

**Middle East - Suez story No  
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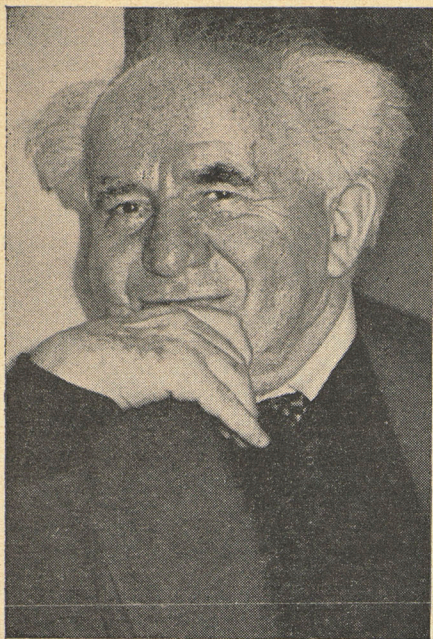
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23 Aug. 57

Press clipping (Time)



David Rubinger

ISRAEL'S BEN-GURION

Can an American be a Zionist?

felt that their contributions entitled them to a say in Israel's affairs.

**Rights & Duties.** Ben-Gurion did not see it so. "There can be no rights without duties," he told the 1951 Zionist Congress. "What is a Zionist and what is simply a Jew wishing to assist the state? A Zionist must come to Israel himself as an immigrant. Today's Zionists have not met their test."

The leader of Zionism outside Israel fought back. He is Nahum Goldmann, 63, president of the World Zionist Organization and second only to Ben-Gurion in prestige among the world's Jews. Like B.-G., he is noted for a percussion-cap temper and for scholarship (he reads 15 books a week, mostly on philosophy, astronomy, history and religious mysticism). Though Goldmann agrees that eventually all Jews should migrate to Israel, he advocates a go-slow policy and feels that U.S. Jews deserve more recognition for their help (he even suggested that an observer from the World Zionist Organization sit in on Israeli Cabinet meetings, was flatly turned down by Premier Ben-Gurion).

Last week Ben-Gurion deepened the gulf with a speech before a Jerusalem meeting convened to discuss the ideology of Zionism. Some 70 writers and thinkers from all over the world gasped audibly when Ben-Gurion announced: "The difference between Goldmann and me is that he is a Zionist and I am not. There seems to be general agreement that a Jew can live in America, speak and read English and bring up his children in American culture and still call himself a Zionist. If that is Zionism, I want no part of it."

**Partnership & Pride.** Then Nahum Goldmann rose to plead with Ben-Gurion for some kind of formal working partnership between the Jews of Israel and Jews in other countries before it is too late and both die spiritually. Failure of this part-

nership would be calamitous for Israel and catastrophic for the Jews of the Diaspora. "Israel must counteract by its existence the silent process of assimilation. What made Eastern Jewry so powerful and creative was not its theoretical adherence to Jewish religion and Jewish culture but the fact that it had implemented the Talmud in its daily life. Such reality of ideas can now be provided to Diaspora Jewry only by Israel. Rabbis may preach the theory of the chosen people and believe in it, but the Jewish member of an American golf club does not believe in it. If Jewish people in the Diaspora cannot find a new source of pride and self-respect, they will collapse psychologically. That is where Israel comes in. But it is dependent upon real partnership."

At week's end Ben-Gurion was silent, evidently in no mood for partnership.

Miracle No. 55?

The candidate for official recognition as the subject of the 55th miraculous cure to be certified at the shrine of Our Lady of Lourdes, France, works as hotel manager of the New Venture public house in Hemel Hempsted, Hertfordshire. "My boss was a little scared about me at first," he said last week. "But now I'm working 12 hours a day."

Joseph de Borse-Day, 49, was a chef at The Bell in the fall of 1955 when he suddenly began losing weight—14 lbs. in one week, followed by a serious hemorrhage. Surgeons removed a cancer-ridden right lung and several cancerous glands along his spine. De Borse's remaining lung developed bronchopleural fistulas, and the hospital staff rated his chance of recovery at just about zero.

**The Way to the Shrine.** "It was while I was in a sort of coma," says Roman Catholic de Borse, "that I kept hearing the word 'Lourdes.' I tried to tell one doctor, but he couldn't understand me. Next morning I finally got it over to another doctor. At first they opposed me at every turn, and the airline companies weren't any better—they were afraid I'd die on the plane. And I had no money. But then there was another kind of miracle: a woman stopped my priest, Father Vaughan, in the street and asked him what was worrying him. He told her about me, and she opened her purse just like that and brought out a check for £100."

De Borse, weighing 90 lbs., was carried aboard the plane. At the grotto where, in 1858, Bernadette Soubirous reported her visions of the Virgin, two male nurses supported him on each side. "Then came the physical shock of the cold water. There was nothing dramatic. I just suddenly felt completely fit. I wanted to jump out of the pool myself, but the attendants held me. I dressed myself and the attendants came after me with the chair, but I insisted on walking. There were moments when my legs felt like jelly; I felt I'd never make it, but I did. And I stopped in the nearest café for a Pernod. I was ravenous, too."

In June, a year later, de Borse went back to Lourdes for a checkup by the

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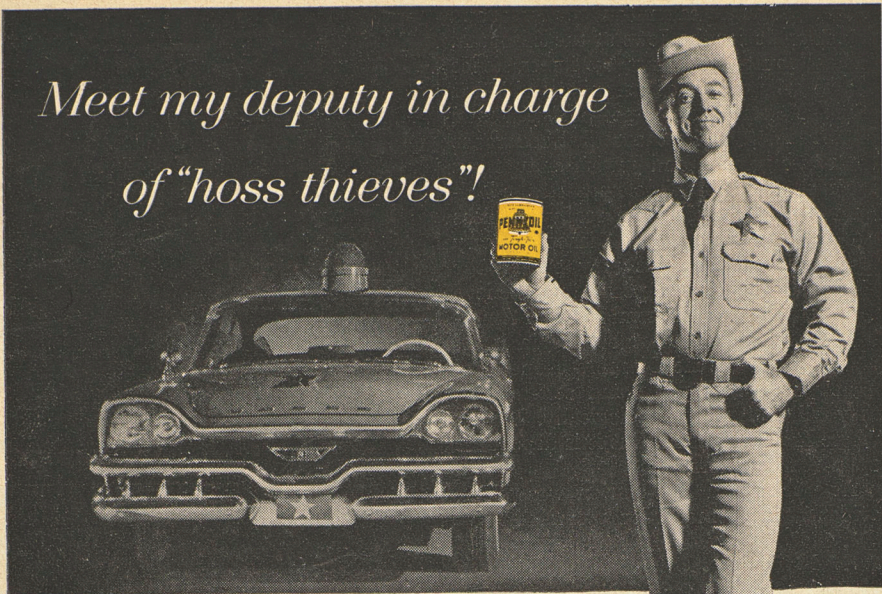
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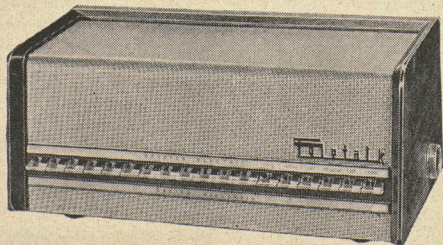
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Medical Bureau there, which pronounced him healthy. But de Borse's case still has a stiff course of hurdles before it is confirmed as Miracle No. 55.

**The Screening Process.** Of the 3,000-000 pilgrims who visit Lourdes each year, some 30,000 are stretcher cases awedly hoping for cures. Most of these are examined before entering the water by a Bureau of Scientific Studies, which checks the medical history of the case and transmits a dossier to the Medical Bureau. If a patient later declares himself helped or cured, he is immediately examined by a doctor in attendance, who reports in turn to the bureau. This body of doctors (all Roman Catholic) meets almost every day at the height of the season, automatically



United Press  
JOSEPH DE BORSE-DAY AT WORK  
He kept hearing the word "Lourdes."

rejects mental and nervous ailments and all cases of paralysis, unless definitely established as organic in origin. Fewer than ten of some 200 cases a year are considered worthy of further investigation.

These are kept under medical supervision for a year, then examined again. If favorable, the report then goes to an International Commission—40 prominent Roman Catholic physicians—which meets once a year in Paris. If the International Commission approves, a final report is sent to the bishop of the patient's diocese (in de Borse's case, the Archbishop of Westminster), who in turn sets up a canonical committee to decide whether the cure is to be regarded as miraculous.

By the time all this has happened, doctors point out, de Borse's cancer may recur, and even if it does not, the case is remarkable rather than unprecedented. All agree, however, that his dramatic recovery dated from the visit to Lourdes. And perhaps the strangest factor of all is de Borse's own remembrance of the event. "I don't think I had faith in the cure at Lourdes," he admits. "I was just called there. I felt I had to go."