the JCC material it is absolutely the case that really a recreational and not a synagogue, or just a meeting hall."

Mr Stiles' felt his position that the JCC has "a com- the bill. pletely open membership". with a board of directors that is "open to anyone who wants to be on it". He also said that "more non-Jewish people take advantage of the facility than do Jewish people". (According to JCC same). Mr Stiles has never **Community Centre.** 

To attempt to ensure that there is not a flood of applications for tax exemp- recess.



## Fort McMurray Minyan

### Continued from page 1

A sufficient number of siddurim (prayer books) and kipot (head coverings) were located, and a bottle of Carmel wine was purchased at a local liquor store ("We'd all forgotten what a 'number 20' wine tasted like'', Mr Huberman light-heartedly remarked). The service was led by Mr Huberman, although he did not deliver a sermon, notwithstanding his professional occupation. After the completion of the evening service, "We got the town, "in your own ourselves 10 cups and said 'L'chaim!' ['To life!'], and just drank together," he

In large part because of the transient and youthful nature of the people living in Fort McMurray, previous attempts to gather a minyan had been unsuccessful, Mr Huberman told The Star. A few years ago, some mach-(special holiday zorim prayer books) were borrowed from the Beth Israel Synagogue in Edmonton, but the intention of holding Rosh Hashanah services was not ' realized. Mr Huberman and his family attended New Year services in September at Edmonton's Beth Shalom Synagogue.

**Contribution to Local Life** 

Mr Huberman, who studied journalism at Ottawa's

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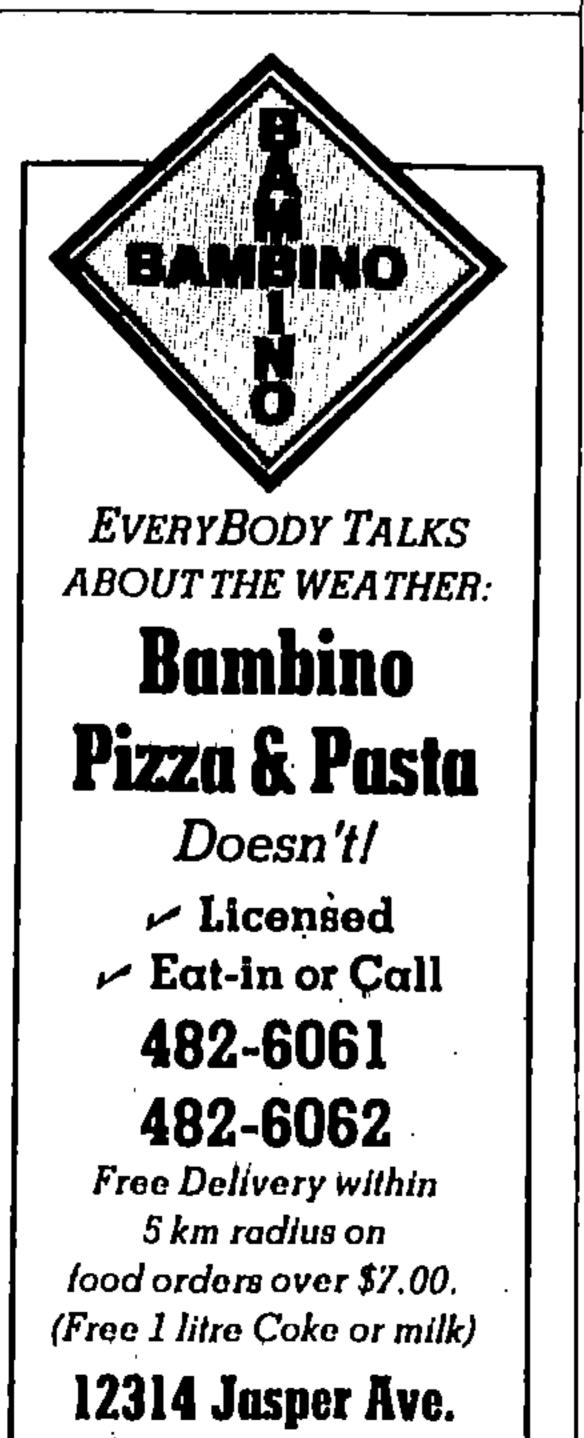
THE HEBREW UNIVERSITY Edmonton Chapter KAYLA SHOCTOR + 483-6778 A. JOSHUA LEDERMAN

Executive Director

Carleton University, came to Fort McMurray eight years **President Leon Miller**, the ago from Montreal to work numbers are about the for the daily newspaper. A few years later, he and his actually visited the Jewish wife started the weekly independent tabloid Fort McMurray Express, which now has a staff of 13 people. As the community has become more stable, he sees " the paper making a contribution to the growth and maturation of Fort McMurray.

Although he notes that the local residents have no ' cognizance of Jews living in private way you try to ' educate people about what ' it's all about," he said. He added that in a small community you are "more and more aware of your ' Jewishness ... we've become a lot more Jewish here."

Mr Huberman hopes to be ' able to organize additional services in the future, made ' up of local residents. He <sup>•</sup> provided the Fort McMurray archives with a record of this first effort, and briefly de- 'scribed it in his newspaper.



### The Jewish Star, November 1984

tion, the bill was amended, with the approval of the JCC, to specify that the exemption provision of recreational, social and cultural facilities to the Jewish community and other residents of Edmonton - Continued from page 1 on a non-profit basis". Other Edmonton ethnic and cultural organizations, Mr Stiles told The Star, do not have a facility such as the

Mr Stiles maintained that his support for tax exemption for the JCC had nothing ter (Treasurer), and Tom to do with the controversy he Owen (Commissioner). generated in April, 1983, when he remarked to a reporter for the Edmonton Journal that the Holocaust was "the name of a movie", Triple 5 Corporation has and that he had seen no provided the League teams "documentary evidence to with free ice time in their prove that [Jews] were necessarily persecuted".

As head of the Private Bills Committee, he said that these other groups. In ex- in his view, the requests of both the Edmonton and Caland this was the consensus of they are not the same. They his committee. Initially, he sense that the facility is "floodgate argument" prevalidity. He also said that been "more comfortable" if

## Jewish Hockey Teams the JCC is "used for the Prepare for First Season

gue executive. In addition to years-old), they are David Paull (President), Mark Asbell (1st Vice-President. Steve Livergant (Secretary), David Burkhol-

### Local Supporters

The Ghermazian family's new arena at 99th St. and Argyll Road, and this has saved considerable money for the League. The Calgary Jewish Hockey League, for example, pays \$75 an hour to play in a local arena.

The Edmonton executive Schayer's Acme Scrap for inter-city play." some members would have Metal, Jack Cohen's Jasper Auto Parts. Edmonton City Council had Pechet's Mayfield Inn, and obtained from Hy Eliasoph was strengthened by the fact not so adamantly opposed Barry Slawsky's San Franci- (430-6038) or David Paull sco stores.

The support of Triple 5 and the team sponsors has allowed the League to have a Mr Eliasoph (who is 32- yearly registration fee of only \$100 per player.

> The first League game, on Nov. 18, will be followed by others on Sundays at 8 p.m. and 9:30 p.m. Games will continue to the end of March. There is no admisssion charge for spectators.

Mr Eliasoph, who in addition to his executive position as 2nd Vice-President is also chairman of the membership committee and plays left defence, hopes to have an inter-city weekend tournament with the teams Cal gary counterpart in the spring. Players for the Calgary Jewish Hockey League, he said, are "no longer the only boys on the block".

Harry Chetner, executive are virtually identical to the added, several of the 29 is also in the process of administrator of the CJHL, maintained, on the contrary, Edmonton was saying was YM and YWCA's, in the committee members felt the signing team sponsors. Busi- told The Star, "We will be nesses currently registered very happy to invite the sented by the city had some as sponsors include Norman Edmonton team to Calgary

> More information about Howard the Hockey League can be (487-8370).

## Lack of Funds Keeps Ben-Gurion U. Closed

TEL AVIV (JTA) — The Ben Gurion University of the Negev, in Beersheba, remained closed at the end o last month, the only institute of higher learning in Israel not to have begun the new academic year.

All other universities reopened after the summer

university's academic board manding that the governsaid it did not have enough ment continue to provide the funds to maintain the insti- minimum finances required, tute, while that of Tel Aviv failing which Israel would University said it was open- find itself without the needed ing classes while expressing supply of university gradoubts about its capacity to duates required to provide continue for long without trained manpower. adequate funds.

Beersheba The universities are de-



Vol. V No. 1

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## HISTORIC RESCUE AND RESETTLEMENT UNDERWAY FOR ETHIOPIAN **IEWS: INTERFAITH MOVE IN EDMONTON**

## Motion for Ethiopian Jews Rejected by Calgary Council

### Special to The Jewish Star

The Calgary Jewish Community Council has rejected a motion that would recognize the emergency facing the Jews of Ethiopia.

At a Board meeting held Dec. 3, a two-part motion urged community members "to contribute to the forced to adjourn the session saving of Ethiopian Jews," and before it began. Citrin's action called for the establishment of a came after more than half an hour community committee "to co- of uproar that erupted as 2,000 ordinate and aid efforts already delegates arrived for the plenary underway among Calgary Jews to that was to have dealt with save, resettle, and rehabilitate Ethiopian Jews in Israel.'

A third part of the original motion — which voiced the Board's strators marched in front of the encouragement of the efforts of the dais in the glare of TV cameras Canadian Jewish Congress (CJC) from the national networks, obviand the Canadian Association for ously alerted to be there. The Ethiopian Jews (CAEJ) — was demonstrators carried placards deleted before the voting. It was, in reading "Action Now" and "More the words of one Board member, a Can Be Done'' and pictures of "pareve" statement of concern. The motion was proposed by Mil- dren. More than one-quarter of the ton Bogoch, a Director of the group was Falashas, including Board

After considerable discussion, the two-part motion was defeated in the closest vote of the evening. No action was taken by the Board the Council's Executive Committee on behalf of the millions of starving non-Jews in Africa.

According to newspaper reports in the middle of December, Calgary and Alberta led the nation in per-capita donations for African famine relief.

2,000 See Demonstration

**TORONTO (JTA)** — The opening plenary of the 53rd General Assembly of the Council of Jewish Federations (CJF) was completely disrupted Nov. 14 by 40 protestors Dennis Flynn – who had come to succeeds Hillel Boroditsky, who demonstrating on behalf of Ethio- bring greetings from the city resigned the position in April, 1984. pian Jewry.

**Over chants of "Let Simcha** speak," a reference to Simcha Jacobovici, producer and director of the award-winning film, "Falasha; Exile of the Black Jews", Martin Citrin, CJF president, was prospects and challenges of Federation work in the coming period.

Led by Jacobovici, the demonstarving Ethiopian Jewish chilseveral women and children — one a tiny girl in Jacobovici's arms.

### Demand Jacobovici Speak

They demanded a minute of silence for the 2.000 Ethiopian plenary for five minutes.

CJF president-elect Shoshana Cardin, session chairperson, first protested that their concerns five other sessions. She then threatened to have the demonstrators removed,

Metropolitan Toronto chairman

Please turn to page 3



Jerusalem.

## **Bloom** Named New IFE Head

Tulane Rollingher, Personnel Jews they said had died during the Chairman of the Jewish Federacurrent famine, and the right for tion of Edmonton, announced at Jacobovici to address the full the Nov. 26 Board meeting that Howard Bloom, of Toronto, has been appointed Executive Director of the Federation.

Mr Bloom, 39, who has held a would be dealt with at a forum on management position in a national Ethiopian Jewry following the publishing house in Toronto for the plenary, scheduled between 9:30 last several years, was born and and 10:45 p.m., concurrent with educated in Winnipeg. He lived in Israel for five years, and is fluent in Hebrew and Yiddish. Mr Bloom will assume his duties at the beginning of the new year, and

Please turn to page 2

## B'nai B'rith Decides to 'Dispose' of Camp

### Special to The fewish Star

Just one year after a November 1983 meeting was held in an attempt to formulate a financial strategy to overcome the severe debt problems of Camp B'nai B'rith, the North West Canadian Council of B'nai B'rith has met in Calgary and decided to "dispose of the Alberta camp.

The first priority of the Council i. to offer the camp for sale to the Jewish communities of Alberta and Saskatchewan. If an arrangement can be made with the communities, then the camp would be operated as a partnership, no lo ger under the sole auspices of B'nai B'rith (which has operated the camp since it opened on a 132-acre site in Pine Lake in 1956). The North West Canadian Council, the legal owner of the camp, is composed of B'nai B'rith lodges in

Alberta and Saskatchewan. ful, the camp will be sold.

Financial difficulties are not new to the camp, which each year has an operating deficit of between \$20,000 and \$30,000. According to Camp Director Bill Meloff, this amount was "easily handled" by normal fund-raising. However, the camp currently owes the bank close to \$500,000, which the bank is asking be paid back over five years. To service the debt for the first year, \$100,000 is needed within the next few months, in order for the camp to open for the 1985 summer session.

### **Optimism Gone**

A year ago, B'nai B'rith officials Edmonton and Calgary described the camp's financial diffi-

culties in an article in The Star If this move proves unsuccess- (December 1983). There was then  $\frac{3}{2}$ optimism that successful fund- 🚡 raising initiatives could be undertaken to save the camp. This ≩ optimism has not been borne out.

In a capital campaign, Calgary and Edmonton each raised \$25,000. which is being held in trust. Regina raised about \$33,000, on the condition that other communities raise equivalent, pro-rated amounts. Saskatoon guaranteed its share, but Calgary and Edmonton were not able to do the same (they would each have had to raise about \$150,000).

According to Dr Meloff, "We over-estimated our ability to raise the necessary funds, and we underestimated the severity of the financial climate."

---- EDMONTON EDITION -----

December 1984



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Jewish Federation Supports Interfaith Initiative

At the end of November, in an unprecedented example of interfaith cooperation in Edmonton, the Jewish community joined with Christian and Muslim groups there in calling for long term relief on behalf of the starving people in Ethiopia and in Africa. Edmontonians were urged to send money to relief agencies working in the

This interfaith action was initiated by Rabbi Haim Kemelman, -Jewish Federation of Edmonton. Rabbi Kemelman's report on the reaction to the famine crisis was written for The Star

### By Haim Kemelman Special to The Jewish Star

It happened on a cold November when I turned on the television

It happened between commercials. "Coke is the Real Thing", Washington, D.C. Jewish Week. the announcer intoned that night. as a happy, comfortable youth was of officialdom in the area, shown on the screen. "Dad, can

you give me a ride?" he asks. was all there: Coke, comfort, and lished. triumph

Please turn to page 20

Jews Resettled in Israel; UIA to Launch Drive

### Special to The Jewish Star

Efforts are currently underway to rescue "a substantial number of Ethiopian Jews'' from Ethiopia and bring them to Israel, accord ing to newspaper reports in New York and London.

In its Nov. 16 issue, the lead headline in the influential independent London weekly, the Jewish Chronicle, spoke of a "Dramatic bid to save Ethiopians'' by Israel spiritual leader of the Beth Shalom and world Jewry. The story, which Synagogue, and supported by the did not specify the nature of this action, was cited by the Jewish Times, an independent Toronto semi-weekly publication.

However, Michael Berenbaum writing in the Dec. 7 issue of the award-winning independent Long Island Jewish World (New York), says that interviews with government officials, Jewish professionals, and activists indicates that night: All was comfortable inside Ethiopian Jews are being brought to Israel. Many of them are children under 14-years-old. The article appeared simultaneously in the

"Citing 'the extreme sensitivity [Israeli] officials stressed the need for secrecy until the operation is Seconds later, the commercial completed," the Jewish World rhetoric reaches its climax. "But noted. "They specifically asked who got him that last bottle of that the names of the countries Coke?" No guessing! "Someone involved and the numbers of Jews must have given him a ride!'\* So it now reaching Israel not be pub-

> "In the past," the Jewish World Please turn to page 20



## Canada Bans Kahane Again

OTTAWA (JTA) --- For the second time in six months, Rabbi Meir Kahane has been refused permission to enter Canada.

A spokesman for the office of Flora MacDonald, the Minister of Immigration, said she decided to ban the entry of the founder of the , 🏊 Jewish Defense League (JDL) and Israel's Kach Party.

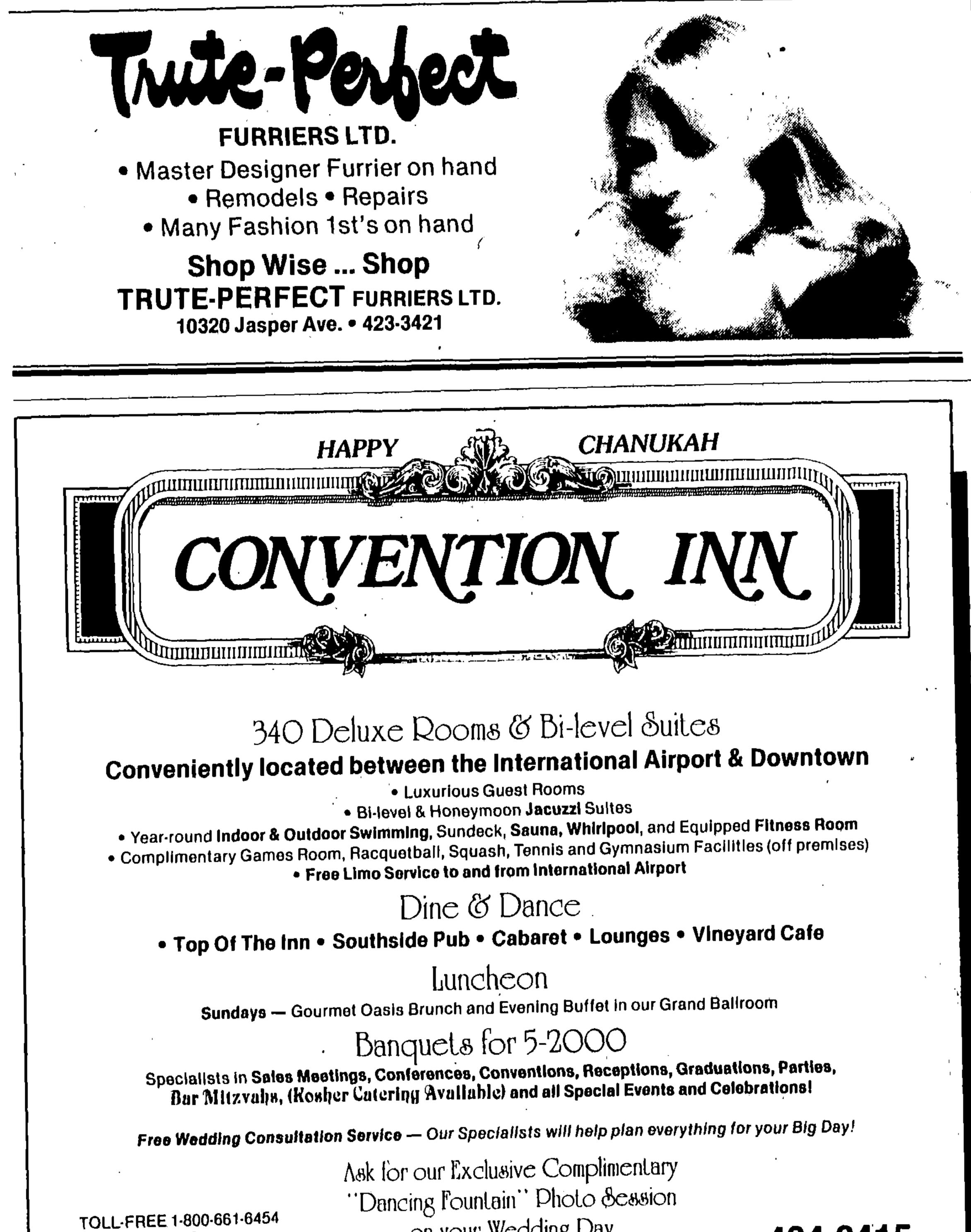
Meir Halevi, Canadian JDL director, accused the Canadian government O practising a double standard, noting that it recently permitted the entry of Ian Paisley of Ulster and several **Palestine Liberation Organi**zation officials.

Mr Kahane, a Member of the Israeli Knesset, was apparently regarded as a security risk because he has been convicted of carrying United States.

will take the Federal Government to court for refusing \ 1979. Rabbi Kahane entrance into / Canada, according to the/ Tewish Western Bulletin, 1 Vancouver. The legal action is to be based on the Charter of Rights and Freedoms.

Rabbi Kahane, who lately





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## School Board Gets Holocaust Film

### Special to The Jewish Star

tary, and an accompanying that the provincial and fed-protection of our children." manual for teachers. The eral governments have spent Prior to the presentation, Thompson.

# resident\_who\_established\_a\_\_\_\_does this possibly compare\_\_\_

presented with a copy of the teacher to Germany to see develop programs?... We film "Genocide", the award- the notorious Dachau con- should be prepared to spend winning Holocaust documen- centration camp, estimated every dime we have in the

presentation was made by \$3 to \$10 million combatting Mr Downey told the Red Jack Downey and Rita racism since the Keegstra Deer Advocate that the film affair. "How," he asked in a - and manual will probably be - Lacombe - County - School Mr Downey, the Calgary conversation with The Star, put into the county resource Board.

## Protest Over Ethiopian Jews at GA think that at this point he would have held to the five

### Continued from page 1

announcing a minute of sil- taking place. Jacobovici with the child the still in his arms.

"We are delegates here," want a special forum. We down the offer to speak. want now.

government — attempted to the doors of the grand ball- the hall. cool off the demonstration by room where the plenary was

ence. Shouting Flynn down, Attempts by Cardin and the demonstrators insisted Citrin to reach a comprothat Jacobovici be allowed to mise by offering the podium speak. They then linked to either Moshe Ronen. arms and sat on the floor. North American president of Jewish National Student's Network, or Na-' omi Jacobs. Canadian Net-Jacobovici insisted. "You work president — but not to sympathize with their achave no right to refuse us Jacobovici — were rejected tions (in carrying the de-three years ago via Sudan, five minutes of convention by the demonstrators. Both monstration this far but I time for 2,000 dead. We don't Ronen and Jacobs turned sympathize with their cause.

Finally, Citrin adjourned As tempers rose, plain- the plenary and the microclothes policemen joined phones were disconnected. hotel security guards around As Jacobovici climbed on a the group and 40 uniformed chair to speak, shouting ici was not offered the We have a right to policemen appeared outside matches broke out all over platform because "I don't saved."

Ronen said he had refused to address the session because Network had not organized the demonstration. "Much of the effort was made by CAEJ [the Canadian Association for Ethiopian Jewsl. and their spokesman is Simcha Jacobov-Ronen said. "I don't I think this issue should have a much higher priority."

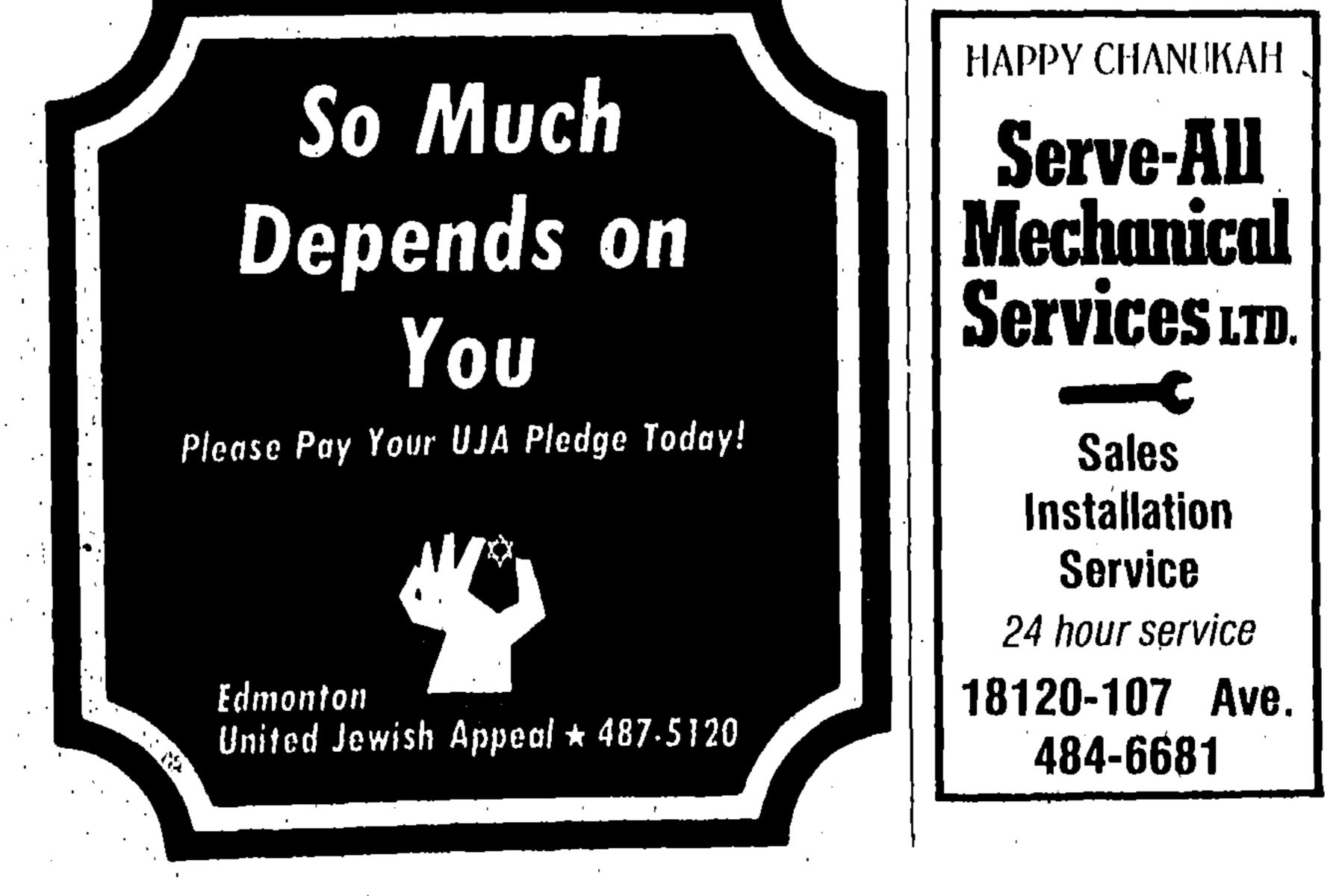
Jacobs, visibly tense, refused to comment. Cardin said that Jacobov-



COMMEMORATIVE COINS — Israel's 15th Chanukah commemorative coins honour the victims of Theresienstadt. The reverse side of the coins shows a unique Chanukah lamp that was fashioned from scrap metal in the

Theresienstadt Ghetto. It is now housed in Yad Vashem. The silver coins are being issued in one and two shekel denominations.





library. Thus no one will be able to say that material on Vthe Holocaust is not available, he said.

Rita Thompson, a member | On Nov. 22, the Lacombe fund in 1983 that sent two to the effects of racism on of the provincial Committee County School Board was Eckville students and a one child and the failure to on Tolerance and Education, spoke to school board members about the direct and indirect effects of racism.

The town of Eckville, where Jim Keegstra taught anti-Holocaust material, under the jurisdiction of the

minutes. We wanted someone we could rely on." She said the protesters were not forcibly removed because of the women and children among them.

"We are doing the maximum we can Ito rescue Falashas | without jeopardizing anyone," Cardin insisted. "But we cannot discuss what we are doing."

According to Josef Enyev, one of the demonstrators and a Falasha who left Ethiopia protests cannot harm his people. "They are already endangered," he said. "They are already dying. I think publicity is necessary. It is the responsibility of world Jewry to save the Falashas.





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Simon Rockower Awards, First Prize Editorial Writing, 1982 and 1984



During the past few weeks, two of the notable events to occur in Alberta took place in Edmonton and in Calgary. They reflect different phases of single process.

In Edmonton, at the initiative of Rabbi Haim Kemelman, the Jewish Federation joined and supported an interfaith appeal to aid all of those suffering from the terrible famine in Africa, and in particular in Ethiopia. Christians, Muslims, and Jews spoke of long-term approaches to an immediate problem. And that, as well as their united voice, made it a signficant event. "May it continue as a permanent thread in the fabric of our community," as the Edmonton Journal noted in an editorial.

In Calgary, members of the Second Generation group initiated a day-long symposium on the Holocaust for local youth. Inspired by the they lost 600 soldiers in the rather than face the cold reality of highly-successful annual program held in Vancouver, the Second Generation had little difficulty attracting supporting sponsors from Jewish and non-Jewish organizations for this important project.

More than 150 Grade 12 students from five Calgary Catholic schools attended this first symposium, and they learned about the Holocaust by listening, watching, and talking. An intense program of speakers, films, and a discussion period (which featured in many cases survivors telling their stories) represented a powerful — for many, an overwhelming introduction to this period in history.

Taken together, the interfaith initiative and the Holocaust symposium 1984 Washington Post carried no said, "the cradle of Jesus...the are a unit — learning and doing. In Judaism; they are a well-known, article on Israel's losses in Le- place from which Mohammed...asunbreakable nexus: the former is a preparation for the latter, and the latter gains significance from the former. Learning takes on meaning when it leads to doing; doing is meaningful when it is rooted in learning.

It is, after all, only proper that when we teach about the Holocaust we ensure that we include an activist component, an imperative. Remembering the Holocaust is not enough, just like studying is not • enough. We must be taught, and we must learn, what questions we ought to ask, and what actions we need to be prepared to undertake, confronted with circumstances which might provide an environment i which man and society, individually and collectively, could become barbarians. We must, that is, learn that in so many instances, indifference makes the difference.

"Looking Out for Number 1" is not a lesson of the Holocaust. That is not to deny the importance of the particular; it is only to recognize that the world which we want, and the one of which our prophets foretold, is for all humans.

Yet whether we reach out to fellow Jews starving in Ethiopia, or reach out to our fellow humans starving in that land, in both cases we are following our tradition. We are acting positively, and we are also fighting indifference.

The Second Generation group can help to spread this lesson in the coming years. It is one which Jews — no less than the non-Jews — need to learn.

## Courageous

Last month, the Winnipeg Jewish Community Council (WJCC) released the results of a 30-page, 366-item questionnaire which it had sent to about 4,000 Combined Jewish Appeal contributors. The purpose of the survey, according to The Jewish Post, the independent Winnipeg weekly, was "to get feedback from the Jewish public on what the community's priorities should be in coming years, and how funds raised for Winnipeg Jewish institutions and organizations should be divided up."

There is nothing particularly remarkable about the Winnipeg questionnaire. But the way in which it was released, and the Community Council's plans for using it, are examples of an unusually courageous leadership

Just two years ago, the Jewish press in Canada gave extensive coverage to Winnipeg: the community, as The Star reported at the time, was likely to go broke. In addition, as the 1981 Census Returns were 'rejoice in this greatest of gifts, released, it became apparent that Jews were emigrating from this "Jerusalem of Canada", while those who stayed behind were getting older. The future did not appear very bright.

But then signs were evident of a change for the better. Twelve months ago, the Winnipeg community announced that — far from being ruined by a projected \$2.5 million deficit, and consequent bankruptcy community had actually managed to repay most of its debt!

Now comes the survey of Winnipeg Jews. In many instances, the results could hardly be very pleasant for the local leadership. For example, only 31% of the respondents felt "fairly or very strongly" that the WJCC significantly speaks for Winnipeg Jewry; 43% felt that WJCC speaks for the community's Jews "to little or no extent". Just less than half of the respondents indicated that it would make "little or no difference" in their recreational activities if the Jewish Community Centre did not exist.

Not all was bad, of course. Yet even so, it would hardly have been surprising had the WJCC officials buried the report or 'neglected' to reveal some of its results. Instead, the WJCC released a preliminary assessment of the questionnaire to The Jewish Post, and simultaneously announced that it would be holding workshops on the survey for its own members, and then for the community as a whole. The Post published a lengthly news report on the questionnaire, and discussed its significance in an editorial.

These actions must surely indicate to Winnipeg Jews that they have a The entiry collection was beleadership which is determined to prepare for the future of that community in a serious, open, and determined fashion.

In his speech before the Palestine National Council in Amman i November, Yasir Arafat offered an interesting — even shocking revelation about the 1982 Lebanor war. After discussing the PLO's "legendary" stand against the Israeli army, Arafat told his fellow delegates that Israel had suffered Aratat's audience were in Beirut in established an independent state terrible losses in the struggle. "It 1982. They know that the Israeli suffices to remind you," he said, army succeeded in expelling the "of the American report published PLO from Lebanon and that it did on October 10 in The Washington so without incurring anything like Post which revealed a major part of the Israeli losses in that war. The paper admitted that Israel lost 419 tanks, 612 vehicles, 23 planes, and 3.400 dead."

Arafat's statement was, not surprisingly, greeted by applause. seek peace with the Israelis rather After all, even PLO stalwarts have than to pursue futile military seen the official Israeli casualty figures. The Israelis report that hail victories that never happened Lebanon fighting — a high figure, but nothing like the 3,400 cited by mise. Arafat. For the PLO, it was good news, indeed, that an American before the PLO council, presented newspaper like the Post was additional evidence that Israel's reporting casualties almost 600% adversaries live in a fantasy higher than those reported by world. He spoke of the importance

with Arafat's report. The Oct. 10, tine embraces Jerusalem," he banon. As for this 3,400 figure — cended to the heavens; the playalong with those other numbers ground of Al Shafi [founder of one related to Israel's losses in wea- of the four Orthodox Islamic ponry — they never appeared in schools]; the battlefield of Salah the Post either. They are simply al-Din; the resting place of Husfabrications.

It is, of course, no great surprise that the PLO fiddles around with facts and figures. However, it is peoples for whom Palestine and worth noting that the PLO leader Jerusalem are significant are the would report false Israeli casualty Jews. Hussein, of course, is well figures to his own people — that he aware of the ancient (and modern)would give them a totally mislead- tie between the Jewish people and ing picture of what happened in Israel. He knows that the Jews are Lebanon. After all, many among the only nation ever to have

Dr Avraham Ticho was a man who literally brought light into the lives of others, for as an ophthalmologist his knowledge of eye diseases enabled him to save the sight of thousands of his patients.

Fascinated as he was by sight and light, it is perhaps not surprising that during his lifetime he was motivated to amass almost 150 Chanukah menorahs — one of the largest individual collections in the world. Chanukah is after all the Festival of Light — a time to which harks back not only to the miracle in the Temple when one day's supply of oil lasted eight days, but to the third sentence of Genesis when the universe was illuminated by the divine command, "Let there be light".

The Chanukah menorah symbolizes this historical Jewish reverence of light, while in modern times the seven-branched menorah has become a national symbol of the Zionist enterprise and the Jewish attempt to become a light unto the nations from its ancestral homeland.

Thus Dr Ticho's passion for Chanukah menorahs was no mere hobby but a realization of his deep love of Judaism. His collection spanned five centuries of Jewish Diaspora endeavour, from India and the Middle East, to Russia, North Africa and Western Europe. queathed to the Israel Museum and has been included in their overall

## BACKGROUND TO THE NEWS

By M. J. Rosenberg

## Amman Fantasies

Recent statements in Amman by Arafat and Hussein only mislead a victimized people about the reality of Israel and its determination to remain in its homeland.

the 3,400 losses Arafat claimed.

Arafat's fictitious figures were in keeping with a long tradition among Arab opponents of Israel. They refuse to face facts, facts which might encourage them to adventures. It is much easier defeat and, ultimately, compro-

King Hussein, in his speech of Jerusalem and of Palestine to There was only one thing wrong Christians and Moslems. "Palessein Ibn Ali; and the martyrs' ladder to glory."

Missing from Hussein's list of

there. He knows that Jews — in Israel and out — feel a deep emotional tie to the country.

Nevertheless, he didn't mention any of that to his Palestinian audience. He understands that it is an article of faith (and only faith) among the Palestinian Arabs that the Israelis are mere settlers — as the French were in Algeria or the whites are in South Africa. Accordingly, the Palestinian Arabs canbelieve that someday the Israelis will just pack up and go "home". All the Palestinians have to do is fight, and wait.

This illusion prevented Palestinian Arabs from accepting the 1947 Partition Plan — which offered them a state alongside Israel — as well as from accepting every peace initiative which would have established Palestinian sovereignty or autonomy at the price of recognizing Israel.

Peace between Israelis and Arabs is not going to come until the Palestinians realize that Israel is here to stay, that it cannot be defeated, and that its people are home. Yasir Arafat — in pretending that a military defeat was a victory — and King Hussein — in pretending that the Jews have no rights in what he calls Palestine — 🎓 only delay that realization. Former enemies, now united in common cause, they have joined in misleading a victimized people.

Reprinted by permission from "Near East Report".

### FROM ISRAEL By Simon Griver

## The Man Who Cherished Light

Dr Avraham Ticho's collection of menorahs symbolized his love of Judaism. The collection, which spans five centuries, is one of the largest in the world.



collection of 500 Chanukah menor ahs. But Ticho's menorahs have not lost their separate identity. While 10 are on display in the Israel Museum's central collection, a representative sample of 30 of his menorahs are exhibited in

Ticho House.

### Artist and Doctor

Indeed, if the name Ticho has a familiar ring about it, this is because his wife Anna Ticho was the famous Jerusalem landscape artist. Dr Ticho died in 1960 while his wife lived until 1980. On her death Anna Ticho left their home to the Jerusalem Municipality and after extensive refurbishing their house, built in 1860, was opened to the public, along with dozens of Anna's drawings and Avraham's menorahs, in May 1984.

The Tichos were born in Moravia (today Czechoslovakia). Avraham completed his studies in Vienna where he specialized in ophthalmology at the Rudolph Hospital. In 1912 he was sent by the Frankfurtbased organization "Lem'an Zion" to open an eye clinic in Jerusalem. Anna, his cousin and assistant, accompanied him and the two were married that year. From 1919 onward Avraham headed the Ophthalmology Department at Rothschild Hospital (later Hadassah Hospital). Anna drew the barren hills and dramatic landscapes that Please turn to page 18.

where the final production of the state of the set of the state of the



### Jewish Federation of Edmonton

### General Assembly

Abe Silverman, President of the Jewish Federation of Edmonton, and Past President Howard Starkman attended the General Assembly in Toronto in November. Other Federation members who attended were Valda Levin, Lois Sorokin, Jack Mayer, and Betty Mayer.

A renewed feeling of commitment towards the lo- Pascoe New BTJ Head commitment towards the local community was expressed by all those who participated in the Assembly. They felt that the support delegates of other Jewish communities throughout North America is invalua-

**Holocaust Materials at Pub**lic Library

The Holocaust Resource Committee of the Federation

### Network

Convention

The North American Jewish Students' Network Convention will take place from ton, where she was the rDec. 26-30, in Montreal, at Research Director for the event will bring together Alberta. approximately 300 Canadian university students and young adults to discuss topics relating to Judaism. Zionism, threatened Jewish communities and Middle Eastern politics.

More information can be obtained from Bev White, daic Textiles. She has (1-283-9081)

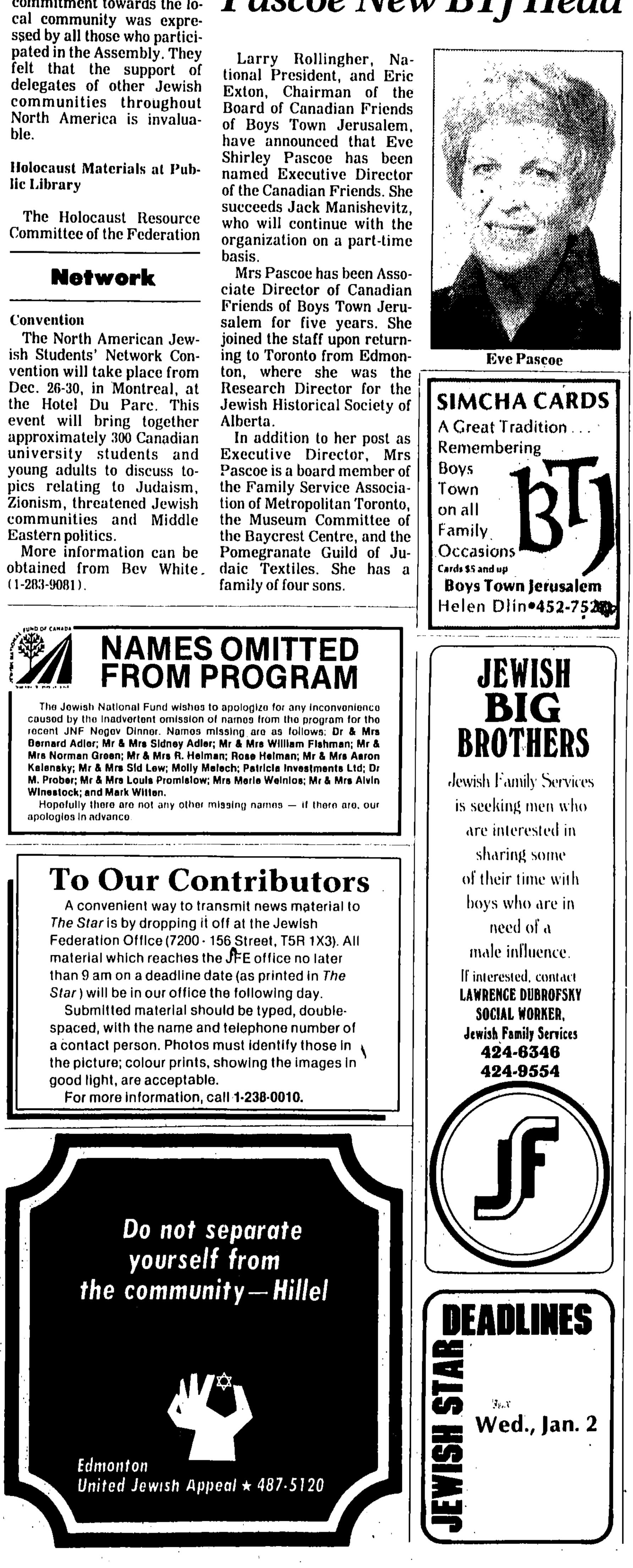
has received \$2,300 from the Minister of State for Multiculturalism. These funds have been given to the Edmonton Public Library for the purchase of audiovisual and printed materials on the Holocaust.

Remembrance in the new year. caust

Committee, which was responsible for obtaining the funds, is Maxine Fischbein.

### Kashrut Committee

The Federation's Kashrut Committee is attempting to resolve the problem of providing the community with kosher meat. It is hoped that



### NAMES OMITTED FROM PROGRAM The Jewish National Fund wishes to applodize for any inconvenience

aused by the inadvertent omission of parneg from the program for the

family of four sons.

recent JNF Negev Dinner. Names missing are as follows; Dr & Mrs. Bernard Adler; Mr & Mrs Sidney Adler; Mr & Mrs William Fishman; Mr & Mrs Norman Green; Mr & Mrs R. Helman; Rose Helman; Mr & Mrs Aaron Kalensky; Mr & Mrs Sid Lew; Molly Melech; Patricia Investments Ltd; Dr M. Prober; Mr & Mrs Louis Promisiow; Mrs Merie Weinios; Mr & Mrs Alvin Winestock: and Mark Witten. Hopefully there are not any other missing names — if there are, our

apologies in advance.

**To Our Contributors** A convenient way to transmit news material to The Star is by dropping it off at the Jewish Federation Office (7200 · 156 Street, T5R 1X3). All material which reaches the JFE office no later than 9 am on a deadline date (as printed in The Star) will be in our office the following day. Submitted material should be typed, doublespaced, with the name and telephone number of

a contact person. Photos must identify those in the picture; colour prints, showing the images in good light, are acceptable. For more information, call 1-238-0010.



### Hockey League

### The Puck Drops Here

The Edmonton Jewish Hockey League began inaugural season on Nov. 18. The response by the community – was even greater than first expected. Each of the four teams, Acme Scrap Metal (Norm Schayer), Mayfield Inn/San Francisco (Howard Pechet, Barry Slawsky), Jasper Auto Parts (Jack Cohen), Chairperson of the Holo- the situation will be resolved and Mayer Metals (Jack Mayer) have a full complement of nineteen players. There is now a waiting list, so that expansion for next season appears imminent.

> Because of the response from the players and sponafford the cost of new uniforms, certified referees and ice time at \$110 per hour.

> The league is now hoping to send an all-star team to Montreal for the national tournament.

### Hadassah-WIZO

### Bazaar

A successful bazaar was



FACE OFF — The first season of the Edmonton Jewish sors, the league is able to Hockey League began last month. Facing off are Norm Pollock (right) and Mark Ashell (left).

> held Nov. 6 and 7. The Store opening ceremony was attended by Mayor Decore, who cut the birthday cake in sehold goods, collectables, honour of Edmonton's 80th books and records, etc., can birthday. Frieda Bugis, Ed- be dropped off at the Hadasmonton Hadassah president, sah store, 10718 - 124 St., welcomed the Mayor. The Mon. to Fri., 10 a.m. to 6 cake was made especially p.m., or at the Jewish for the ceremony, compli- Community Centre, 7200 - 156 ments of the Mayfield Inn.

Donations of clothing, hou-

The Alberta Wage Subsidy Program

Helping Alberta business and farm employers provide job opportunities for Albertans now.

**T** f you are an employer who **A** has more work than you can handle right now, the Alberta Wage Subsidy Program can help you pay the wages of the extrapeople you need.

Or, the program may be able to provide financial assistance to help you retain an employee that otherwise might be laid off.

### Hire that new employee you need now and receive reimbursement of up to \$2.50 per hour.

For each new employee you hire, the Alberta Wage Subsidy Program will reimburse your business or farm operation for 50% of the employee's wages, up to a maximum of \$2.50 per hour. Most businesses and farms are

eligible to participate. The subsidized jobs must

provide full time employment of at least 32 hours per week. The



least three months, so seasonal employment certainly qualifies. An employer may be subsidized for up to 30 positions and funding for a position or employee is available for up to a maximum of six months.

New employees must have lived in Alberta for the past three years and cannot be members of the employer's immediate family. Applications for maintaining

existing employees will be considered on a case by case basis. The same subsidy will apply.

Funding is available now so contact Alberta Manpower today.

Applications are now being accepted.

Application forms and further information on the Alberta Wage Subsidy Program as well as other Alberta Manpower programs may be obtained from: Special Manpower Programs Branch

17th floor, Park Square Building 10001 Bellamy Hill Edmonton, Alberta T5J 3W5 Phone 427-4740 or



**PHONE ZENITH 22078** (Dial "0" and ask the Operator for Zenith 22078.)

### Zionist Federation

### Tour for Dentists

6E

A special pilot tour for dentists who are considering aliyah has been arrange through the Israel Aliyat Center. The tour, at subsidized rates, will take place from Dec. 31 to Jan. 13.

There will be two weeks o organized tours in Israel, including visits to dental schools at the Hebrew Univ ersity of Jerusalem and the University of Tel Aviv. Visits will also be made to denta centres at major hospitals and the Ministry of Health

For further information, contact the Israel shaliach, Dani Asher, at 487-0901.

### Summer Internships

The North American Aliyah Movement (N.A.A.M.) offers undergraduate and graduate students who are serious about making aliyah a chance to work in Israel during the summer. An attempt will be made to place internees in their particular fields of study, as places are available. There are two programs: the Haifa Summer Internships and the Jerusalem Summer Internships.

The Haifa program is recommended for students ! who are interested in working in architecture, comput-

You can עה העברית acknowledge all life cycle events by helping an individua Israeli student. 4NIVERSITY All donations are tax deductible **CANADIAN FRIENDS OF** THE HEBREW UNIVERSITY Edmonton Chapter KAYLA SHOCTOR + 483-6778 unities. A. JOSHUA LEDERMAN **Executive Director** Ploaso call 487-5961 **ISRAEL'S BUILDING BOX** 

working knowledge of Hebrew and have visited Israel previously. Further information and application forms can be obtained from Dani Asher

(487-0901).

\_\_\_\_\_**7^\***\_\_\_\_

centre,

**Electronics** and Computer Mission

are responsible for finding

their own housing in Jerusa-

gram will depend upon the

applicant's personal commitment to aliyah, as

well as the strength of the

resume. Participants are ex-

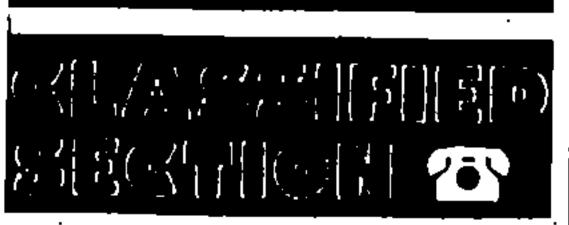
pected to function indepen-

dently on a day-to-day basis,

and therefore must have a

Acceptance to either pro-

A special electronics industry and computer factfinding mission to Israel is scheduled for Jan. 7-21. The tour will be geared to meet the needs of engineers, computer experts and technologists who are interested investigating the prospects of living in Israel. Participants will have the opportun-



DIRECTOR — The Pacific Region, Canadian Jewish Congress, invites applica-Assistant Director (Van-) ing under the direction of the exhibit. Executive Director, in such activities as interfaith funct- / ions, Holocaust education and remembrance, and serving BC's smaller Jewish comm-

Previous administrative training and/or experience plus involvement in Jewish community organizations

ers, medical research, en- ity to see Israel's industry in gineering or any other tech- action, meet with profesnologically related area. sional counterparts and with Participants will be housed prospective employers, exin a student absorption plore housing possibilities and educational facilities. The Jerusalem program is and tour the country.

recommended for students For further information, in the humanities and in the contact Dani Asher medical field. Participants (487-0901).

### The Centre

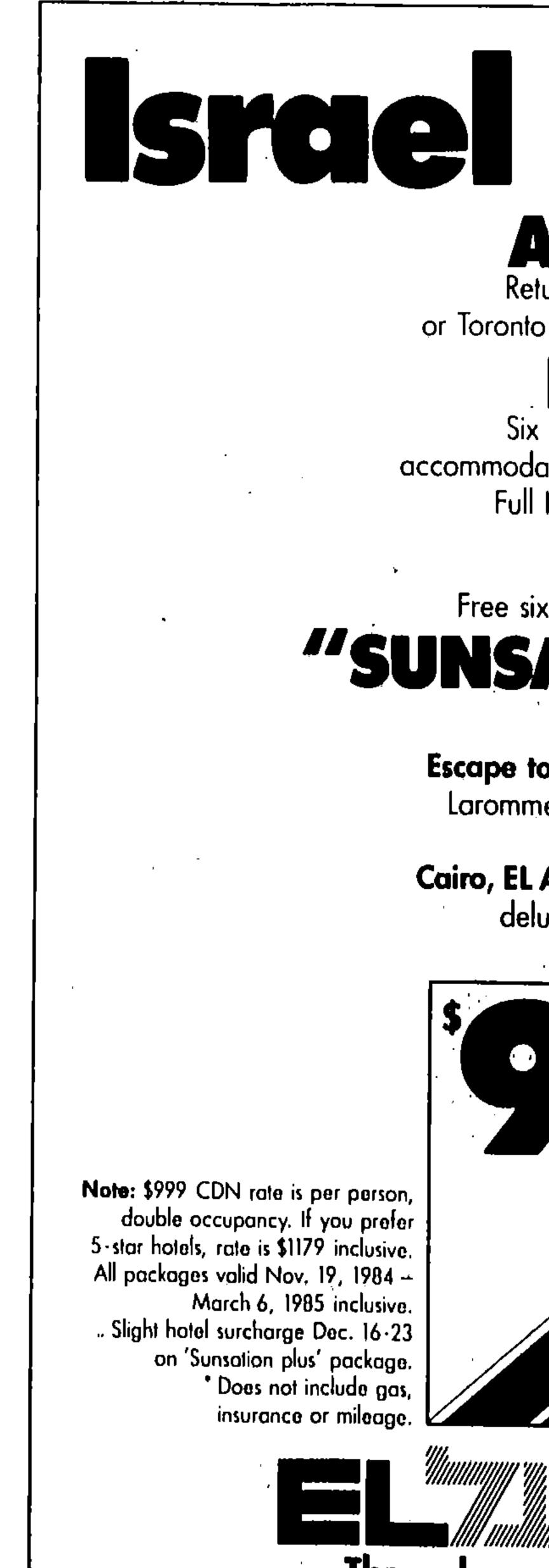
Two photographic exhibi-tions are scheduled for display at the Jewish Community Centre during December and January.

The first, which is on view until Dec. 24, is titled "A Worldwide Philanthropic Empire: The Lifework of Baron Maurice de Hirsch". The exhibit was produced to mark the 150th anniversary of the birth of Baron de Hirsch, the Jewish financier and philanthropist from Germany who was the first to organize large-scale planned emigration and resettlement of oppressed Eastern European Jews in Canada, the United States, Turkey and Palestine. Hirsch, Sask., founded in 1892, was name/ for the Baron de Hirsch.

The exhibition is dedicated to two of Hirsch's major humanitarian projects — the tion and the Baron de Hirsch Fund — and celebrates their 90th anniversaries.

Wonderful Island of Djerba

The second exhibit, which will open at the JCC on Jan. 7 and will be on view until Jan. PART-TIME ASSISTANT known and rapidly disappearing Jewish community of Djerba, near the tions have been prepared by ' southeastern coast of Tuni- the Beth Hatefutsoth, Nations for the position of sia. More than 160 colour hum Goldmann Museum of | photographs and two slide the Jewish Diaspora, in Tel ' couver) available Feb/Mar. shows comprise "The Won- Aviv, and are presented 1985. Position entails work- derful Island of Djerba'' through the Museum and the





The Jewish Star, December 1984



NEGEV DINNER — Stan Miller (right), 300 people attended the dinner to pay the Honouree's Certificate from Jack at the University of Calgary. Mayer, Edmonton JNF Chairman. Over

the honouree at the JNF Negev Dinner held tribute to Mr Miller. Guest speaker was last month, is pictured above receiving Dr David Bercuson, Professor of History

Djerba is one of the most ancient Jewish communities in the Diaspora. Historical ' evidence suggests that Jews have been living there for over 1,000 years. Tradition has it that some of the island's Jews were descen- ' dents of the Israelite tribe of Jewish Colonization Associa- Zebulon, followers of King Solomon.

Before 1946, Djerba's Jewish community numbered about 5,000. The establishment of Israel heralded an intense Zionist awakening. and most of the community emigrated to the Jewish 25, documents the little-state. Only 1,000 Jews remain on the island today.

Both photographic exhibi-JWB.



Side trips: Escape to Eilat: airfare, 3 nights Laromme Eilat, daily breakfast **\$111 U.S.** Cairo, EL AL style: airfare, 3 nights deluxe Ramses Hilton \$249 U.S.



Call your Travel Agent or EL AL Reservations 875-8900 Montreal 864-9779 Toronio / 238-4497 Ottawa 1-800-361-6174 other cities

' Does not include a

The only non-stops Canada – Israel

## The Jewish Star

10 May 1



### Gila Wertheimer

On Fridays in Regina the difficulties become acute, how to smuggle two live chickens in a burlap sack down the street

Ukrainian neighbours, past two alien churches, one Russian Orthodox, its onion domes looming over me (alien afraid as Klein would say) like a Chagall version of

shtetl-life, the other Greek, its angular priestly spire aloofly critical

of the gross yiddishkeit of chickens. Their obstinacy, their cunning. How do they manage to wiggle their obscene squawking

heads through burlap? Why should my fate be set by fowl?

The murderous notions in my head on Friday. Sabbath eve: "chicken you'll die before the ritual blessing,

that's for sure'', detestable the squalid hut to which I move, its bloodv

rows of funnels, feathers stuck to crusted blood of slaughtered birds.

I think of god, his commandments regulating the sanctity

of chicken soup, appeal the case to high authority. "It isn't fair'' I 'say. "To whom" my grandfather's omnipotent

reply, "you or the chickens?"

like

The above excerpt is taken from Out of Place, a collection of poems by Eli Mandel. Dr Mandel is currenty a Visiting Professor in the Canadian Studies Program at the University of Calgary, on leave from York University, in Toronto, where he is Professor of Humanities.

One of Canada's best known literary figures, Dr Mandel (his surname is pronounced to rhyme with Handel) has published several books of poetry, has edited others, and has published literary criticism. He received the Governor General's Award in 1967 for his collection of poetry, An Idiot

The poems in Out of Place express Mandel's preoccupation with return — return to the place of his • birth (Estevan, Saskatchewan) and of his childhood (Regina and rural Saskatchewan); a return to his heritage; and a Eli Mandel in his office at the University of Calgary. return to his memories and experiences. The collection is at once grocer, when drought and the Great Depresdescriptive, nostalgic, historical, and imaginsion ravaged the Prairies. Mandel remembers ative, as the past is viewed through the present, those years clearly as "desperate times for in places overlaps the present, and memories everyone'', when his own family was very poor. are shaped by nostalgia and the passage of In 1935 the Mandels moved to Regina, and their time. It is, according to his own description, gradual recovery began. "Jewish rural historical nostalgia" After a year at Regina College, young Eli

Coming to the West this year is another first to England, then to Normandy and across return for Eli Mandel, although, as he told The Europe. At the end of the war, he studied Star in his office high above the University of briefly in England, returning to Canada to Calgary campus, "I've come home many times Eli Mandel was born in 1922, in Estevan, miclife. Saskatchewan, to an Orthodox family who had come to Canada from Russia. His father was a



### "A word and an arrow are the same — both deliver with speedy

WORDS LIKE ARROWS

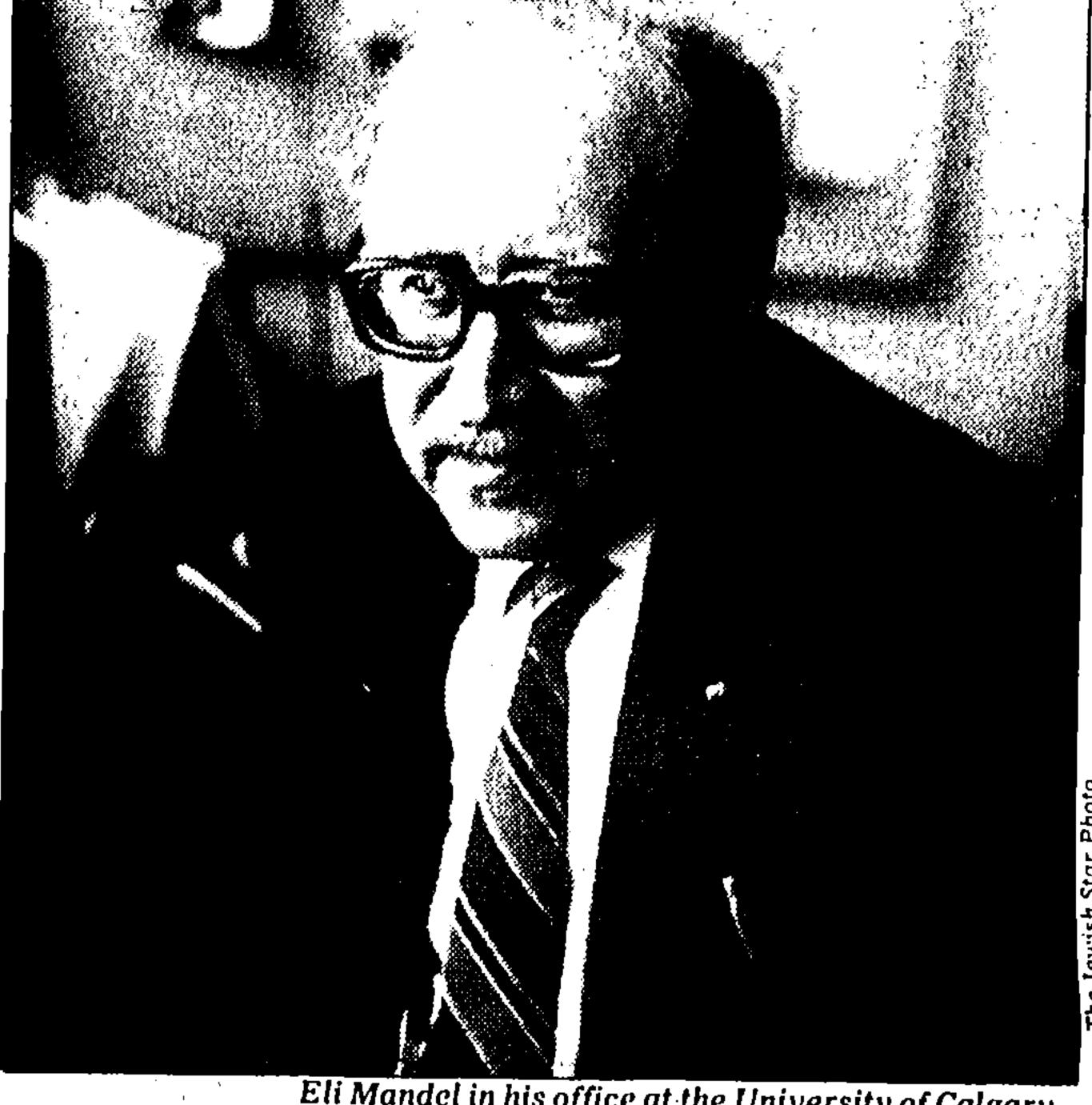
By Shirley Kumove, Illustrated by

From this Yiddish saying comes the title of this collection of folk sayings and proverbs, and as one peruses the collection, one struck by the accuracy of the maxim

book that will appeal to the Yiddishist, the scholar, and the reader interested in Jewish life.

Please turn to page 10





joined the army in 1943 and was sent overseas, continue university. This was the beginning of what was to become an uninterrupted acade-

Please turn to page 15

## Chanukah 5745 By Irving Greenberg

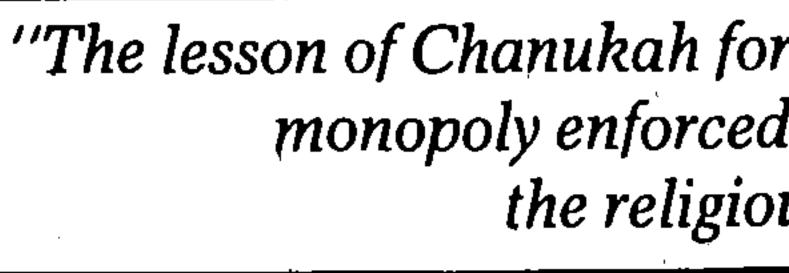
## How Israel Can Avoid the Hasmonean Errors

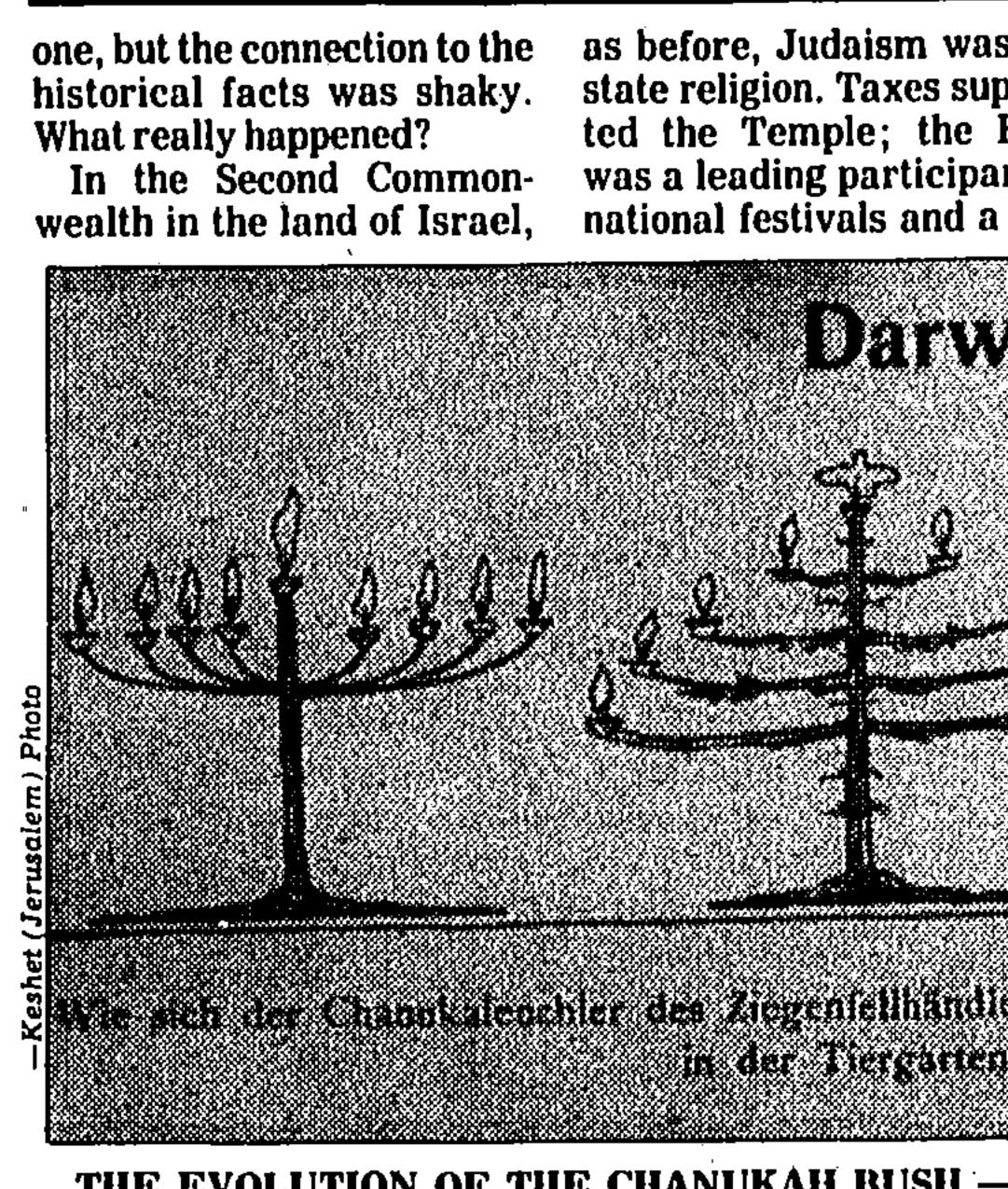
Each generation interprets Chanukah in its own mage.

In the salad days of liberalism in North America, Chanukah was often portraved as the holiday of religious freedom, almost as if the Maccabees were freedom fighters, defending first amendment rights to practice religion without interference from government.

When the regime of Antiochus Epiphanes tried to impose the cult of Zeus by armed force, the story said, the Maccabees fought back and won the right for themselves (and ultimately for all people) to serve God in their own way. The implicit lesson for American democracy especially in the season of Christmas, which often overlaps Chanukah — seemed obvious: no establishment of religion of any kind; total separation of church and state is best; even if Christians have to give up the advantage of being the official majority, they had best do so.

The message was a good





THE EVOLUTION OF THE CHANUKAH BUSH metamorphosis of a Chanukah menorah into a Christmas – allude to the process of assimilation of many German Jews tree is shown in this caricature, which originally appeared in as they attained more and more wealth and standing in 1906 in "Schlemiel", a Jewish satiric newspaper published in society. Germany.



The Jewish Star, December 1984

### "The lesson of Chanukah for modern Israel might be that religious monopoly enforced by political law harms even the religious monopoly itself."

	as the oppor- King ant in a ma-	jor factor in the politics of priestly succession. From the time of Alexan- der the Great's successors (the Seleucids, located in	Syria) on, the Hellenistic empire's governments direc- tly intervened in the politi- cal/religious structures of Judea. By the time of Antio-			
		stisches.				
	<u> </u>					
nstrabe (Berlin W.) entwickenc.	iers Co nstraße	hn in Pinne zum Christbaum (Berlin W.) entwickelte.	des Kommerzienrats Courzd			

chus (mid-second century BCE), the High Priesthood was bought and sold in the coin of taxes, payments to the Seleucids, and political support

he Jews themselves were deeply divided over Hellenism's attractions. An influential, wealthy, powerful group was rapidly Hellenizing (i.e., assimilating). The process ran into stiff opposition from other Jews —

initially from the most traditional sector, which was appalled by Greek practices and the changing mores of Hellenism.

In the bitter fight that Hellenist Jews followed. with close connections to Antiochus persuaded him that his interest lay in suppressing the traditionalist opposition — as much for his own political/economic benefit as for religious purposes. Antiochus departed from the general Seleucid policy of toleration, and lent his troops instead to active suppression of the Jewish opposition. By then, the rebelling Jews consisted of a coalition of moderate Hellenizers (today we would call Please turn to page 12

## Landscapes of Past & Present

### Special to The Jewish Star

In the south of Calgary lives a quiet, private man. He came to Canada from Austria, to begin life anew after the war.

Armand Frederick Vallee is an artist who is haunted by his past, yet is in love with the mountains of his chosen country, the landscapes of the California desert, and has turned the beliefs of the Arizona Indians into a series of paintings.

His house is filled with his paintings, and even the untrained observer can appreciate his artistic versatility and his technical expertise. His wife Beatrice is exuberant as she shows the visitor around. Her husband quietly stands by, as if basking in the pride she expresses for his work.

### Art and Life

Armand Vallee was born in 1921, in Austria, to a Jewish mother and a non-Jewish father. Both sides of his family boasted artists; his mother was a writer, and there were also poets and musicians in her family. On his father's side were painters, woodcarvers and etchers.

In 1937, he began his formal art training at the Academy of Fine Art in Munich, Germany. Three years later, he was drafted into the ted with his family. He resumed commercial artist and a teacher, little by little. If you see how army. He was wounded in North his studies, now at the Academy of in order to support himself. He innocently it starts, how rights are Africa, losing one eye and was left Fine Art in Vienna, and began to gave this up in 1962, and devoted taken away ...'

with permanent damage to his right hand. In 1942, he was sent saw slave labour.

exhibit his work. In 1951, he emigrated to Canada. back to Germany, where he was He worked as a lumberjack in flame. If you let it go out, that's it. assigned to work on a produce northern Alberta for his first few. You lose it if you don't stand up for farm. There, for the first time, he months in Canada, sketching all it." the while in this wild environment. After the war, Vallee was reuni. He then began working as a point is that rights are lost slowly,





Armand Vallee in his studio.

himself to painting. This meant, he recalls, "a very poor life", but eventually he established a following, and has been able to work completely independently.

### Rebekhah Series

In an interview with The Star last spring, Armand Vallee reminisced about his past and discussed his work, in particular his haunting Rebekhah Series, with its Holocaust theme.

He recalled how, prior to the war, his father understood what was coming. He managed to change the identity of his Jewish wife and her family, even going so far as to redo church records. Because of this, they all survived.

However, remembered Vallee, fear changed his mother, and she died right after the war.

But, he hastens to add, "I didn't paint the Rebekhah Series just because my mama was Jewish." He painted it from his heart, to try to make people realize what happened, and what could happen again. It contains his most intimate painting.

"Freedom." he mused. ' . ''is like a –

His wife agrees, adding, "The

The series was shown in Calgary last April, at the Calgary Jewish Centre. The Vallees were surprised, and pleased, by the positive reactions to it. They received phone calls and letters, and many came several times to view i Survivors especially, said Vallee. were shaken by the paintings. because they saw their feelings on the canvases. The children of survivors were "stunned" by the exhibit, he said.

Vallee did not have an easy time having the series shown, and it was rejected time and again by public galleries and museums in Canada. including the Glenbow. (Vallee refuses to break up the series by selling parts of it, and so no commercial galleries will show it.)

Mrs Vallee spoke with great indignation about the response she received when she approached public institutions. She was told that the series was "outdated" and "of no interest". "I hope this Holocaust thing goes away," was the statement of one rejection. "I was shocked by this attitude," she said.

Since then, the Rebekhah Series has been booked in several American cities, and in Europe.

Armand Vallee has painted other series, including a western series, in which, he says, "you can smell the smoke out of the branding irons"; an Indian religion series Please turn to page 16







Collected here are some 1800 sayings, classified by subject headings, that give insight into the vanished world of European Jewry. Recorded in Yiddish, in English, and in the Yiddish transliteration, they express joy ("When the heart is glad, the feet are ready to dance"); sorrow ("The angel of death doesn't look at the calendar''); wit ("The baby was born at the right time but the wedding was held too late"); cynicism ("If people could control the sun it would long ago have gotten dark''); psychological insight ("Troubles with soup are easier to bear than troubles without soup"); wisdom ("A learned person knows that he lacks know- Continued from page 7 ledge"); the sacred ("With his mother was repeatedly Torah you don't get lost"); and the profane ("Stolen the Jews of Toledo. pression to a once-vibrant

obsession.

In her Introduction, Ms Kumove gives a brief history of Yiddish, that necessarily tion of Yiddish, she is optimobituary for Yiddish is premature and unseemly.... In the miracle of Jewish survithe miracle of the rebirth of mains optimistic that Yid- there to end his days. dish will yet transcend the difficulties and that this unique distillation of the Jewish experience will be revived and regenerated."

WASSON

DENTURE

CLINIC



-from WORDS LIKE ARROWS, illustrated by Frank Newfeld

מאַכן אָבער צען שוסטערם יאָ.

ניט Nine rabbis can't convene a minyan but ten shoemakers can. Nayn rabonim kenen keyn minyen nit makhn ober tsen shusters yo. 18

### Doctor

\_\_\_\_\_\_p = \_\_\_\_\_

raped during an attack on schism.

ted both, placing his faith barbarism and civilization Ms Kumove collected and instead in science. He stud- first hand, he experiences as she writes in her Preface, came a renowned doctor, geon's knife that cuts to cure "What began as a hobby has become an obsession." We as well as Jews. He would, Avram Halev about the dawn of a new age, the age of reason.

Then came another attack on the Jews of Toledo, and in any one place. includes something of the Avram Halevi fled to history of the Jews of Eu- France, where he found rope. Like others who are haven at a university teach- Like the biblical Abraham dedicated to the preserva- ing medicine and studying anatomy. He married and istic about its future: "The had a family. Yet again was forced to flee, this time and medical man Judah an age which has witnessed to Italy. From Italy, a Halevi, he comes to accept country on the verge of the religious experience as suval after the Holocaust and Renaissance, where beauty perior to reasoning. and elegance were a way of the Jewish State, one re- life, he fled to feudal Russia,

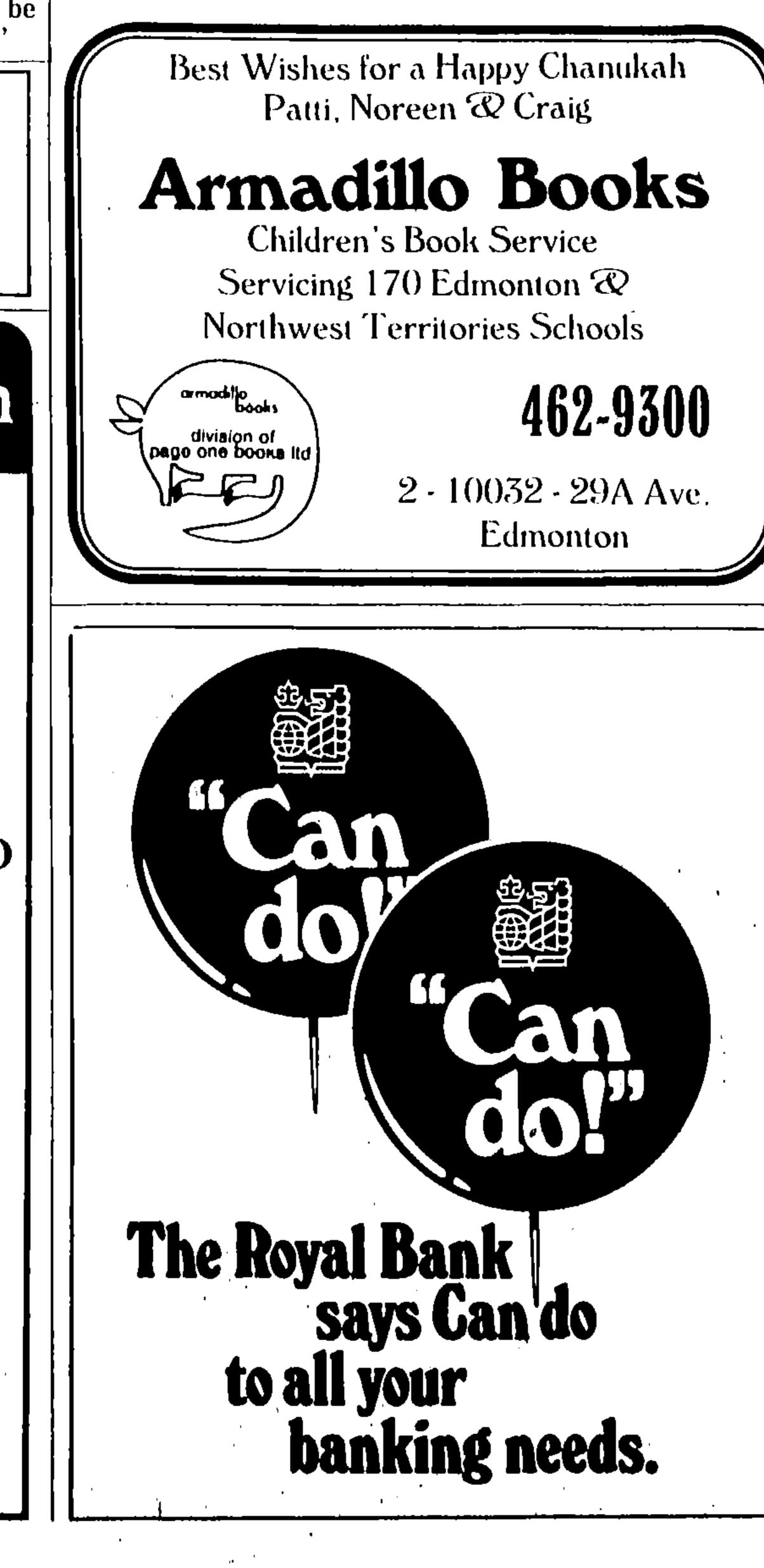
caught between different a life of hope; his idealistic

worlds. He belongs neither to cousin Antonio; his childthe Christian, nor to the hood sweetheart Gabriela Jewish world, and is thus Hasdai, who became a without a place in either one. successful business woman; He is even caught in the split Ben-Ishaq, a Moslem who within the Christian world. taught him to use medicines and he suffers because of the made from plants; Jeanne-Marie, his wife, who had converted to Christianity; The world of science still pleasures taste sweet"). At the age of 7, the boy was has vestiges of supersitition, Juan Velasquez, his wealthy, There are as well, of course, forced to convert, and he and thus his studies of powerful Christian friend, the graphic curses ("May all became a Marrano. He be- anatomy are done secretly, brother to an equally powerhis teeth fall out and only one gan to live between two and at great risk. He is a ful, but cruel cardinal, Rodremain for toothache"). Ta-worlds. Rejected and su-man of reason, when those rigo Velasquez; his son Joken together, they give ex-spected by Christians and around him do not question seph, whom they called the Jews alike, he in turn rejec- their faith. He knows both dreamer, and others.

come. He is a wandering too long or too comfortably

He has two namesakes — Abraham and Judah Halevi. Avram), he moves from

Alongside Avram Halevi Avram Halevi is a man ter, who wanted him to have

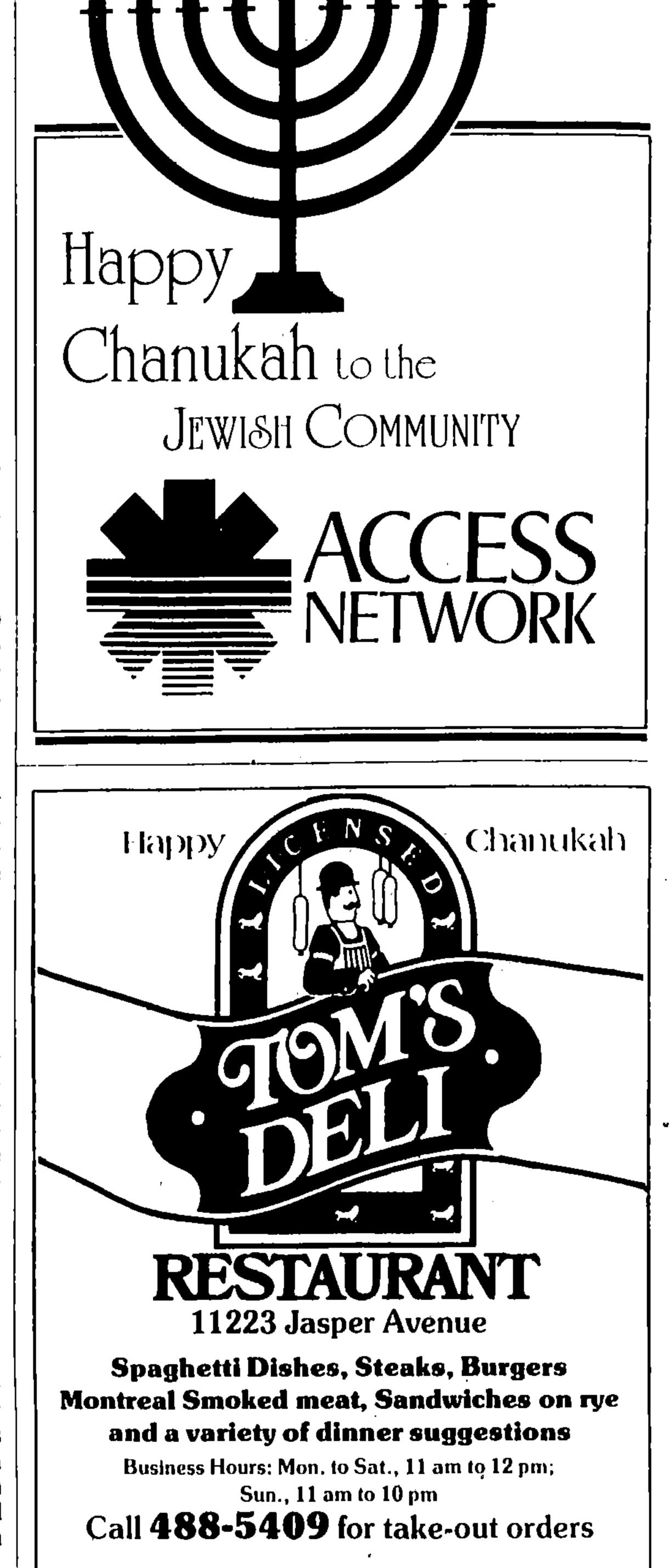




The Jewish Star, December 1984

In The Spanish Doctor, Jewish lives are played out translated Yiddish folk say- ied medicine in France, deep love and blinding hate, against a backdrop of Chrisings for several years, and, returned to Toledo and be- and he learns that the sur- tian cruelty and superstition. Tolerance of Jews is always short-lived; Jewish skills Avram Halevi is a new may be useful for a time, but can be grateful for her he believed, help to bring man before the new age has persecution of Jews is ultimately more useful in pro-Jew, never allowed to stay claiming "the one true faith". In 15th century Europe, men of God torture and kill in the name of God.

Canadian writer Matt Cohen, the author of eight other (who was first known as novels, has, in The Spanish) Doctor, a major literary doubt to faith. Like the accomplishment. There is violence descended and he Spanish poet, philosopher majesty, there is excitement, there is an eminently readable story, and there is a mastery of style. It is a richly textured novel, in which both the people and are many memorable the times come alive. It is, in characters: his mother Es- short, a welcome pleasure.





Words Like Arrows A COLLECTION OF YIDDISH FOLK SAYINGS

> Compiled by Shirley Kumove With Illustrations by Frank Newfeld

A lively collection of 1800 sayings, from philosophies on politics and religion to the everyday concerns of work and family life - the wit and wisdom of a rich folk tradition. The text is presented in Hebrew script, in transcription for those interested in the sound of Yiddish, and in English translation. \$19.95

from University of Toronto Press

## Chanukah 5745 By Michael Shashar

## Questioning the Masada Myth

To extol the taking of one's life — as did the late Moshe 🛛 🕅 Dayan — by an act of suicide instead of fighting ''to the end'' is, as is known, absolutely opposed to the outlook of Judaism, which prohibits suicide in any circumstance. Thus, after the destruction of the Temple and during the revolt of Bar Kochba, we see as a symbol the sages who "go forth to be killed" at the hands of the Romans and "the 10 sages of Israel, who were delivered up to slaughter" passively.

But in no account are we told of anyone who put an end to his own life. It may be added that a Jewish child who is educated in a heder and yeshiva and studies the Torah, mishna and gemara and does not read Josephus, will never know anything about Masada, because the story is not recorded in Talmudical sources.

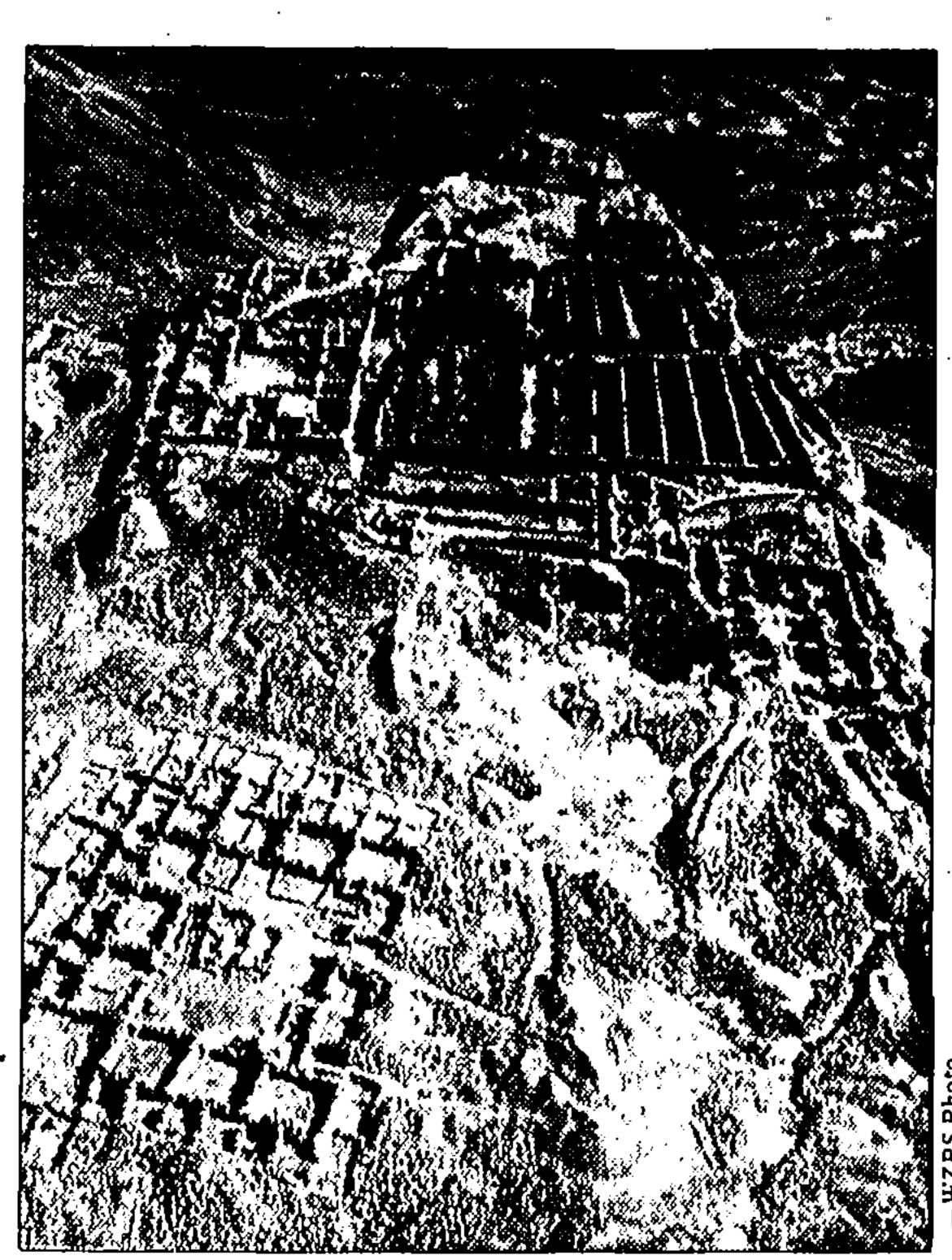
What, therefore, caused Josephus to "invent" Eleazar Ben Yair's speech, and consequently the entire suicide story?

Many answers have been given to this question. What can be said is that though Josephus's topographical descriptions are reliable and even accurate (and can actually be used at times as a guide to Eretz Israel), this is not the case regarding the history sections.

These reveal the full complexity of his personality, which was surely influenced by his act of treason at Jotapata in Galilèe when — as Jewish commander of Galilee — he betrayed his comrades-in-arms and, though partly under duress, surrendered to the Roman enemy. Later, he settled in Rome and received Roman citizenship.

However, the widespread renown of the Masada myth is not due today to Josephus and his own personal considerations. For at a certain stage in the revival of our renewed homeland, the myth of Masada occupied a central place in Jewish life. Perhaps it testified to the compulsive occupation with death in all its forms, including suicide which — because of the history of our national effort accompanied the process of rebuilding the homeland.

The time has come to destroy the myth and free ourselves from the idealization of a suicide perpetrated for the sake of the homeland. Just as myths are created — quite possibly without historical foundation — so can they be played down,



The legend of Masada, where Jewish defenders are said to have committed suicide in the year 73 CE rather than fall into the hands of the attacking Roman soldiers, has become a symbol of Jewish resistance and heroism. The story was recorded by the historian Josephus.

Mr Shashar is an author, journalist, military spokesman, \_\_\_\_\_ shelved and replaced by more appropriate forms. There is no and former Israel Consul in New York living in Israel. Translated from the Hebrew by Ehud Kershner. lack of these in the history of our people.



The myth of Masada is at present celebrating its 50th anniversary. Contrary to what is accepted, it is not 2,000 years old, but originated in the early 1930's when members of youth movements in Eretz Israel began to climb the mount as an act of pilgrimage.

However, the subject of Masada, and especially the story of the mass suicide, is worthy of a renewed study even if it involves slaughtering "holy cows".

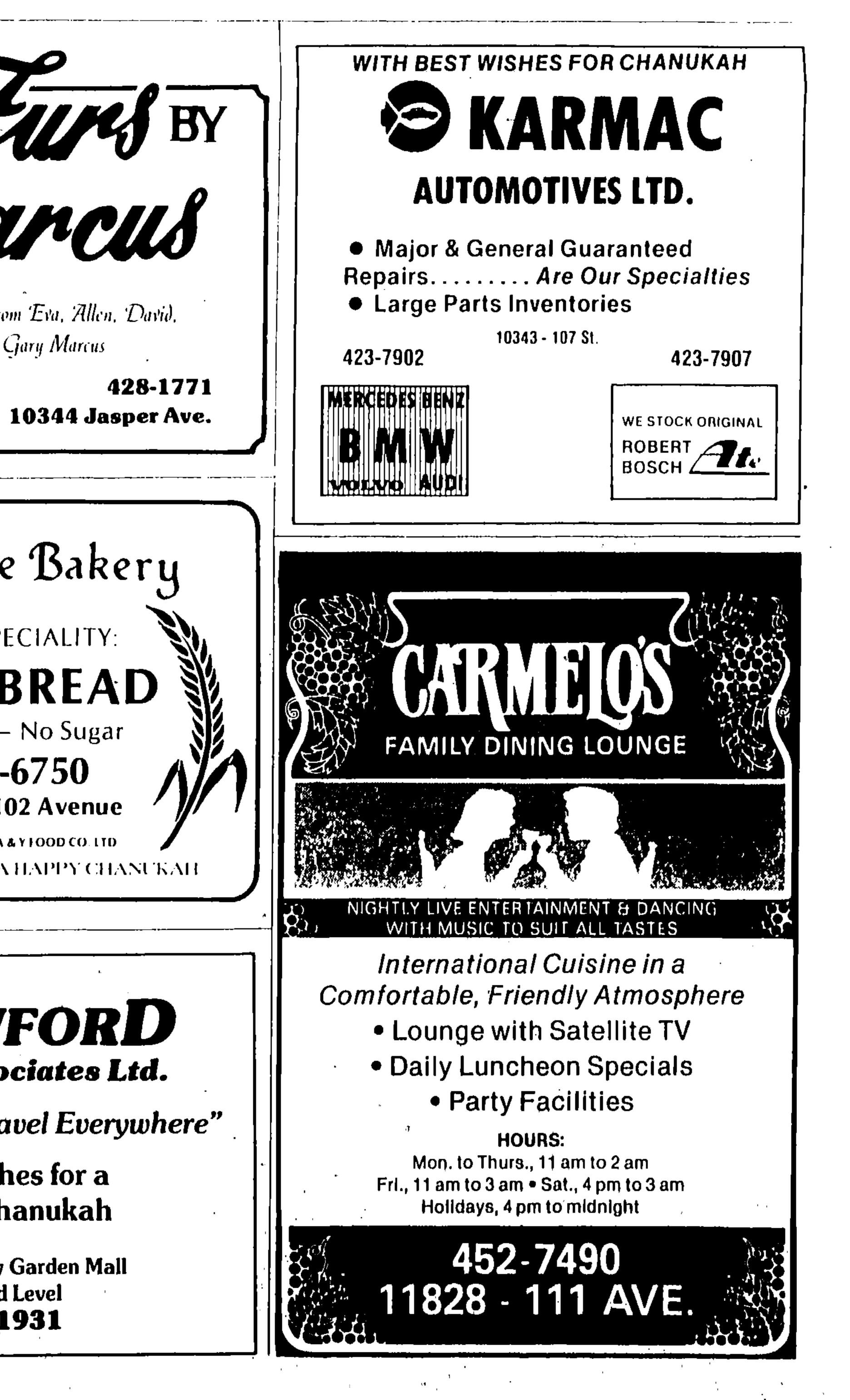
As is known, evidence of the suicide in 73 CE of 960 men. women and children who remained alone in the desert after three years of Roman siege is not to be found in any source except for Josephus in The Wars of the Jews. Nor is there any scientific proof of it in the extensive excavations that were undertaken in Masada.

Moreover, there is apparent evidence that the entire story as told by Josephus, especially the speech of the rebel leader Eleazar Ben Yair, following which the suicides took place, never took place, and the fighters of Masada did not commit suicide but fought "to the end".

The Book of Josippon, which was written in the 10th century CE in Southern Italy and was then considered as the original Josephus, states: "And it came to pass in the morning that they took their womenfolk and killed them on the ground ... and the men left the town [Masada] and made war on the camp of the Romans and countless numbers of them were killed. And the Jews fought until all of them died in battle; and they died for the Lord and His Temple'.

Josippon is apparently a late source (10th century), but he in fact based himself on the Hegesippus, a Christian adaptation (by a Jewish convert) of Josephus written in the 4th century CE, in which a similar version also appears. The question is: Is the Hegesippus based on more reliable

historical sources? Further, John Thackeray who translated Josephus into English, wrote in his work Josephus: The Man and Historian'' (1929) that the speech which Josephus put into Eleazar Ben Yair's mouth is typical of the kind that a number of classical historians (like Thueydides) put into the a mouths of their heroes as a literary means of expressing their own ideas. In his opinion, the speech is "purely imaginary." Other scholars have expressed a similar opinion. Today, almost everybody believes that the myth of Masada i is 2,000 years old. Moshe Dayan even wrote of how "recruits" of Israel's army hold their swearing-in ceremony on the Rock of Masada." And he continued: "Visitors, and Jewish and non-Jewish tourists, climb Masada and hear the moving story of the events that occurred there 2,000 years ago". This approach is surely worthy of re-examination.



a isa 1990 - Maria Araba

Continued from page 8

them "those who favored acculturation rather than assimilation") and the ultratraditionalists.

moneans did not fight religious pluralism. Think of the central image every school the revolt: In the town of Modin a squad of soldiers on with me!"

the hills and courageously gestures for religious free- their own thing" religiously:

because they believed it was on centralization. wrong worship and a betrayal of Israel's covenant with God. When, after decades of fighting, they liberated Jerusalem and purified the Temple, they purged the opposition priests and others whose practices viólated traditional commit ments and service. They established a state in which Jews could worship God in the "right" way.

Chanukah is thus no model for the total separation o' church and state. Indeed, when modern Jews went back to Israel, they did not totally separate Judaism and the state. They followed European process and Maccabee precedent, in establishing Judaism as a religion. They democratically recognized other reli-

## Hasmonean Errors

Mattathias and his Has- not confront issues of pluralinside Judaism.

Yet from a deeper historical perspective, Chanukah child learns as the start of did make religious freedom possible. Jewish insistence remaining distinctive. enforces the cult of Zeus; a and the pursuit of exclusive Jewish quisling sacrifices a worship of God, was endanpig; an aroused Mattathias gered by the universalizing. defies the soldiers, stabs the assimilating power backed traitor and holds up the by government control. Had "Who is for the Lord, come Hellenism – religious homogenization — would probably With all honour to the have triumphed world-wide. courageous band who took to The Maccabee victory re- ble in the process of governscued particularist Judaism, defied an empire, stabbing is It preserved the stubborn not one of the strongest Jewish insistence on "doing never mind the claims of Mattathias, Judah Macca- universalism that only if we bee and the brave people are all citizens of one world promises turn into corrupwho saved Judaism were not and one faith will we truly be stion for lack of an indepenfighting for a pluralist Ju- one humanity. By not disdea. They were fighting appearing, Jews have conagainst the state's enforce- tinued to remind the world ment of Hellenist worship down to this day — of limits

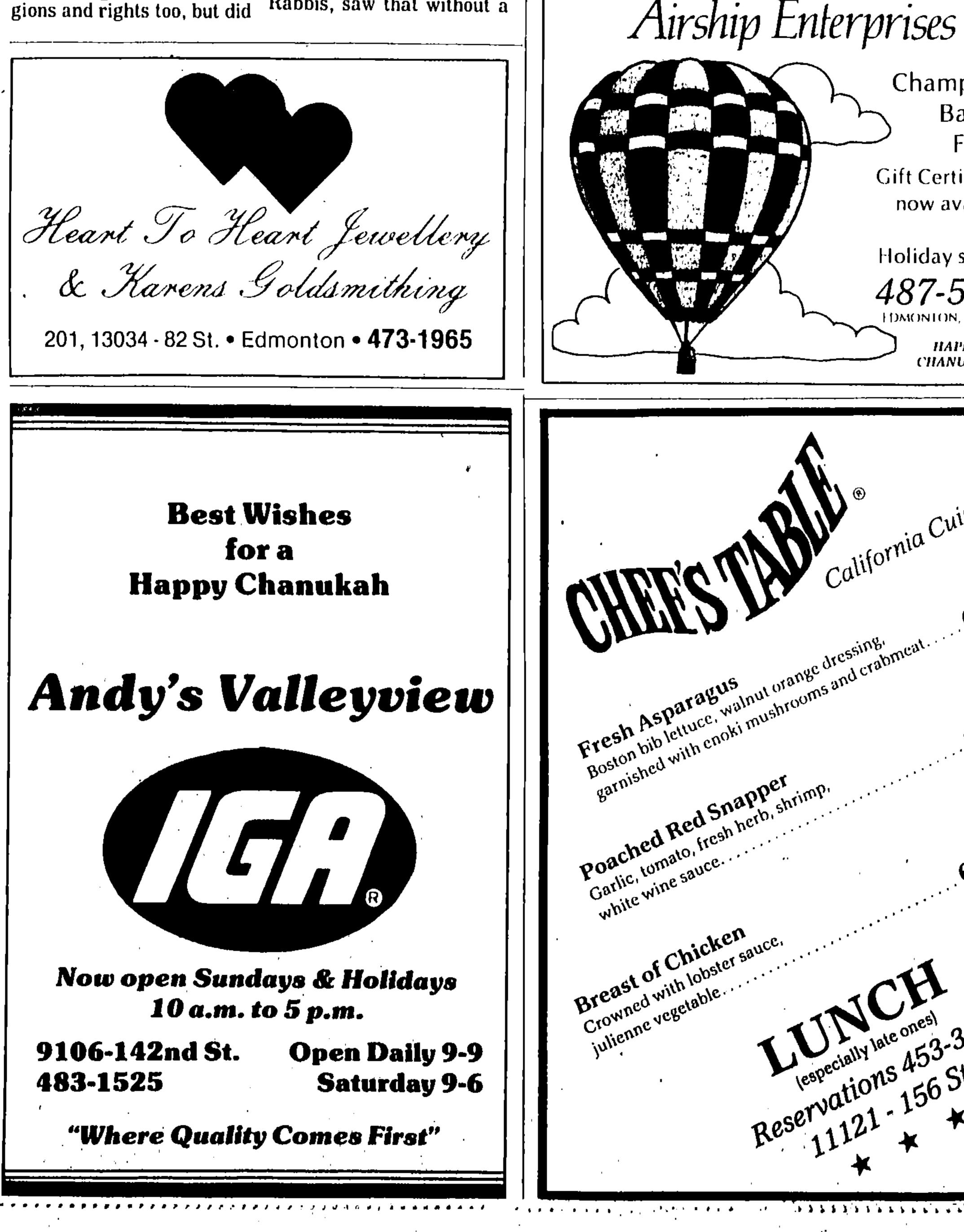
> Is there no lesson from Chanukah on the issue of separation of church and state, and on internal Jewish pluralism? Is the traditional ist Orthodox position today of close state-religion ties and an enforced religious monopoly — finally backed by the Maccabee precedent? I think not.

After the Maccabees came ultrapower, the traditionalist Chassidim left the coalition, convinced that any government would have to live with Hellenism, make political deals, allow cultural influence. They were the second s correct. The committed Jew ish majority, including the Rabbis, saw that without a

The lesson of Chanukah for modern Israel might be that religious monopoly enforced by political law harms even state and some acculturathe religious monopoly itself. tion, the Jews could not Establishment in Israel has | survive. Without a state, the damaged the Israeli Ortho-Jewish people, and evendox Rabbinate, cutting it off tually Judaism, too, would from the general experbe suppressed. But the Hasmoneans, who iences and values, and from were priests, insisted on the need to reach out to all occupying the kingship as Jews. Political infighting well as the Temple prieshas often distorted religious thood. The Rabbis opposed values or demeaned religion. this vesting of both political Unfortunately, memory of standard of revolt, crying, the Jews disappeared, and religious power in one past secular suppression of group. They recognized that religious needs in Israel has blinded Orthodox Jews to | some moral and religious this reality, and has tempted compromise was inescapathem to continue excluding non-Orthodox Jewish religiment and the struggle for survival, and they also wanous options by law. ted state help to strengthen

religion. But they saw too that when religion and state are totally identified, comdent channel for criticism and renewal. The Rabbis saw that religion would inevitably be confused with the pure political interests of the ruling group, harming both religion and government.

The Maccabees forged ahead, uniting both powers. The Rabbis did not drop out. but they were soon involved n continual political/religious conflicts with the government. The Rabbis were eventually so alienated that they all but erased the Hasmoneans from the Talmud, glorifying Chanukah as the miracle of the oil, not as a military or political victory, because they were disillusioned the with religious/political monopoly on the quality of religious



### The Jewish Star, December 1984

Maybe the main lesson of Chanukah for today is not | that Israel should disestablish Judaism — there is | an organic link between | Judaism, Jewish culture and 1 the Jewish state. Maybe the true lesson is that the link should be expressed in Jewish pluralist ways. Let the state recognize and help all Jewish religious groups.

By helping all Jews (and | religions) to flourish, Israel can strengthen its | Jewishness and the religious vitality of the religious groups in all their variety. Then Israel can avoid the Hasmonean errors. The total union of state and religion opposed by the Rabbis of the Hasmonean days is no favor / to their descendants today.

Dr Greenberg is President corrupting effects of the of the National Jewish Resource Center in New York City. © 1983 NJRC. Reprinted by permission.

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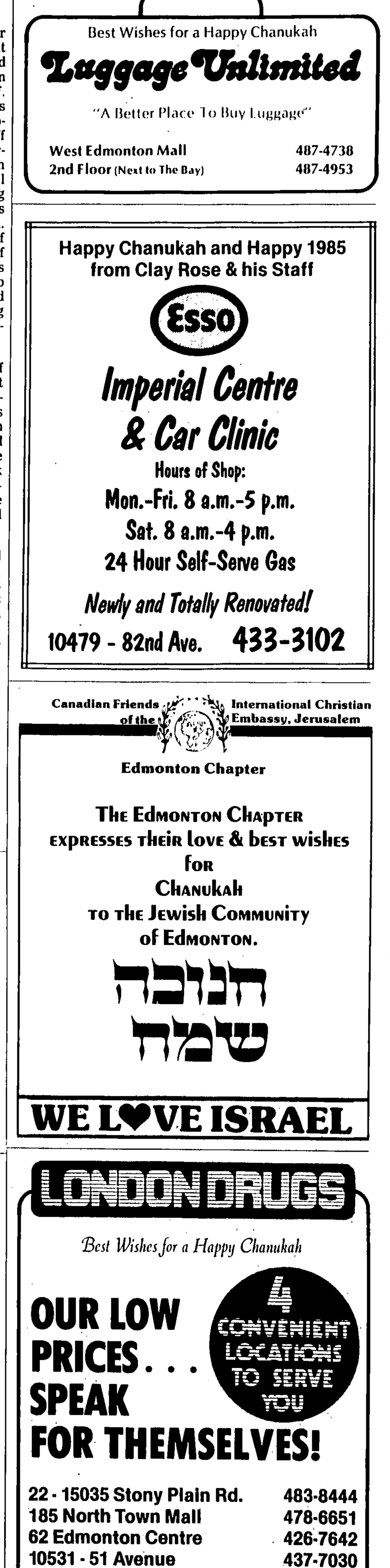
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## Satire By Chaim Bermant The Kosher Pig

### . אַ חויר בלײַבט אַ חויר A swine remains a swine.

You will no doubt have didn't ring a bell, though read of the kosher pig. Israel they were prepared to look was agog with the news, and into it for me; and it is not on for a time people spoke of the menu of the Trattoria nothing else — partly, no Del Pescatori. But the Taldoubt, because it was a mud speaks not whereof it change from inflation.

I, for my part, have hitherto refrained from comment because I wanted further and better particulars, for even if it is wrong to look a gift-horse in the teeth, one can, (I think) be forgiven for probing in the tonsils something which purports to be a kosher pig. In other words, I wanted to see the animal face to face, to establish whether it had not only cloven hooves (which all pigs have), but fins and scales (which most pigs haven't). To date, I confess, I have failed.

There are no kosher pigs to be found in the length and breadth of Israel (including even Greater Israel). I did once come upon a miserablelooking swine in the Jerusalem Biblical Zoo, and one might have thought that ---on the Lysenkoan principles of genetics — it might have acquired some kosher characteristics from its Jewish environment, but it hadn't.

I did, however, meet several sober men who told me in sober voices that the whole thing was no hoax and +there was, indeed, such a thing as a kosher pig.

My first reaction was to suspect that our friends in the Hebrew University had been up to some mischief. was, you will remember, scientists at the Hebrew University who crossed goat with an Ibex to produce something called a yaez. What was to stop them from 1

crossing a sow with some sort of kosher computer to 1 produce a kosher pig? I, however, gather that this particular pig evolved without the benefit of scientists and that it (or rather its forebears) did their own dirty work.

The idea of a kosher pig may, on the face of it, seem a contradiction in terms. But, as I have already pointed out, it has cloven hooves, which suggests that it is already half kosher. Moreover, the Hebrew for pig, chazir, can also mean "return", and there are eminent sages who have argued that it is so called because one day "the Holy One will return it to Israel" - which is to say, that it will become as acceptable on Jewish tables as boiled chicken or 'gefilte fish.

The Talmud, which has ' something to say on everything, refers to a fish called the sheebuta, which sounds like a cross between a sheep ' and a boot, but which, according to Rashi, tasted exactly like pork: (If you should think I'm making this up — which I suspect you you will find it mentioned at the bottom of page 109b of the tractate Chulin)

My own fishmonger has never heard of it. Harrods, too confessed that the name

knows not, and if one can have sea-lions and dog-fish and cat-fish and wolf-fish, why not pig-fish?

If sheebuta tastes exactly like pork, smoked sheebuta could make a passing substitute for bacon, and would probably be cheaper than moked salmon. Think of it: sheebuta and eggs! It would evolutionize Jewish the breakfast, though first, of course, you've got to catch yo**ur** sheebuta.

But this is taking us away from our subject, for no one has suggested that sheebuta for all its porcine properties, is in itself a porker. The kosher pig should offer a taste of the real thing, and I can envisage a time when no bar mitzvah celebration wil be complete without a boar' head (with apple in mouth) at the head table.



A KOSHER PIG? — Officials of the U.S. Agency for International Development believe they may be on the trail of a "kosher" pig, a little-known animal of Indonesia, called the Babirusa. It has an extra stomach and eats leaves as well as roots, and it has been suggested that since it both chews the cud and has a cloven hoof, it may be acceptable to Moslems and Jews, who do not eat pork. Chaim Bermant asks (below) what will become of the Yiddish expression, "A chazer bleibt a chazer" ("A pig remains a pig")?

matter with circumspection, pork to their burden would kosher provided it displayed and who can blame them? test the wisdom and integ- all the characteristics of a Lobsters' hooves are even It's all they need. They have rity of even a Federation kosher animal and provided more markedly cloven than trouble enough establishing Beth Din. One rabbi, however, was peachably kosher origin — discover a variety which that the beef and poultry we The rabbis, in the mean-eat is kosher (or not, as the apparently so bold as to say a cow — which, I think, chews the cud, and his time, have approached the case may be), and to add suggest that a pig could be is asking a lot of a pig, but fortune is made.





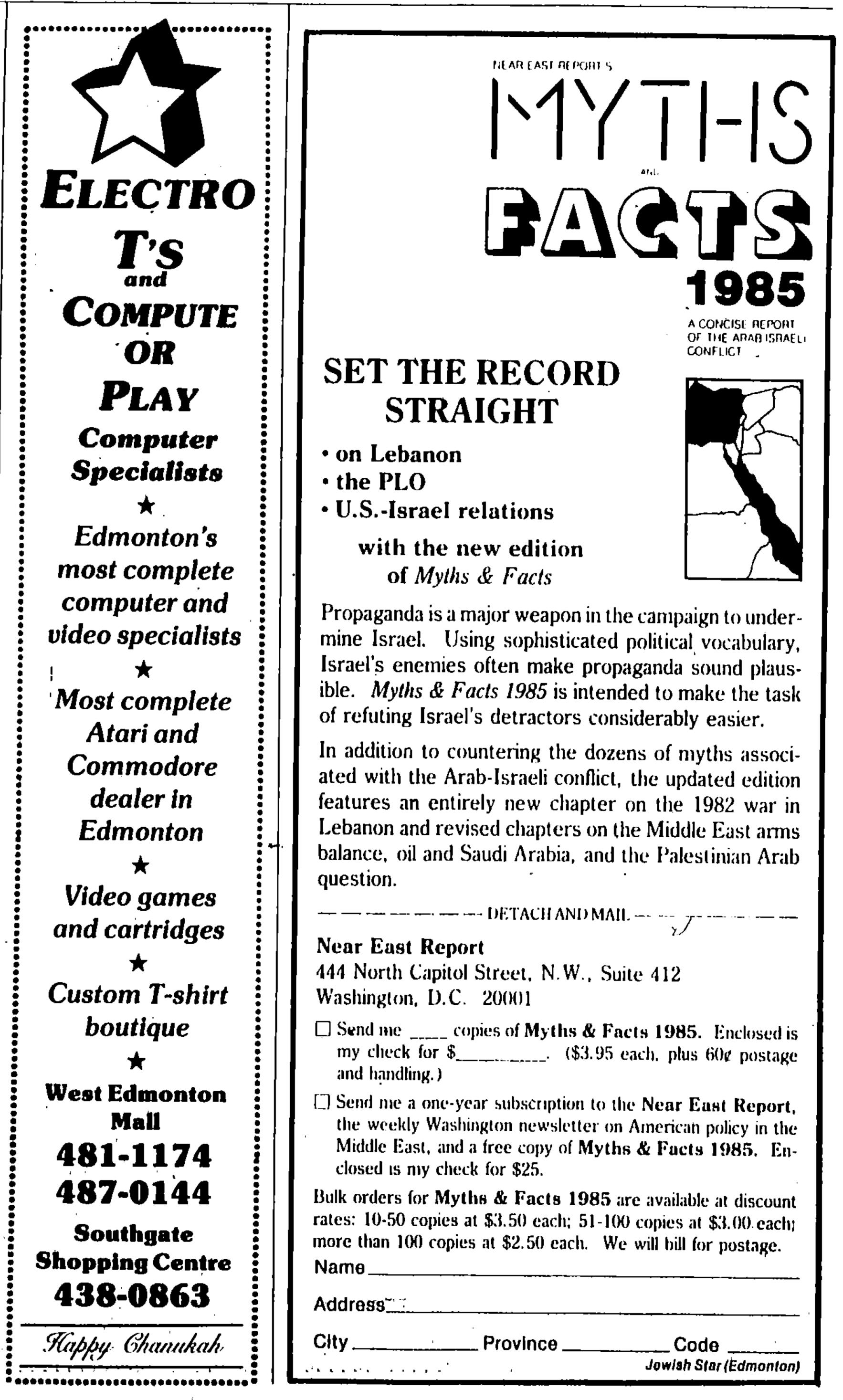
its mother was of unim- those of the pig. Let someone

then Judaism has always demanded more of newcomers to the fold than of those who are, so to speak, born into it

If the kosher pig should, indeed, prove to be kosher --and it will not only need a cow as a mother, but a fox as a father, to pass the scrutiny to which it will be subjected - it will blunt the edge of many a popular Yiddish expression. A chazer bleibt a chazer ("A pig remains a pig"), for example, is clearly meaningless when some pigs don't. And the even more familiar treif vi chazer ("Non-kosher like a pig'') will become obsolete.

There are, I should imagine, a whole host of people who will relish the thought of going the whole hog — of lebendig a chazerser tog ("Living a pig's day") without imperilling their mortal souls. But most Jews know prefer seafood to meat of any variety, and they would be much more excited by the prospect of kosher lobster.

No doubt it will come.



The Jewish Star, December 1984



He received his M.A. from the University of Saskatchewan, his PhD. from the ' University of Toronto, taught at the military college in St Jean, Quebec, at the University of Alberta in Edmonton for ten years, and now is at York University. His wife Ann is a Professor of English at Glendon College, in Toronto. The couple has a daughter, Sara. who is a ballet dancer; and Dr Mandel has two children from a previous marriage Evie, who works in a Vancouver bookstore and Charles, a writer living in Edmonton.

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### Time and Place

The themes of time and place run through the work of Eli Mandel. At the University of Calgary the two courses he offers — one a seminar and the other a third-year course -

examine theories of regionalism and regional cultures. Regional culture, according to Dr Mandel, is "the particular vision of given region in the work of specific writers." It encompasses writers "writing about place", as, for example, W.O. Mitchell, Hugh MacLennan, and Mandel's close friend Robert Kroetsch.

In his own work, Dr Mandel has dealt with the influence that time has upon place, and -' the way things change. Thus, for instance, the Prairies, as expressed in his poetry, have changed: the towns have changed, and life in rural Saskatchewan is no longer the same as Mandel knew it. However the changes go deeper, as images from the past mix with images of the present. "I read the land for records now," he writes in his poem "Lost Place", looking for the "taste of Hirsch'

It is as if the past, in its purest form, is unreachable. One cannot go back in time; when one tries, one feels "out of place", the title of Mandel's collection that deals with this theme. Locating oneself — in the past or the present — is not as simple as it may at first appear.

Nevertheless, Dr Mandel again intends to travel back, this time to Russia, the birthplace of his parents. By searching out the past of his parents, he will, he feels, complete his journey back.

Poetry of Alienation

In 1970, Eli Mandel was invited to read

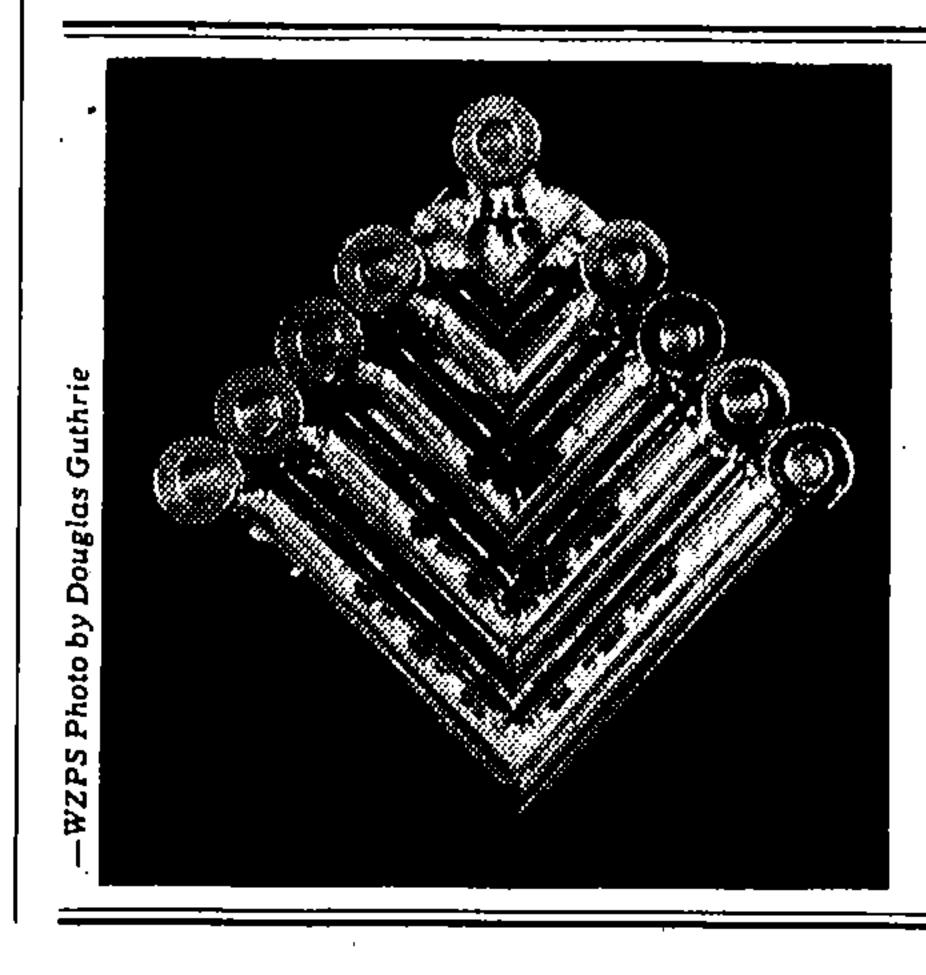


Continued from page 7

Yvegeny Yevtushenko's poem "Babi Yar" at a memorial service marking the 25th anniversary of the liberation of Auschwitz. He described the entire commemoration as "an extraordinary experience", and it resulted in his widely anthologized poem, "On the 25th Anniversary of the Liberation of Auschwitz: Memorial Services, Toronto, YMHA, Bloor and Spadina, January 25,

The poem describes the ceremony, and the reactions and associations it triggered in 1 Dr Mandel. "There are some experiences we can't accept," he said of the Holocaust, "yet we have to, and we turn them into poetry." Thus during the memorial service. "...the poem gradually/ insistent beginning to shape itself"; "the poem becoming the body/becoming the faint hunger/ing\_body/ prowling/ through/ words the words words the words/opening mouths ovens".

poem, Mandel found himself returning to it. this time in the form of an essay. In the essay, titled "Auschwitz: Poetry of Alienation", he describes his own return home after the war, in particular his return to





## Mandel: Time & Place

Estevan, to relatives whose son had died in Normandy. Mandel had been the last family member to have seen him alive.

The experience resulted in his first poem. Many years later, as he entered the YMHA hall for the Auschwitz memorial service, he had, he writes in his essay, "the uncanny sense that it was my own past I was entering. The disorientation, through the ceremony of pictures/slides, speeches was virtually unbearable.... I had become fragmented, broken into many pieces now and then, here and there. Toronto, 1970; Europe, 1944; Estevan, 1930."

This fragmented, disoriented feeling is mirrored, both technically and psychologi-| cally, in the poem that resulted. It was a new technique for Mandel, which allowed him to express what had, until then, been impossible for him to express. When I Some fourteen years after writing the | finished the poem, he knew that "a new possibility in poetry lay before me''.

Jewish Influence

Not all of Eli Mandel's poetry reflects his

EVER-CHANGING MENORAH — The five basic forms of this menorah can be rearranged to create dozens of different patterns. This enables owners to create their own menoralis for Chanukah. It was designed by Yakov Greenvurcel, a sculptor of contemporary sterling silver ceremonial objects. The artist, a graduate of the Bezalel Academy of Art in Jerusalem, notes that in the past, many Jewish religious objects were made by Christians, because Jews were forbidden to join the goldsmith and silversmith guilds. Since Jewish law places almost no restrictions on the design of ceremonial objects, Greenvurcel feels free to use his creativity in his designs.

Jewish background, yet, he told The Star, "I've been surprised as I look back at my work at the Jewish concerns''. He sees the Jewish influence on his work as the angle of the moral vision he expresses, his ethical concerns, and his concern with family. Most of his poetry is not as directly concerned with Jewish issues as is the Auschwitz | poem, but the Jewish element is presentthroughout the body of his work.

His ethnic background is, as well, central to his view of himself as a writer. "The marginal writer is the most important writer we have, because he comments on the centre," he told The Star. By definition, the ethnic writer is on the outside, looking | in, and "that's a terrific position to be in" In this connection, he has written a paper titled "The Ethnic Double in Canadian 4 Writing", which concludes that the ethnic writer is marginal, and important because of this marginality.

The two Canadian writers Mandel named as his major influences are Leonard Cohen and Irving Layton. He met Layton in the 1950s, and the two poets have remained close friends over the years. Mandel defends Layton's flamboyance, accepts his sometimes outrageous behaviour, and admires his poetry.

Today, according to Eli Mandel, the number of major Jewish writers is not as striking as it once was. "The names I think of in Canadian writing today are not Jewish," he said, adding, "why that's so is really interesting to me."

Jewish writers became important after World War II when the task of testimony became crucial, he explained. After the horrors of the Holocaust were revealed, the entire situation of the Jews became / subject to be explored. Today, the subject has begun to wane, and in Dr Mandel's view, the young Jewish writers of today are "without the power of Layton and Cohen"

Eli Mandel described the relationship between the Jewish writer and the Jewish community as one of "creative tension" The writer, he explained, is nourished by the community, but cannot speak for the community. "If he tries, he becomes a public relations man." So, Mandel concluded, citing Mordecai Richler as an example. the Jewish writer stands in an "oblique relationship" to the Jewish community

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The Jewish Star, December 1984

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### Jewish Family Services

Mr Harry Nolan, President of Jewish Family Services, has announced that the 30th Annual Meeting is scheduled for Tues., Feb. 12, 1985. According to the Constitution, Jewish the community-at-large may submit nominations for the Board of Directors that will be elected at this meeting. Nine members are elected annually to serve a threeyear term.

This notice is hereby given in accordance with Article 1, under Membership, of the By-laws of Jewish Family Services, "notice of nominations shall be made to the Jewish Community not less than one month prior to the Annual Meeting. Nominations shall be accepted from the Jewish Community-atlarge if submitted in writing,

with written acceptance h the nominee prior to Annual Meeting. If an election is necessary, it shall be held at the Annual Meeting by closed ballot."

Anyone wishing to nominate a Board Member may do so by submitting the name of the nominee in writing to the 🛰 Office, 606 McLeod Building, or to any member of the Nominating Committee, one month prior to Feb. 12, 1985.

Members of the Nominating Committee are Judy Goldsand, President, Gloria Aaron, Jane Karstaedt, Ron Levin and Mel Tussman.

### **Special Resolution**

The Board of Directors Jewish Family Services give notice that the following proposed at the Annual Meeting on Feb. 12:

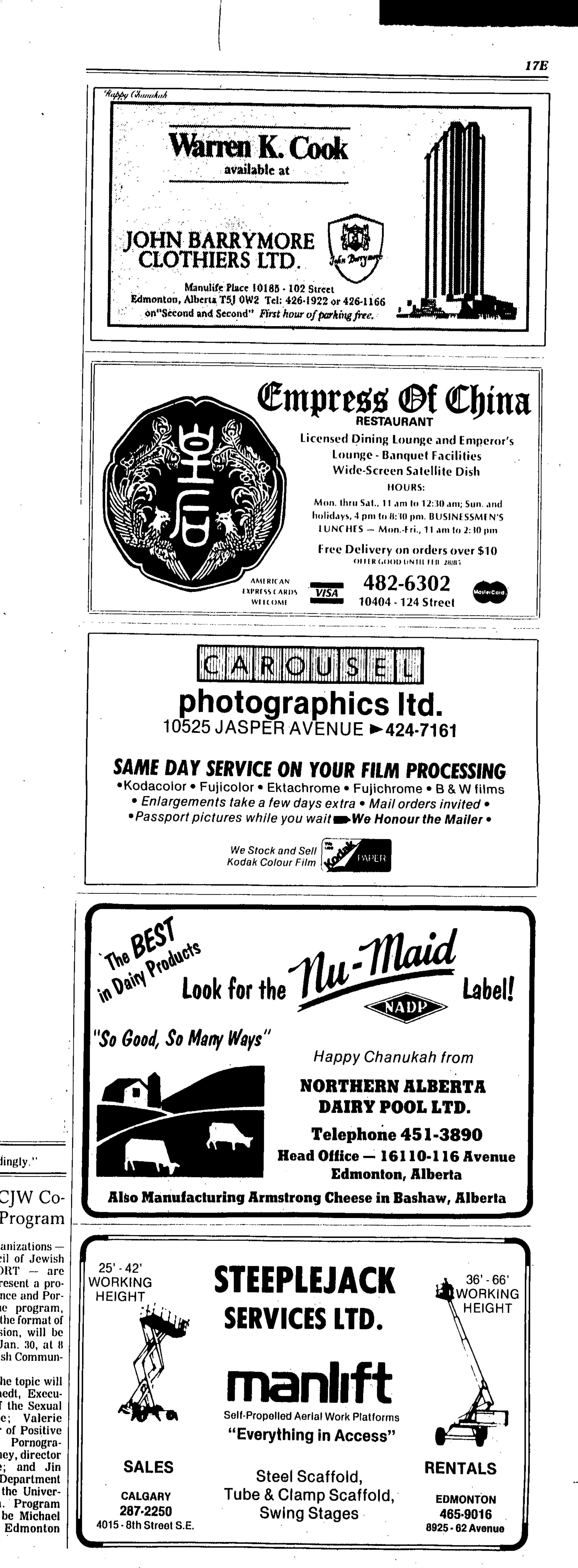
"Resolved that beginning n 1985, steps be taken to reduce the number of elected **Board Members to eighteen** (18) and that the By-Laws be barrister.

amended accordingly."

### ORT & NCJW Co-Sponsor Program

Two local organizations -National Council of Jewish Women and ORT -- are combining to present a program on "Violence and Pornography". The program, which will be in the format of a panel discussion, will be held on Wed., Jan. 30, at 8 p.m. at the Jewish Communty Centre.

Speakers on the topic will be Jane Karstaedt, Executive Director of the Sexual Assault Centre; Valerie Parr, a founder of Positive Action Against Pornogra- ' Special Resolution will be phy; Ruth Pinkney, director WIN House; and Jin **0** Hackler, of the Department of Sociology at the University of Alberta. Program moderator will be Michael and Edmonton Ritter.



Avraham Ticho: Cherishing Light



Part of the Avraham Ticho collection of Chanukah menorahs, photographed 11 years ago in the Ticho family study. At the time, Anna Ticho, the Jerusalem landscape artist, still lived and painted there.

### Continued from page 4

surrounded her, and together the Tichos were active in the city's cultural life.

### The Collection

It is not known exactly when Avraham began to but it is known that most of "Collecting things is like a raise money for her daughdisease," observes Irit Salomon, curator of Ticho House. "Once a person starts then they feel compelled to make their collection as complete as possible."

The oldest lamp in the collection is a menorah from fifteenth-century Italy. It is made of brass and has an

The more orthodox Chanukah lamps of Central and Eastern Europe did not After Dinner Theatre make their appearance before the 18th century. Deartisans.

quently are adorned with the Daryl Levine (487-7043).

lar as window frames.

There is a general consen-

### NCJW

### Forthcoming Meetings

austere, practical design, are scheduled: Dec. 18 at the piece of Judaica for collecwith a definite Moorish Spa- home of Alexis Rothschild, fors of antiquities, bears nish influence. Later Italian 18413 95A Ave. (489-6021); witness to centuries of Jewlamps reflect the spirit of the Jan. 15 at the home of Hoda ish children across three Renaissance, with heretical Cohen, 9420 174 St. continents who were enchanhuman statues often inclu- (481-5111); Feb. 19 at the ted by those flickering lights home of Barbara Horowitz, of Chanukah. 14319 60 Ave. (434-5696)

On Feb. 16, NCJW memsigns and craftsmanship bers will see the highly Sisterhood such as some 19th century acclaimed, award-winning German examples in pew- play "Torch Song Trilogy" ter, often equalled the con- at the Walter Kaasa hold their third annual Chantemporary work of Christian Theatre. Those who wish to ukah Dinner Party on Dec. attend are advised to book 22 at 7:30 p.m. in the Lamp designs were often early as there are a limited synagogue's Social Hall. affected by architecture. number of seats available, Tickets, available only in One Italian menorah is in the  $\alpha$  and to be at the theatre by  $\alpha$  advance, can be obtained by  $\beta$ image of a tower, while 7:30 p.m. Further informa- calling 488-2840. Cost is \$15 North African lamps fre-tion can be obtained from per person; there will be a  $\int$ 

All the menorahs in the collection, with the excepsus that good taste in menor-tion of several twentieth ahs degenerated after the century lamps, were lit by middle of the last century. oil. No doubt Avraham Ticho One of the best examples of a regretted the standardizagaudy, over-ornateness that tion in designs brought about is prevalent in more modern by the modern era of the wax collect Chanukah menorahs, times is a silver Russian candle and the candlestick lamp that includes a clock style menorah which accomthem were purchased for and silver flowers and birds. panied it. But then the modest sums from new im- This particular lamp was Chanukah menorah is really migrants arriving in Israel sold to Avraham Ticho by a - about sentiment rather than from all parts of the world. Russian lady needing to aesthetics. Most Jews, when asked to describe their concept of the ideal Chanukah lamp, would probably conjure up in their minds a picture of that magical menorah in their childhood home that lit up their infancy. And Dr Ticho's collection,

one of the most comprehensive collections of an item The following meetings which is the most popular WZPS

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## Low-Key CLR Meeting in Calgary

### Special to The Jewish Stur

CALGARY — The 50th anniversary of a tour of the British Commonwealth by Canadian League of Rights (CLR) held a low-key meet-

On Dec. 1, the CLR met in Vancouver.

Although it was originally announced in June that banfeatured at the Calgary additional pre-meeting coverage from The Star, only 34 people attended the gathering at the Stampeder Motor Hotel. About 400 people showed up for the CLR's previous meeting here, which received considerable media attention.

**Reporters from local print** and electronic media sought to cover the 1984 CLR meeting, but were unable to discover its location (which had not been publicised).

The Star has reliably learned that the main speakers at the private gathering were Eric Butler, of the Australian League Rights; Ron Gostick, the CLR's National Canadian Director: and Patrick Walsh, Research Director of the monthly CLR publication Canadian Intelligence Ser-Alberta CLR were also present.

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Navon (centre), Deputy Prime Minister of second from the right is the Hon. Bob Kaplan. Israel and Minister of Education and Culture | His Excellency Ambassador Eliashiv Benmet with the Right Honourable John Turner [ Horin is on the right. (second from left) during his trip to Ottawa [

## Federation Supports Interfaith Action

### Continued from page 1

In the world of television, the 'flick of gloom' follows abruptly on the heels of the 'happy boom'. Enter: children, skeletal figures from the land of the dead. There, larger than life on the television screen, death stares out of the face of starvation, bringing an unimaginable hell into the living room.

The instant shock in contrast is gripping: two worlds, that of the 'Coke generation' and that of the children of starvation.

These poor wretched and emaciated children of famine, who are too weak to swat swarming flies off their faces, are a world apart from us. Many of them, even as you watch them on television, are no longer, because they lacked that "last ' of milk to sustain their life. And there is no free ride for the children of the starving.

Our Brothers' Keepers

The shock of these images led me to action. Frustration led me to dial the telephone - but whom does one call? A neighbour.

The neighbour happened to be Roman Catholic Archbishop Joseph N. MacNeil, whose church is located a few blocks from our Beth Shalom Synagogue, Knowing him personally as an individual of good will and good disposition, I called on him with the suggestion to act in interfaith solidarity on the plight of the starving.

Shall we not unite in the the CBC broadcaster reporface of mass death and to arouse the consciousness of our communscene of starving Ethiopian ity? Can't we care and share the Rabbi called the Archbitogether, in whatever we shop can, relieve hunger a little – to relieve our collective con-

science a little? The Archbishop reacted sensitively and positively. An interfaith meeting, cluding all community faiths, was organized, and Shalom. A met at Beth half-page proclamation on "Famine in Africa: An In- munal dialogue and unity terfaith Appeal" appeared in the Edmonton Journal. With the media's cooperation (in fact, enthusiasm), the focus on helping others at once turned to helping ourselves. For a change, an interfaith common action had started our own worst one) - indifin a spirit of solidarity, ference. charity, and grace. For by trying to help others, "we helped ourselves in discovering each other", as one minister put it.

"Are we not our brothers' and sisters' keepers?" was the theme of our interfaith appeal. And in this spirit, the | rejoinder came, "We as leaders of the Jewish, Christian, and Muslim communities raise our voices.''

For the first time in Edmonton, an interfaith ministers action took place. It was followed by further undertakings, including a request that all religious groups in Edmonton dedicate the December 14 weekend "to focus on the plight of starving Africans."

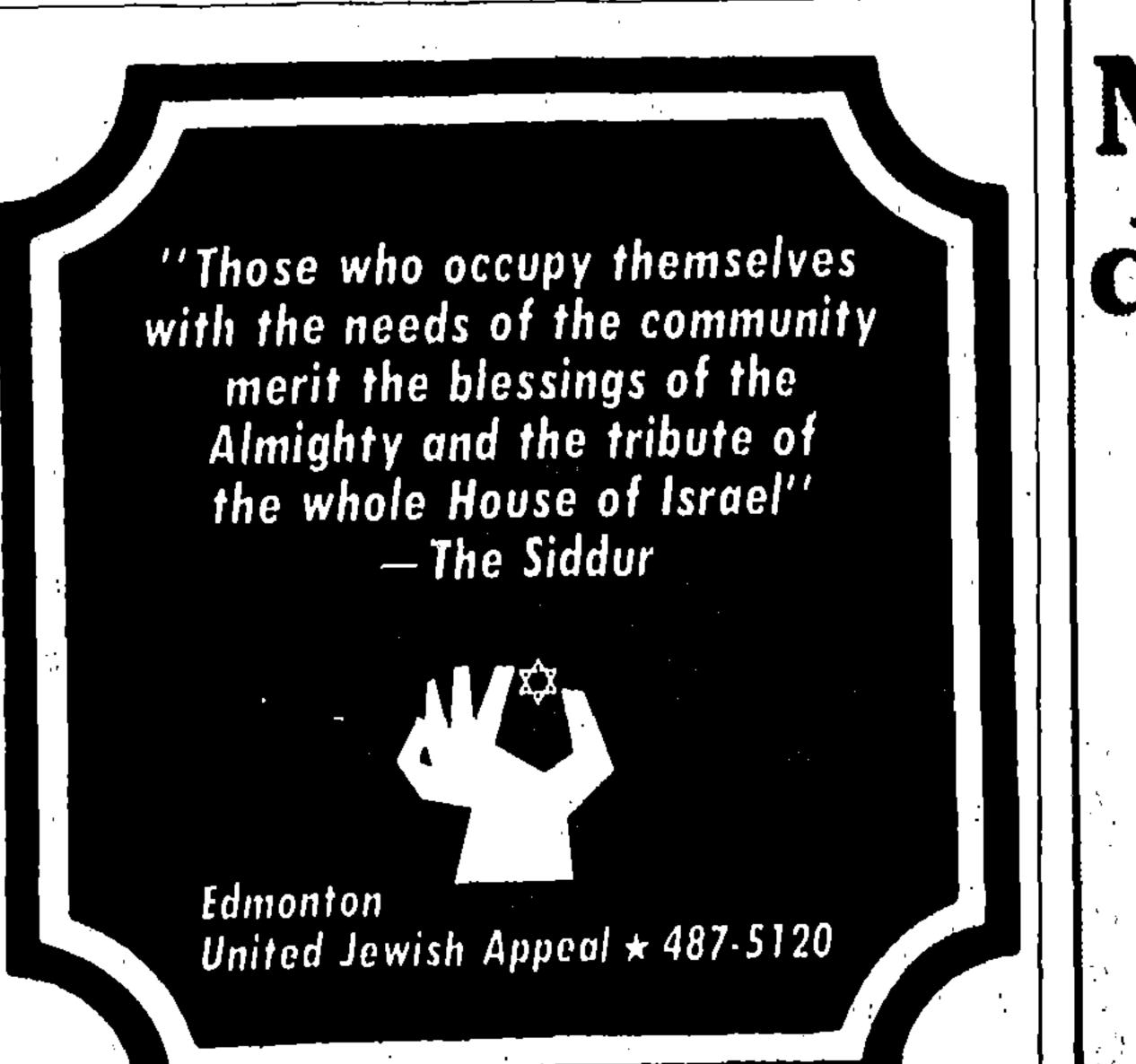
And so it was. "It happened here at Beth Shalom",

ted one evening, flashing the scene of the synagogue's interior: "It happened after interfaith solidarity." After the televi sion cameras had shown the sight of a church, the television reporter concluded: "). there was not an international crisis, it would be worth creating one to see interfaith solidarity" Heaven help us! We could

wish for ourselves com without deadly adversity abroad to bring us together. As for Jews: in our Jewish

experience of suffering, to | feel sensitized to the pain of others is to help conquer humanity's greatest foe (and





### The Jewish Star, December 1984

month, the opening

f the Council **Tewish Federations (CJF)**. North American organiza tion, was disrupted in Toronto by Ethiopian Jewry activists who sought to address the 2,000 assembled delegates. American Association for Ethiopian Jewry leaders had also charged ""established the community was insensitive to the problem", but Shoshana Cardin, the incoming CJF President, said that "We are doing everything we can without jeopardizing anyone.''

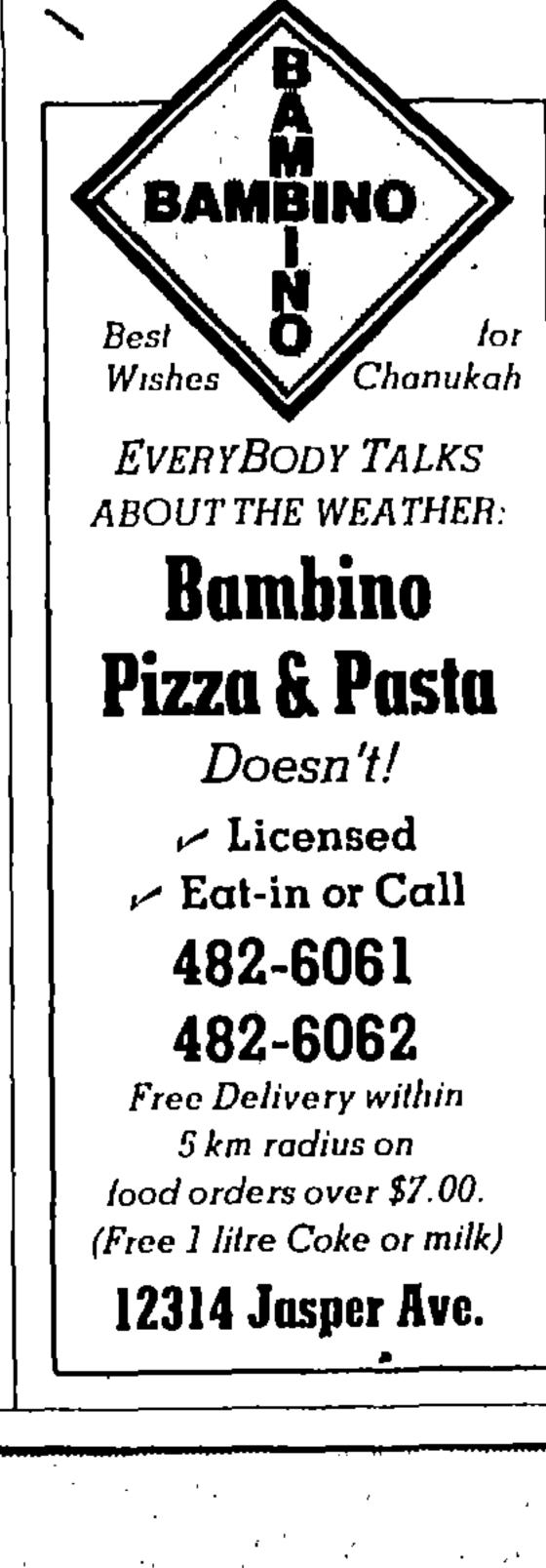
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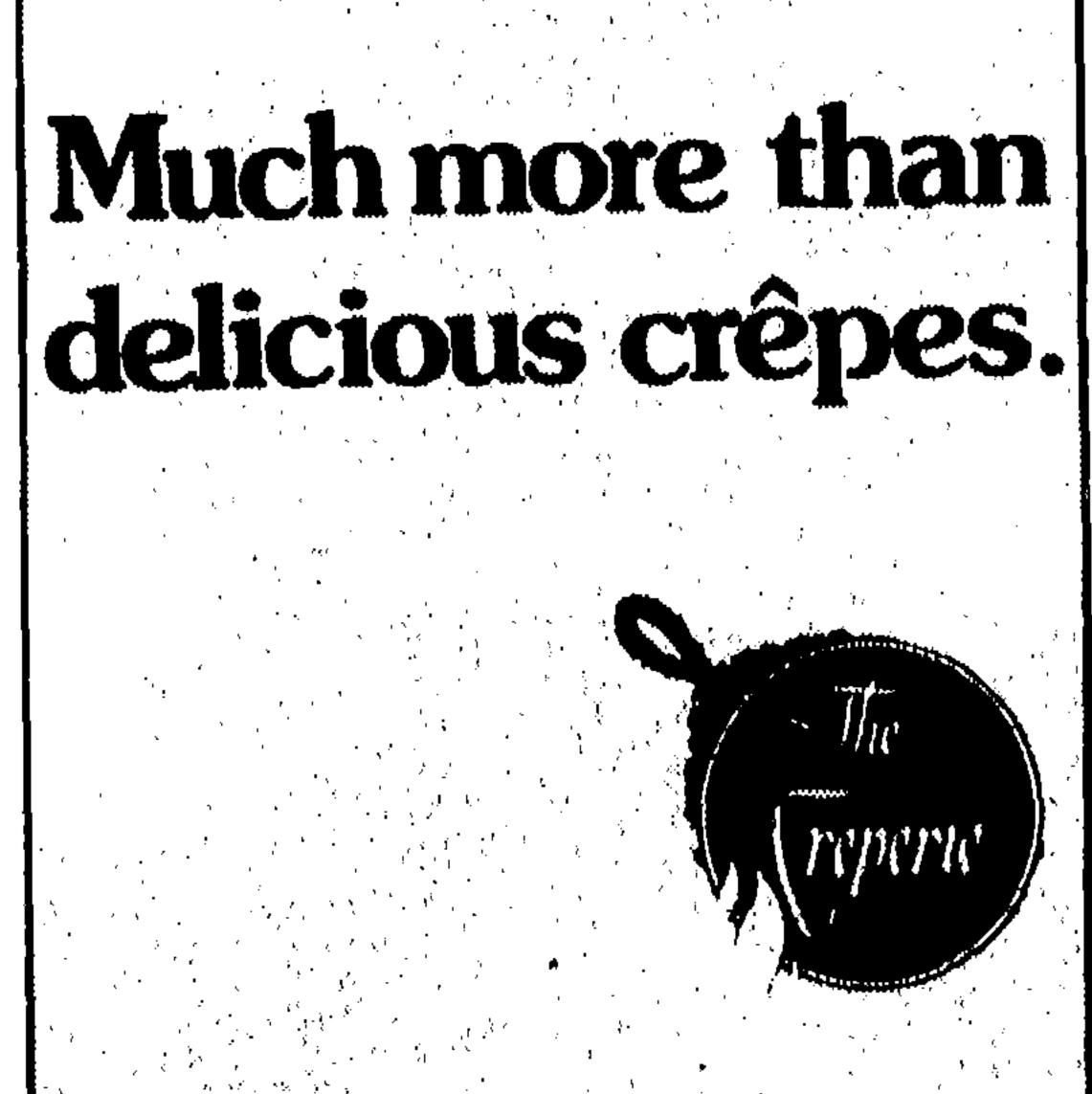
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### **UJA to Launch Campaign**

effort'

Unidentified sources in the United Jewish Appeal also suggest that the U.J.A. has determined to launch a special fund-raising campaign for the rescue and resettlement of Ethiopian Jews, the Jewish World states. The figure mentioned is \$60 million; the operation is expected to cost about \$100 million. The New York Jewish newspaper also reported that American government officials have indicated that the U. S. will pay "a significant share of the transportation and medical expenses involved in the resettlement







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1985 The Jewish Star Newspaper, Ltt

Israel's Coalition Government is a

> By Gila Wertheimer Special to The Jewish Star

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"This lullabye which is Israel's a national unity government is not a sood thing," Dr Eddy Zemach, Professor of Philosophy at the Hebrew University, told about 75 ੇ 🗟 people here on Nov. 25. At the same Time, he maintained that the Labour-Likud coalition will hold.

society.

back to 70 C.E., and the destruction reminded his audience, they also

Dr Zemach then went on describe the divisive atmosphere in Israel prior to the election in the summer. A major source of this division, in Dr Zemach's view, is the split between Ashkenazim and Sephardim. He sees the root of this split as cultural, rather than economic, and he traces it to the halutzim, the European pioneers who came to the country at the turn of the century.

These pioneers, said Dr Zemach. gave them the strength to persevere. "They were not only building a nation, but a necessary myth, which was one of socialism, equal-"Like every myth, it created a clan of priests", "self-righteous" and "elitist", who became the founding fathers of the state of Israel.

Please turn to page 2

Dr Zemach, who is also a politi cal commentator, provided his listeners with an astute analysis that went beyond politics, delving into the very fabric of Israeli

Voicing a point of view not often heard in the Diaspora, Dr Zemach began his talk by dispelling what he termed the "fiction" of Jewish unity. The history-of the Jews, he said, is filled with internal strife, the most extreme example dating of the Temple in Jerusalem. While the Jews fought the Romans, he fought each other.

Into this closed society came Jews from Iran, Iraq, and other Oriental countries. They brought was in direct opposition to the collective ideology of the European settlers.

### **Federation Considers** Future of BB Camp

The Jewish Federation of Edmonton is currently considering its response to a request from Camp B'nai B'rith for financial assis-

The Federation has indicated that the issue was raised by some Camp B'nai B'rith Board members at the recent monthly meeting of the JFE, which took place on Jan.

Negotiations have been going on for some time between Camp B'nai B'rith and the Federation. decision as to whether or not the camp will operate this year h expected in the near future.

**According to the December issue** of The Star, the 29-year-old Camp's severe debt problems have caused its owners to decide to "dispose" of the Alberta camp. The North West Canadian Council of B'nai B'rith is "first attempting to offer the camp for sale to the Jewish communities of Alberta and Saskatchewan.

SEMINAR TO REFUTE ZIONISM-RACISM EQUATION - Nine

years after the passage of the United Nations resolution equating Zionism with racism, an international seminar was held at the President's residence in Jerusalem.

Under the auspices of the World Zionist Organization and the Foreign Ministry, a statement was issued refuting the linkage.

Among those participating in the seminar were (from left) Father Benjamin Nunez, of Costa Rica; Uzi Narkiss, Head of Information, WZO: and US Senator Patrick Moynihan. Both Nunez and Moynihan were ambassadors to the United Nations in 1975, when Resolution 3379 was passed.

### Recriminations in Israel Over Premature Disclosure of Airlift

Compiled from Dispatches

(JTA) — Israel's political es- and local town councils in various tablishment, spearheaded by Pre-parts of Israel accusing each other sident Chaim Herzog, whose office of unwillingness to accept the faced enormous hardships, but is non-political, has appealed for Ethiopians because the newcom- their belief in the socialist-Zionist an end to the mounting flood of recrimination over who was responsible for the publicity fiasco which brought an abrupt halt to the airlift rescue of Ethiopian Jews.

### First Casualty of Foul-Up

The first casualty of what appears to have been a public relations foul-up was Yehuda Do- of the WZO-American Section last minitz, veteran director of the Jewish Agency's aliya department. He was suspended by his immigration, far beyond the fi- with them individualism and department chairman, Haim Ah- gures we projected for this and the suspicion of government, which aron, Jan. 3, a day after the Gush Emunim magazine Nekuda published an interview which quoted its homeland." him as saying the vast majority of Ethiopian Jews was already in Israel.

Dominitz insisted that his remarks were off the record and not intended for publication. Neverthe- operation." less, the Israeli authorities were forced to lift censorship. The rest of the media, which had known of the airlift but felt constrained not to publish, was furious that an obscure journal of West Bank Jews was able to break the story. It was widely published overseas.

hastily called press conference European Airways (TEA), the tion. that same day, affirmed that what Dominitz told Nekuda was substantially true and disclosed some details of the measures being taken to house and integrate the newcomers from Ethiopia.

### Sensational Stories Criticized

The Jewish Agency and the Ethiopian Jews blame the govern ment for calling the press conference which resulted in a spate of sensational stories about the new arrivals and their poor physical condition. They were described as suffering from a variety of diseases endemic to Africa, some ( them contagious. One physician was quoted as saying the newcom ers resembled Jews liberated from Nazi death camps. The media also

**JERUSALEM** and **BRUSSELS** reported squabbles among mayors ers lack skills and are not likely to dream, with its collective ideology, find jobs at a time of increasing unemployment.

> Although the airlift operation, dubbed "Operation Moses", was confirmed on Jan. 3, there had ity and the revival of Hebrew. been leaks much earlier. Leon Dulzin, chairman of the Jewish Agency and World Zionist Organization Executives, told a meeting November that the Jewish Agency "is preparing for a sudden jump in coming year. One of the ancient tribes of Israel is due to return to

Dulzin added that when the true story of the Jews of Ethiopia is told, "We will take pride in what we have already achieved in this most difficult and complex rescue

### The Airlift Story

While Israel was in uproar over the importunate "leaks" by its own officials that forced disclosure and then cessation of the airlift rescue of Ethiopian Jews, sources in The Prime Minister's Office, at a Brussels described how Trans tance to keep the camp in opera-Belgian charter company engaged for the task, managed to operate the airlift in absolute secrecy since it began last November.

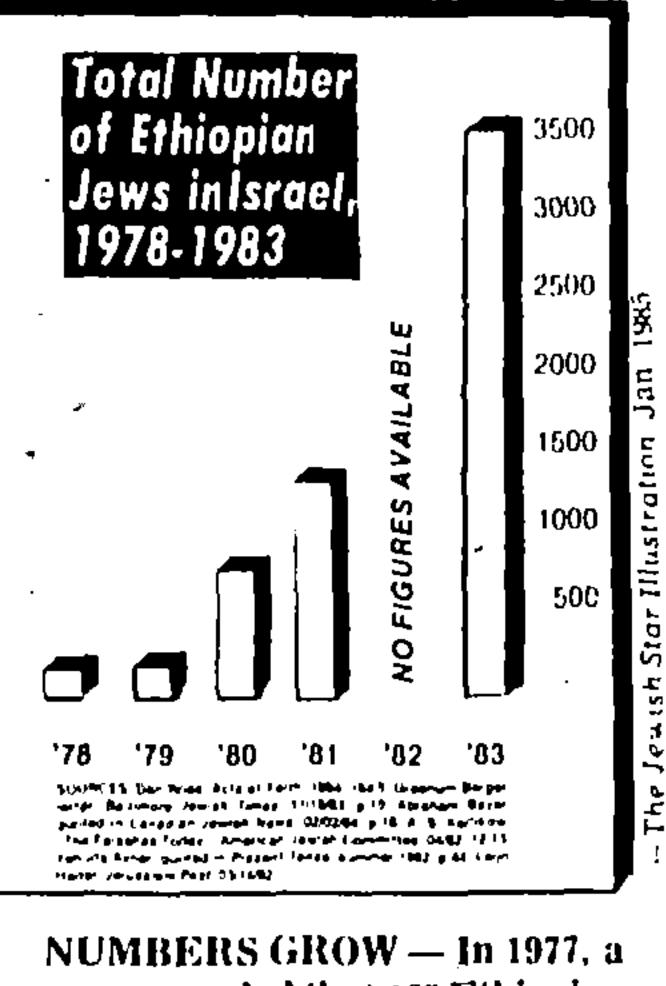
The TEA flights brought Ethiopian Jewish refugees from Khartoum, Sudan to Tel Aviv, with a brief stopover at Brussels. This stopover, necessary because Sudan would not allow direct flights from Kartoum to Tel Aviv, complicated the maintenance of secrecy. But it was never breached.

This was attributed to the model of organization and discipline by the 200 persons mobilized at Brussels airport for various tasks during the two-hour stopover. TEA's Boeing 707s invariably landed at midnight, for refueling and ► Please turn to page 2



---- EDMONTON EDITION -----

## Lullaby': Analyst



census revealed that 165 Ethiopian Jews were living in Israel. The figure remained fairly constant (1978, 291; 1979, 328) until an Israell rescue initiative increased the numbers (1980, 998; 1981, 1,598). By the end of 1983 (including natural growth) the Ethiopian Jewish population in Israel was 3,797. In mid-November 1984, at the time of the Israeli airlift, the total was reported by the Canadian Jewish Congress to be 7,800.

### Northern Told Kesidents Attacks Possible

### By Hugh Orgel

\_\_\_\_\_\_

TEL AVIV (JTA) --- Quietly, without alarm but with sober candour, senior Israel Defence Force officers are advising the leaders and people of towns. villages and kibbutzim near Israel's northern border that th possibility they may come under attack after the IDF leaves south Lebanon cannot be ruled out, and precautions should be taken.

Major General Ori Orr, commander of the northern front. and members of his staff have been visiting the various townships and villages in Upper Galilee. They are advising the populace that the promise former Premier Menachem Begin made them h June, 1982, when the IDF swept into Lebanon to destroy the Palestine Liberation Organization, cannot be kept in full.

Begin's pledge was that "no Katyusha rocket will ever again fall on Galilee." But when the IDF withdraws from south Lebanon, as eventually it will, some isolated attacks cannot be prevented under all circumstances, the officers are

Orr said he favours a "quiet information campaign'' to alert the Galilee settlers to what may occur and how they can prepare. One result is that the villages in the Galilee panhandle and elsewhere in the north are beginning to refurbish the bomb shelters which have not been needed during the past two-and-a-half years.

Several Likud Knesset members reacted angrily to the warnings. arguing that it was not the business of an army officer to evaluate statements made by political leaders. However Chief of Staff Gen. Moshe Levy defended Orr, saying that the mayors and townspeople must be informed of all possible developments.

EDMONTON

ALBERTA

January 1985

US is Delaying Aid for Israel

### By Wolf Blitzer

WASHINGTON (JCNS) - Disappointment has been expressed by Israeli officials at a statement issued last month by the U.S. State Department, saying that a final decision on Israel's request for a supplementary aid package would be deferred "pending the adoption of an effective Israeli stabilization programme.

Israel has been seeking an additional \$800 million in economid grants as part of the already passed Foreign Aid Bill for the 1985 fiscal year. That bill contained \$2.6 billion in combined economic and military aid for Israel.

Beyond the extra \$800 million, Israel has also been seeking a \$1.4 billion economic and military aid programme in the 1986 budget. which President Ronald Reagan must submit to Congress in late January or early February.

The State Department spokesman indicated that the Administration would increase the level of military assistance to Israel, "to ensure Israel's continued security to maintain its qualitative and edge, as has been our position".

Israel pressed hard for increases during the two days the talks lasted, seeking \$2.2 billion in military aid grants — as opposed to the \$1.4 billion appropriated in the 1985 bill.

U.S. and Israeli officials said afterwards that there would be an increase, but not as much as Israel had asked for.

The State Department's decision to make a public announcement about the supplementary aid package surprised Israeli officials. Presumably it was designed to increase the pressure on Israel to come to grips with what Washington regards as the very severe economic mess it has got into.

The Administration was careful not to rule out completely some supplementary request in 1985. Under U.S. law, the Administration could initiate such a request at any time during the 1985 fiscal year, which ends next October 1 but U.S. officials said that Israel must first enact more far-reaching austerity and reform measures.

Without them, increased aid would be a "waste", the official said, adding, "We don't want to see a bottomless pit."



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