

The JEWISH VOICE

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200,000 At Summit II Demonstration

By DANIEL B. DROOZ

More than 200,000 Jews and human rights activists answered the call to rally in Washington December 6, 1987, prior to the Summit meeting between President Ronald Reagan and Soviet leader Mikhail Gorbachev.

Washington D.C. police estimators said it was one of the largest demonstrations in the capital since the protests against the war in Vietnam. "Only a few demonstrations have bettered this one in size," a Washington Police spokesman said. They were the famous Martin Luther King rally in 1963, and the Pentagon demonstration, which technically was in Virginia, but spread throughout the capital; especially around the Justice Department. The spokesman said he believed there were a few more, but he could not recall them off hand.

"It would be easier, safer, more diplomatic to remain silent. To negotiate our treaties and never raise the question of human rights. But that would be untrue to ourselves, and it would break our promise to the past." — Vice President George Bush.

Signs identified demonstrators belonging to Jewish organizations from as far away as Alaska and Hawaii. "There were even marchers from places where I didn't think there were Jews, let alone organized Jewry," a Richmond Virginia group leader commented. He pointed to signs from North Dakota.

The signs were a map of North America. There were groups from Hawaii, Alaska and Canada's Western provinces, and all the States inbetween. There were Cuban Jews from Miami, and Cuban non-Jews demanding re-unification with their own families. At one point in the march, banners from both Portland, Maine and Portland, Oregon Jewish Communities were visible.

"Houston, Texas Stands Tall for Soviet Jewry"

from a demonstration banner across the two miles from the Ellipse to the shadow of the Capital building on Constitution Avenue.

The opportunity to campaign brought out politicians from both parties. Jack Kemp and Albert Gore, Junior, Alexander Haig, Robert Dole, New York Mayor Ed Koch, and Ted Kennedy were all on the podium, along with a former Canadian foreign minister, former refuseniks and entertainers.

"There is only one fundamental issue on the summit agenda: Freedom."

Senator Robert Dole

Representative Jack Kemp (R-NY) said, there should be no intermediate

nuclear arms treaty until the USSR lives up to the Helsinki Accord on Human Rights.

Former Refusenik Natan Sharansky said, "The Soviets have to know that no missiles and tanks, no camps or prisons can extinguish the light of the candle of freedom."

Israeli officials in Jerusalem estimate that about 8000 Soviet Jews will be allowed to emigrate in 1987. That is far less than the 12,000 they had been told, through diplomatic channels, would be permitted to leave. But, according to Israeli diplomatic sources, its far better than the 800 or so that emigrated in 1986.

The Soviets, according to US intelligence sources, are for the moment, very dependent upon the continued good will of the US. "They have been buying large quantities of grain and soy meal, up to half a million tons per day on the Chicago exchanges. The Soviets have taken what they can out of Canada, Argentina and Australia. Now they are buying here," a Defense Intelligence Agency Russian expert noted.

"It is the real aftermath of the Chernobyl nuclear power plant disaster. They lost more farm land to nuclear contamination than they are prepared to admit," he added.

The DIA expert told *The Voice*, "The USSR needs better relations with the West. If the price is letting some of the dissidents leave mother Russia, they will pay it. They need the treaty they just signed. Gorbachev needs the money that will be saved from his defense expenditures for consumer demands. It is the political price."

The DIA expert noted that there is a very strong element in Moscow that would prefer "to tough it out." But Gorbachev thinks its in his self-interest to clam international waters for a while. But he has to live with his own hawks too.

"We could even see a serious effort by the USSR to disengage itself from Afghanistan. In economic terms, the war in Afghanistan is the equivalent of arterial bleeding from the Soviet economy.

"As for the refuseniks emigrating, for the moment, Gorbachev may call it a "brain drain" but, regard it simply as an easy way of getting rid of a problem" the DIA Sovietologist reasoned.

"That's not glasnost. That's Joe Stalin,"

New York City Mayor Ed Koch told the demonstrators when he heard that a parallel demonstration by refuseniks in Moscow had been broken up by plain clothes police.



Why Did 300 Delawareans Go To Washington?

Rabbi Sue Levy, of Dover, spent a year working on the 200 anniversary celebration of Delaware's ratification of the US Constitution. Rabbi Levy wrote large portions of the religious service that was part of the festivities in the State Capital December 6 and 7. But, rather than take part in the service, Rabbi Levy decided to 'participate in the Constitution.' She would have preferred to be at the march in Washington. It did not work out that way. Rabbi Levy is now scheduled to have surgery on her foot. She could not attend the Washington Mobilization. But, she was there in spirit Sunday.

Rabbi Levy wrote to the chairwomen of the Delaware Heritage Commission, Dr. Claudia Bushman, explaining why she would be in Washington, and not in Dover, on December 6. While it didn't work out, her reasons for preferring to be in the Nation's, rather than the State's capital, remain valid.

"The Jewish Community in the Soviet Union is not benefiting from the much publicized *glasnost* policy of Mr. Gorbachev. While it has been true that a few very prominent refuseniks have been permitted to emigrate to Israel, most have not. Those who were freed have been waiting many years. None of the more recent applicants have been granted visas. While the leadership of the refusenik community has been "exported,"

those who remain in the Soviet Union face increasing repression and danger. The world stood by and allowed the genocide of our people fifty years ago. We can not allow the spiritual and cultural genocide of our people to continue in the Soviet Union."

"...On December 6, we will be celebrating the 200th anniversary of our Constitution by exercising our Constitutional right to assemble peacefully and to express ourselves openly and without fear — something that will stand in stark contrast to the government which Mr. Gorbachev represents... We want to show him what democracy looks like when it is practiced."

Rabbi Sue E. Levy

Rabbi Peter Grumbacher of Wilmington substituted for Rabbi Levy in Dover. His family went to Washington.

Whether or not you attended the Washington Mobilization, remember, you are reading these words courtesy of Article Six and the First Amendment of the Constitution. Recall the Constitution's preamble, which begins: "We The People..." Our government, our rights, are exactly what we make them to be, through our own actions. That is why more than 300 Delawareans went to Washington. — DBD

Harassment In Moscow

Moscow plain clothes police broke up a demonstration by Soviet refuseniks that ran parallel to the Washington Mobilization.

According to eye witnesses, the police tore up placards and roughed up Western journalists and TV crews covering the protest.

The New York Times, reported the Soviets tried to distract attention from the small refusenik rally by bussing in an officially sanctioned "peace demonstration."

Moscow TV news reports called the demonstrators "A small group of demagogues calling themselves fighters for human rights" who intended to disrupt a "Peace and Disarmament" rally.

Most of the protestors, according to

the Times report, were denied exit permits because they "worked with classified material."

The police isolated small numbers of demonstrators and heeded them away from the scene. They used the same tactic on Western reporters and TV crews. Peter Arnett of CNN was detained for about four hours after a scuffle with plain clothes police.

Demonstrators were also reportedly detained enroute to the rally.

Josef Begun, who has received permission to emigrate told the New York Times he looked out his window and saw a car load of police parked in front of his apartment building. Begun decided to take a pass on the demonstration.

Candle Lighting	1- 4:30 PM
Times For	8- 4:38 PM
Shabbatot in January	15- 4:45 PM
	22- 4:53 PM
	29- 5:01 PM

Glasnost And Practicing Democracy

By DANIEL B. DROOZ

"The Soviet people have been through *glasnost* before. It had another name under Nikita Krushchev. But they even used the word "*glasnost*" in the late 1950s. Krushchev called for reforms in the civil law. He called for a new economic program and better relations with the West. Brezhnev had a similar program too. But both the West and the Soviet people have forgotten. They haven't looked back and compared because they want to believe something has changed," according to Dr. Lev Vekker. The former professor of Psychology at the University of Leningrad family is Delaware's most recent arrival from the USSR.

Dr. Vekker, his wife Mina, his son Boris, a Chemical Engineer, and daughter-in-law, Natasha, an economist, came to Wilmington two and a half months ago.

They waited five and a half years for permission to emigrate from the USSR to the U.S. "We wanted to come to America. We are Jews. My wife feels all Jews should go to Israel. But we voted. It was three to one to apply to come to the U.S."

When asked why they chose the U.S., Boris Vekker said, "We wanted to go to a place where individual freedoms were given a higher value than nationalism." His father added, "Perhaps we are wrong, but we felt that this was more true of the U.S. than Israel. I lived it December 6 in Washington."

Professor Vekker participated in the Summit II Mobilization for Soviet Jewry. He noted, "as long as it is in the Soviet Union's self-interest to promote better ties with the West, demonstrations will do good."

"President Reagan can say, look, 200,000 voters traveled to Washington to make their feelings known." That is a kind of pressure Gorbachev understands, according to the professor.

Natasha Vekker added, "Many people in the USSR don't believe what is going on will last. They've been cheated too many times by the government. It is temporary. They believed in Stalin. After him they can't believe in anything."

Natasha Vekker's parents and sister are still in Leningrad. They have not applied for a visa to leave. But, she hopes they will.

Dr. Vekker mentioned that in a moment of candor an official at AVIR, the Soviet government department that issues exit visas, told him that his family's applications to emigrate "depend on international relations."

When asked what he wanted in America, Boris Vekker said, "To live like an American. To be free. To have a job and read what I want to read. To travel without asking permission. To be a free person." Vekker added, "We did not come to be rich. We came for the wealth of possibilities and the equality of life. We came from a country where everyone is supposed to be equal and free and are not. We came to a country where two and a half

months after our arrival my father is practicing democracy."

The Vekker family came to Delaware almost three months ago from the Soviet Union. They spent five and a half years waiting for an exit visa from AVIR, the government ministry, in charge of such matters. They were formally refused permission to emigrate three times. They were refused unofficially several more times.

Boris Vekker, a Chemical Engineer, was demoted immediately after their first application was made. He said that the six months after his demotion were bad. But after that the situation stabilized. Professor Lev Vekker, Boris' father, was a professor at the University of Leningrad. He had the foresight to "retire" two months prior to his family's first application to emigrate. He could not find any sort of work following his application to leave the USSR for four years. Oddly, Professor Vekker did find consulting work during the last 18 months in the USSR.

Adjustment to life in the U.S. has been slow. Boris just found a job. Natasha, his wife, has an M.A. in economics. She is working at a store owned by a former neighbor from Leningrad until the end of December.

Natasha knows she will have to study accounting here to adjust to American systems and procedures before she can find work in her field.

Boris has just learned to drive, but doesn't have an automobile. Getting around from their apartment on Naaman's Road is touchy.

They've made it so far because of old friends (landman), and the Jewish Family Service.

The Vekkers are soft spoken, well-educated people. Their English is excellent. But their frustration, like anyone practicing the vernacular of a new language, full of idioms, and speed-talking Delawareans, is there. They are forced to deal with complicated concepts in overly simple terms when they speak in English.

They voted among themselves to come to the U.S. when they left Leningrad. They applied to emigrate to the U.S. They did not change their minds about going to Israel. (Mrs. Vekker, the elder, is outspoken about what her preference was.)

The Vekker's reason for preferring to come here rather than Israel is difficult to explain, but it is understandable.

They certainly are facing a more difficult absorption here than they would have in Israel. Israelis are geared for immigration. Finding employment would have been easier, as would many other things. Their reasons for coming here were intellectual. Perhaps they are the same reasons more North Americans don't emigrate to Israel?

The Vekkers have a concept of what a democracy should be. And that is the kind of world they wanted to live in. As Dr. Vekker said, "Going to the demonstration in Washington December 6 was living a dream."

Editorial

Hanukkah's Significance

Hanukkah has limited religious significance. Its importance rests in what it teaches us about principle, family, and ourselves.

The rising of the Macabees against the Selucid rulers of Israel was literally a father and sons affair. It was the inspiration of one family. The rebellion was led by one family, that had the radical idea that they should be free to worship as they chose.

The Macabees fought the first war, in recorded history, for principal, not economic or territorial gain. The Macabees learned those principals at home.

Without family, there is no one to teach us the difference between law and justice, or between order and tyranny. The Macabees fought and died for what we call today, civil rights.

Family teaches us the importance of our past, and how it shapes us to-

day. It teaches us who and what we are, and binds us together through the overlapping generations.

Lighting the menorah candles is performed by the children of the household. They are the link between our past and our future.

The home teaches what school can not. It teaches the *who*, the *what* and the *how* we are to live our lives.

School, any school, public, private or parochial, instructs us in the skills necessary for survival. They teach us a trade. Rarely do they *educate* us.

A Sunday school teacher can provide us with dates and events. A Yeshiva instructor can get his students to parrot whole chapters of Mishna. A Hebrew School teacher can enable us to read the Torah in the original. But, unless the family and home give these skills value, they are nothing more than mental exercises.

December 7, 1787-1987

This newspaper and December 6, were all your right to: read, brought to you courtesy of Article Six and the agree or disagree with First Amendment of the it, along with the right Constitution of the exercised by 300 of our United States. Ratified readers to join more than 200,000 other first by the State of Americans in Delaware, December 7, Washington Sunday, 1787.

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No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community.





ON THE OTHER HAND N. Even-Or

Editorials That Shouldn't Have Been

In the last issue of this paper, the two editorials expressed support for an international peace conference as proposed by Hussein of Jordan, endorsed by Israeli Foreign Minister Shimon Peres, and opposed by Prime Minister Shamir. I strongly disagree with the thrust of these editorials.

I disagree with the position taken.

I disagree with the tone of expression.

I disagree with the policy of taking a position on this matter.

Why do I disagree with the position taken, support of an international conference? While there are strong arguments on both sides of this question, as well as proponents and opponents of good will, I find the arguments against an international conference most compelling:

Bringing the Soviet Union, China and the PLO into such a conference would seriously undermine the idea of direct negotiations, the only approach that has resulted in peace, that between Israel and Egypt. Such a conference would have virtually no chance of producing peace between Jordan and Israel on any terms acceptable in the majority of the Israeli people. It would almost certainly end in a walk-out by the Israeli representatives, thereby placing the blame for

failure on Israel, and strengthening the hand of the hardliners in Israel, who say there is no way to have peace with the Arabs. It would set far back any prospect for direct negotiations between Jordan and Israel. Finally, it would place the Soviet Union in an influential position in Middle East affairs, something the United States has tried to prevent.

I find the tone of the editorials unjustifiably intemperate, and the language in some cases misleading. While one may disagree with Shamir's position, it is not "absurd," and it is a position apparently held by about half of Israel's population. It is not "nonsense" to consider the format of the conference a matter of security, because the decisions to be made at such a conference most assuredly directly affect Israel's security. It is just not true that Shamir "is unwilling to consider peace talks with Jordan." He has repeatedly sought such talks, direct talks, as has every Israeli government that preceded his. And to say that his refusal to participate in an international peace conference as proposed by Hussein and Peres "is the same type of blindness that resulted in the Yom Kippur War" is an insulting distortion of the facts. Were I to respond in kind, I would

have to say that such a comment might be expected from a Damascus newspaper, but not from The Jewish Voice! But I wouldn't say such a thing.

Would I, then, have favored an editorial opposing an international conference? No! To begin with, editorial policy on The Jewish Voice is decided by vote of the editorial board. In this case the decision was made by a majority of only one vote. In no sense does it necessarily represent the opinion of the Jewish Federation of Delaware Board or Federation members.

Morover, the question of whether or not to agree to a conference which would include the Soviets, the PLO and China, is one on which the Israeli electorate as well as the cabinet are deeply divided. And it is a question, our editorialists notwithstanding, which is quintessentially concerned with Israel's security — that's why the division of opinion is so great. At stake in any format of peace conference will be the questions of who shall militarily control the so-called West Bank, including Jerusalem, and the establishment of a Palestinian state, possibly PLO dominated, on Israel's doorstep.

I don't think that this is a question

on which an editorial of ours can make much sense, not unless we're all ready to make *aliyah* now and accept the direct consequences of our decisions. Which brings me to a last point concerning the November 27 editorials.

To say, as did the editorialist, that "Israel's body politic owe us" for expressing to our congressional representatives our opinions on matters affecting Israel, is something that I find quite offensive. As one who has rather frequently contacted our representatives on such matters, I know that I have, in each case, done so because I felt it was in America's interest and in my personal interest as an American Jew. Each of us who engages in political action does so, I believe, because he feels that, in one way or another, his interests are at stake. We do not do so to establish inter-national political IOU's. I grew up in America, a third generation American, when there was no Israel. I remember what it was like, and how it changed in 1948 with the establishment of the State of Israel.

If there is anything of debt between American Jews and Israel, we "owe" them. This American Jew will never forget that. God forbid!

In Good Company

Reprinted from the Jerusalem Post of November 17, 1987.

PROVOKED by hundreds of Satmar hassidim shouting abusive slogans against Israel, President Chaim Herzog, speaking in New York, lifted the veil, at least partially, from a pernicious Jewish and Israeli self deception.

"Some of the most divisive and provocative voices in Israeli public life come from and are funded from the U.S.," he said bluntly.

Now that is a truth well enough known, but rarely stated.

In Israel this truth is rarely stated for two reasons. First, all our political and political-religious groups, without exception, seek funds from Jews abroad. Secondly, such solicitation contradicts the pious official Israeli declarations that Diaspora Jews do not have a right to intervene in our internal affairs.

As a result, the extremist groups dunning the Diaspora are in good company, and what is defined as intervention depends on the side you're on.

Moreover, this intervention has never been limited to funds. When, for example, American Jewish groups do

the Israel government's bidding on a political matter, they align themselves against an Israeli political opposition. And when they support a party in opposition, as they did when Labour was out of power and before that Herut, they align themselves against the government.

The reality is plain. Any Diaspora act bearing on Israel, even indifference, is in the end an intervention if the unity of Jewish fate is taken seriously. Orthodoxy, especially in Israel, understands this well enough. That is why orthodox groups and parties feel no ambivalence in seeking succour overseas, and only the secular parties query the "rights" of Diaspora Jews, by which they really mean the rights of those who support rival parties and rival positions.

These pretences are faithfully mirrored in the Diaspora. There, well-meaning Jews, who consider Shabbat a good day for shopping, dutifully sign cheques for orthodox extremist groups here, preferring to believe they are donating charity to a religious, not political, cause. They do not know and mostly do not want to know that they are intervening in Israel's domestic political affairs. And this cozy insouciance is true, as well, of many orthodox Diaspora

Jews, unable or unwilling to acknowledge that in Israel religion is a political cause.

Only those who are wholly and single-mindedly committed, whether religiously or politically, know they are "intervening" and do so deliberately.

However, they are a distinct minority. The pretenders, engaged in

exercises of indifference or immaculate intervention, are the majority. Cajoled by the desperate hypocrisy of Israeli institutions, orthodox and secular, that present politics as charity, they respond with that admixture of cant and innocence that turns tax-deductible intervention into philanthropy or tax deductible philanthropy into Zionism.



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DATE:	EVENT:	TIME:	PLACE:
Tues., Dec. 15	Chabad Bluegrass Blast with a "Kosher Kountry" musician. Free to all teens of confirmation/pre-confirmation Hebrew School programs. \$3.00 fee for the community-at-large (for teens & adults)	7:30 p.m.	J.C.C. Auditorium
Wed., Dec. 16	"Lights" Animated Presentation "Miracle of the Macabees"	6:30 p.m. 7:30 p.m.	Cable Channel 22 WDEL Radio Station
Thurs., Dec. 17	Kutz Chanukah Celebration	3:15 p.m.	Kutz Home
Sat., Dec. 19	Chanukah Gala Event See the Menorah, free dreidles for children, latkes for all, singing & more!! All are invited!	7:30 p.m.	Christiana Mall (near food court)
Sun., Dec. 20	"Miracle of the Macabees" "Miracle of the Macabees"	8:00 a.m. 9:30 a.m.	WDEL Radio Station WJBR (1290 AM)
Mon., Dec. 21	The Living Torah Latke Party. For past, present & future participants of the "Living Torah" class. Featuring "Life after Latkes???"	7:30 p.m.	The Vogels 903 Cloister Rd. top of the hill
Tues., Dec. 22	Children's Chanukah Rally Exciting dreidlerama, Crash the Clown, Menorah lighting, latkes, raffle & more!! All children are invited -- admission \$2.00.	4:15 p.m.	J.C.C.

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"University in Diversity - Hakhel"
Part II of the "Intellectual Skeptic and Agnostic" Series

Austrians Looking For Waldheim Replacement

By REINHARD ENGEL
VIENNA, (JTA) — Leaders of the Socialist Party and the conservative Peoples Party were reported to be seriously discussing a possible successor to President Kurt Waldheim should he be forced

to resign before his term expires.

The two parties comprise Austria's governing coalition. They are waiting for the report of a six-member international commission of military historians presently

investigating charges that Waldheim was implicated in the deportation of Greek Jews and in atrocities against civilians and resistance fighters while serving as a German army intelligence officer in the Balkans during

World War II.

The commission, headed by Hans Rudolf Kurz of Switzerland, includes historians from the United States, Britain, West Germany, Belgium and Israel. It is expected to present its find-

ings in mid-January.

The branch of the Socialist Party in the state of Tyrol called for Waldheim to resign. The Vienna section of the party demanded his resignation last month.

Waldheim, however, is standing fast. After Kurz announced that the commission would like to question him as a witness, Waldheim said he would not consider its report binding. The commission is not a court, he said, and for the president to bow to the findings of a foreign, non-judicial body would denigrate Austrian sovereignty and set a dangerous precedent.

His remarks indicated a growing uneasiness on the part of Waldheim and his supporters over the nature of the commission's report. The body, funded by the Austrian government, was installed by Foreign Minister Alois Mock, who is deputy premier and chairman of the Peoples Party, which sponsored Waldheim's successful presidential race in the summer of 1986.

Mock has sought to limit the commission's mandate to a finding of guilt or innocence of the charges brought against Waldheim. But the panel has shown a high degree of independence. Kurz said, "We will not judge. We will just say what happened. The politicians and the media will have to act."

Waldheim has responded to calls for his resignation by warning it would touch off a state crisis.

He attacked politicians of both coalition parties for developing scenarios about what to do in case the commission recommends that he leave office. Waldheim noted that his office is largely ceremonial, but he was elected by a majority of the Austrian people.

Nevertheless, names are being mentioned as possible successors to Waldheim. The Socialists might propose Helmut Zilk, the newly elected mayor of Vienna. But they are apparently willing to consider a conservative candidate to be elected by the National Assembly, the country's legislative body comprised of both houses of parliament.

One possible candidate who appears acceptable to the Socialists is Alfred Maleta, a staunch conservative who as a Catholic anti-Nazi spent the war years in a concentration camp.

Socialists and conservatives seem to agree that the worst possible outcome would be for Waldheim to stay in office under the shadow of guilt.

1987: A Great Year for Philanthropic Funds

WHAT IS A PHILANTHROPIC FUND

It is a fund within the Jewish Community of Delaware Endowment Fund which allows the donor to recommend distributions from the fund long after the gift has been made.

WHAT ARE THE TAX CONSIDERATIONS?

The donor receives a full charitable deduction for 1987 even though distributions from the fund take place in future years. The special tax savings bonus this year is a result of the top income tax bracket of 38.5% which will drop to 28% in future years.

HOW IS A PHILANTHROPIC FUND CREATED?

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Waldheim Must Have Known Of Atrocities Claims Author

By REINHARD ENGEL

VIENNA (JTA) — Austrian President Kurt Waldheim, as an intelligence officer in the German army in the Balkans during World War II, sat in on the planning meetings held by his commanding general, Alexander Loehr, and therefore must have known about atrocities against civilians and the deportation of Greek Jews.

That is the conclusion reached by Swiss journalist Hans Peter Born in his just published book "Fuer Die Richtigkeit — Kurt Waldheim" (Getting It Straight — Kurt Waldheim), named for the sign-off Waldheim used to indicate he had proofread and checked documents. The book drew a strong protest Monday from the office of Waldheim, now president of Austria.

Loehr was hanged as a war criminal in 1947 for atrocities

committed against Yugoslavian civilians and partisans. According to Born, Loehr did not make his decisions behind closed doors. A large circle of his officers, Waldheim among them, would be present. Sometimes certain actions were protested and were not carried out. But in all of his research, Born could find no protest emanating from Waldheim.

Born, an editor of the Swiss weekly Weltwoche, said he could not accept Waldheim's claim that his job was simply to forward decisions made by other officers. He concluded that Waldheim knew about the deportations of Jews, especially from the Greek islands of Rhodes and Corfu, which were arranged and coordinated by his unit.

Born said that while it is hard to prove the direct involvement of Waldheim in the deportations, a moral co-responsibility should be

assumed. He said Waldheim participated personally in the interrogation of captured Allied commandos.

Waldheim's Nazi past, is currently under investigation by an international commission of military historians, funded by the Austrian government.

The panel is expected to submit its preliminary report some time this winter. Some of Waldheim's supporters are said to be increasingly nervous over its possible contents. The World Jewish Congress has dismissed the commission as a "whitewash."

Meanwhile, Waldheim's secretary issued a news release Monday responding to Born's book. It repeats the denial that Waldheim was ever in any way involved in the deportation of Jews, that he was an influential consultant to Loehr or that he interrogated prisoners of war.

Canada's Inaction On War Criminals

By BEN KAYFETZ (JTA)

Former Canadian Premier Pierre Trudeau's unexpected admission that his government should not have ignored Nazi war criminals in Canada, has sparked a lively debate over why virtually nothing was done about the issue by his Liberal Party.

The party was in power for more than two decades. But some say the blame can be spread to other government officials.

Speaking at a closed-door international conference at McGill University, marking the 40th anniversary of the Nuremberg trials, Trudeau acknowledged that war criminals were not a priority for his government.

Participants in the conference said Trudeau called it a problem "of previous times. We had too much to do with our own problems in our time."

Liberal M.P. Robert Kaplan, who was Trudeau's solicitor-general (equivalent of the U.S. attorney general) for part of that period and who pushed hard for a war crimes policy, said that Trudeau set the priorities for the cabinet.

But, he added, bureaucrats in the Justice ministry, who were urging the government to do nothing, were as much to blame.

"We had two obstacles. One was the low priority given to the issue, but the second was

the legal opinions on which we operated," Kaplan told the Toronto Globe and Mail.

The civil servants told the Liberal Cabinet that a law which allowed trials in Canada for crimes committed in Europe 40 years ago might be challenged as a violation of the "retroactivity rule" in Canadian law. Kaplan said that Jean Chretien, who was minister of justice then, "approached the issue with an open mind."

But he was being advised by Justice ministry officials, notably Martin Lowe, a senior bureaucrat who headed an interdepartmental committee in 1981 which recommended no action. "I think that's where Chretien got his legal opinions," Kaplan said.

Justice critic Svend Robinson of New Democratic Party wouldn't let Trudeau off easily. "His behavior amounted to shameful indifference," he said. "It was totally unacceptable and deeply disturbing. It meant that had the Liberals been reelected quite clearly there would have been no further action whatsoever on this question."

Trudeau was quoted by one source at the conference as saying: "I belong to a religion where, when we confess our sins, we confess not only what we did, but what we failed to do. In listening to my former parliamentarian (Robinson), I felt it was a good lesson for

my soul, when you realize the number of subjects we had failed to deal with."

However, Robinson said Trudeau's "mea culpa" didn't change anything.

Winnipeg lawyer David Matas recently wrote the book "Justice Delayed," which traces how successive Canadian governments ignored the war crimes issue for the past four decades.

"Trudeau's indifference is no different than that of" other former post-war premiers, said Matas. "It's a never-ending sequence."

"Admittedly (Trudeau) wasn't too helpful," said Matas, a leader of the B'nai B'rith Canada League for Human Rights and an active member of the Liberal Party, "but it's not as if he said, 'The government should do nothing new' or 'we did nothing and were right to do nothing' . . . It just wasn't an issue for him."

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Conservative Rabbis and Laymen Agree To Discuss Differences

By STEPHEN A. ROTHMAN
Jewish World

Of Palm Beach, Fla.
KIAMESHA LAKE, N.Y. (JTA) — The United Synagogue of America, the two-million-member association of Conservative congregations, passed two resolutions here last week designed to heal a rift with Conservative rabbis and a conflict with Conservative cantors.

One called for binding arbitration to resolve all disputes between rabbis, educators and cantors and their employers. The other urged a thoughtful review of the roles of lay and rabbinic representatives on the various joint commissions and committees that relate to Conservative movement affairs.

Under provisions of both resolutions, a task force of equal numbers of rabbis, lay persons and seminarians will

work out the details for giving the laity a greater voice and for resolving lay-rabbinic disputes.

A report by the task force, to be chaired by Jewish Theological Seminary Chancellor Ismar Schorsch, will be delivered to each organization by June 30, 1988.

The resolutions came about in part because of the rift that developed between the Rabbinical Assembly, the association of Conservative rabbis, and United Synagogue. The assembly supported the lawsuit of a member against the United Synagogue over his recent dismissal from a job with the latter.

United Synagogue also passed a resolution that would allow it to set up its own cantorial placement organization. This came about because the Cantors' Assembly, an independent

body within the Conservative movement, has refused to stop placing its cantors with congregations that are not affiliated with United Synagogue.

Currently, cantorial placements are handled by a joint committee of United Synagogue and the Cantors' Assembly.

Delegates overwhelmingly approved the measure, which was seen as necessary to keep congregations from disassociating with United Synagogue because they could receive its services without paying dues.

Rosenbaum said the key issue is the membership of the joint placement commission, which is now dominated by the Cantors' Assembly. He said United Synagogue wants increased representation on it — an issue which Rosenbaum said the assembly is prepared to discuss.

Social Services For The Elderly Discussed

MIAMI, FL — With the number of elderly Jews rising rapidly, the entire Jewish community faces a number of serious challenges and responsibilities in the years ahead.

The adequate provision of social services to the Jewish elderly in a time of shrinking public expenditures was explored in a forum at the 56th General Assembly of the Council of Jewish Federations at the Fontainebleau Hotel in Miami Beach.

"We're not lobbyists, but we must be as informed as we can be and then do something," said Nancy Leavitt, Chairman of the CJF Committee on Services to the Aged. Stressing that advocacy on behalf of the elderly is critically important, she added that the Jewish community must exercise the political power it wields.

While the forum dealt with the broad range of needs facing the elderly, it focused on one particularly pressing need: the provision of long-term health care.

Joan Fuld, Associate Director of the CJF Planning Department announced that CJF has been awarded \$40,000 from the Schimmel Foundation of New York to develop educational materials on insurance for long-term care which can be used by Federations, agencies and the elderly. This material, including models for community-based educational forums, will help Jewish elderly and their

families understand the need for insurance for nursing home care and home health care, and the insurance options which are currently available.

Ronald Pollack pointed out that Medicare provides funds for acute illness but not for long-term care, and Medicaid assistance is only available to those below the poverty line. Home health care and community programs should be developed as a viable alternative to nursing homes, which are more expensive and not always appropriate, he said. The Villers Foundation has founded "Long Term Care '88," an umbrella group of 100 organizations that is waging a campaign to include the long-term care issue on the agenda of all the candidates seeking the presidency next year.

Elaine Bloom, a member of the Florida State House of Representatives, urged Federations to unite in statewide coalitions that can lobby for increased public social service funding. In the area of long-term care, she cited the success of the Gulf

Coast Jewish Family Services, a Pinellas County, FL, Federation agency, in establishing the Hacienda Home for Special Services. This innovative new facility provides a level of care between a nursing home and adult congregate housing. Bloom also stressed the need for Federations to lobby for public mechanisms to provide health care prevention and intervention and to provide care in a home setting.

"The Jewish community is aging more rapidly than the community as a whole," remarked Arthur Brown of the Chicago Federation. "It is evident there will be a need to offer an expanding variety of services to the elderly ... The agenda of Jewish Federations throughout the nation must deal with these issues of social responsibility."

The Council of Jewish Federations is the national association of 200 Jewish Federations, the central community organizations which serve nearly 800 localities embracing a Jewish population of more than 5.7 million in the United States and Canada.

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Rise of Anti-Semitic Literature In Japan

By JUDITH COLP

WASHINGTON, (JTA)—Officials of the Anti-Defamation League of B'nai B'rith have expressed concern to Japanese Ambassador Nobuo Matsunago about the rise of anti-Semitic literature in Japan.

They told Matsunago at a meeting here last month that the ADL wanted "to work with the Japanese by making available materials to reduce prejudice and stereotyping," according to Jess Hordes, ADL's associate Washington director. Hordes was accompanied to the meeting at the Japanese Embassy by Burton Levinson, ADL national chairman, and Abraham Foxman, ADL associate national Director. Matsunago was "Open and appreciative of the proposal and said he would convey it to the government," Hordes said.

The meeting was prompted by press reports in this country of a popular Japanese author, Masami Uno, who claims that his country's recent economic woes are due to a conspiracy by "international Jewish capital" and that Jewish-dominated interests have begun a "targeted bashing of Japan."

According to a recent article in *The New York Times*, Uno has charged that "America is a Jewish nation" and that Jews form a "behind-the-scenes nation" controlling major U.S. corporations, including IBM, General Motors, Exxon, Standard Oil, Ford, Chrysler and AT&T.

Other books and articles that have recently appeared in bookstores include titles like *The Jewish Plan for Conquest of the World*, *How to Read the Hidden Meaning of Jewish Protocol*, and *Mysterious Judea*.

Articles assert that Jews were behind the Lockheed Aircraft bribery case that led to the criminal conviction of a former Japanese Prime Minister, Kakuei Tanaka, and the Watergate scandal. A book, "The Secret of Jewish Power to Control the World," was written in 1984 and is still in circulation. Its author, Eisaburo Saito, is a member of the Parliament's upper house.

Charges And Diatribes

Uno, in his book, *If You Understand Judea, You Can Understand the World*, claims that Jews caused the Great Depression of the 1930s and are plotting a second one for the 1990s. In his second book, *If You Understand Judea, You Can Understand Japan*, Uno asserts that the



ANTI-SEMITISM IN JAPAN

TOKYO — More than 650,000 copies of two books by author Masami Uno were sold in recent months in Japan. Titled, *If You Understand the Jews, You Can Comprehend the World: 1990 Scenario for the Final Economic War*, left, and *If you Understand Judea, You Can Understand Japan*, these best sellers contend that a worldwide Jewish conspiracy is to blame for Japan's increasing economic woes. RNS PHOTO/Wide World

number of Jews killed in World War II was exaggerated. The two books have sold a total of 650,000 copies. Uno describes himself as a Christian fundamentalist and head of an Osaka-based organization called the Middle East Problems Research Center, according to the *Times*.

Matsunago told the ADL that Japan guarantees freedom of speech and that anti-Semitic views are not representative of the people or the government. The Japanese Embassy refused to comment about the meeting.

In a letter to *The New York Times*, Itari Umezu, director of the Japan Information

Center, said that anti-Semitism has no roots in Japanese history." During World War II, when Japan was an ally of Nazi Germany, some Japanese aided Jews in escaping from Europe. There also have been disclosures of a prewar Japanese project, the "Fugu Plan," to invite German Jews to settle in Manchuria.

But reports of current anti-Semitism in Japan prompted a letter by Rep. Charles Schumer (D. NY) and Sen. Arlen Specter (R. Pa.) in which they told Prime Minister Yasuhiro Nakasone that "the raw anti-Semitism in your country cannot go unchallenged."

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Japanese Anti-Semitism Really Anti-Americanism According To Japanese Expert

By SUSAN BIRNBAUM

NEW YORK — The "rising tide" of anti-Semitic literature in Japan, a nation with an estimated 1,000 Jews, is less an expression of religious intolerance than of anti-American sentiments caused by the import-export "trade war."

So contends Prof. Masao Kunihiro, a prominent scholar and media personality in Japan exceptionally familiar with Judaism and Jews. He spoke at a symposium last month at the Japan Society here on "Japan's Perception of the Jews." He was joined by David Goodman, associate professor of Japanese and comparative literature at the University of Illinois.

Kunihiro scored modern Japanese society for its current trend to lash back at the United States. The Jews, he said, may well be the scapegoats for this current anger at America. The reason for singling out the Jews, according to his analysis, is firmly rooted in Europe and Nazism, not in opinions of Israel or the Middle East conflict.

The anti-Semitism is manifested primarily in a "spate of anti-Semitic literature," which Kunihiro called a serious phenomenon with a history at least as old as the first Japanese translation of the "Protocols of the Elders of Zion" in 1924. The translation has been "a staple since then in the Japanese right wing," he added.

In March, the Anti-Defamation League of B'nai B'rith called a meeting with the Japanese ambassador to the United States, Nobuo Matsunaga, because of press reports in the United States regarding a prevalence in Japan of anti-Semitic books by a popular Japanese author, Masami Uno.

Uno writes that Japan's recent economic problems are due to a conspiracy by "national Jewish capital" controlling major American corporations such as IBM, General Motors, Exxon, Standard Oil, Ford, Chrysler and AT&T.

Uno, who is also a fundamentalist Christian and head of an Osaka-based organization called the Middle East Problems Research Center, addresses rallies of hundreds of Japanese. The audiences are "very legitimate," according to Goodman.

In "If You Understand Judea, You Can Understand the World," Uno blames the Jews for causing the Great Depression in the United States and argues that Jews are planning another depression for the 1990s. In "If You Understand Judea, You Can Understand Japan," he disclaims the number of Jews killed in World War II.

By last March, the two books had sold 650,000 copies. Other such authors have proposed similar theories.

Kunihiro, who has an almost uncanny grasp of idiomatic English, decried the ignorance in Japan of the Shoah — using at all times the Hebrew word for the Nazi Holocaust — and of Japanese history in general, with a tendency toward revisionism.

He noted that anti-Semitism in Japan probably has nothing to do with religion. Japan, he maintained, has no history of religious intolerance, but rather a preference for syncretism, a union of many religions.

Kunihiro said an American Jew doing graduate work in Japan made a study of Japanese/foreign language dictionaries. She found "32 decidedly anti-Semitic explanations" in the definitions, the scholar said. "Some of the explanations were so bigoted and biased she felt sure they were related to Nazi literature." He provided no examples.

Why the Jews? Kunihiro conjectured that "we have picked on the Jews because we have always considered them to be so intellectually superior, and therefore have the ability to wage a worldwide conspiracy." Uno, he said, actually believes he is complimenting the Jews by believing that they will succeed in such a "plot."

Japan is by no means "Simon-pure" regarding discrimination, said Kunihiro. He specifically listed Japanese atrocities against the Chinese, and discrimination against Koreans born in and living in Japan.

Goodman suggested that America, and American Jews, regard this "very disturbing phenomenon" as a "window of opportunity" rather than a "closed door."

These anti-Semitic books, said Goodman, are "just the end of a long line of anti-Semitism." However, he also agreed that the "Japanese are not inveterately anti-Semitic."

Goodman referred to "this recrudescence of anti-Semitism" as the "dreadful state to which our relations have fallen."

He suggested several avenues of recourse. Above all, he disagreed with a recent published commentary suggesting that Jews boycott Japanese products. Such a move, said Goodman, "would only serve to exacerbate tension between America and Japan."

He counseled toning down anti-Japanese rhetoric, and such demonstrations as destroying Toshiba products which followed disclosure that the Japanese electronics firm had sold machine parts to the Soviets.

Specifically, said Goodman, cultural, as well as economic, ties should be stressed. "The Japanese feel they have gone more than halfway, and the Americans have not responded," he said.

Goodman also suggested that the Japanese "find a different play than 'The Merchant of Venice' for teaching Shakespeare." Kunihiro nodded vigorous assent.

"None of this now," continued Goodman, "would have been possible had there not been this anti-Semitic substrata — Shylock, the grasping Jew" in "Merchant of Venice."

He also proposed inclusion of a unit on the Holocaust in the school curriculum as "a powerful deterrent" and urged active criticism of anti-Semitism by Japanese Christians and Buddhists. "Surely they have not done so," he charged.

Also important, agreed Goodman and Kunihiro, would be the dissemination of positive information on Jews and Jewish culture by Japanese synagogues and clubs and the Israeli Embassy in Tokyo.

Goodman also advocated that others like Kunihiro speak out forcefully on the subject. The Japanese intellectuals who have spoken out, he said, "are few in number, isolated and embittered."

And he strongly advised that the American media itself "stop quoting Japanese anti-Semites as credible sources."

"What is at stake here," said Goodman, "is not Jews, Judaism, Jewish lives, but Japanese democracy. And I think the Japanese owe it to themselves to speak out in their own self-defense."

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Orthodox Assail Reform Movement

SWAN LAKE, N.Y. (JTA) — Orthodox Jewish leaders meeting here recently fiercely attacked leaders of Reform Judaism for allegedly trying to undo the religious status quo in Israel and vowed to overturn a recent Jerusalem municipal court ruling allowing the opening of movie theaters there on Friday nights.

The leaders and nearly 3,000 delegates attending the 65th national convention of the Agudath Israel of America also heaped scorn on world Jewish leaders who entered into dialogue with the Vatican.

Rabbi Moshe Sherer, president of the Agudath Israel of America, declared in his keynote address that "Jewry's face should flame

with shame that a Jewish court in Jerusalem could issue such a decree against the Sabbath, particularly after the unchallenged acceptance of these laws for 30 years under the non-Jewish British Mandate and for 40 years under the State of Israel."

He vowed "action and not just tears," adding that "in Israel, they must know that religious Jewry throughout the world will not sit silently by and permit Jerusalem to be turned into another Paris."

Sherer accused Reform leaders of supporting reversal of Jerusalem's Sabbath laws and other "status quo" accommodations and "making a deal with Israeli politicians in order to import their

ersatz brand of Judaism to Israel" and "cunningly manipulating the media to poison the minds of the public to resent Orthodox Jews."

He expressed outrage at the Reform movement's recent decision to bring its own "version of Judaism" to Jews in the Soviet Union. "The last thing needed by these heroic

Jews, who are risking so much to reclaim the Torah... is to be misled by American Reform rabbis who teach that Torah is not inviolate," Sherer said.

At another convention forum, Rabbi Nosson Scherman, a scholar, author and editor of Artscroll Publications, assailed "the so-called

'Jewish leaders' (who) scurried to Castel Goldolfo (the papal summer residence) to confront Pope John Paul with their angry protests and righteous demands, emerged from the audience with beatific smiles, then converged in Miami for the long-planned love-fest on television.

Orthodox Riot Over Court Ruling

By GIL SEDAN

JERUSALEM, (JTA) —

The battle between ultra-Orthodox and secular Jews over mandatory enforcement of Sabbath observance in Jerusalem did not end when a local court ruled recently that a city ordinance forbidding

the opening of movie theaters on Friday nights was invalid.

The fight has been taken by the Orthodox to the Knesset, the Cabinet and into the streets. Given the delicate balance of Israeli coalition politics, the victory won by Jerusalem's non-observant community may be short-lived.

Thousands of ultra-Orthodox Jews disrupted traffic on Jaffa Road, one of the main arteries of the capital, in a mass demonstration against Sabbath desecration. They recited prayers of mourning and waved signs reading "Observe the Sabbath" and "The KGB has come to Israel."

One of them told a reporter that "the court ruling has proven to us once again to what extent Zionism conflicts with the Torah."

The two chief rabbis, Avraham Shapiro (Adhkenazic) and Mordechai Eliahu (Sephardic) fiercely denounced the court's decision at a gathering of rabbis affiliated with the National Religious Party in Jerusalem. They said the situation has become intolerable and if not rectified, the NRP could not remain in the government.

Both Premier Yitzhak Shamir and Foreign Minister Shimon Peres, the leaders of Likud and the Labor Party reportedly assured their religious coalition partners that they would not permit any change of "the status quo" in the country. The "status quo" refers to an unwritten agreement dating from the founding of the state which tries to maintain a balance between individual rights and enforcement of religious laws and customs. Orthodox and secular Jews have each accused the other, over the years, of trying to undermine the status quo.

Religious Affairs Minister Zevulun Hammer of the NRP said Monday that he found a willingness by both Labor and Likud to preserve the status quo. He told Voice of Israel radio that legislation would be enacted soon to allow local municipalities to impose religious bylaws.

The ruling by the municipal court last week was that the imposition of restrictions on individual rights could be decreed only by the Knesset, not the City Council. Shamir said Monday that if Knesset legislation was needed, he would support it.



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Leaders Back Dinitz To Head Jewish Agency

JERUSALEM (JTA) — Diaspora leaders on the Jewish Agency Board of Governors have given their unanimous support to Simcha Dinitz for the office of chairman of the World Zionist Organization and Jewish Agency Executive, the highest of several posts to be filled through elections at the World Zionist Congress, which opened in Jerusalem last Sunday.

Their decision was announced in a letter by Mendel Kaplan, chairman of the Board of Governors, to Foreign Minister Shimon Peres, leader of the Labor Party. Kaplan urged Peres to "take this into account in order to avoid the indignities of the recent past."

He was apparently referr-

ing to the bitter reaction in the Labor Party and the Labor-Zionist movement over the diaspora leaders' unanimous rejection in October of Akiva Lewinsky, the man whom Labor had already chosen as its candidate for the WZO-Jewish Agency chairmanship. Lewinsky dropped out of the race last week.

Dinitz, 58, a Labor member of the Knesset served as Israel's ambassador to the United States from 1973-78 and was a close confidant and political adviser to the late Premier Gold Meir.

Likud Is Backing Gideon Patt

Members of Likud's dominant Herut Party wing agreed Wednesday that Patt

(Continued to Page 13)

Nakash Deported To France

By HUGH ORGEL

TEL AVIV (JTA) — William Nakash, an Algerian-born Jew, was deported to France after losing a two-year battle against extradition that raised the passions of nationalist elements in Israel and pitted the rabbinical authorities against the secular courts.

Nakash, under guard, was taken from prison to the ramp of an El Al plane at Ben Gurion Airport, where he was handed over to two French police officers sent to escort him to France.

He will stand trial there for the Feb. 22, 1983 murder of Abdelali Hakker, an Algerian Arab in Besancon, a city in southern France near the Swiss border.

Nakash, 26, who fled to Israel nearly four years ago to escape an arrest warrant, was tried in absentia for the crime, convicted and sentenced to life imprisonment. The French authorities agreed recently to give him a second trial.

Israel's Supreme Court ruled last summer that Nakash should be extradited and the Justice Ministry signed the order. It's implementation was delayed when the rabbinical court in Jerusalem banned his departure from the country.

The rabbis insisted Nakash could not leave unless he granted a divorce to his pregnant wife, Rina, who otherwise would become an aguna (abandoned woman) pro-

hibited from remarrying under religious law.

The rabbinical court withdrew its ban last month after Nakash signed a "conditional bill of divorce."

Nakash came to Israel in 1983 under an assumed name and was granted automatic citizenship under the Law of Return. His identity was revealed when he was arrested here for armed robbery. In the interim he had become a baal teshuvah — a Jew who returns to the religious fold — and embraced Orthodoxy.

His cause was taken up by Orthodox leaders, notably Rabbi Yitzhak Peretz, head of the Shas party. Right-wing nationalists opposed his extradition on the principle that no Jew should be extradited to a gentile country.

They maintained that Nakash had killed the Arab in

self-defense and that his life would be endangered if he were forced to serve his sentence in a French prison. Appeals were made to France to allow him to do his time in an Israeli jail.

Liberal and left-wing circles noted that a French court found Nakash to have committed a criminal act that had no bearing on the fact that he is a Jew and his

victim was an Arab. They argued that Israel should not be turned into a "haven for criminals just because they happen to be Jews."

Israeli jurists and reporters who studied the case in France agreed with the French authorities that the murder was the outcome of a quarrel between underworld elements in Besancon and had no political overtones.

Begun's Emigration

By HUGH ORGEL

TEL AVIV, (JTA) — The long-awaited arrival in Israel of refusenik leader Iosif Begun and his family has hit a new snag, according to Soviet emigre sources here.

They said the entire Begun family — Iosif and his wife Inna, his son Boris, 23, and his wife Yanna, 24, and their child — went to collect their exit visas Tuesday. Iosif and Inna received theirs, but Boris and Yanna demanded the right to retain their Soviet citizenship after emigration,

and this was refused.

Boris and Yanna say they will not leave the Soviet Union without their Soviet passports and the right to return in order to visit their family, including Boris' mother (Iosif Begun's former wife) and Yanna's parents, who had refused to sign the necessary parental consent for their daughter's emigration.

Yanna was told last week that she could leave without her father's consent. The Begun family's exit visas expire Dec. 8.

No Compromise On Taba

By TAMAR LEVY

GENEVA, Nov. 23 (JTA) — Delegates from Israel, Egypt and the United States met here Sunday and Monday in a final attempt to reach a compromise in the Israeli-Egyptian dispute over ownership of Taba before the issue goes to binding arbitration.

Apparently no agreement was reached and the case will

go before an international panel of arbitrators, beginning next February.

Taba is a tiny strip of beach on the Red Sea near the Israeli resort city of Eilat. Both Israel and Egypt claim it. It is the only major boundary dispute between the two countries since they signed their peace treaty on March 1979.

Leaders Back Dinitz —

(Continued from Page 12)

would remain their candidate for the WZO-Agency post. But they said they would review this decision after Labor selects its candidate.

For Labor and Likud each to present candidates for the chairmanship would be a departure from past practice, when deals were struck in which the party with the most votes at the congress got the chairmanship and the runner-up party got to fill the post of

WZO treasurer.

It remains to be seen whether the philanthropists' move to back Dinitz will defuse the angry backlash that has been building up in Labor Zionist circles over the diaspora leaders' rejection of Lewinsky.

Yehiel Leket, chairman of the Labor Zionist movement, demanded that the present electoral system be abolished in favor of a more democratic one.

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Court Upholds Vanunu Confession

By GIL SEDAN

JERUSALEM (JTA) — Former nuclear technician Mordechai Vanunu, on trial for treason has lost two important appeals in Jerusalem district court.

The court rejected his claim that he cannot be tried in Israel because he was brought here by illegal means. It also upheld his confession, which Vanunu's lawyer, Avigdor Feldman, said was invalid because it was obtained under duress.

Vanunu, 33, is charged with having given the Sunday Times of London data on

Israel's alleged nuclear weapons capabilities and photographs of the nuclear facility at Dimona in the Negev where he was once employed.

Vanunu disappeared from his London hotel on Sept. 30, 1986. He claims that a day later he was seized by Israeli agents in Rome and taken to Israel against his will. The Israeli authorities initially denied knowledge of his whereabouts, but admitted several weeks later that he was in their custody, though they insisted he came to Israel voluntarily.

According to his lawyer, Vanunu confessed to the charges shortly after his imprisonment here while in a confused state of mind, unable to contact a lawyer or his family. But the court found otherwise.

It was the second setback for Vanunu. The court ruled a week ago that government officials cannot be subpoenaed to testify for the defense and that the defense must present its case in closed court. The trial has been conducted in closed court since it began last August.

Israelis Don't Care About The Jewish Agency

By GIL SEDAN

Discussions within the Zionist movement generally stir not a wave in Israel — not even a ripple.

Yet, when the Zionist functionaries "deteriorated" to arguing publicly over the election of a new chairman for the World Zionist Organization (WZO)-Jewish Agency Executive, the public glimpsed, however briefly, in the direction of the Jewish Agency headquarters at 48 King George St.

Not that there was a sudden awakening of public interest in the affairs of the Zionist movement or its social service agency. It is simply that the fund-raisers' veto last month of Akiva Lewinsky, the Labor Party's candidate for the chairmanship of the executive, seemed like a more interesting political story than the usual petty politics which characterize the movement.

Indeed, the Israeli media this past month devoted much more time and print space to the Jewish Agency/WZO than in years.

Some opinion-makers, such as Yakir Tzur of the newspaper Davar, felt that the public was simply unaware of the historic events taking place.

"The rejection of Lewinsky is but the first shot in the revolution the fund-raisers plan for the Jewish Agency," he wrote. "The question on the agenda is not whether Akiva Lewinsky will be the chairman of the Jewish Agency or not. But, rather, to what degree will the State of Israel determine the list of priorities at the Jewish Agency?"

"All I know of the Jewish Agency is that it helps absorb immigrants, collects money

abroad and promotes settlements," said Guy Sand, 14, of Jerusalem. He knew nothing of Lewinsky, nor for that matter, of Jerold Hoffberger of Baltimore, the outgoing chairman of the Jewish Agency Board of Governors, who was the driving force behind the veto of Lewinsky.

"All I know of the Jewish Agency is that it is a money-spending organization with no real value," said Karni Elhanan, a tour guide from Haifa. She made a few other comments, all potentially libelous.

Likud Knesset Meulser Ehud Olmert spelled out similar comments in an interview with the Jerusalem Post. "Organized Jewry sees the agency as the main channel for Israel-diaspora relations. But they either don't know, or don't want to know, that in Israel the agency is a symbol of all that people despise in the political establishment," Olmert said.

"It is seen as corrupt, inefficient, anachronistic and irrelevant."

He suggested that the influence of Israel's political parties in the Jewish Agency and the WZO be drastically reduced.

After the establishment of the state, wrote columnist Shmuel Schnitzer in the newspaper Maariv, the top-level politicians were assigned to the Knesset and government bureaucracies. The second level was sent to the Histadrut labor federation and the more important municipalities. The third-rate politicians went to the WZO.

"In the eyes of the political parties," Schnitzer wrote, "WZO is like a home for the aged, a refrigerator to con-

serve tiresome politicians."

The truth is that the status of the Jewish Agency is so low because people tend to take its activities for granted. Were it to stop funding settlements or absorbing immigrants, it would suddenly emerge as an important national tool. But under the present situation, much more public attention is devoted to its politics than to what it actually does.

"I don't doubt the importance of its work," said Shlomo Eliahu, 25, a student from Beersheba, "But I question whether the WZO, in its present form, is the right body to do the job."

This seems to be the distinction which many Israelis would make. Fundraising, immigrant absorption, settlements, education — are all activities which the public, by and large, consider legitimate and necessary. Questions are raised whether the apparatus which is now in charge of spending an annual \$450 million budget is fit to do so.

Erez Biton charged in Maariv last week that the Jewish Agency neglects crucial issues, such as Syrian and Ethiopian Jewry, and it even lags behind on the issue of Soviet Jewry.

Despite criticism, few suggested closing the Jewish Agency. There were plenty of suggestions how to reorganize the Zionist movement: depolitization; more power to the fund-raisers; upgrading of the organization by improving the quality of the people who run it.

Few Israelis realize that the character of the WZO actually means the nature of the relations between themselves and the entire Jewish world.

Egyptians May Have Saved Israeli Envoy From Assassination

By HUGH ORGEL

TEL AVIV, (JTA) — Egyptian security forces saved the Israeli ambassador in Cairo, Moshe Sasson, from possible assassination by a 15-man hit squad financed and controlled by Libya, according to a report in Maariv.

Arab Affairs correspondent Sheffi Gabai wrote that the assassination attempt was disclosed when captured members of the terrorist gang were tried in the Egyptian military court for state

security. Eight of the terrorists apparently managed to escape from Egypt.

Gabai quoted the Egyptian prosecutor as saying that the assassination squad belonged to the Nasserite Organization, which operates openly in Egypt. It was responsible for bombing the Egypt-America Bank in May 1986.

The prosecutor has demanded life sentences at hard labor for the terrorists, Gabai reported.

But he did not link the hit men to another terrorist

group, the "Egyptian Nasserite Revolution," whose members are in custody but not yet on trial. That group is headed by Amad Halad, son of the late Egyptian President Gamal Abdel Nasser.

It is believed responsible for the fatal shooting of an Israeli woman employed by the Israel Embassy in Cairo and the wounding of three other embassy employees in a machine-gun ambush outside the Cairo Trade Fair on March 19, 1986.

Japan Trade Delegation To Israel

By HUGH ORGEL

TEL AVIV, (JTA) — A high-level Japanese trade delegation arrived here for wide-ranging talks on commercial relations and international economic conditions. According to observers, this may be a further signal that Japan is ending its long-standing tilt toward compliance with the Arab League boycott of Israel.

The delegation, which met with Foreign Minister Shimon Peres, was headed by Nihichero Hanamura, chairman of an umbrella organization of Japanese businesses. Israel's ambassador to Japan, Yaacov Cohen, flew in from Tokyo for the talks, noted that this is the 15th official delegation from Japan to visit Israel since 1985.

Prior to that year there were none. Cohen pointed out that cultural relations between the two countries have improved immensely over

the past two years and predicted that trade relations will do as well.

Israel is something of an anomaly among Japan's trading partners. According to the Japanese, it is the only country with which Japan has an unfavorable trade balance. Last year Japan imported \$322.4 million worth of goods from Israel, but sold Israel only \$274.6 million.

Ambassador Cohen said Wednesday that Israel hopes to double its exports to Japan in the next two years.

Trade experts observe, however, that Israel's trade balance with Japan may not be as impressive as the statistics show. Two-thirds of Israel's exports to Japan are polished diamonds, the income from which must be balanced against the high cost of Israel's purchase of rough stones. Therefore, the net figures may still be in Japan's favor, the experts say.

Reluctance to Do Business

Part of the trade imbalance may be due to the reluctance of giant Japanese firms to do business with Israel. Japan is especially vulnerable to Arab pressure, because the country is heavily dependent upon Middle East oil. This has been said to account for the fact that leading Japanese automobile manufacturers, such as Honda, Toyota and Mitsubishi, do not sell their vehicles in Israel.

Cohen said Israel recently changed its tactics with respect to exports to Japan. Instead of seeking its markets among the largest Japanese corporations, which have heavy investments in the Arab world and fear the consequences of non-compliance with the boycott, Israeli businesses are now being encouraged to enter into partnerships with medium-sized firms that are less concerned with the boycott.

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"I thought you were checking for gender?"



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Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.



By Arnold Lieberman,
Executive Director

AIDS

Of the many anxiety laden factors that impact on families today, none is more frightening than the dreaded disease, Acquired Immune Deficiency Syndrome.

From a medical perspective, the illness generally results in death. Psychologically, the disease can be devastating to not only the patient, but to family and friends as well.

Since AIDS first came to public attention, misinformation has run rampant. The

myths and misconceptions about AIDS have caused needless panic and concern. We have experienced an epidemic of fear regarding this disease.

When the illness was first diagnosed in 1981, it was identified with the gay community. The next group to be identified as potential victims were drug addicts, who used contaminated needles. Thus a double stigma confronted the family whose member had AIDS. The person would die and was either gay or a drug addict.

Intensive information campaigns have helped to educate the public; dispel the myths; and somewhat reduce the fear and panic. However, AIDS remains a major source of anxiety to today's individuals and families.

Several supportive services have also been developed to aid victims of AIDS and their families. Medical treatment, housing counseling and supportive services are all available locally.

Jewish Family Service is available to assist any member of our Jewish community, who is involved with or even concerned about

AIDS in any way whatsoever. Our professional counselors can provide confidential counseling or linkage to a range of AIDS related services.

AIDS is one more factor that threatens the well being of the Jewish family. Our job is to counteract these negative factors, and we can help you if you call 478-9411.

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I bought a business this year with a number of employees, none of whom is Jewish. This is our first "December dilemma." They are used to a Christmas party, and a Christmas bonus. I really don't want to get involved with Christmas at all if I can. Does your advice extend to business? Sign me.
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Rachel

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Cultbusters

By STEVEN JACOBS

Jewish periodicals often cover the cult and missionary problem, but readers are almost never told where to go for help. Below is a partial list of counter-cult & counter-missionary groups which may be able to provide assistance to those in need, such as:

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718-735-020

JBFACS CULT CLINIC
120 W 57 St.
New York, NY 10019
212-582-9100
24-HOUR HOTLINE: 212-860-8533

BETH SHIFRA
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Brooklyn, NY 11235
718-449-1397

HINENI OF FLORIDA
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Miami, FL 33163

304-948-HELP
JEWS FOR JUDAISM
POB 2825
Harrisburg, PA 17105
717-545-4663

JCRC TASK FORCE
711 3rd Ave.
New York, NY 10017
212-983-4800

JEWS FOR JUDAISM
POB 24903
Los Ang., CA 90024
213-854-3381 v/ttd

JEWS FOR JEWS
POB 6194
Surfside, FL 33154
305-931-0001

JEWS FOR JUDAISM
POB 15059
Baltimore, MD 21208
301-764-7788

YAD L'ACHIM
156 5th Ave., Rm 226
New York, NY 10010
212-620-6133

PEYLIM
3 W 16th St.
New York, NY 10011
212-989-2500

JFS CULT CLINIC
6505 Wilshire Blvd.
Los Ang., CA 90048
213-852-1234

For FREE counter-missionary literature upon request, you also may write to: Steven Jacobs, POB 15892, Philadelphia, PA 19103.

Vegetarian Delights

A vegetarian meal, or vegetarian items may be the best way to avoid milk/meat problems for holiday meals.

Ann Zweigle, of Dover, sent these suggestions to tempt your holiday palate.

Eggplant Patties

(Makes 12)

1 large eggplant, peeled and cubed
½ c. matzo meal
1 onion, chopped finely
Parsley, garlic powder, pepper and salt to taste
Tomato sauce

Boil eggplant until very soft. Drain and mash in bowl. Add matzo meal, onions and spices. Mix well. Form 3 inch patties and fry in a little oil on both sides until light brown. Serve covered with tomato sauce.

Vegetable Nut Loaf

(Serves 6)

3 Tbsp. margarine or oil
2 C carrots, peeled and grated
2 C celery, chopped finely
½ C cabbage, shredded
1 avocado, peeled and mashed
2 C ground nuts (walnuts, almonds, etc.)
2 Tbsp. parsley, chopped
1 small onion, chopped finely
Pepper and salt to taste

Saute carrots, celery, and cabbage in oil or margarine over high heat for 10 minutes. Add remaining ingredients

and mix well. Press into loaf pan. Chill. Serve in slices.

Buckwheat Groats And Golden Gravy

Groats:

Lightly toast groats in a little oil in frying pan or on a cookie sheet in the oven until browned and aromatic. Add 2 parts boiling water. Cover and cook over a low heat until the water is absorbed, about 15 minutes. Don't stir while they're cooking.

Golden Gravy:

½ cup nutritional yeast flakes

¼ cup flour
⅓ cup oil
1½ cups water
2-3 Tbsp. soy sauce
¾ tsp. salt
⅛ tsp. pepper

Toast the yeast and flour until you can start to smell it. Add the oil and stir while it bubbles, and turns golden brown. Add water, still stirring with a whisk, until it changes to gravy consistency. Stir in soy sauce, salt and pepper.

Shabbat & Hanukkah Kits

The United Synagogue of America is proud to announce the availability of two new kits. The Shabbat Kit and the Hanukkah Package are both designed to enhance the experience of United Synagogue youth in their observance of these days of the Jewish calendar.

Rabbi Jerome M. Epstein, United Synagogue Chief Executive Officer, stated that "for a long time, we have been concerned with enabling our young Jewish population, no matter where they are, to live a Jewish lifestyle.

Two Hanukkah Packages are offered: both include a wooden dreidel, Hanukkah pen, the story of Hanukkah, instructions for dreidel

games, Hanukkah recipes and songs, appropriate Berakhot, and chocolate gelt. The package which sells for \$5.00 contains, in addition to the items already listed, a box of candles and a tin menorah, while the more complete package at \$15.00 includes a box of candles, a chrome menorah, and a ceramic Hanukkah tzedakah box.

Both the Shabbat Kit and the Hanukkah Packages are available from the Department of Youth Activities of the United Synagogue of America. Prepaid orders and inquiries may be sent to: United Synagogue Youth, 155 Fifth Avenue, New York, NY 10010, (212) 533-7800.

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National United Jewish Appeal Chairman Martin F. Stein joins Ethiopian students at the Hofim Youth Center in Israel.

Hofim specializes in the absorption of Ethiopian immigrants into Israeli life and is largely funded by Federation/UJA Campaigns.

Three Years After Operation Moses

By EDWARD SEROTTA
The Jews of Ethiopia, persecuted, their farms ruined by famine, began their quiet and treacherous exodus in 1980. After 8,000 had reached safety in Israel in 1984, the Israeli government launched the top secret Operation Moses. Between November 1984 and March 1985, 7,000 were airlifted from the Sudan to Israel. But when the story broke in the press, an angry Sudanese government halted the rescue. It has not yet been allowed to resume. Approximately 10,000 Jews remain in Ethiopia.

"The first thing we learned," said Morton Dolinsky of the Jewish Agency's Immigration and Absorption Department, "is whatever you thought you could take for granted, you couldn't. These are people who had never seen a door, a faucet. You see, when you tell someone class begins at 8:00, you have to tell them how to use a clock. But are they ever fast learners..."

Although the majority of Ethiopian men had never even seen a metal tool before, the Amishav Agency set up technical schools to teach

plumbing, woodworking, and machine work, placing 2,000 men in factory jobs, and scores of women in nursing. Young men are now serving in the Israeli Army. Many have already been absorbed into the general society.

Hofim, an educational center for Ethiopian children, funded largely by the UJA/Federation Campaign, was established with everything from kindergartens to computers. Rabbi Nachum Cohen, its director, says, "We have 94 boys in their early 20s. Our goal is simple — to provide 2,000 years of technical training and make them job-marketable in 24 months. And they work harder than anyone I've ever seen. They know what they've left behind."

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War Crimes Files Open To Public

By YITZHAK RABI
NEW YORK (JTA) — The United Nations war crimes archives, containing files on more than 40,000 suspected Nazi war criminals and their collaborators, is now open to governments and individual researchers and historians.

The opening of the archives is expected to help locate and bring to justice many war criminals who have found shelter in various countries around the world.

The archives are located on the 12th floor of an office building at 345 Park Avenue South at 25th Street in Manhattan. They contain hundreds of cartons of files.

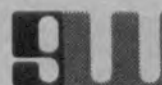
U.N. Secretary General Javier Perez de Cuellar, announced the opening of the files a few weeks ago, said that governments and researchers will be granted access only to microfilm versions of the files and not the original documents.

The opening of the files was announced by the secretary general after an 18-month campaign by Israel to allow free access to the archives for governments and individuals wishing to scrutinize the files.

Individuals who want to enter the archives have to submit an application through their government to the United Nations.

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Theatre Reviews

By CECEIL EHRICH

On 42nd Street between 8th and 9th Avenues, there is a wonderful area known as "Theatre Row." In these small, intimate "off-Broadway" theaters, new and innovative plays are presented. Two current plays of Jewish interest are "Driving Miss Daisy" and "A Shayna Maidel."

"Driving Miss Daisy, at the John Houseman Theatre, is the story of a relationship that develops over the years between an elderly, independent, and at times cantankerous Jewish woman and her devoted and dignified black chauffeur. Through brief scenes, we are made aware of the changing times and attitudes during a span of some twenty years. We witness the growth of deepening respect and friendship between this "odd couple." The play has many humorous and tender moments.

Both Dana Ivey as Miss Daisy and Morgan Freeman as Hoke, the chauffeur have won 1987 Obie awards for their outstanding character portrayals. This is playwright Alfred Uhry's first play, written at age 51. It was an uncontested, critical success. "Miss Daisy" is based upon his grandmother and his recollections of life in the Atlanta, Georgia Jewish community. It is a short, poignant, and delightful play. As the *Daily News* critic Kissel says, "A total delight! Worth the drive from anywhere."

"A Shayna Maidel" at the Westside Arts Theatre, is a dramatic and moving play (in English) about a family torn apart by the Holocaust. Mordechai, The father and

Rose, his youngest daughter had escaped and fled to America. Rose is a thoroughly Americanized young woman. One day Mordechai tells her a miracle has occurred, that Luscia, her older sister has survived and is coming to New York. Mordechai says Luscia will live with Rose so they can become true sisters.

The play deals with the relationship that develops between the sisters, who are virtual strangers to each other. The guilt, the memories, their different life experiences separate, and at the same time bind them together. Watching the tattered fiber of their lives woven into life's tapestry is a true theatre experience.

Melissa Gilbert plays Rose, and Gordana Rashovich is

Lusia. Both give outstanding performances and bring depth and poignancy to their roles. Paul Sparer portrays Mordechai, the father whose dream is to become a family once again.

"Shayna Maidel" literally means a pretty girl, but in a

deeper sense describes inner beauty, and is an expression of love and yearning hope." The play grips the audience and involves them in the drama, in the love and understanding that evolves, until the final moment when Mordechai's dream becomes

a promise fulfilled. The theatre critic Clive Barnes comments, "a passionate touching tale, sensitively written, (by Barbara Lebow) delicately acted, this is a valuable window into an almost lost world. "A Shayna Maidel" is recommended."

Courts Uphold Closing PLO Office

WASHINGTON. (JTA) — The State Department acted within its legal rights when it ordered the closing of the Palestine Liberation Organization's information office here, a U.S. District Court judge ruled.

Judge Charles Richey said the claim by the Palestine Information Office and its director, Hasan Abdel

Rahman, that the order violated the group's constitutional rights, including that of freedom of speech, was "utterly meritless."

Richey's ruling rejects a request by the American Civil Liberties Union for an injunction against the State Department order, which was issued Sept. 15.

The office must now close, although the ACLU plans to

make another attempt for an injunction, this time before the U.S. Court of Appeals.

The move was immediately hailed by the American Jewish Congress, which had filed a brief in support of the government with the district court. This was the first time AJCongress had been on the opposite side of the ACLU in a lawsuit.

Strike Ends

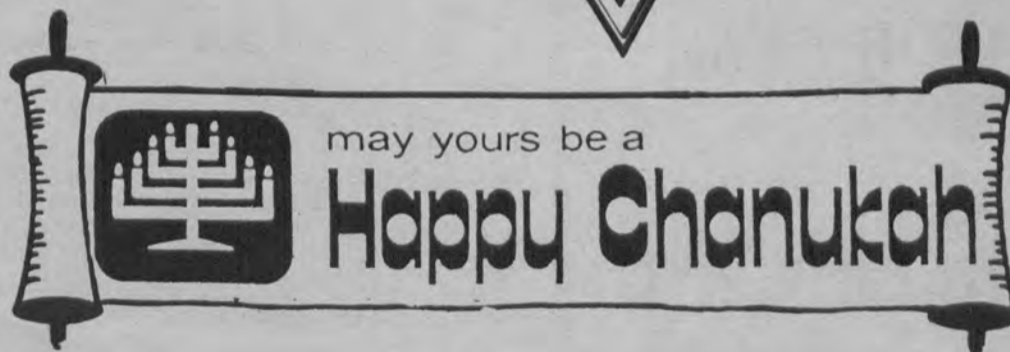
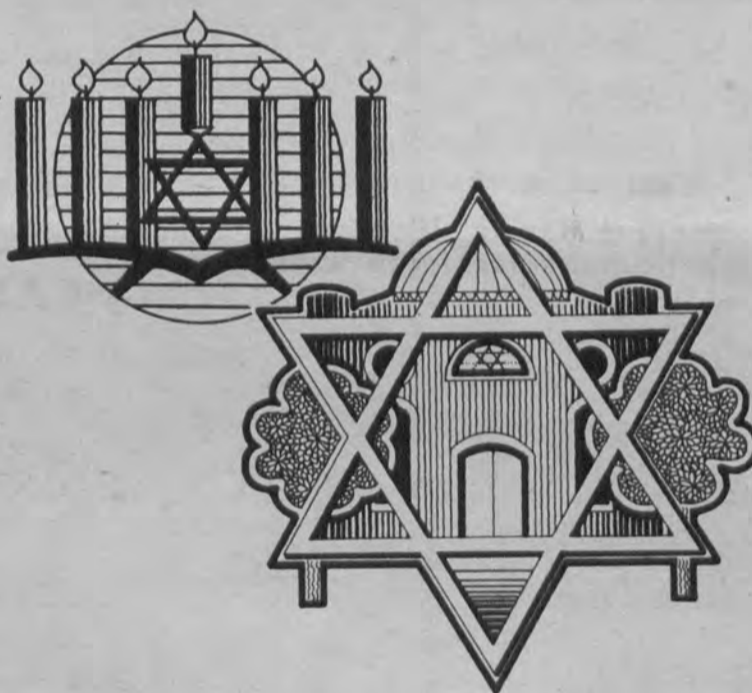
By HUGH ORGEL

TEL AVIV, (JTA) — Journalists of the Israel Broadcasting Authority (IBA) agreed to return to work, capping 51 days of radio silence and television-screen blackout. And the physicians at Kaput Holim sick-fund hospitals are back in full force, allowing the hospitals to return to normal after seven weeks of reduced Sabbath schedules.

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Book Review

Liberation Of The Camps

Soldiers, chaplains, war correspondents and medics from 14 nations who liberated the Nazi concentration camps in 1945 tell of their experiences in a book published in September by the U.S. Holocaust Memorial Council.

Some of these liberators, along with survivors, historians, and judges and attorneys who participated in the war crimes tribunals, provide new accounts of the liberation.

The book, based on a 1981 international conference sponsored by the Council, is titled: *The Liberation of the Nazi Concentration Camps 1945: Eyewitness Accounts of the Liberators*. It is edited by Brewster Chamberlin, archivist at the United States Holocaust Memorial Museum, and Marcia Feldman, former director of public affairs for the Council.

The 214-page book focuses on what the liberators

discovered when they first entered the camps. They poignantly describe their experiences at the concentration camps, and now, 40 years later, demonstrate that they are able to talk about these experiences with a new perspective.

In the foreword, Miles Lerman, the conference's coordinator and chairman of the Council's International Relations Committee, said "All of them continually and repeatedly recounted stories of horror and brutality that stagger the imagination... American officers and soldiers, Russian generals, Polish combatants, Canadian doctors and nurses, Danes, Yugoslavs, Czechs and officers of the Jewish Brigade — all recalled those first few moments. Many of them broke down as they bore witness."

"These stories," Brewster Chamberlin said, "are

valuable to us not only because of their human interest, but also because they are eyewitness accounts of terrible events too many people attempt to repress. These stories help us to understand what appears to be incomprehensible. Without knowledge and understanding of the past, we cannot move into the future with any security that such an evil will never happen again."

The Liberation of the Nazi Concentration Camps 1945 (Stock No. 052-003-01087-9) is available for \$12 from the U.S. Government Printing Office. Please send a check or money order for \$12 made payable to the Superintendent of Documents along with your request to GPO, Washington, D.C. 20402-9325. To order with a VISA or Mastercard, phone (202) 783-3238. Give the name and stock number of the book when ordering.

Hanukkah Books

By MARGE HIRSCH
Hanukkah: Eight Nights, Eight Lights by Malka Drucker (Holiday House, 1980).

This excellent book presents the origins of the holiday, its historical development, customs and ceremonies, food and crafts. Written for older children and young teenagers, it is also suitable for reading aloud to younger children or for reading quietly to oneself. Hanukkah facts that everyone knows and information that is less common knowledge are presented with such finesse that the familiar stories seem fresh and the new material feels comfortable.

Light Another Candle: The Story and Meaning of

Hanukkah by Miriam Chaiken (Clarion Books, 1981).

This attractively illustrated paperback retells the story of Hanukkah and explains its symbols and customs. It also provides background information on Jewish history and law and the Jewish calendar. This book would be a particularly suitable gift to your child's school library.

The Hanukkah Book by Marilyn Burns and Martha Weston (Four Winds Press, 1981).

Like the books listed above, this book for older children and teenagers tells the history of the holiday and describes how it is celebrated. It includes a particularly lucid introduction to the Jewish calendar and

detailed instructions for making holiday foods and gifts. What especially distinguishes it is a chapter called "What About Christmas?" which stimulates readers to clarify their feelings about not celebrating the mainstream holiday and suggests ways to talk about Hanukkah with non-Jewish friends.

The Hanukkah Story by Marilyn Hirsh (Bonim Books, 1977).

This picture book presents a vivid and detailed version of The Hanukkah story, in language that a young child can understand and that an older child will find exciting. All children will be fascinated by the carefully researched, dramatic illustrations of Temple pageantry and Maccabean warfare.

Potato Pancakes All Around by Marilyn Hirsh (Jewish Publication Society, 1982).

Here is a Hanukkah version of the folktale about stone soup, with a peddler who boasts that he can make *latkes* from a bread crust. Reading it aloud while your Hanukkah candles are burning could be a joyful addition to your family's festivities.



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Hanukkah Resource Card

By MARGA HIRSCH

The following holiday summary may be helpful if you need to explain Hanukkah to neighbors, colleagues, friends or to your child's school class. The books described on page 20 will also be useful for this purpose.

Name in Hebrew: *Hanukkah*
Pronunciation: *cha-noo-ka*
Meaning: *Dedication*
Why/how Observed:

Hanukkah commemorates the rededication of the Temple in Jerusalem in 164 B.C.E. The holiday begins on the twenty-fifth of the Hebrew month of *Kislev* (late November/December) and continues for eight days. Hanukkah celebrates the victory of the Jewish fighters, called Maccabees, over the army of King Antiochus of Syria, who ruled Judea after Alexander the Great. While Alexander had brought Greek culture to all the lands in his domain, he had left the Jews

in peace. Antiochus tried to destroy Judaism entirely by outlawing Jewish study and worship and every other expression of the Jewish way of life. The Jews fought back under the leadership of Judah Maccabee (Judah the Hammer) and defeated the Syrians after three years of guerilla warfare.

After their victory, the Maccabees cleaned the Temple, which had been plundered and defiled by the Syrians and they wanted to light the Temple *menorah* (lamp). A legend is told that they found enough pure oil for only one day, but that by a miracle, this oil burned for eight days until new oil could be prepared.

In Jewish homes today, a special *menorah* is lit on Hanukkah. It has a row of holders for eight candles. Another holder, placed apart from the others, is for the *shamash*, the helper candle

used to light the others. On the first night, the *shamash* and one candle are lit. One more candle is added each night for all eight days of the holiday. Hanukkah blessings and songs are sung. A traditional Hanukkah game is played with a *dreidel*, a four-sided top. The Hebrew letters on its sides stand for the sentence: "A great miracle happened there." Gifts, coins and "treats may be given to children; however, gifts are not essential to the observance of the holiday.

Traditionally, Hanukkah was a minor festival of the Jewish year. However, because of its proximity on the calendar to Christmas, it is becoming a major holiday for American Jews.

Special Foods:

Potato pancakes, called *latkes*. Jelly doughnuts, called *soofganiyot*.

Greeting: *Happy Hanukkah!*

US Constitution And The Jews

The National Museum of Jewish History, in Philadelphia is displaying a selection of artifacts and documents on Jews and the US Constitution.

There were no Jewish signers of the Constitution. But there was Jewish in-put in the framing of our basic law.

Philadelphia is the site of the second oldest Jewish synagogue in the US, Congregation Mikveh Israel, founded in the 1740s. The

"Minister" of the congregation, Gershom Sexitus, protested to delegates to the Constitutional Convention that the Philadelphia State Constitution of 1776 put a religious test as a stipulation on employment and holding office in Pennsylvania.

Sexitus' brother in law, Jonas Phillips, wrote to George Washington, and also lobbied members of the Constitutional Convention, in 1787, not to include any

religious test in the new Federal Constitution.

They were successful. Both the Constitution and the Bill of Rights that were amended to it, guarantee religious freedom (no religious test for office or employment by the Federal Government). It is the only point in the Constitution that is covered twice. (Article Six of the Constitution and the First Amendment).

Buried in Mikveh Israel's cemetery are twenty-one Jewish veterans of the Revolutionary War. Also resting in that ground are the remains of Hayam Solomon, one of the financiers of the Revolution. (When George Washington was desperately in need of funds for his troops, he usually called on Solomon. Washington referred to the immigrant from Poland as "Uncle Sam." It's widely believed that Hayam Solomon was the

(Continued to Page 47)

Freud Lectures Remembered

On December 7, 1987, the International Freud Society and the B'nai B'rith lodge of Vienna commemorated the 90th anniversary of Sigmund Freud's first lecture on "Dream Interpretation."

During the first week of December, 1897, Freud spoke before his B'nai B'rith lodge in Vienna on his then-controversial approach to dream interpretation. In the following years, Freud introduced many of his theories, which had not yet been widely accepted by the scientific establishment, in addresses to B'nai B'rith members.

Freud joined B'nai B'rith in September, 1897, and was an active member for 18 years.

He later wrote of B'nai B'rith's brotherhood and support during this trying period. Freud said, "At a time when no one in Europe listened to me...you gave me your kindly attention. You were my first audience."

When the Nazis took over Austria in 1938, they burned

and confiscated Freud's work and property. Their justification was his support of an anti-Nazi organization — B'nai B'rith.

In recognition of his contributions to modern medicine and the study of the mind, the government of Austria has just issued a new 50-schilling note with Freud's picture on it.

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"IF WE CAN'T GUARANTEE IT,
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New Mood In Moscow?

By DAVID TWERSKY

(JTA) — The Dec. 6 demonstration for Soviet Jewish rights in Washington — one day before Soviet leader Mikhail Gorbachev was to begin his summit with Ronald Reagan — has side-stepped questions raised by both the steady pace of change in soviet policy on matters of Jewish concern and the new more accommodating mood in Washington on arms control.

These questions center on Gorbachev's sincerity in proposing economic reform, democratization and openness; on his ability to overcome his bureaucracy; on whether his program will last; and on its relevance to Soviet Jews. The answers to these questions will shape the long-term goals and short-term tactics of the Soviet Jewry movement.

The new atmosphere has already helped a new if hesitant complexity into the American Jewish position and may create strains in the broad-based coalition of support in evidence in Washington.

Over the past year, the Soviet authorities have broadcast contradictory signals on the Jewish question based in equal measure on fresh departures and stale continuity.

On the positive side, the Soviets have released all prisoners of Zion and granted exit visas to some of the

most well-known refuseniks — many of whom are now on the road warning Americans against "falling" for what they characterize as merely a Soviet public relations campaign. Nevertheless, emigration for 1987 is up, and should exceed the level of the preceding three years by 500 percent.

The Kremlin has also taken the starch out of its position on Jewish life within the Soviet Union, exhibiting a new flexibility on such matters as the opening of a kosher take-out restaurant, the training of new rabbis and the study of Hebrew.

Finally, by accepting the inclusion of human rights on the summit agenda, Moscow agreed to enshrine the question of Jewish emigration from the Soviet Union as a legitimate matter for international attention and negotiation. This marks a significant change from the Kremlin's traditionally defensive reaction to any criticism.

On the other hand, there is evidence of change-for-the-worse in Soviet policy. Despite the much-publicized release of refuseniks, new regulations in effect since last January reaffirm the indiscriminately applied "national security" grounds for refusing a visa request, and further limit emigration by narrowing the application of the convention on family reunification to first-degree relation invitations only.

Not surprisingly, emigration is still significantly below the 50,000 per year allowed out during the illiberal Brezhnev era.

These moves underscore concern that Moscow is attempting to get the issue off the agenda "on the cheap" by releasing 10,000 to 30,000 refuseniks whose visa requests are pending, with the expectation that Washington will then tire of the issue.

The issue is of necessity linked to the larger and equally fluid context of Soviet-American relations. Observers have been debating the nature of the changes in the Soviet Union and the appropriate U.S. response.

Precisely because the cause of Soviet Jewry has received such widespread support within the American political community — leaders of the National Council of Churches and the National Conference of Catholic Bishops will be among those addressing the Dec. 6 rally — these questions will demand the close attention of Jewish policymakers.

Within the Jewish community, the debate has been limited to the narrower question of the extent to which progress in arms control should be linked to an increase in the number of Jews allowed to emigrate.

Calls from the small but vocal Left to decouple emigration and arms control have found powerful echoes in the

general political culture that favors a U.S. Soviet accord. With celebrated refuseniks now free to live in Israel, and concrete steps to cut back nuclear weapons at stake, erstwhile allies might balk at a Jewish policy that refuses to call off — or at least, scale down — the Soviet Jewry movement.

There is also a consistent voice on the right — fueled by many of the ex-refuseniks — warning against accommodation with Moscow and calling for a less compromising position.

The "center" — the organized Jewish communal frameworks responsible for formulating and executing policy on Soviet Jewry — has recognized the need to explain where and how the changes in Moscow have failed to address Jewish concerns. It has pointed to low emigration figures and the new regulations as violations of the Helsinki accords that undermine the trust without which an arms control pact is impossible.

The center has argued against the Left that without linkage, Jews forfeit the only leverage that can be applied to Moscow; and against the right, that superpower accommodation does not threaten but offers opportunity to further the cause of Soviet Jews. But it has shied away from publicly setting the terms for a deal.

On the unfolding American debate, opponents and advocates of ac-

(Continued to Page 23)



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Mood In Moscow —

(Continued from Page 22)

commodation with Moscow have focused their arguments on an assessment of whether changes in Soviet policy are already substantial enough to warrant corresponding conciliatory steps by Washington on trade and arms.

Writing in a recent issue of The New Republic, essayist Charles Krauthammer attempted to go beyond the limits of that debate by delineating the point at which American conservatives should agree to "call off the Cold War."

Krauthammer assigns a major role in the global conflict to the power of ideas and ideologies, concluding that before conservatives must challenge their own assumptions and end the Cold War, the Soviet Union must undergo a (highly unlikely) process of

"de-Leninization."

But the history of the Soviet Jewry movement suggests that an overemphasis on the role of ideas can blind one to an opportunity for pragmatic compromise.

The Soviet Jewry movement has yet to articulate what changes in Soviet behavior would warrant toning down the pressure it generates against Moscow. It has been said that the question can be reduced from the ideological level to a mere statistic — the annual number of emigrants required to suspend the Jackson-Vanik amendment.

If the "center" is correct, progress for Soviet Jewry does not depend on a major revision of the Soviet system, but on concrete and quantifiable steps the existing Soviet and American regimes can take.

Manual on AIDS

By BEN GALLOB

The Union of American Hebrew Congregations (UAHC), the association of American Reform congregations, has prepared and distributed the manual "Confronting the AIDS Crisis" to all 1,100 American Reform rabbis and to individuals who have asked for copies.

A UAHC spokesperson said she knew of no other national Jewish religious organization with as extensive an effort to enlist its adherents in the battle against the AIDS crisis.

According to Albert Vorspan, UAHC senior vice president, "the AIDS


disaster, with its mounting list of victims and its climate of hysteria, has generated an atmosphere of despair" everywhere.

Vorspan reported in the fall 1986 issue of Reform Judaism, that UAHC had responded by organizing a Committee on AIDS. Vorspan explained that UAHC had acted out of determination "not to yield to despair or stand idly by while others suffer."

Declaring that the movement well understood that it could not find a cure, create a vaccine, Vorspan noted that "we can help to pierce the

darkness of public ignorance, help combat discrimination and the cruel misuse of religion, which suggests AIDS is divine punishment."

The "Facts About AIDS" brochure provides, as it notes, "in question and answer form, accurate information about AIDS, the risk of contacting AIDS, the actions individuals can take to reduce spreading AIDS, and current research and related activities underway in the Public Health Services" of the U.S. Department of Health and Human Services.



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Soviet Use Of 'State Secrecy' To Deny Emigration Studied

By YOSHI LEMPKOWITZ
(Brussels) and
SUSAN BIRNBAUM
(NEW YORK)

(JTA) — Seventy distinguished scientists from 12 countries called on the Soviet Union this week to stop denying exit visas to Jewish scientists on grounds that they possess state secrets.

The appeal was made in Brussels at a one-day symposium of the International Federation of Scientists for Soviet Refuseniks, a London-based organization. The guest

of honor was Viktor Brailovsky, a computer scientist from Moscow who was allowed to leave for Israel in September after waiting 15 years for an exit permit.

A resolution adopted at the gathering urged the Soviet Union "to promulgate a law defining national security and the effect of knowledge of 'state secrets' on individual rights." It also called on the Soviets to establish a limit to how long they could prevent people from leaving the country for possession of classified material and to in-

form all scientists of this before they begin their work.

The period a scientist is denied emigration permission should not exceed one year from the time the individual last had access to national security information, the resolution said. A copy will be sent to the Soviet authorities.

At a similar gathering in Eugene, Ore., this week, 175 scientists participating in the annual meeting of the American Physical Society Division of Fluid Dynamics petitioned Soviet scientific and government officials to allow the emigration of two colleagues, Benjamin Charny and Leonid Dikii, who have been refused permission to emigrate since 1979.

About 239 Jewish scientists in the USSR reportedly have been forced to wait years for exit visas, during which time they are denied access to scientific institutions and are not allowed to attend meetings in their particular fields. The families of these scientists are often impeded from leaving the country.



Alf Erlandsson, Chief Archivist at the UN, opens a box of files at the UN containing the records of Nazi war criminals, signifying the release from secrecy of the UN's War Crimes Commission files on November 19th.

Anti-Semitism In America

The Changing Face of Anti-Semitism In The US will be the topic of a seminar Thursday, December 17th, 9 a.m., at Kiva Auditorium, Temple University, 13th and Cecil Moore Avenue, Philadelphia.

The program is open to interested people. Advanced registration is required. Registration forms may be obtained from the Delaware Jewish Community Relations

Committee at the Federation Office (478-6200).

Speakers will include: Dr. Henry Feingold, of Baruch College; Dr. David Singer, American Jewish Committee; Dr. Gary Tobin of Brandeis University; Dr. Lawrence Rubin of Philadelphia's JCRC; Kenneth Jacobson of the Anti-Defamation League and Dr. Sandra Featherman of Temple University.

Isaacson's Birthday Brings Special Gifts

Over 90 friends of Mr. & Mrs. Bernard Isaacson contributed in honor of their birthdays to The Milton & Hattie Kutz Home, enabling the Home to purchase badly needed equipment.

The Isaacsons were delighted at their friends' generosity. He admits this was his 70th birthday, his wife's 21st.

The Home was able to purchase two portable electronic scales, one which is used to weigh patients in their beds and the other for use with either ambulatory or wheelchair-bound patients. In

addition, the Home was able to purchase a special reclining geriatric chair. It allows comfortable seating for residents of the Home who are not able to bear weight on any part of their body. According to the Home's staff, these pieces of equipment had been on the Home's "wish list," awaiting donations large enough to fund them. All three items have been delivered and are in use with the Home's 82 residents. The tribute to the Isaacsons was organized by Mr. & Mrs. Harry David Zutz and Mr. & Mrs. Stanley Rosen.

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Despite the release of well-known refuseniks from the Soviet Union, hundreds of thousands of Jews still yearn to emigrate and live in freedom.

And you must be their voice.

On December 7 the world watched as President Reagan met Soviet leader Mikhail Gorbachev at the Washington Summit.

On December 6 — Summit Sunday — the world saw you.

You joined tens of thousands of Jews and other Americans of good will from across this land who were in Washington to tell Mikhail Gorbachev to let our people go.

Ida Nudel, Vladimir Slepak, Natan Sharansky and Elie Wiesel headed the list of dignitaries and entertainers speaking out for freedom for Soviet Jews. You were there, too.

History will show it to be one of the best decisions you've ever made.

The Jewish Voice is proud to provide the Delaware Community with this Special Commemorative Section.

You were a part of Jewish history.



Where Did They Come From? How Many Were There? Which Way Did They Go?



Nobel laureate Elie Wiesel spoke to the assembled mass of protestors last. He was barely audible because by the time he spoke many of the groups from distant points started to leave. Bus loads of youth groups from Chicago had driven all night to reach the mobilization. They would return by bus for another full night. A plane load of Worcester, Mass. participants missed their flight because of the massive traffic jam enroute to National Airport.

an additional 200 bus loads of demonstrators. A special train carried 1500 more from New Jersey including Senator Frank Lautenberg and New Jersey Governor Thomas Kean.

Philadelphia sent 135 bus loads, and estimates are that 10,000 Philadelphians attended the rally.

Baltimore chartered 135 busses and estimated that more than 10,000 members of their community went to Washington.

Washington, the host city, estimated that 15,000 participated in the rally including the masses of youths who boxed the compass to direct visitors at every corner, intersection, Metro Stop and place where they could go astray.

Some did go astray. At one point more than 30 children were in the "Lost and Found" tent run by Washington Park Police.

There was one arrest for disorderly conduct.

A tip of the hat from the 300 from Delaware to Harriet Wolfson, who thought of using Delaware State Flags as group markers. Not only did everyone else know we were there, we knew where to find each other. — DBD

There were 100 chartered flights to Washington.

Kansas City, Mo., sent 300 representatives on chartered planes.

Both Jews and Non-Jews from Corning, Iowa, flew to the demonstration, along with representatives of two farming organizations and two delegates from Jewel Baptist College.

Flights from Toronto, Montreal, Winnipeg, Vancouver and Saskatchewan brought in more than 500 Canadians.

Demonstrators flew in from Alaska, California and Hawaii.

New York City sent a special train and 500 busses.

Northern New Jersey sent



Jewish Emigration Linked To US-Soviet Relations

By WILLIAM SAPHIRE
NEW YORK, Dec. 6 (JTA) — For nearly two decades, Jewish emigration from the Soviet Union has risen and fallen — not predictably like the tides, but in a discernable pattern of sharp ups and downs that seem to be linked to the state of relations between the United States and the Soviet Union.

Observers will argue whether the Nixon-Kissinger policy of detente was responsible for the highs of 1972 and 1973, when Jewish emigration soared to almost 35,000 a year, or whether passage of the Jackson-Vanik Amendment to the Trade Reform Act of 1974 caused it to drop to barely 13,221 the following year.

Jackson-Vanik, also known as the Freedom of Emigration Amendment, denies most-favored-nation trade status to the Soviet Union and the Communist bloc countries, which restrict the right of their citizens to emigrate.

But the amendment provides that the restrictions can be waived year-to-year if the president and Congress find

there is a significant change in these restrictive policies.

More Jews left the USSR in 1976 than in 1975, and Jewish emigration again hit 16,736 in 1977 and nearly 29,000 in 1978. Supporters of the Soviet Jewry movement in the United States maintain that Jackson-Vanik was instrumental in the release of many tens of thousands of Jews, because it is the clearest and most effective expression of America's commitment to the fundamental principle of free emigration — and the Soviets recognize this.

Peak Year Was 1979

The all-time peak year was 1979, when 51,320 Jews were permitted to leave the Soviet Union. But in 1980, the figure slumped below 22,000. Many attribute this to President Jimmy Carter's objections to the Soviet invasion of Afghanistan.

Relations between Washington and Moscow soured with the onset of the Reagan years. As the diplomatic temperatures approached freezing, the allowed departures of Jews from

the Soviet Union fell dramatically.

In 1981, the total was 9,447. In 1982, only 2,688 Jews were permitted to leave. The nadir was reached in 1984, when only 896 Jews emigrated. In 1986, the number was 914, an improvement but hardly an upswing.

But the picture has brightened suddenly this year. So far, 7,250 Jews have left the Soviet Union since January, the most in any single year since 1981.

Again, the barometer appears to be the state of U.S.-Soviet relations. President Reagan and Soviet leader Mikhail Gorbachev will hold their third summit meeting — the first in the capital of either superpower — and this time they are to sign a treaty reducing intermediate range

nuclear ballistic missiles.

The pact is earnestly sought by both leaders. Reagan has pledged that human rights, including the right to emigrate, will be high on the agenda of his two days of talks with Gorbachev.

The thousands of Jews and others who poured into Washington Sunday for the massive pre-summit demonstration hope to impress the Communist leader and bind Reagan to his commitment.





Mobilization Participants

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- Cabelli
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- Klepner
- Saltman
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The Federation would like to thank everyone who attended Mobilization II in Washington, D.C., December 6, 1987. The families on the left were represented. We know there were others who went independently and our thanks go to them as well.

We'd also like to thank Ron Cutler from Shop Rite, First State Plaza, and Ed Burke from Charles Chips for providing treats for the people who went on the busses.



We apologize for any inadvertent omissions.

'Pleather'?

A revolutionary technique developed by scientists at the Jerusalem College of Technology transforms scrap leather into a rigid, versatile thermoplastic material. Coined "pleather," this new substance boasts the attributes of both plastic and leather. Its potential applications range from lifesaving biomedical devices to stylish leather-like garments and shoes.

Jerusalem College of Technology's Dr. Avraham Wyler, a materials engineering expert, and Dr. H. J. Wagner, a veteran of 20 years of technological development work in the U.S. and Israel, developed a relatively simple technique based on an innovative idea using inexpensive abundant waste materials generated during the tanning process. Patents are now pending in the U.S., Canada, Europe and Israel.

The U.S. government, recognizing the far-reaching contributions pleather can offer, recently awarded Drs. Wyler and Wagner a grant of \$150,000 in an Agency for International Development program to transfer scientific expertise from Israel to lesser-

developed nations. Under the the U.S.-Israel Research Development program, the JCT scientists will embark upon a two-year partnership with the University of Oporto, Portugal, to research and develop pleather.

"Oporto is ideal for the project in light of their thriving local tanning industry. We're interested in the nucleus of scientists and leaders of the tanning association joining forces to encourage the momentum," declares Dr. Wyler.

Low-cost pleather offers the best of two worlds. As a thermoplastic, it can be formed into multidimensional shapes. It has the additional advantage of not requiring petrochemical starting materials. As a leather replacement, pleather allows conventional press-forming techniques used in the plastics industry to be applied.

Dr. Wyler, a soft-spoken native in Holland, has particular ambitions for pleather's use in the biomedical field. "As a natural material, there is less of a chance of the body rejecting it. Pleather can be used

for artificial arteries or for bone replacement where we can make it porous, enabling the tendons to group over it.

"Since we have control over dissolution, the substance will be biodegradable. This property, combined with its being a natural, non-rejecting material has me convinced that we're dealing with a potential effective coating for time-released capsules and drugs," stated Dr. Wyler.

A related invention by the

two Jerusalem College of Technology scientists involving leather welding stands to make its own major impact on the multi-billion dollar industries of leather and biomedicine. The team has developed a process for joining leather to leather which results in joints stronger than those bonded by the conventional methods of gluing, riveting and stitching.

For the leather industry, the technique will improve, simplify and automate production of garments, shoes,

purses and other objects. In medicine, welding makes surgical suturing of artificial veins obsolete, thus eliminating the danger of blood coagulating around the suture thread.

The University of Amsterdam is cooperating with the JCT to develop artificial veins. Smoothly welded together, the artificial veins could potentially be used in surgery. Dr. Wyler envisions the use of his welding technique to bond artificial veins to natural veins during surgery.

Courts Marshal Possible In Israel

JERUSALEM (JTA) — Disciplinary action, including possible court-martial proceedings, may be taken against Israel Defense Force personnel for dereliction of duty when a lone terrorist infiltrated Israel by hang-glider on the night of Nov. 25. The attack killed six IDF soldiers and wounded seven at a military base in upper Galilee.

IDF Chief of Staff Gen. Dan Shomron spoke of the possible

disciplinary action upon the completion of a series of inquiries into the incident by the IDF. The investigation apparently found evidence of negligence on the part of the chief operations officer at the camp and a sentry who deserted his post.

Shomron and other senior IDF officers met with Defense Minister Yitzhak Rabin Thursday to brief him on the results of the investigation. Shomron reportedly

decided to transfer the commander of the Nahal brigade to which the unit that came under attack belonged.

The ability of a single terrorist to inflict serious casualties on a heavily armed IDF unit has severely shaken Israelis' confidence in the IDF's defense capabilities. The public and the military are all-the-more astonished because the unit had at least 20 to 30 minutes' advance warning of a terrorist infiltration by air.

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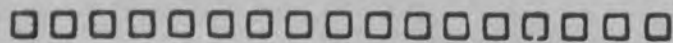
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Pockets Of Jews In East Europe

By AVIVA CANTOR

NEW YORK, (JTA) — "People assume that there is nothing Jewish left in Eastern Europe — Everything has been destroyed and the surviving Jews have assimilated. But what they do not realize is that there are pockets of Jewishness that still remain — and this needs to be documented."

Yale Strom, an ethnographer in his mid-20s, set out to do just that out of a "sense of urgency" that the older Jews in the eastern bloc countries are "the last of my grandparents' generation." The result is *The Last Jews of Eastern Europe*, a 199-page book based on research he conducted in Poland, Rumania, Czechoslovakia, Hungary, Bulgaria, Yugoslavia, and the Soviet Union over a period of six months in 1984-85. It was published in January by Philosophical Library in New York.

About two-thirds of the book consists of striking photographs of Jews in these countries taken by Brian Blue, a long-time friend and professional photographer who accompanied Strom on his trip. The photos do show abandoned synagogues and deserted cemeteries — but mostly they show Jewish life struggling to continue: gatherings in clubs, meals in kosher kitchens, holiday celebrations, synagogue services, weddings, a children's choir.

Involvement With Klezmer Music

The book grew out of Strom's involvement with klezmer music which began in San Diego, where he was raised and graduated from college. Strom's family is unusual: Three of his seven siblings are Black, adopted by his parents when the family lived in Detroit. "My father had been in Hashomer Hatzair (the Socialist Zionist youth movement) and had a strong social conscience, and both my parents loved children," he said.

A classical violinist for many years, Strom got interested in folk music and swing, and after going to a klezmer concert decided to form his own klezmer band using music never before recorded. "I brainstormed all night — March 22, 1981 — I remember the date. That week I flew to Eastern Europe to collect music in the field. I figured, if there are Jews, there will be people who will remember folk music and have

reminiscences of klezmer musicians."

Everywhere Strom went — synagogues, community centers, clubs — he took his violin "and let the instrument do the talking," he said. on this and on his later trip, "the violin opened doors. People sang melodies to me." In Rumania, he met a family of Jewish musicians, and later traveled for a week with a band of gypsies. "The Jews and the gypsies borrowed a lot musically from each other," he said. He also found reams of old sheet music gathering dust in archives and bookstores.

Returning to the U.S. after three-and-a-half months, Strom formed his own band, "Zmiros," which has cut several recordings, among them "Eclectic Klezz." At the same time, he completed a masters degree at New York University in 1984, his thesis being a social history of klezmer musicians from the medieval troubadour days to the present revival, drawing mainly on Yizkor (memorial) books. Strom put himself through graduate school by playing music — all kinds — in the subways and on the street. It was on the subway, when he was playing klezmer music several years later, that he met his future publisher, Ginger Runes Najar, who continues in the footsteps of her father, founder of Philosophical Library.

Learning 'Street Smarts'

"Being a street musician gave me street smarts," he said. This came in very handy on his second trip to Eastern Europe and the Soviet Union in 1984-85. He was often asked by border guards to prove he was a musician. One time he played a Slovak song for a Czech guard who then insisted he play "O Susannah."

He also played klezmer music on the famous Charles Bridge in Prague, directly in front of the giant crucifix. A plaque states that in 1609 after a Jew was accused of desecrating it, the ghetto community was punished and compelled to pay for affixing the Hebrew words "kadosh, kadosh, kadosh" ("holy, holy, holy" from the daily prayers) in gold around the crucifix. Strom felt his playing Jewish music there was a statement of Jewish survival. (A guitarist later joined him and they made \$50.)

In Warsaw, he played and gave lectures to groups of 40 to 60 young artists and professionals, Jews and non-Jews, jammed into a room in someone's home. These *chavurot* (small-groups) met

to explore Yiddish culture. "We often jammed until four in the morning," he said.

Strom played another role in Eastern Europe, as well. "I was a messenger between the Jews in one country and the next." Feeling isolated and forgotten, they had asked him to "let us know what's happening to our brothers in the other (Soviet bloc) countries." The itinerant klezmer musician "traditionally played this role of disseminator of news from one shtetl to another," he said. "I was just doing this in a modern way."

While Strom was doing research — filling many notebooks with facts and comments — Blue was taking over 6,000 photographs of Jews in both large cities and small towns. About 125 are currently on exhibit at the Spertus Museum in Chicago until the end of March, when they will travel around the country.

Commitment To Judaism

During their travels, he and Blue realized that "every Jew we met over the age of 40 is a survivor." The old people, in their 70s and 80s, are surprisingly active. One 82-year-old man who does all the physical work for the local Jewish club — including chopping wood — told Strom, "I don't have the luxury of retiring. I have an important job to do and if I don't do it, who will?"

There are also young people who are committing themselves to Judaism. One man Strom met in Budapest had just had himself circumcised at the age of 42. He would not, however, have the operation performed on his son because of the fear of anti-Semitism: "Who knows if there is going to be another Holocaust?" he said to Strom.

"These countries are soaked with their family's blood," Strom said. "It's the easiest subject to portray in a gloomy way — but we wanted to portray life." He hopes to do a film on his trip for PBS, and to continue his ethnographic work. "As long as there will be a minyan in Eastern Europe I will continue to do research there."

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Childcare is provided on Kidspace days from 7:15 a.m.-8:30 a.m. and from 4 p.m.-5:45 p.m. Childcare fee: \$4.75 for a.m. and/or p.m. unless noted otherwise.

1987 Kidspace dates: Program hours: 8:30 a.m.-4 p.m.

Friday, Dec. 18 - For Friends and Tower Hill students. Freaky Friday - \$8.

Dec. 21, 22, & 23 - Private schools - \$10. Sports, pool, gym and outdoor winter activities: Fee \$10.

All Schools

Thursday, Dec. 24 - \$10. Winter Wonderland at the JCC!

Monday, Dec. 28 - \$13.

Tortoise and the Hare - Join us for the race of a lifetime at the Candelight Dinner Theatre - Kosher lunch provided. Fee \$13.

Tuesday, Dec. 29 - \$17.75
Walt Disney's *Magic Kingdom on Ice* - "The Story of Pinocchio" - 8:30-5:45 p.m. \$17.75 includes free a.m. childcare.

Wednesday, Dec. 30 - "Mary Poppins," on stage at the Valley Forge Music Theatre. \$13.

Thursday, Dec. 31 - \$10. Spend a fulfilled day with our Seniors - Playing bingo, enjoying chicken lunch together and a sing-a-long.

Correction

The Jewish Community Center would like to apologize to Mr. & Mrs. Larry Kaufman for omitting their name from the list of Patrons. We appreciate and thank them for their support. Our thanks also go to the youth who helped with the coats at the reception: Adam Bowman, Amy Lieber, Rachael Deitch and Josh Goldlust.

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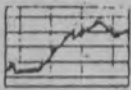
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Adult Programs

Japanese Decorative Art

Japanese Decorative Art by Robert Hentschel: Thursday, Jan. 7, 1988 - 12:45 p.m.

Explore the world of Japanese Decorative Art. No charge. This is another in the series of the Academy of Lifelong Learning Programs to benefit the entire community.

Delaware Art Museum Tour

Insiders View — Delaware Art Museum: Sunday, Jan. 10, 1988 - 1 p.m.-2:30 p.m.

Here is your opportunity to get an insiders view of the Delaware Art Museum with a guided tour featuring The World is Round (Contemporary Panorama); Children's Participatory Gallery; American Paintings and Illustrations and English Pre-Raphaelite Collection. No fee for members, \$5 for non-members. Pre-registration required. Call the JCC (302) 478-5660.

The Art Of Theatre

The Art of Theatre by Cleavland Morris: Monday, Jan. 11, 1988 - 8 a.m.

The Breakfast Club will present another cultural arts series at Syter's Restaurant in the Holiday Inn. This program will include breakfast and a guest speaker. Fee: \$6 for members, \$8 for non-members. For additional information on The Breakfast Club, contact Gal Shifron, (302) 478-5660.

Richard Brousell Exhibit At JCC

The Jewish Community Center is pleased to have Richard Brousell exhibit a selection of his recent paintings and drawings at the Jewish Community Center Art Gallery from Tuesday, January 5 to Monday, January 25th. A reception for the artist will take place on Sunday, January 10 from 2:00 p.m.-4:00 p.m.

Richard Brousell studied art history at Franklin and Marshal College. His work

has been exhibited throughout the country. The works displayed are brightly colored tone poems intended



as homages to events and moments. The media used are oils, pastels, and prisma colors.

For more information call Gal Shifron at 478-5660.

Calligraphy Course

Calligraphy - The Art of Beautiful Lettering: Thursday, Jan. 14, 1988 - 10 a.m.-12 noon

This program is being sponsored by the JCC Senior Center. There is no charge for this program. To register, contact Gal Shifron, at 478-5660.

Recreation & Sports

Creative Movement

You and your child can exercise together with Registered Movement Therapist Sherry Goodwill at the JCC Health & Fitness Department Wednesdays between 10 and 10:45 a.m.

Sherry specializes in working with parents and children and is a movement consultant to Wilmington area pre-schools. The program is open to children between 18 months and four years of age, and parents (no age limit). Call the Health & Fitness Department for details.

Snow Ball Run

Registration is open for the 1988 Snowball Run sponsored by the JCC in cooperation with Marathon Sports and the Delaware Sports Club. The run is scheduled for Feb. 7, 1988. There is a one mile run starting at 12:30 p.m. and a five mile run scheduled for 1 p.m. Registration information at the Health and Fitness desk.

Teen Programs

Youth Council

The Jewish Community Center is starting two Youth Councils one for 7th and 8th graders and one for 9th through 12th graders. These councils, will coordinate community wide Jewish teen programs; Establish a Board with representatives from youth groups and unaffiliated teens and develop a central calendar of events and a forum for ideas. There is a meeting scheduled for 7th and 8th graders on Wednesday, Jan. 20, 1988. Ninth through 12th graders will meet Wednesday, Jan. 27, 1988 at 7 p.m. to 8:30 p.m. If you are unable to attend but are interested in joining contact Shelley Gitomer, (302) 478-5660.

Maccabi Games

If you are between the ages of 13 and 16, you have the chance to join us in Chicago, for the fourth biannual North American Maccabi Youth Games, August 18 through August 25, 1988. Athletes will participate in 12 different competitions: Basketball, Gymnastics, Racquetball, Martial Arts, Soccer, Table Tennis, Softball, Squash, Swimming Tennis, Track and Field and Volleyball. Interested? Contact Shelley Gitomer, 478-5660.

The J.C.C. Sabra Chapter of Hadassah will present a lecture on "Assertiveness" by Elaine Freedman of Newark, at noon on December 14th. Elaine Freedman is a former High School teacher, and currently lectures at the College of Nursing at the University of Delaware and Delaware Technical Community College. Bring a guest: mini-luncheon will be served before the meeting.

American Red Cross Advanced Lifesaving Course

Participants must qualify for this course and be at least 15 years old. Registration is limited. Classes will be on Sundays 1:30 to 5 p.m. Course starts Jan. 3. Cost: \$35/members; \$50/non-members. Call Health and Fitness at 478-5660.

Treasures Of Bible Lands Exhibit

By EMMANUEL PRATT

One of the most comprehensive exhibitions of early Near Eastern art ever assembled had its world premiere last week in the Tel Aviv Museum: artifacts from the 2,000-piece collection assembled by one of the world's great authorities on the

art of the period, Elie Borowski. The exhibit features some 250 statuettes, utensils, seals, jewelry and other artifacts created between 2,000 and 5,000 years ago in the ancient lands of the Near East. It will continue on display through January, 1988, according to Marc Scheps, Director of the Tel Aviv Museum.

"Our museum prides itself on its exhibitions of fine arts and does not present ancient artifacts," Mr. Scheps said. "But the quality of this collection is so unusual, and the variety so rich, that we were delighted to be the first museum to show these beautiful objects, created in this region, so long ago."

Elie Borowski, who assembled his collection over the past 40 years, says of his collection: "These mute objects speak of the authenticity and historicity of the Bible; they call us to return to our sources to the ethics and morality of our ancestors."

The collection is valued at some \$40 million. Borowski calls it "priceless." Still tall and vigorous at 74, Elie Borowski was born into an affluent Hadisic family in Warsaw. He combined Talmud studies with philosophy and art history, training a specialist in Assyriology and other ancient Near Eastern disciplines. In 1940 he joined a volunteer combat unit of the French army, then found refuge in Switzerland, where he began his collection.

"I fell in love," he recalled, "with a 4,000-year-old blue calcedone cylinder seal, both for its beauty and the inscription in ancient Hebrew script — *l'shalom* — which could either mean 'belonging to a man named Shalom' or 'in peace.' I bought it for 300 Swiss



francs. I still have it and will never part with it."

A Family Perishes— A Collection Begins

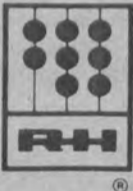
When the war ended and Borowski learned that his entire family had perished in the Holocaust, collecting Biblical art assumed a deeper dimension. "I knew I had to avenge the murder of my family and people," he recalled. "But how? The only way to avenge Nazism would be to make it impossible for Nazism ever to resurface again."

Elie Borowski became obsessed with the dream of creating a Museum of Bible Lands and Archaeological Art "that will bring us all — Jews and non-Jews — back our sources and let humanity's ethical past build our ethical future."



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Revised Design For Holocaust Museum Approved

By JUDITH COLP

WASHINGTON — A revised design for the United States Holocaust Memorial Museum was approved by the federal Commission of Fine Arts clearing the way for construction to begin.

The approval came about a month after the museum's original design was rejected for being too imposing. The Commission had decided that

the museum's hexagonal-shaped memorial, the Hall of Remembrance, protruded too far into the street.

Architect James Freed of the firm of I.M. Pei admitted that he initially thought that changing the memorial's design would destroy its symbolism. But by shrinking the size of the Hall of Remembrance, and pulling it further into line with the adjacent government buildings, he created a design he liked even more.

"We now had an opportunity we didn't have before; namely, wonderful landscape. This could be a wonderful urban garden on the (Washington) Mall," Freed said. "It has its own identity as a part of the Mall and it's also abstract."

New York State Sen. Roy Goodman (R.), a member of the Commission, noted that Freed's revisions "embodied our major objections and in its present form, the museum designs are... acceptable and will be a great asset to

the community."

But controversy over the Holocaust museum, which was approved by Congress in 1979, remains. Some Holocaust survivors are still questioning whether the museum, which will be five stories high and feature a learning center, library and archives, is appropriate for a tragedy such as the Holocaust. "The Holocaust experience is not translatable into concrete structures of brick and stone," Gerda Bikales, a resident of McLean, Va., told the Commission. "No amount of theaters and audio-visual centers can capture it. If we are to have a memorial let it be at a symbolic level — a small meditation center, surrounded by a grove of trees."

Many of the museum's critics say the placing of the names of donors on the walls of the museum belittles the experience of those who perished anonymously in the Holocaust.

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Center Seeks Survivors

The Simon Weisenthal Center is urgently looking for survivors from Maniewicze, Poworsk, Trojanowka in WWII Poland and any of the surrounding villages in that area. All these communities were in the region of Wolyn

(Volhynia). They came under Nazi occupation in 1941. Contact Rabbi Abraham Cooper, Simon Weisenthal Center, 9760 West Pico Blvd., Los Angeles, 90035, Tel. (213)553-9036.

New Programs For Blind

A new program offering free audiocassettes of concerts, lectures and poetry readings for blind and visually-impaired persons has been launched by the Jewish Braille Institute of America.

Blind and visually-impaired persons who wish to obtain these tapes should contact the Jewish Braille Institute, 110 East 30th Street, New York, NY 10016; telephone (212) 889-2525.

Journalism Of Abraham Cahan

The new journalism of Abraham Cahan, the outstanding chronicler of immigrant life in the New York ghetto at the turn of the century, is the topic of a "Books & Authors" lecture program with historian Moses Rischin on Sunday, December 13, 1:30 p.m., at the National Museum of American Jewish History,

Independence Mall East. Rischin, professor of history at San Francisco State University, is the editor of *Grandma Never Lived in America*, the recently published collection of Cahan's early writings in English for the Commercial Advertiser.



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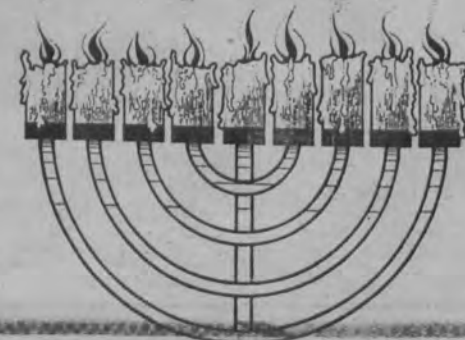
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Project Renewal

By THOMAS L. FRIEDMAN

Since 1981, American Jewish groups, in association with the United Jewish Appeal, which raises money for Israel, have been "adopting" impoverished Jewish neighborhoods in Israel and providing them with funds over a period of years to improve their social services. The operation is known as Project Renewal.

Now, for the first time, an American Jewish group, the Jewish Federation Council of Greater Los Angeles, is about to undertake the renewal of a predominantly Arab neighborhood — Ajami and adjacent quarters of central Jaffa. Jaffa is the ancient Arab port out of which the modern Israeli city of Tel Aviv developed, and now is an incorporated part of Tel Aviv.

The Los Angeles Jewish community is proposing to raise \$10 million over the next eight years to help give Ajami and central Jaffa a much-needed facelift and provide its population with the neighborhood services found in the rest of Israel. Ajami is about 65 percent Arab and Moslem and 35 percent Jewish.

"Sure, it surprised some people that we would get involved with this kind of project," said Stanley Hirsh, president of the Los Angeles federation. "But look, Jews have been a displaced people for 2,000 years. They lived in other people's countries; they were

never given full status and always forced to live in ghettos. And here we have this Israeli Arab population who have not had a better break than we had. We saw this as an opportunity to reverse things for the Arabs, so why shouldn't we?"

Skepticism From Arabs

Although the final approval for the project will not be given until December, Los Angeles Jewish spokesmen say it is all but a foregone conclusion. The Tel Aviv municipality will oversee the renewal work.

"There is a great interest in the project," Mr. Hirsh said. "I know it won't be for everyone, but I also know there is a very liberal crowd in West Los Angeles who could fall in love with this kind of thing."

The Arab residents are skeptical, to say the least.

"The municipal government has been discriminating against our community for a long time," said Ali Ghouti, the 28-year-old principal of the Hassan Arafat Arabic elementary school in Ajami. "Just walk around and look at the difference between this neighborhood and central Tel Aviv."

"On the one hand, people were happy to hear about the project because it meant that someone was finally going to take care of us," he continued. "But on the other hand, some people are suspicious that the real objective

of this project is to drive us out and turn this into a fancy neighborhood."

As long as the goal is to improve the life for the Arab residents, "then we do not care where the money comes from," Mr. Ghouti said.

David J. Portowicz, an Israeli-American who runs an educational enrichment program for underprivileged Jewish children in Jaffa, said he had no qualms about the project.

"Six blocks from here have kids with a beautiful swimming pool and basketball court, and these kids here are playing soccer on the street with cans," Mr. Portowicz said. "It won't do anyone any good to have Arab kids growing up feeling deprived. Sooner or later you will have problems. If you are not serving the Arabs, you are not serving the Jews."

The inspiration for the Ajami project came from Shlomo Lahat, the Mayor of Tel Aviv. He has assured the local Arab residents that the municipality will work closely with them to insure that their community's interests are protected.

The Los Angeles federation has spent \$150,000 on a nine-month renewal area, which encompasses about 12,000 people.

The plan calls for the Ministry of Housing to invest about \$10 million in building and renovating homes in Ajami and central Jaffa. The Ministry

has already agreed to this.

The Los Angeles group will probably provide money for programs that include computerization of schools, programs for alienated youths, family counseling, cultural and sports activities and facilities, Arabic and Hebrew libraries, job training programs, educational scholarships, programs for Jewish-Arab coexistence and programs for combatting drug and alcohol abuse.

Their willingness to go ahead with the project seems to reflect the increasing desire by American Jews to be more directly involved in how their donations to Israel are spent. Israeli officials say it also shows a growing maturity on the part of American Jews, many of whom are no longer content to just plant trees in Israel but want to take part in solving such problems as Arab-Jewish relations and drug abuse.

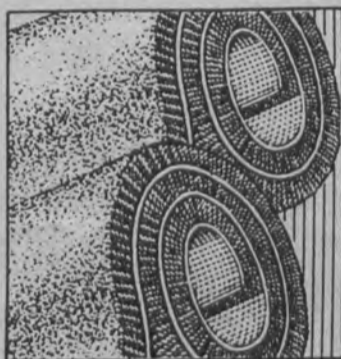


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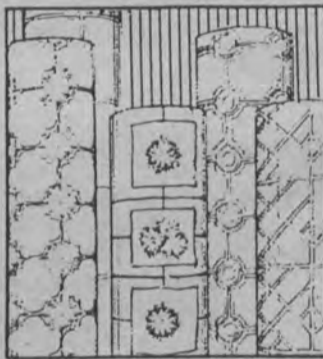
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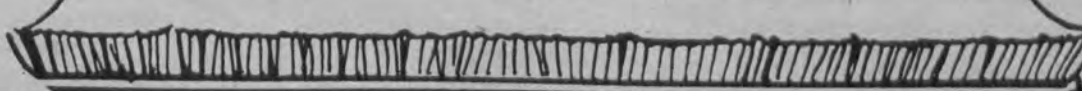


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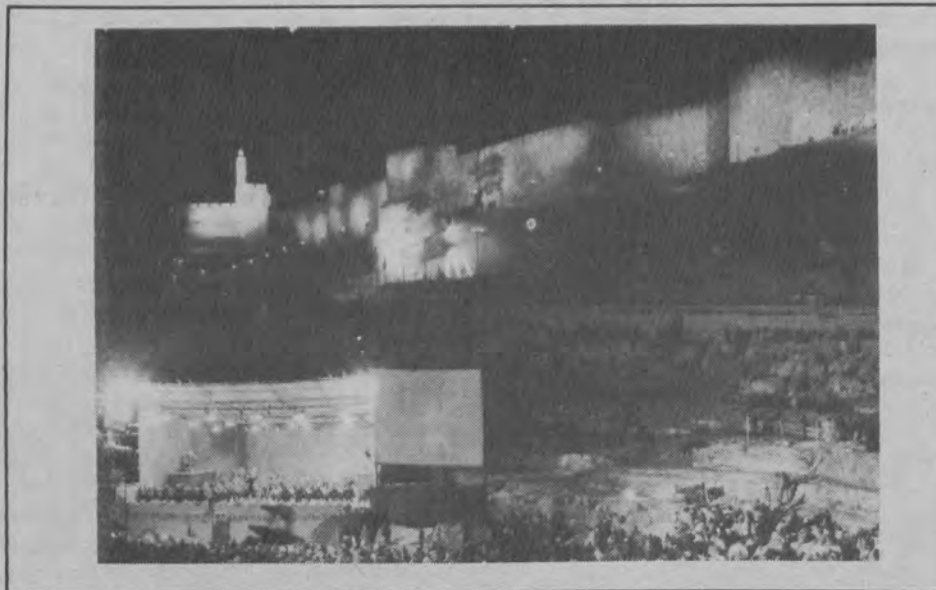


Jerusalem Amphitheater

Jerusalem has a new open-air concert hall, and like most everything in that city it is laden with history. The place has been known as the Sultan's Pool since the 16th century, but at that time it was already an ancient site.

The Sultan's Pool, situated just below the south-west corner of the walls of Jerusalem's old city, is an artificial water reservoir designed during the Herodian period in the first century A.D., after all possible means of storing water within the walls of the ancient city had been exhausted. The pool is actually part of the Ben Hinom valley, a deep rift stretching southwards along the western wall of the old city. The pool was created by building a dam at the southern end — no excavation was necessary. After the decline of Jerusalem, the Sultan's Pool fell into disrepair and was rebuilt by the Crusaders in 1176. They used it for washing horses. It was again rebuilt in 1536 by the Turkish Sultan Suleiman the Magnificent — after whom it has been named ever since.

Over at least the past 200 years, the pool has been dry. But during this time it has been used for threshing



The amphitheatre

crops and as a cattle market. The dimensions of the pool are 180 m. long, 72 m. wide, and 11 m. deep. Today, it is part of the Jerusalem National Park.

In spite of its watery past, the concert-goers to the Merrill Hassenfeld Amphitheatre (the new

name of the site) are dry sitting in the valley between the old city's ramparts and the red-roofed houses of y'min Moshe.

The idea for the theatre was conceived by Jerusalem's mayor, Teddy Kollek.

The main component of the amphitheatre is the unique stage facilities, excavated into the pool to a depth of 2.5 metres. Underneath the stone and grass-topped roof is an entire backstage theatrical complex, including dressing and rehearsal rooms, toilets, etc. The roof itself

serves as the stage, and has been designed to blend in naturally with its surroundings. All the electrical infrastructure has been installed underground, and special care was taken so that the lighting and fencing of the amphitheatre would enhance, rather than mar, the natural beauty of the site.

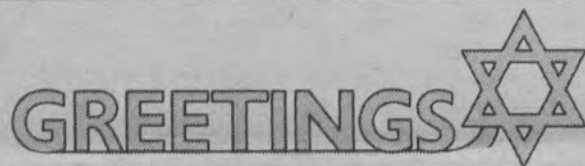
Each season, a number of performances at the amphi-theatre — such as concerts, ballet and opera — require an acoustic shell. Because of the unique quality of the site, and its proximity to the walls of the old city, it was decided from the start that the shell would have to be dismantlable. After studying a number of possibilities, an acoustic system manufactured by the German company "Mero" was chosen. The system is based on a detachable metal frame, to which wooden panels are fastened. These panels provide the acoustic element.

The acoustic shell looks more like a modular sculpture than a shell, an airy pyramidal shape providing an interesting counterpoint to the dominating mass of the old city's walls.

Artistic facilities

The valley, of which the Sultan's Pool is part, used to be a site where children were sacrificed to Moloch in ancient times. Its old name has been carried over into English as Gehenna.

Hanukkah



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Jewish Books in Review

A Panorama Of Jewish Folktales

Miriam's Tambourine. Selected and retold by Howard Schwartz; illustrated by Lloyd Bloom. Seth Press, 866 Third Avenue, New York, NY 10022. 1986. 393 pages. \$24.95.

Reviewed by Marc D. Angel

For generations, Jewish parents and grandparents told their children and grandchildren wonderful stories from the Bible, the Midrash, Talmud, and many other traditional sources. To make a story more interesting, the storyteller invented elaborations, created new episodes, wove his/her ideas into traditional stories.

The storytelling process has been a constant and basic feature of the Jewish experience. Indeed, it has been so natural to us, that we have seldom stopped to explore the whole phenomenon of Jewish folktales from a more objective perspective.

Howard Schwartz has compiled a collection of Jewish folktales from around the world. Reading through this handsomely produced book, one encounters magic and fantasy, miracles and enchantment, wisdom and folk-beliefs. Schwartz has searched through the vast literature of Jewish folklore and has drawn extensively on material contained in the Israel folktale archives in order to prepare this book.

Professor Dov Noy, in his foreword to the book, notes that there are four main elements which characterize the uniquely Jewish aspects of the Jewish folktale:

1. **The Jewish time.** Stories are often connected with the Jewish year cycle and life cycle. They take for granted an awareness of the significance of Shabbat and festivals, and the various customs which are part of Jewish life.

2. **The Jewish place.** Many stories take place in the synagogue, or the land of Israel, or in the Jewish section of town.

3. **The Jewish acting characters.** The heroes of Jewish folktales are often historical figures, mainly post-Biblical, though

sometimes of Biblical origin. Many folktales elaborate on the great deeds of local rabbis and pious people. The most popular Jewish folk hero is Elijah the Prophet, who retains an ongoing relationship with the Jewish people and is especially available to help righteous people in distress.

4. **The Jewish message.** A singular characteristic of Jewish folktales is the introduction of a moral message. The goal is not merely to entertain, but also to instruct. Professor Noy has stated: "Whereas the universal folktale appeals to the present psychological state of the listener, delighting him with a pat resolution in a formulaic happy ending, the Jewish folktale is future-oriented, urging the listener to adopt an ideal or goal as yet unrealized, to improve his ways and change his attitudes."

The stories in this volume will be read differently by different people. Some of the stories are, in fact, formulaic and without any powerful punch to them. Many of the stories involve far-fetched miracles; they are quaint tales but not particularly inspiring.

On the other hand, there are stories which leave a pleasant impact, conveying their moral message. "The Staff of Elijah" tells of an old righteous man who had once been wealthy and very charitable. In old age, though, he found himself impoverished. The old man gave hospitality to a stranger — who turned out to be Elijah the Prophet. Elijah gave him a staff, informing him — enigmatically — that he would some day have to return it to its proper place. The next day, the old man took the staff with him when he went to the market, and the staff became stuck in a crack between stones. When he bent down to pull it out he discovered several silver pieces. Aside from bringing him money, the staff gave him strength and helped him defend his fellow Jews.

The old man decided to fulfill his lifelong wish of go-

ing to the Holy Land. His goal was to travel to the Wailing Wall in Jerusalem. To his surprise, he ended up in a wagon

bound for Safed. When the wagon was crossing Mount Carmel, a wheel broke and the men stopped to repair it.

The old man took a little walk on the mountain with his staff and spotted a tree from (Continued to Page 35)

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The Name's The Game

By ROBERT AKELL
Don't let the size put you off the books of the Bible you certainly know. Your Sunday School Teacher said it was so.

Just in case this is too easy, we've added some questions to last edition's puzzle so you'd better hustle.

Which Tribes formed the

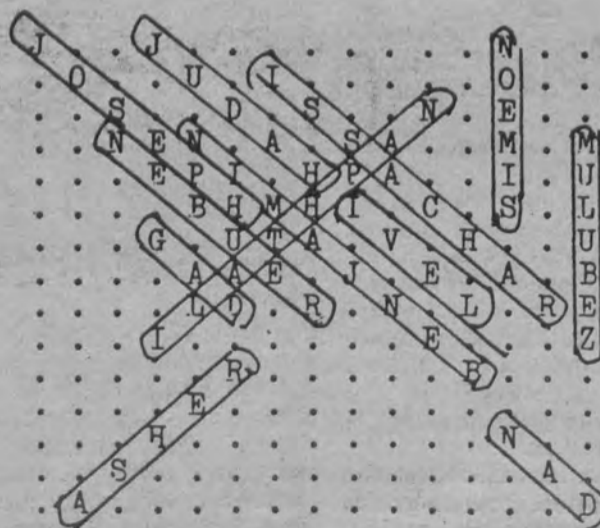
Kingdom of Judah?
Which Tribes were the Kingdom of Israel?
Which are the "lost tribes" of Israel?

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| jonah | joshua | judges |
| kingsi | kingsii | lamentations |
| leviticus | malachai | micah |
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| | zebulun |

Jewish Books in Review

Jewish Heroines Inspire Today's Younger Readers

Hannah Szenes: A Song of Light. Maxine Schur: illustrated by Donna Ruff. Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103. 1986. 106 pages. Ages 8 to 12. \$10.95.

Golda Meir. Karen McAuley. Chelsea House Publishers, 133 Christopher Street, New York, N.Y. 10014. 112 pages. Ages 10 and up. 1985.

I Lift My Lamp: Emma Lazarus and the Statue of Liberty. Nancy Smiler Levinson. Lodestar Books, 2 Park Avenue, New York, NY 10016. 1986. 102 pages. Ages 10 to 14. \$13.95.

Reviewed by Gloria Goldreich

Biographies of Jewish heroines are always in

popular demand and the stories of three women whose lives exemplified heroism, creativity and personal sacrifice" Hannah Szenes, Golda Meir and Emma Lazarus — are welcome additions to the young adult bookshelf. The sheer drama of their experiences and the vitality of their times guarantee absorbing reading. The authors are fortunate in their choice of subject, and each story is told with scrupulous attention to historic detail and biographic accuracy. Unhappily, little imagination was expended on design and production and these three important books will not immediately attract the student audience.

Maxine Schur recreates the Hungary of Hannah Szenes'

troubled girlhood and charts the heroine's commitment to Zionism. Hannah's decision to make aliyah, her years in Palestine and her courageous decision to return to Europe as part of a rescue mission are described with insight and compassion. The familiar story of martyrdom and youthful bravery is heart-piercing and soul-searing. The inclusion of a few of the lesser-known poems and excerpts from Hannah's moving diaries add a special dimension to this book.

Karen McAuley's biography of Golda Meir is part of an extensive series entitled "World Leaders: Past and present" for which Arthur M. Schlesinger Jr. has written a condescending and

(Continued to Page 36)

Jewish Folktales —

(Continued from Page 33)

which a branch had been cut off. Coming closer, he noticed that the wood of the tree was similar to that of his staff. He raised the staff against the place where the branch had been cut off, and suddenly the staff became fused to the tree; it began to bud and bear leaves. The man then realized the meaning of Elijah's words that the staff would one day have to be returned to its proper place.

The man continued his journey to Jerusalem and as he was praying by the Wailing Wall, a gust of wind carried a leaf to his feet. The man picked it up and somehow knew that this leaf had come from the tree from which the staff had been taken. He kept it, and it remained green all the years of his life. And he lived many happy years in the Holy Land.

"The Reincarnation of a Tzaddik" tells of a baker's fifteen-year-old daughter, who opened the door of the oven while baking loaves of bread. A small round object rolled out, fell into her hand, and then jumped into her mouth and was swallowed. Nine months later, the girl gave birth to a baby boy. When only a few days old, the baby began speaking with the words of a grown man. Everyone realized that this child was as strange as his origin.

When the child was one year old, he asked his grandfather — the baker — to take him to the synagogue; but he made the baker promise not to question anything he did. On the way to the synagogue, the two stopped to rest in the house of a very kind elderly couple. Before they left, the little boy took a beautiful silver candelabra which was the couple's only valuable possession and he threw it out of the open window into the sea. The grandfather remained silent.

Later, they came across some wicked men who were busy building a house. The boy raised his arms and the building suddenly was completed. While returning from the synagogue the baker and the boy were given hospitality by a kind widow who lived alone with her only son. That night, the infant boy took a sharp knife from the kitchen and killed the widow's cow, her only possession in the world.

The baker was so incensed that he demanded an explanation from the boy for his terrible behavior. The boy told him that he was the reincarnation of the soul of Tzaddik who had not finished all his destined deeds in the world, so he had come back to complete them.

He then revealed that the couple whose candelabra he had thrown into the sea had been falsely accused of hav-

ing stolen it. At that very moment, the King's guards were on their way to arrest them. By throwing it into the sea, he had actually saved the couple great tragedy. As for the wicked builders, there was a great treasure buried in the place where they were putting up the building. By making the building go up immediately, he deprived the men of digging the foundation and finding the treasure. Finally, in the case of the widow's cow, the boy had heard a voice from heaven decreeing that her only son was going to die that night. He offered to trade the boy's life for that of the cow. Thus, his deed actually saved the boy's life. The old man burst into tears and raised his hand to bless the grandson. But the boy had disappeared. He had completed his deeds on earth.

Miriam's Tambourine presents a panorama of Jewish folktales. Some are more interesting and better told than others; but all in all it is an interesting volume for those interested in Jewish folklore.

Dr. Marc D. Angel is Rabbi of Congregation Shearith Israel, the Spanish and Portuguese Synagogue of the City of New York. The author of numerous works, his most recent book is *The Rhythms of Jewish Living: A Sephardic Approach*.

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Jewish Books in Review

(Continued from Page 35)

superficial introduction. Sensitive readers may also be offended by the author's inclusion on the very first page of David Ben-Gurion's unfortunate assertion that "Golda Meir is the only man in my cabinet." Ben-Gurion can be forgiven—he was, after all, a man of his time, but Karen McAuley presumably has felt the winds of feminism and is writing for our time. Surely, the biographer could have exercised selective discretion.

Meir's personal story is blended with an overall sketch of contemporary Jewish history with significant emphasis on the Holocaust and the State of Israel. The book is crowded with photographs, each heavily captioned and most of them disproportionately sized and bleeding out to the margin. The reader's attention is continually diverted from the text to the gratuitous quotes which are illogically and irrelevantly interspersed in bold type throughout the text. For example a discussion of Meir's tour of Africa includes Walter Cronkite's meaningless observation that "Golda Meir lived under pressure that we in our country would find impossible to understand."

When McAuley sticks to the story of the Russian-born girl, who left her Milwaukee home to become a pioneer in Palestine and went on to become the Prime Minister of the State of Israel, the reader is engrossed and enlightened. It is only when that story is obscured that the book seems cluttered and clumsy.

Following the recent celebration of the Statue of Liberty, a biography of Emma Lazarus whose sonnet "The New Colossus" is engraved on the statue's pedestal, is especially welcome. Nancy Smiler Levinson skillfully interweaves the story of her Jewish heroine with that of the French sculptor Auguste Bartholdi and captures the ambience of the sculptor's studio and the writer's study.

The story of the privileged young woman of Sephardic descent, whose early work won the recognition of Ralph Waldo Emerson, is told with tenderness and rare attention to detail. Emma's reclusiveness and her courage are recounted. The shy young woman was stirred to passionate expository writing by the plight of her people. In a verse drama

JEWISH BIOGRAPHY SERIES



I LIFT MY LAMP

EMMA LAZARUS
AND THE
STATUE OF LIBERTY

NANCY SMILER LEVINSON

"The Dance to Death," she wrote with almost prescient perception of a German Jewish community: "Everywhere torture, smoking synagogues, carnage and burning flesh..."

The idealistic poet was moved by the plight of the Russian Jews and imbued with deep gratitude that her embattled people had found welcome and a home in the United States. Like Bartholdi, she envisioned the statue as "A mighty woman with a torch, whose flame is the imprisoned lightning..." Modest in her own self estimations, she would not

have recognized that she herself was "a mighty woman" and that her poetry, her compassion and her generosity was her own "flame." Those who read her story will grasp the truth and will be grateful to Nancy Smiler Levinson for including rarely reproduced photographs and excerpts from Lazarus' lesser known works.

Gloria Goldreich is the author of several novels, including Leah's Children. Her new book, West to Eden will be published by Macmillan this fall.

B'nai B'rith Stamp

The government of Israel is planning to issue a postage stamp honoring B'nai B'rith for the 100th anniversary of its first lodge in the Jewish state. The stamp is scheduled to be issued next August.

According to Israeli

authorities, the stamp will display B'nai B'rith's library in Jerusalem. The library, recently renovated following a gift by Philip and Ethel Klutznick, has been declared a historical building.



Ostriches For The Negev?

(BEERSHEVA, Israel) — COULD THE OSTRICH REPLACE THE CAMEL AS THE SYMBOL OF THE DESERT? The big bird is being raised commercially by Ben-Gurion University scientists who confirm that it is a lucrative source of income for Negev settlers. Health-conscious gourmets say the meat tastes better than chicken and is richer in protein while lower in calories and cholesterol. The export of ostrich meat to European restaurants has proven popular. Moreover, a one-egg

omelette feeds twenty people. Hides used for designer shoes, bags and western cowboy boots, bring \$500 per skin. Research data, compiled by Dr. Alan Degan, head of the University's Center for Desert Animal Research, is being studied carefully by U.S. farmers and ranchers in 30 states who, faced with declining prices of cattle and agricultural products, have begun to raise the big birds which bring as much as \$10,000 for a pair of healthy breeders.

(Photo: Willy Pfeffer)

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"We Dry Cleanest"

Using Songs To Blend Musical Traditions And Regional Ties

By THOMAS L. FRIEDMAN
Reprinted from the New York Times

JERUSALEM — To hear Shafik Salman tell it, if the Arab-Israeli conflict could only be put to music it would be settled in no time at all.

Salman's is probably one of the most famous and beloved Israeli voices in the Arab world today, although few

Israeli Jews have ever heard of him.

He is a the disk jockey for "From Israel with Love," a popular program on the Arabic service of the Israeli radio. The show is broadcast four times a week for a total of about three hours and offers its Arabic-speaking audience — in Israel, the occupied West Bank and across the Arab world — a diet of "Israeli new wave" music, in which Hebrew words are sung to jazzed-up traditional Arabic melodies.

Joining the Middle East

The popularity of Salman's show underscores the degree to which Israel is slowly becoming a Middle Eastern country, in music and in many other ways.

Although this may not change anything politically, at least in the short run, the facts that Israeli singers are adapting Arabic melodies or that someone may be humming a Hebraized Arabic song on the streets of Damascus suggests that the future may not be all bleak. Despite the curtain of conflict separating Arabs and Israelis, a certain cultural mixing is taking place on an uncontrolled popular level.

Each month Salman, a Jew born in an Arab country that he prefers not to identify, receives about 900 letters from Arab listeners writing from places like Mecca, Cairo and Damascus, as well as. Salman's own backyard in Israel. Most of the letters ask him either to dedicate Arabic-style Hebrew songs to friends or relatives in their Arab countries, play their favorite Israeli new wave tune, interview their favorite Israeli singer or send them pictures and tapes of Israeli pop stars, all of which he does.

'Never Thought for a Second'

"Six years ago I just started playing a few Hebrew songs with short Arabic translations, but I never thought for a second that I would get the response I did," said Salman, who caresses his listeners through the studio microphone in a flowing, honey-like Arabic while flipping Hebrew albums on and off the turntables.

"The first letter came from an Arab girl in Hebron who wrote five pages about why she is just crazy about Tzvika Pik," he said, referring to an Israeli singer who sings in Hebrew in the Eastern Arab style. "These eastern songs, the new style that is sung today by many Israeli singers, that is what attracts them."

Primarily because of

Salman's show, the black market for cassettes of Israeli new wave songs has blossomed in the Arab world — so much so that an Egyptian opposition newspaper, *Swat al-Shaab*, published an article on July 2, 1985, by Wafa Ahmad, a journalist, in which she complained that the popularity of Israeli songs had reached such proportions among Egyptian youths that it "weakens the standing of the Egyptian nation."

A Letter From Syria

In his cramped office, Salman is surrounded by an avalanche of letters and postcards spilling out of every drawer, closet and cardboard box. Most are written by listeners in the Arab world who mailed their notes to a special post office box in Geneva, from which they were forwarded to Israel.

"Here, here, read this one from some Syrian girls," he said handing a visitor a letter from a fistful he had scooped out of a drawer:

Dear Shafik Salman:

We follow all of your programs. I record each show and I now have 250 tapes. We cannot give you our names because we know that many here listen to you, including President Assad's bodyguards. There is a singer who captures with his voice everyone I know, including my father. If the birds in heaven heard him, they would stop singing. He is Moshe Eliyahu. I hope you will interview him. We send greetings of peace.

THE SYRIAN ROSES

March 14, 1986.

Many writers are bold enough to sign their own names and have them read out over the Israeli Arabic radio.

Jamila from Marrakesh, Morocco, wrote that she and her friends "love Israeli songs" and would appreciate it if Salman would dedicate a request to her friends "Jamila, Fadiya and Suad in Amman."

Tahsin wrote from Mecca, Saudi Arabia: "I have listened to your program more than once and am pleased with what you present. I hope you will regard me as your friend."

Fuad, from Kuwait, wrote that "this is the first time I have listened to Hebrew songs, and I find them very pretty."

"I listened to the song by Chaim Moshe, 'Love Story,' and it is so beautiful I want to hear it again," he wrote.

The Israeli new wave musicians began to achieve pro-

(Continued to Page 39)

The **JEWISH VOICE**

Federation Agenda For 1988

The delegates concluded that the family is the primary institution responsible for transmitting Jewish values and observance to future generations. It is the responsibility of other organizations to provide the resources and support necessary to enable the family to fulfill its role.

Shoshana Cardin, City Providence, stressed the need for Jewish organizations to reach out to Jews who have returned from their years of exile at their birth, and to provide the resources and support necessary to enable them to re-establish their lives in their new homes.

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Using Songs — Blend Of Musical Traditions

(Continued from Page 38) minence in the late 1970's, as Sephardic Jews — those of Middle Eastern origin — were becoming the majority of Israel's population.

When they immigrated, these Sephardic Jews brought with them the echo of Arabic music in their ears, said Edmond Sehayek, the director of the Arabic service, and some of their singers began to translate into Hebrew the Arab songs they had learned in their youth, or from their parents. One such song was "Laila," or "Night," by Farid al-Atrash of Egypt, which was turned into a Hebrew hit by the Israeli singer Ruby Chen.

In addition to translating the Arabic songs into Hebrew, many Israeli new wave singers added more electronic instrumentation and a faster beat and reduced the length and repetitions of the Arabic originals. Others simply integrated Arabic musical motifs into their songs.

At first, the Israeli radio Hebrew service refused to play what some Israelis were

calling "bastardized music." But when the Hebrew radio disk jockeys discovered that many of their listeners were shutting off their radios and listening instead to this Hebrew-Arabic blend on cassettes, they felt forced to put it on the air.

One Day Salman, who was a studio technician, suggested that the Arabic service, which played on Arabic music, also broadcast a few hours of this new style.

"It was very controversial," Sehayek said. "We are an arabic radio and we did not want our listeners to be insulted by playing Arabic melodies with Hebrew words. What made us finally go ahead was when we discovered that Arabs in the Old City of Jerusalem were listening to this new wave music on their cassettes."

Two of Salman's favorite letters came from young women in Damascus. One arrived in April 1985, from two women, 18 and 19 years old, who asked that Salman convey their regards to the Israeli new wave singers Shimi Tavori, Yardena Arazi,

Danny Shoshan and many others.

"We want to invite them to Syria when peace comes," the letter said, "so that they can sing for us here — Allah willing." Before ending their letter the Syrians asked, "What is the feeling of the Israeli singers, or even you, when Syrians write to you?"

At the top of another letter, sent in October 1984, a young Syrian woman managed to write in crude Hebrew letters, possibly copied from an old synagogue or cemetery in her town, the Hebrew words "Shalom uvraha," meaning "hello and welcome."

"If the Syrian people requested, do you think Israeli singers would come sing for them personally, without the Syrian ruling family stopping it?" the young woman wrote. "I am trying to learn Hebrew

so I will know what they say in their beautiful songs. I ask God that an agreement will be reached between our two countries so that we will be able to see you."

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flicts and share photos from their personal albums. Their beliefs and practices are diverse, but they all seek to learn what shaped their Jewish identity and their Jewish values.

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The Mental Health Association is looking for sensitive individuals who will befriend someone who has experienced a mental illness in a one-to-one relationship. Patients range in age from 19 to 90 and reside in various local mental health facilities, transitional living facilities, and in their own homes. Since many patients have no family or friends, volunteers are encouraged to help provide the comfort and reassurance patients need to win the fight against mental illness, "the loneliest illness in the world." The Mental Health Association in Delaware realizes how valuable friendship is to people who are fighting for good mental health. Consequently, MHAD is sponsoring the COMPEER Program which is based on the following underlying principles:

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his/her family whenever appropriate.

*preventing the return of the client to an inpatient setting due to family stress rather than clinical reasons.


*integrating the service into the existing community system to the greatest extent possible.

The COMPEER Program has been recognized by the President of the United States (Private Sector Commendation, Volunteer Action Award Citation), by the United States Department of Health and Human Services, by the New York State Office of Mental Health and by the American Psychiatric Association (G & CP Certificate of Significant Achievement).

For additional information, contact Paulette Benefield, Program Director at the Mental Health Association in Delaware, at 656-8308.

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**American Jews More
Willing To Criticize Israel**

By JOSEPH BERGER

Reprinted from the New York Times

American Jews are more willing than ever before to criticize the Israeli Government, a nationwide survey by the American Jewish Committee has found.

The study noted that some leaders of Jewish groups have argued that criticism of Israel should be confined within the American Jewish "family" because public reproaches serve to help Israel's adversaries. But 63 percent of the respondents rejected that view, and only 22 percent agreed.

In a similar survey in 1983, 57 percent felt that Jews should be free to criticize Israel while 31 percent said they should not. The 1986 data on criticism of Israel were also higher than three other surveys the committee has conducted since 1981 in which similar questions were included.

A professor of sociology at Queens College who conducted the 1986 and 1983 studies, Steven M. Cohen, attributed the increase in tolerance to open criticism to a growing skepticism of authority by Americans in general. He said skepticism among American Jews had been transferred to the Israeli Government.

The survey found that 57 percent of the 1,133 American Jews who responded maintained strong or moderate attachments to Israel and expressed deep concern for the country's welfare. But the number of those whose attachment could be described as "peripheral" grew to 43 percent, in contrast to 31 percent in the 1983 survey.

Cohen attributed the rise in detachment to the absence of any military conflict that might serve to galvanize Jewish sentiments.

About 40 percent of the respondents said they were sometimes "troubled by the policies of the Israeli Government." Those who were troubled were also those who evinced a deep attachment to Israel.

The survey found that Jews less than 40 years old were somewhat less attached to Israel than older Jews. Orthodox Jews showed far stronger levels of involvement than Conservative or Reform Jews.

The survey, intended to assess attitudes toward Israel and Israelis, evaluated responses in questionnaires that were collected last October and November. Sampling error amounted to no more than four percentage points on any issue, the study said.

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Pneumococcal vaccine is primarily for adults with long-term illnesses, especially those involving the heart and lungs; adults with long-term health problems and adults who are 65 or older who are otherwise healthy; children two years of age and older with long-term illnesses that are associated with high risk of getting serious pneumococcal infections. This includes children whose spleens have been surgically

removed, as well as those who have sickle cell diseases, nephrotic syndrome (a type of kidney disease) or CSF leaks or who have diseases that lower the body's resistance to infections or are taking drugs that lower the body's resistance to infections.

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Influenza peaks in Delaware by late January or early February and typically begins with sudden high fever, headaches, sore throat aches and general misery. Then cold symptoms, chest discomfort and cough often occur. Fatigue may persist for two or three weeks.

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Economic Impact Of Arab-Israel Peace

By **ELMER L. WINTER**
Chairman, Committee for
Economic Growth of Israel

What would the economic impact be of a treaty that widens the circle of Arab-Israel peace?

Without discussing the pros and cons of an international conference as the setting for negotiations, it is clear that substantial economic gains will flow from a peaceful solution of Arab-Israel differences. Indeed, the likelihood of economic progress resulting from peace could strongly encourage Israel's neighborhoods to come to the peace table. And the reality of economic progress and cooperation as an accompaniment to peace could furnish the cement to hold the treaty in place.

Here are five specific ways that Israel's economy would be strengthened by an end to hostilities with the Arab states that surround her:

1) Israel could, over time, substantially reduce the huge defense budget that has inhibited economic growth. With peace, much of this crushing burden could eventually — but not immediately — go for economic investment, and also to meet the social and educational needs of Israel's citizens.

2) A peace treaty ratified by the Knesset would also increase Israel's political stability. For observers of the Israeli scene who have been increasingly concerned by the deep political differences among Israelis and their leaders, a diminution of these differences would be blessing enough. But a more stable political climate will also encourage greater foreign investment, particularly in the high high-tech area where Israel has won international recognition. This in turn will help prevent the serious braindrain that worries so many Israelis and their friends in the United States.

3) Peace will open new markets for Israel, not only by reducing (although probably not eliminating) the boycott against Israel by Arab states, but also — and more importantly — by creating new markets for Israeli goods in Japan, China and other states that have surrendered to the boycott. American companies that bypass Israel out of fear of the Arab boycott will also become buyers of Israeli products.

4) Trade between Israel and Egypt is likely to increase if one or more additional Arab states make peace with Israel, thus reducing Egypt's isolation from the Arab world. Original expectations for expanded trade with Egypt have not materialized, to Israel's disappointment. A

broader Mideast peace should stimulate economic relations between Israel and the largest country in the Arab world.

5) Peace with Jordan and/or Syria will make Israel increasingly attractive to Americans considering *aliyah*, especially in view of the increased job opportunities that Israel would be able to offer to new immigrants.

The Benefits of Peace for Arab States

Positive economic benefits will also flow to Israel's Arab neighbors from peace. Many Arab countries need goods and services that Israel produces — among them, agrotechnology and fertilizers, medical services and equipment, computers and textiles. The increasing availability of these products, with Israel as a major source of supply at attractive prices, will speed the economic growth of the Arab state or states that make peace with Israel.

At the same time, however, many Arab leaders fear Israeli economic "domination," because Israel is so highly advanced an economy and leads all of the Arab states in scientific and technological expertise. But I believe that the economic benefits of peace will eventually outweigh these political fears to the benefit of the economic integration of the region.

Peace is also likely to encourage tourism to the Arab states as well as to Israel, further promoting Israeli-Arab cooperation in the economic sphere. Moreover, a Mideast Common Market may yet develop to speed the free flow of products and services among the countries of the area, raising the standard of living of Israelis and Arabs alike. This development, if it occurs, cannot be expected soon; it is a long-term possibility at best, but I, for one, do not rule it out.

As part of a peace agreement, Israel and her Arab neighbor or neighbors are also likely to develop plans to expand water resources in the area, joining hands in the long dreamed-of Jordan Valley Authority that Walter Lowdermilk modeled after our own Tennessee Valley Authority. Another area of cooperation could be the establishment of rail links between Israel and her treaty partner or partners, which also would encourage the flow of goods from country to country.

Finally, the United States would be a major beneficiary of any Israeli-Arab peace treaty, not only for the political stability it would bring to the region, further

reducing the chance of war, but also because peace and the economic advantages it would bring will eventually mean countries like Israel and Egypt will achieve economic independence that much faster, reducing the amount of economic aid that is now provided to them by the United States.

For these reasons, I believe it is increasingly important that the economic benefits to both sides flowing from a peace treaty be factored into the risk-benefit calculations that the government of Israel must make in considering the procedures for getting to the peace table and for arriving at a just and lasting peace.

Elmer L. Winter, chairman of the Committee for Economic Growth of Israel — a non-profit group dedicated to ex-

panding U.S.-Israel business relationships — received Israel's 1987 "Outstanding Exporter Award" presented by President Chaim Herzog.

He is the past president of Manpower Inc., an international temporary help service operating over 1,000 offices in 32 countries.



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Naches

Barbara and Herb Abrams would like to announce the engagement of their son Larry to Mindy Lee Chizner of Laurence, N.Y., daughter of Judy and Richard Chizner. A late August wedding is planned

Lynne and Terry Sklar are the parents of a baby boy, Alex Jeffrey, born Oct. 31, 1987. He is the brother of Jamie and Scott.

Grandparents are Estelle and Al Greenberg. Esta Sklar and the late Albert Sklar, all of Wilmington.

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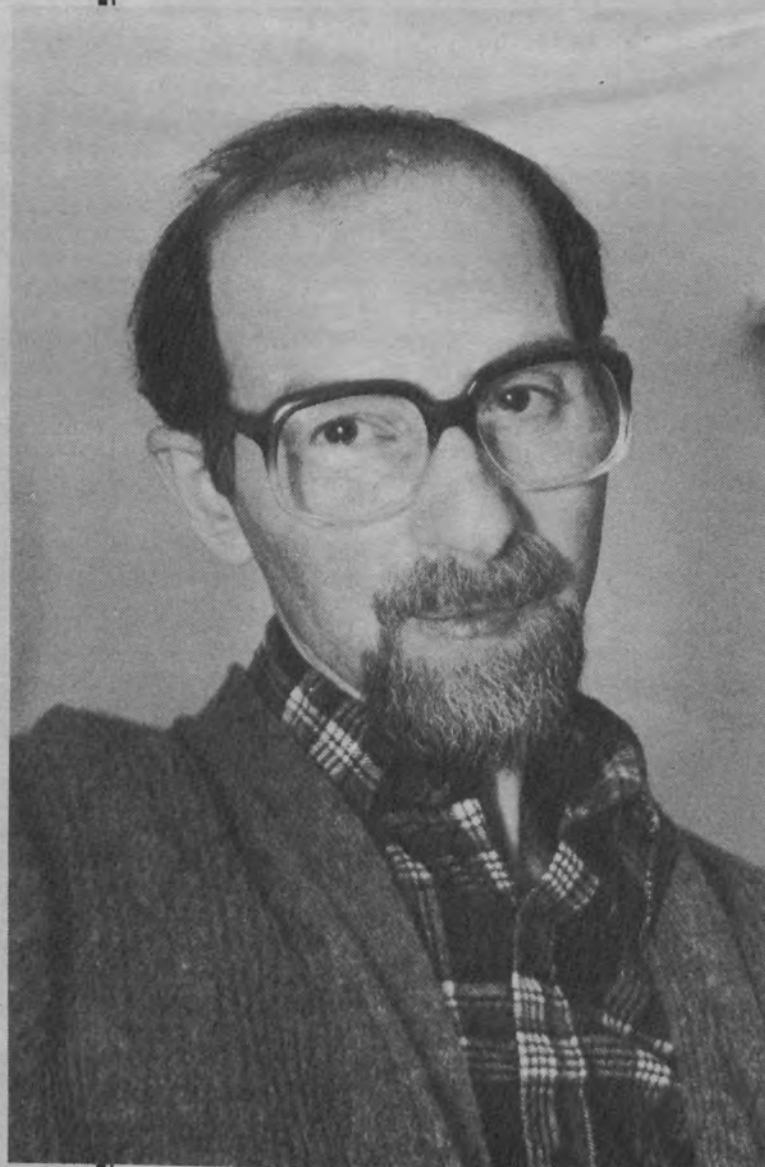
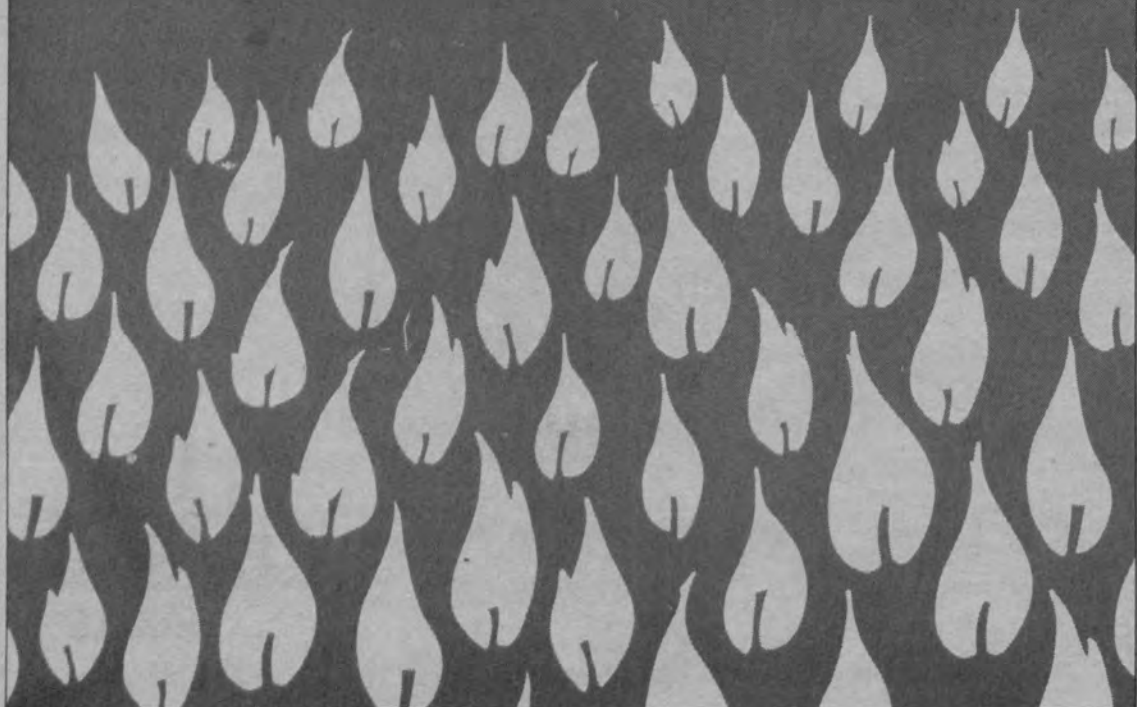
The Vekkers— Now Practicing Democracy



Mina and Professor Lev Vekker

*May peace and harmony
light the way
to a joyful and
healthy holiday season.*

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Boris Vekker



Natasha Vekker

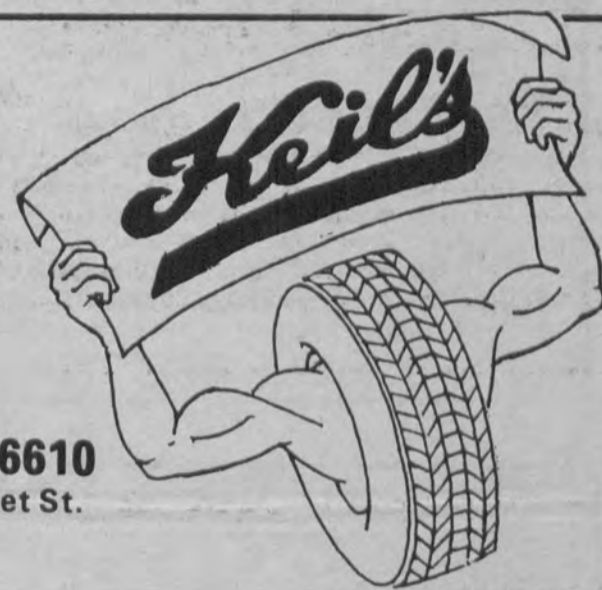
Mina and Professor Lev Vekker have already begun exercising their political freedoms. Professor Vekker went to the Mobilization for Soviet Jewry in Washington December 6. He called it "living a dream." Professor Vekker taught Psychology at the University of Leningrad. The Vekker family, the first immigrants from the USSR to come to Wilmington in about ten years, were helped to settle in by the Jewish Family Service, an agency of the Jewish Federation of Delaware.

Boris Vekker, a chemical engineer, just found employment and learned to drive. His aspirations are not for great financial rewards. But

"to be able to read what he wants and to travel where he wants." To enjoy the political richness that most Americans take for granted. His reasons for wanting to emigrate to the US are probably similar to the reasons most Americans' ancestors came here.

Natasha Vekker, trained as an economist, left her family behind in Leningrad. She hopes that they too will apply to emigrate from the USSR in the not too distant future. She is working through the end of the month in a store, to help support the family and improve her language skills. She also is a volunteer in a school library.

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Obituaries

Rebecca W. Engelsberg

Rebecca Wolfson Engelsberg, 87, formerly of New York and Atlantic City, N.J., died Friday, Nov. 27 of heart failure in Kutz Home, her residence for one month.

Mrs. Engelsberg was a member of the Workmen's Circle and the Organization for Rehabilitation through Training.

Her first husband, Benjamin Wolfson, died in 1970. Her second husband, Abraham Engelsberg, died in 1980.

She is survived by a son, Herbert M. Wolfson of Wilmington; a daughter, Gloria Landis of Mamaroneck, N.Y.; a sister, Fay Karp of Israel; seven grandchildren and five great-grandchildren.

Bessie Silverman

Bessie Silverman, 94, of Kutz Home, formerly of 39th and Franklin streets, died Wednesday, Nov. 25.

Mrs. Silverman was a native of Wilmington.

Her husband, Benjamin, died in 1953. She is survived by two daughters, Mildred S. Colton of Margate, N.J., and Keena S. Goberman of Washington, N.J.; six grandchildren and 13 great-grandchildren.

Harry G. Spinell

Harry G. Spinell, 85, Cleveland, Ohio, formerly of 3120 Naamans Road, Stratford Apartments, Wilmington, died Friday, Nov. 27.

Mr. Spinell was retired from Allied Kid Co. where he was a plant engineer.

He had been living with his son, Donald M., since his wife's death.

He was a 1924 graduate of the University of Illinois.

His wife, Rose C., died Nov. 2. Besides his son, he is survived by four grandchildren and three great grandchildren.

Benjamin Levenkron

Benjamin Levenkron, 86, of Meridian Nursing Center, Randallstown, Md, died Saturday, Dec. 5 in Baltimore

County General Hospital.

Mr. Levenkron resided, for 40 years, at 506 W. 40th St., Wilmington.

He was a self-employed paperhanger in the Wilmington area for many years. He retired about 15 years ago.

He was a member of Adas Kodesch Shel Emeth Congregation.

His wife, Yetta, died in 1980. He is survived by a son, Albert I. of Philadelphia; a daughter, Estelle Golberg of Reisterstown; a sister, Thelma Levenkron of New York City, four grandsons and a great-granddaughter.

Louis Diamond

Louis Diamond, 92, of the Kutz Home, River Road, Bellefonte, died Monday, Dec. 2.

Mr. Diamond owned a corner grocery store in Philadelphia for many years, retiring in 1965.

He was a member of the United Jewish Organizations of Philadelphia and the

American Legion. He was an Army veteran of World War I.

His wife, Jennie, died in 1976. Surviving are a son, Martin of San Rafael, Calif.; and two grandchildren.

Forward Editor Dead At 76

NEW YORK, Dec. 2 (JTA) — Simon Weber, a veteran Yiddish journalist who was editor of the *Forward* for 18 years until his retirement last May, died at Beth Israel Hospital of a lung ailment Tuesday. He was 76 and had been associated with the *Forward* for nearly 50 years.

At the time of his death he held the title of editor emeritus of the paper, which changed from daily to weekly publication in 1985.

He joined the *Forward* staff in 1939, working his way from reporter to assistant city editor, city editor and finally chief editor of what was then the largest Yiddish daily newspaper in the world.

Jewish Group Aids Third-World Development

Eighteen months ago, a small group of American Jews gathered in New York and formed an organization to aid the poor in third-world countries.

In the last year the group, the American Jewish World Service, has collected \$1 million, flown donated medical supplies valued at \$750,000 to famine areas in Mozambique and helped rebuild homes destroyed by a volcanic eruption in Columbia.

The organization has now agreed to help rebuild housing in poor neighborhoods of San Salvador damaged by recent earthquakes, according to its president, Laurance R. Simon.

A Sri Lanka program has also been approved. The founder of a grass-roots rural development movement there, Ahangamage Tudor Ariyaratne, said he believed the effort would "help cement a longtime friendship between two ancient civilizations."

The organization he heads, Sarvodaya Shramadana, is to receive an experimental plastic silo that could reduce spoilage. Experts estimate that up to 40 percent of the harvests in underdeveloped countries are lost.

"The sooner we can begin

using the silo, the better," the program secretary for the Sri Lankan organization, Sathis De Mel, said.

Sri Lanka's largest harvest begins the next few weeks. In the past, crop losses have run as high as 25 percent.

The first silo to be sent has 500-ton capacity and can store supplies for a cluster of several hundred families. Other silos have double that capacity. The silos, resembling round tents, can be collapsed and transported on the back of a truck. The plastic is said to be impervious to rodents, and trials demonstrated losses from rot can be reduced to less than 1 percent.

The experimental silos were developed at the Volcani Center in Israel and have been field-tested in Spain, Mr. Simon said. Requests for the silos have come from the Philippines, Mozambique and elsewhere.

Mr. Simon and the chairman of the Jewish organization, Lawrence S. Phillips, emphasized that the group's goal was not only to supply emergency help for disasters, but also to provide long-term aid to foster self-sufficiency.

A new program for the Philippines is being planned with the National Federation

(Continued to Page 46)

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The Jewish funeral ritual is a profound expression of our Jewish heritage. It honors life. It gives purpose to the indomitable Jewish will to survive.

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For a free booklet, *The Jewish Funeral in Contemporary Life*, write to the Jewish Funeral Directors of America, Inc., 122 East 42nd Street, Suite 1120, New York, New York 10168.

Or get a copy from member firm listed below.

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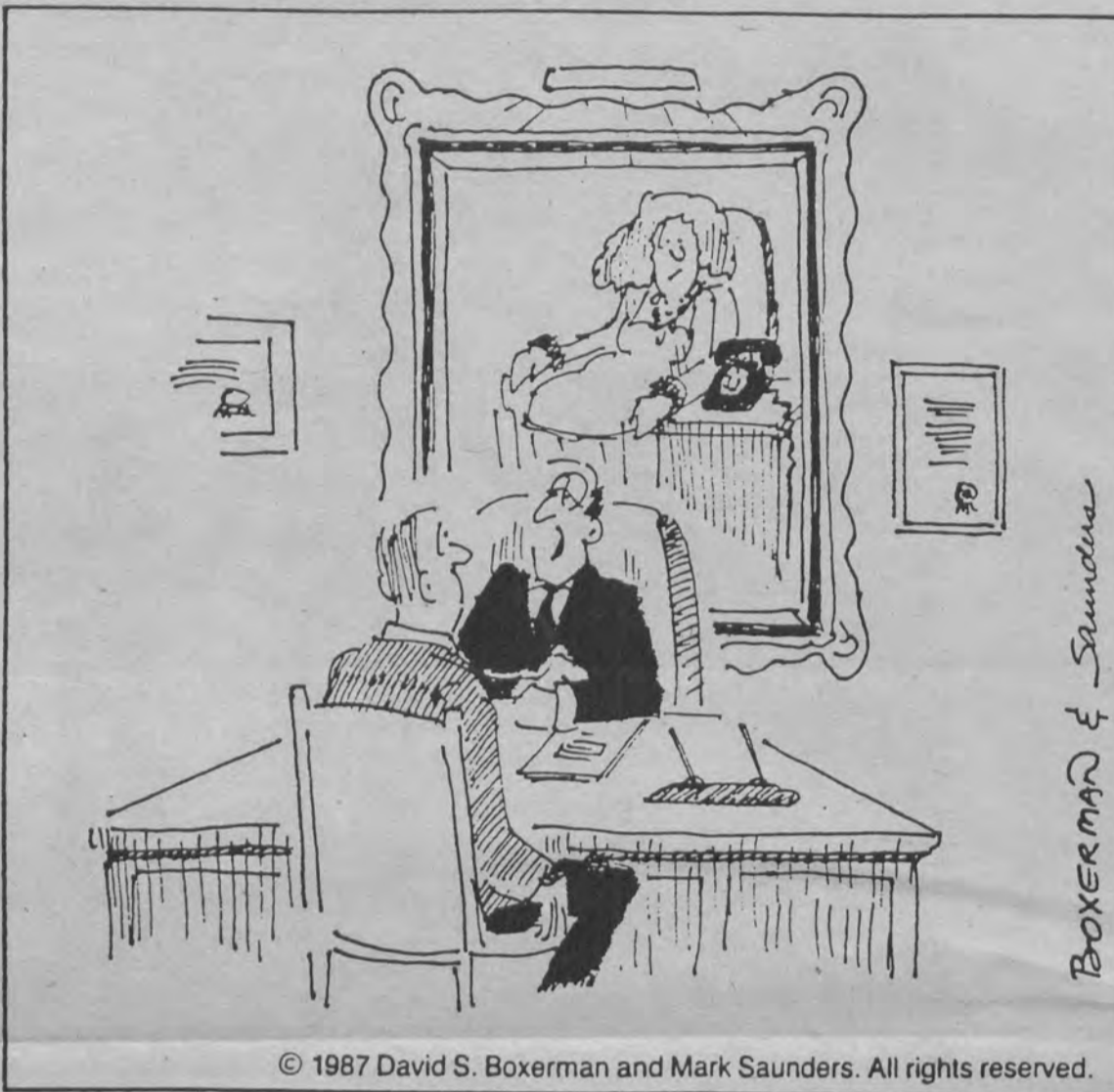
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Group —

(Continued from Page 44)

of Sugar Workers on Negroes. It would enable jobless laborers who are receiving land under Government redistribution programs to become farmers and raise a variety of crops.

The two organizers became interested in foreign aid while working with Oxfam America, the Boston organization that aids emerging countries.

Both men said they wanted to create a separate aid group, so American Jews would have a visible presence abroad, much as other religious relief groups do. The organization's headquarters have been in Boston.

"We knew that Jewish leaders had dreamed of some day of founding an organization like this," Mr. Simon said.



What Is The Jewish Federation?

The Jewish Federation of Delaware is the core of organized Jewry in the state. It serves more than 3000 Jewish families in Delaware, parts of Maryland and Pennsylvania.

The Federation is a coordinating and service organization. It provided the organization, through volunteers and staff, to get 300 Delawareans to Washington December 6.

The Jewish Community Relations Committee (JCRC), is Judaism's advocate in the state as a whole.

The JCRC's Committee on Soviet Jewry works throughout the year for free emigration of Soviet Jews. It lobbys and informs our

representatives in congress. It keeps the issue of Soviet Jewry alive when it is out of the headlines.

The JCRC's Interfaith Relations Committee works with national, state and local officials, clergy, and church organizations to promote better understanding between peoples.

The JCRC's two other committees deal with Israel Affairs and Holocaust Education.

The Federation also has an active program for Jewish Singles in the region. And Training and Programming Committees ensure continued informed leadership in the Delaware Jewish Community.

Federation Agencies, are Jewish Organizations that are semi-autonomous or autonomous. But, are allied to, or supported by the Federation in whole or part.

These organizations perform some of our most vital functions as a community. The Milton and Hattie Kutz Home provides full care for Jewish elderly no longer capable of being on their own. It provides our elders with comprehensive medical, nursing, religious, recreational and social programs.

The Kutz Home is fully licensed and participates in Medicaid. Admission is on the basis of need; inability to pay is not an obstacle. The Kutz Home raises funds through its own Auxillary.

At the other end of the life cycle, B'nai B'rith - Hillel at the University of Delaware provides Jewish students with regular programs, the services of a Rabbi, and attempts to meet its members social, cultural, religious and educational needs.

Between the Kutz Home and B'nai B'rith, the Jewish Family Service is available to meet the needs of adults and

families requiring professional counseling for personal and family difficulties. The Jewish Family Service also serves as a guide to those dealing with State and Federal Agencies. Jewish Family Service facilities are also open to individuals.

The Jewish Community Center, a membership organization, provides social, recreational, educational, cultural and an abundance of other programs for members of all ages and preferences. The JCC's programs range from pre-school and day care services, to special low impact exercise classes for our senior members.

The Albert Einstein Academy is Delaware's only Jewish day school. It provides students with an excellent secular and Jewish Education from Kindergarten through Six grade.

Gratz Hebrew High School provides a five year course for secondary school students encompassing Hebrew language and literature, Bible, Jewish history, ethics and issues. Gratz Hebrew High School is an "after

school," school. The synagogues in Delaware also have religious school programs (with the exception of Machzikey Hadas). Gratz is an additional learning experience for secondary students.

The Judaic Workshop provides Jewish educational experiences to educationally exceptional young adults who have learning disabilities and could not be served by the congregational religious schools.

Ki Tov Classes are for youngsters who can not be mainstreamed into regular after school religious education programs. But, are capable of learning in small classes with individual instruction.

This is what the Federation does locally. There are more programs, local, national and abroad. When someone calls next month on Super-Sunday, the major fund raising event of the Federation year, remember: The Federation is an investment in yourself and your family. We are what you allow us to be.

-D.B.D.

Constitution —

(Continued from Page 21)

model for the American symbol "Uncle Sam."

Philadelphia's 1787 festivities for the final drafting of the Constitution included a "kosher table," according to documents on

display at the Jewish Museum.

The National Jewish Museum is at 55 North Fifth St., in Philadelphia. The Mikveh Israel Cemetery is on Spruce Street between Eighth and Ninth Streets in Philadelphia.

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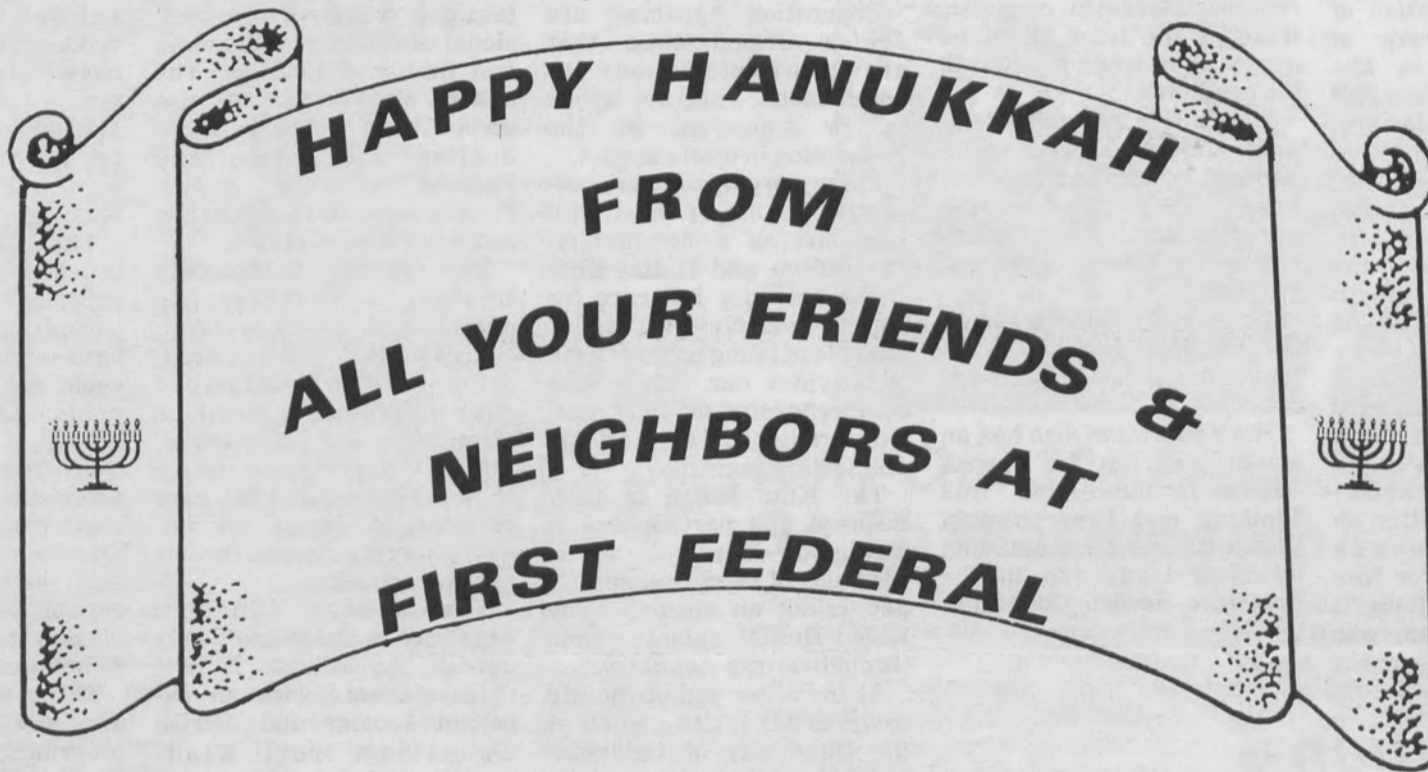
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Do you know a student who attends the Gratz Hebrew High School, Albert Einstein Academy, Judaic Workshop, the new Ki Tov Special education Program?	<input type="checkbox"/>	<input type="checkbox"/>
Has the Jewish Voice enhanced your knowledge about the local Jewish community and Jewish life?	<input type="checkbox"/>	<input type="checkbox"/>
In helping your child select a college, are you influenced by the presence of a Hillel chapter on a college campus?	<input type="checkbox"/>	<input type="checkbox"/>
Do you take pride in the fact that our Jewish community is influential in achieving freedom for Soviet and Ethiopian Jews?	<input type="checkbox"/>	<input type="checkbox"/>
Have you or your family availed yourselves of personal counseling or family life education?	<input type="checkbox"/>	<input type="checkbox"/>
Are you aware of the nutrition, social, friendly visiting, counseling and educational programs that Delaware's elderly population receives from our social service agencies?	<input type="checkbox"/>	<input type="checkbox"/>
Do you know someone who has used the services of the Kutz Home, JCC senior center, or B'nai B'rith Apartments?	<input type="checkbox"/>	<input type="checkbox"/>
Would you like to have more Jewish social and cultural programs to attend?	<input type="checkbox"/>	<input type="checkbox"/>

If you have marked "yes" to even one of these questions, you now have your answer. You know exactly how you benefit from your gift to the Federation campaign. These are but a few of the ways in which you actually gain when you give a gift.

In addition to its major support of Israel, the Campaign actively - and significantly - contributes to services and organizations that benefit everyone in our community.

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