

Atlantic Jewish Council



SHALOM

Passover Edition

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THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH THE JEWISH COMMUNITIES OF THE ATLANTIC REGION A "CHAG SAMEACH" FOR THE PASSOVER SEASON.

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Editor: Shaul Landa

Chairman, Publications Committee: Zack Rubin

Chairman, Atlantic Jewish Council: Joseph Zatzman

President, Atlantic Jewish Council: Ben Prossin

Contributors:

Clara Balinsky
Maurice Spiro
Sarah Gorber
Bette Ross
Elana Landa
Annette Goldman
Brian Ross
Darrel Pink
Lena Kutziner

Shaul Landa
Reba Glass
Norman Lipshutz
Bezalel Ellahu
Reta Tobin
Samuel Jacobson
Lee Cohen
Celia Fried
Naomi Fishman

Rhoda Gaum
Fanny Cohen
Michael Marcus
Gary Lipshutz
Avrum Richler
Erminie Cohen
Bernie Mandell
Dr. Jacques Goulet

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S.F. Examiner
Picaro

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Cujs Publication

Jerusalem Post

Contribute To Shalom

SHALOM will be publishing a special ISRAEL INDEPENDENCE DAY May Edition.

Guest Editorial

by Clara Balinsky

NATIONAL PRESIDENT
HADDASSAH-WIZO
ORGANIZATION OF CANADA



At a time when Jewish communities throughout the world are being severely challenged, at a time when Jews are threatened by a sophisticated and perfidious kind of anti-Semitism -- one which is cloaked in the disguise of anti-Zionism, at a time when Israel's political safety and military strength are of the utmost importance, the Jewish community is in an internally weakened state.

Weakened because, for the large part, there isn't a good enough Jewish environment for our children.

The tendencies towards secularism and assimilation have resulted in an uncertain and alienated Jewish youth.

The effectiveness of communal organizations has diminished.

We haven't enough volunteers in our organizations.

We are suffering from a "Jewish identity crisis".

In 1967 when Israel's survival was threatened, Jews rallied and contributed, there was a great spurt of interest in Jewish studies -- there was momentum. It was not sustained, it did not gather enough strength to overcome our internal problems.

In 1973 Israel's survival again hung in precarious balance. Jews rallied: "Masada shall not fall again!"

In 1975 Zionism was branded as Racism in the United Nations. Jews rallied, protested and put on "I Am A Zionist" buttons.

But neither rallying during crises, nor wearing buttons is sufficient. It is not sufficient to simply donate funds. Nor is it enough to attend Seminars and Conferences and Workshops in order to identify and diagnose our problems. In the diagnosis itself, there is no cure.

I address these words to the members of Canadian Hadassah-WIZO:

We are 16,000 strong across Canada. We are committed to the improvement of life in Israel, to the welfare of the women and children. Thus we have our projects on behalf of WIZO, Youth Aliyah, Medical Services and the Hebrew University. In order to achieve our goals for institutions, in order to undertake projects and to adequately maintain existing ones, we carry out tremendous fund-raising activities and campaigns. We hold regular meetings, conferences and seminars in order to find newer and better ways to achieve these goals.

We are committed to the welfare of our fellow Jews in countries of oppression, in Syria and in the Soviet Union. We are committed to help counter Arab propaganda, to educate our membership in politics and public relations. To these ends we have created a Public Affairs Department within Canadian Hadassah-WIZO in addition to our active affiliation with the other Jewish organizations. In this area, too, we work very hard and have achieved many successes.

These efforts are vital.

But we are also committed to ourselves as Jews, to our immediate families and to the extended family of the Jewish community.

Having diagnosed an alienated atmosphere, an emptiness in Jewish life, we must look to ourselves for solutions and for action. What can our future be -- the future of the Jewish people, of Jewish organizations, or Israel, herself, if there is wholesale alienation of Jewish youth today?

As members of Canadian Hadassah-WIZO we have the organization, the numbers and the strength to improve Jewish life in our communities.

By involving ourselves with and supporting Jewish Youth Movements we will strengthen these movements and help them to capture the imagination and participation of their peers.

By getting involved with Jewish educational institutions, we can work to help improve the quality and accessibility of Jewish education.

But first and foremost we must look to ourselves. It isn't enough to pay lip-service to a cause. Within our organizational life, each member must learn everything there is to know about our goals and efforts, our projects, Israel's needs and the true meaning and value of Zionism.

Each of us must have a deep personal understanding of Jewish history and the Jewish experience. This personal knowledge and identification we can transmit to our children and families, thereby creating a viable sense of Jewish identity.

If we rise to this challenge, then we will create an atmosphere which is rich with religious and cultural Jewish tradition and which is the only hope for our collective future.

A Kind of Love

By Maurice Spiro, Fredericton

We are links, he said, in a golden chain;
An unbroken chain, stretching all the way from Abraham.
I thought of the brown-skinned wanderer and sighed,
But didn't ask my father to explain our blue eyes.

(From "Prelude and Fugue")

ReflectionsCZF Convention on Israel

by Sarah Gorber, Moncton

As this was my first trip to Israel, I was really excited about it, and really don't know where to begin --- to me, my trip to Israel to attend the C.Z.F. Convention really began on Monday, February 9, 1976, at the "Mirabel Airport".....The crowd of Yiddisha people, all ages, beginning with a little one with a soother in its mouth, a group of bubbly teenagers and many elderly people, all gathered together waiting to get on the plane to take us to Israel.

The excitement of getting on the El Al Jumbo Jet is something I will always remember with nostalgia.....The Israeli music, the lovely young Israelis greeting us aboard the plane. A warm party feeling was in the air. During our trip, the little visits, friends greeting each other, a great deal of chatter, and amidst all this, a young man with a guitar and a beard which added to the decor, started a sing-song of Israeli songs, a group of young people joined in dancing the Hora. I had to pinch myself to realize it was all happening and I wasn't dreaming.....The food was very special on the plane, and time flew by quite quickly. When the pilot announced we were getting close to Israel, I looked out of the window. The clouds were like puffs of snow, and the sky was the bluest blue... Excitement started mounting in the plane... An early morning Minyan with large prayer shawls, we had quite a number of Rabbis on our trip. We felt so secure and safe with all our added prayers on our flight. When we first sighted Jerusalem, the music started playing "Shalom Aleichem" and I believe most of us were choked up with emotion. Looking down, everything looked nice and green. We had a very nice landing at the Ben Gurion Airport.

After a bit of a hassle, we arrived at the Jerusalem Hilton Hotel, where a warm welcome awaited us and our happy Merry-Go-Round started.

We were very fortunate to be included in this Convention Tour. We heard some excellent speakers; got to hear so many distinguished people, and the terrific entertainment was an added bonus. The Israeli people trying in every way possible to make the Canadians feel welcome. At one function I felt quite moved, when the program started with the Israeli Flag and then the Canadian Provinces, marched in by young people, Hatilva and O Canada sounded very special too.

Our first tour of Jerusalem was very impressive. Although it was a rainy day, it didn't dampen our spirits. We got our shoes all muddy climbing down from the Mount of Olives but, as the Guide said - "Holy mud from Jerusalem can't hurt anyone". Our visit to the Western Wall was cut short because of the weather. The men had planned for a Minyan, but it poured.

Jerusalem is a beautiful city, but you have to see for yourself to believe it. The hills - the valleys - the old - the new - so much to see. Our Bible suddenly comes to life. You try so hard to take it all in, but it is just impossible, but I know I had fun trying.

Friday afternoon finding a rose placed in our room with "Shabat Shalom" was a very warm feeling - Friday night dinner - almost a thousand people - a very special atmosphere. A great number of Rabbis took part in the activities. The Kiddush was special and I think most people that attended will remember our first Shabbat in Israel for many years to come.

The Tours, the Guides, helping to bring all the Bible true to life made me choke up with emotion most of the time.

One night we spent in a Kibbutz, walking on the grounds seeing Poinsettia as large as a tree, and the same with cactus; seeing the oranges, and grapefruit and lemons growing on the trees; the friendliness of the people and how proud and pleased they are to show us their homes and their way of life.

I can go on and on. I only hope and pray that we can have peace in Israel, and all the Israelis' efforts will be put to good use. I feel I was very fortunate to have been included in this Tour and, hopefully, in the coming years will be able to go again and see all the lovely parts of Israel we haven't seen.



Dead Sea - Ed Shapfro, Sarah Gorber, Dave Flöring, Barbara F. and Fern Helm.



In flight 747 to Israel singing and dancing in the aisles.



Children coming out of school in old Jerusalem.

HALIFAX HADASSAH

HALIFAX HADASSAH-WIZO BAZAAR
THEME: SEE NOVA SCOTIA FIRST
TUESDAY, MAY 4TH, 1976 — 10 a.m.-4 p.m.
DALHOUSIE MEMORIAL RINK
AUCTION - 7:30 P.M.

Stadacona Band	Marcias Garden
Bill Lynch Rides	Lucite Key Holders
Commercial Exhibits	Raffles
Bake Table	Puppet Show
Boutique	920 - CJCH
Books	Handcrafts
Records	Antique Treasures
White Elephant	Snack Bar
Leather Goods	
China	
Jewellery	
Dartmouth Shalom Singers	
Coke Spin to Win	
Men's, Ladies & Childrens Clothing	

UNDER THE "B"
BINGO FOR BAZAAR
APRIL 28th - WEDNESDAY
8:30 p.m. - SHARP
DALHOUSIE MEMORIAL RINK
\$2,000 PRIZE MONEY
A NIGHT OF FAMILY FUN AND
ENTERTAINMENT
BUY PKG. OF 16 CARDS FOR 8 GAMES
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OR
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DOOR PRIZE: AIR CANADA TRIP ANYWHERE
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SEE YOU THERE!!!!

Hadassah-Wizo Bazaar Project

PERSONALIZED LUCITE KEY HOLDERS

Have you ordered yours yet?

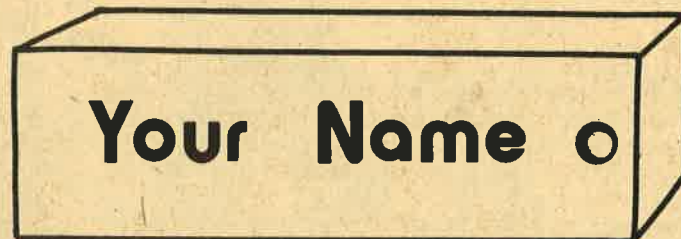
ENGRAVED \$4.00

RAISED LETTERS: \$4.50

PLEASE CONTACT:

Marlene Green - 429-2500

Gloria Pink - 429-1533



50th Anniversary

In 1926, Halifax Hadassah began as a small group of 28 members under the executive of: **Mrs. Alice Byalin**, President; **Mrs. Celia Zwerling**, Vice President and **Mrs. Harry Klitz**, Secretary Treasurer. During the first two years these few women raised a total of \$175.00.

When Israel became a state, Halifax Hadassah immediately responded to the call for help and the first Hadassah Calendar was assembled for the purpose of fund-raising.

By 1963 membership had grown to 253 and it was decided to form a Council and four individual chapters -- Avivah, Golda Meir, Tikvah and Oran.

On May 20, 1965, the first Halifax Hadassah Bazaar was held. Since it proved extremely successful, the "Bazaar" has become an annual tradition.

Israel can be proud of the \$23,000 raised after the 6-day War during the Israel Emergency Appeal by the Halifax Hadassah women.

In 1971 a "young chapter" was formed under the name of Davida and in 1975 it was renamed The Barbara Goldberg Chapter, in honour of the late **Barbara Goldberg**, one of the inspirations in the founding of this new chapter.

The women of Halifax Hadassah have dedicated their efforts in helping to support the State of Israel over the past 50 years and in honour of this 50th Anniversary, the Barbara Goldberg Chapter invites you, the regional members, to join us in celebrating this event. We are inviting you to: **HALIFAX HADASSAH-WIZO 50TH ANNIVERSARY DINNER AND DANCE** - Saturday, May 29th - Hotel Nova Scotian. Invitations will be forthcoming and we look forward to your participation.

Halifax Hadassah

By Bette Ross

The great local women's organization known as Halifax Hadassah never seems to rest. There is always something great being planned and brought to fruition. In the Fall, we had our Esther award evening honoring **Bea Zemel**, our successful "Whale of a Sale", and a book display honouring Jewish Book Month, the latter undertaken by our Public Affairs Department. In January, Public Affairs, in conjunction with C.Z.F. and the Atlantic Jewish Council, held a very successful seminar, the Youth Aliyah drive was in March, and now we look forward to our Bazaar and Anniversary Ball.

Our Youth Aliyah drive began this year with a luncheon at Hotel Nova Scotian, at which **Mrs. Gerda Welsmann Klein** was guest speaker. A native of Poland, Mrs Klein and her family were all concentration camp victims, and Mrs. Klein was the only member of her family and circle of friends to survive.

Hadassah-Wizo is the sole agent for Youth Aliyah in Canada. It is through our vital financial assistance that our many sources and facilities are maintained. Services such as Magdiel - a vocational training school, Acco Youth Village for "below-average" students, Hadassim for advanced students with problems, Nehallm, a group treatment centre, a child guidance clinic and a research institute. Our Youth Aliyah committee is chaired by **Barbara Paton**, **Shella Zive** as Canvass Chairmen, **Maxine Cordon**, Treasurer, and **Bea Zemel**, Scholarships. At the present time, as you read this, these ladies will be glad to hear from you if they have not already done so.

office closed until further notice



The Reservists. Haim an accountant. David, a lawyer.
Two men in the Israel army, struggling to balance their double lives
as professional men and reserve soldiers. To support their families —
and to protect their country.

That's how it is in Israel today. Every man must be ready,
at a moment's notice, to leave his job — to close his office
for a month, two months, even more.

And every wife must shoulder the task of father, too,
when her husband is called away.

A large segment of Israel's labour force is in uniform at any given time.
Yet the country must remain productive, continue growing.

It makes one think. About his role as a Jew, his share in a Jewish tomorrow.

KEREN HAYESOD · UNITED ISRAEL APPEAL

אני
מאמין

Young Judea VEIDAH '76

'AT THE LODGE'

by Brian Ross

Slam! Big Sheldon Nathanson flung up against the wall as the flashlight caught him 'red-handed'. He had committed the ultimate sin, but had been caught in doing so. It was our new, strict, keen-eyed leader, General Moishe, who had trapped Sheldon on his way to the washroom. This was the end.

"Sheldon, get back to bed!". The order hit hard.

"Oh, please, Moishe, let me go to the washroom (translated roughly as "can")!"

"General Moishe to you, and don't forget it!", answered our esteemed leader.

There was a silence and an air of distinct fear prevailed as 'Mighty Moishe' pushed the radical back to his mattress.

Meanwhile, in a corner, just out of sight, there lay a spy, observing the whole episode. It was **Mr. Shaul Landa**, a mercenary, sent to wipe out the Veidah. He had felt that since the Senior leaders were not there, it should be an easy job. But, suddenly it had occurred to him that the Veidah was being run exceedingly well by a trained army of minor leaders led by General Moishe.

On the serious side, however, Veidah provided an excellent opportunity for the younger leaders to prove themselves able in leadership and learning experiences. I would like to thank Shaul (especially) for making Veidah possible, the kitchen staff (that's us plus Elana Landa) for the excellent food and most of all,

everyone who attended Veidah, and made the best Veidah ever. Also, special thanks to the staff: **Moishe, Sheldon, Richard, Phil, Matthew, Seema, Naomi, Myra, Kenny, Mike, and myself, Brian Ross.**



Liberation Days are here as Carrie, Sheldon, Moishe, Marc and Matthew "husk" corn.



"A well fed response"



Kitchen Crew: Myra Jacobson, Maiomi Ross, Seema Wolman assisted by Eli.



"The Gang" - a segment of the 55 who attended.



See you at Camp Kadimah

A JEWISH STUDENT ...A MESSAGE

My name is Jon; J-O-N. It is one of those names which doesn't sound Jewish until you see it spelled out.

I arrived in Halifax last September to attend university. There was nobody here that I knew and, having left home, I really did not expect very much. My goal was to make it on my own - away from my parents; away from my family and away from the hassles which were a part of living at home.

Halifax isn't such a bad city, you know; a bit small perhaps, but there has always been lots to do. When I arrived in the fall, I quickly met the guys on my floor and they seemed like good heads - nothing exceptional - at least that was my first impression, but overall I was sure that we'd get along very fine. That was September 1, 1975.

The next day I registered at the university. Something from that experience sticks with me now; something that then seemed very inconsequential, but now it's become most important. In addition to the regular registration forms, there was an additional sheet which on the top had written "Ethnic Survey", and then there were some remarks about how this questionnaire was purely optional and would only be used for some demographic studies, and if I didn't want to fill it out I didn't have to. I did complete it. Where it said religion, I wrote Jewish. That was September 2, 1975.

That week was spent doing little of anything important. There were a few introductory classes, several parties where I met many people, a lot of booze and dope, and just generally an easy week. As it rolled to an end, I remembered that tomorrow was Rosh Hashanah. I wondered what I would do. That Friday evening I went to a party and stayed very late. I don't remember very much from it, and that is probably an indicator of how I felt. At any rate, I somehow rolled out of bed the next morning and decided I should go to Synagogue. I wanted to.

You all know what Rosh Hashanah services are like. They are the same everywhere. When I arrived I found an empty seat and took my Machzor and followed the service. The folks all around me were strange, and I felt many eyes turn to look at me. I heard whispers around me. But I figured that this is a university town, and the

Synagogues here must be used to students from out of town joining them, especially on holy days. I decided to stay after the mass exodus took place following the Rabbi's sermon, and around 1:00 o'clock things came to an end. As I folded my tallis, I again felt eyes upon me, but nobody said anything to me. Oh, I'm sorry - an old man who was sitting in front of me did say "Gut Yontif", to which I responded in kind. That was it. Amongst all of those people in Rosh Hashanah, a festive holiday, nobody even wished me "Shana Tova". That was September 6, 1975.

I didn't go back on September 7.

Towards the middle of the next week, I received this notice in the mail from an organization called Hillel-AUJS. I guess that stands for Atlantic Union of Jewish Students. They were announcing plans for a party for all Jewish students in Halifax - to be held later that month. I pinned the letter to my bulletin board and forgot about it. That was during my second full week in Halifax. Nothing of great consequence happened during that week, though I did meet some other Jewish students. We had little in common that I could discover. On my asking about Jewish student life in Halifax, they had little to say. They mentioned that there were a few parties held for Jewish students, but that was all. That wasn't very impressive. But, like most of my other experiences in those first couple of weeks, nothing by itself was very important - it all just set the tone for what was to follow.

September 13 was Shabat Shura. I went to Synagogue, though somewhat reluctantly. The gabai came up to me and asked if I was a "Kohen". When he heard a "no", he turned quickly from me and proceeded to give a little card to someone else. A few moments later, he gave me "Aliyah Achrona" - the last Aliyah. I was pleased and felt proud, as I always do, to be honoured with being called to the Torah. After the first blessings, everyone mechanically shook my hand, someone said "Yashor Koach" - a traditional salutation when someone is so honoured, to which I gave a proper response, and I returned to my seat. The service was followed by a two-minute kiddush - just long enough to chant a brief blessing over the wine and as I stood alone to do so and watched the people around me, I

wondered if any of them noticed me. As one woman walked in front of me she did say "Gut Shabbos", though it sounded more like an apology for not saying "excuse me" than anything else.

I don't know why I went back there on Kol Nidre. Starting a fast on residence cooking is not the most pleasant thing to do, but I tried, in the hustle and bustle of Sunday nite dinner, to prepare myself. As always, capacity crowds flocked to the Synagogue on this, the holiest eve of the year, and I felt like I was in the S.R.O. area of a yearly gala fashion show for both men and women, and before the evening was over, I not only felt hungry, but nauseous as well. The dichotomy of those two feelings was something I've yet to understand.

I spent September 15 alone in my room. I broke my fast at 2:30 in the afternoon and went out that night and got drunk.

The notice which I had received from Hillel-AUJS somehow found its way back into my consciousness and I noticed the party was scheduled for September 30 - tomorrow, as it turned out to be when I recollected the letter and invitation. Sunset had come and gone as had Simchat Torah and I hadn't even taken notice.

I'll spare you the agonizing details of that party. There were at best 70 people there of varying ages in the college community. I heard the organizers outline a program which to me seemed most exciting - social, Cultural and educational activities for Jewish students. I really couldn't believe what I heard. I remember how one of the executive promised a viable alternative to the two Synagogues for those who sought ways to positively express their Judaism. I heard protestations about the lack of activity in the past, and how this year would prove to be one of rejuvenation or rebirth, or was it reincarnation, of a dead organization. That was September 30, 1975.

In the following three months I received two newsletters from that organization, both of which centered around plans to reorganize the executive. I waited patiently for news about the barrage of activities that I would have to choose from. I waited expectantly for news of the ongoing Jewish social contacts that were to be maintained. I waited to be adopted by a Jewish

family for one Shabbat dinner. I waited in vain.

October and November are beautiful months in your city, or at least they were last fall. My first year of university did not prove to be very demanding of either time or effort, and although I kept up in all of my courses, I had lots of spare time. I attended many concerts at the Rebecca Cohn Auditorium. She must have been a great Jewish lady, I thought to myself. I partied with my newly acquired friends and generally lived quite a blase sort of existence.

As November rolled to an end, I began to feel that much of what I was doing was futile. My weekly cycle had become boring and without purpose. For some reason, I decided that I would go introduce myself to the Rabbi. That meeting still lingers as one of the highlights of my year. He was so warm and friendly, and he seemed sincerely interested in how and what I was doing. He had remembered seeing me in Synagogue earlier in the year, and apologized for not introducing himself at that time. No apology was necessary, of course, but that entire conversation did much to alleviate the bitterness which had gathered over the first few months. I promised him that I would return to Synagogue on Shabat.

One other day in November lingers in my mind. That day was November 10, 1975. That same day 37 years earlier was Kristalnacht in Germany. Last year it was the day that Zionism became racist by definition at the United Nations. The grief I felt inside, when I listened to every hourly news report, was of a type which tore deeply. I so much wanted to be able to be with someone who would understand what I was feeling. There was no one. I shan't readily forget that day - November 10, 1975.

I kept my promise to the Rabbi and faithfully until the end of the term I attended schul on Saturday morning. As I grew to know the tunes that were used, I felt more a part of the services. The faces which once were strange to me, now were familiar. Also people seemed more friendly than they had before. I wondered why, and then it became obvious to me. Wow! How could I have missed it earlier? How could I have been so blind? People regularly said hello to me and wished me a "Shabat Shalom" - peaceful Sabbath. A few even asked me my name. I felt much better than I had earlier in the year. That was December 13, 1975.

January didn't bring winter to Halifax, and that disappointed me. But I quickly got used to rain and fog in the first month of the year, and that was probably a reflection of the mood that overcame me, as would have been possible.

In December, I had recognized the fact that no students ever did anything Jewish. None went to synagogue, the Jewish student organization seemed to have been still-born and never was revived, even those whom I spent time with socially wanted nothing to do with anything Jewish. I was appalled.

Of all my Jewish friends, only one in Halifax has a Jewish girlfriend in Halifax. Several others profess to have them in other cities, but that does not prevent them from interdating here. I make no value judgements.

Almost all of those same students regularly spent Friday evenings - Erev Shabbat - traditional Jewish evening - either in taverns or at rowdy parties. Again I make no value judgement.

That same group of people has expressed no interest whatsoever in any overt association with anything Jewish.

I often wonder if we had to revert to being a subversive people, if we may not have a higher number of active participants? The question remains unanswered.

As spring grows closer and my school year draws quickly to a close, I can't help but wonder what will happen here. I guess that my friends may not care about being Jewish, or maybe they just haven't found a way of expressing it positively. No one seemed ready or willing or eager to help them, but can you help those who do not want any aid? There are many more questions than answers, but a few facts remain indisputable. At a transient stage in life they sit on the proverbial picket fence. They are at present teetering - soon they will fall.

God only knows in which direction.

There are many more questions than answers. This group, if they can be so classified, probably receives less attention than any other in the community. At one and the same time, they are untapped potential and already bored. I make no judgements upon how or why they do what they do. I only ask that you be aware of their existence or stated in another way, their non-existence as Jews. My only comment is this: the future rests in their hands.

dear j-o-n

Where were you
during "Supper at Six"?
Where were you
at the Channukah Laftke Party?
Where were you
When the Rabbi spoke on the
Holocaust?
Where were you
While we listened to a Recon-
structionist?
Where were you
While we manned the Informa-
tion Booth?
Where were you
When we publicized the new

program....and solicited partici-
pation?
Where were you
When we planned a workshop
and no one was interested?
Where were you
When we collected for Israel?
Where were you
When we tried to put the pieces
together?

Where were you, J-O-N?
Why didn't you visit?
....not even a whimper!

hillel-aujs: an elf in the forest

Double Header in Moncton



HADASSIM NESHEF

Standing from left to right: **Mrs. Mary Felstein**, **Mrs. Dorothy Mark** - conveners; **Myron Mark**, guest speaker; **Rabbi Menachem Kutzi-ner**.

Our Annual Hadassim "Neshef" (Chanukah Celebration Evening) was an outstanding success financially as well as spiritually having as guest speaker our own "Totzeret Moncton" (Product of our fair City), **Myron Mark**, son of **Mrs. Dorothy Mark**.

Myron spoke on the timely topic of Chanukah; Yehuda Hamaccabee Fighters for Judaism then and now.



MICHAEL RUBEN

Fredericton • Saint John •
Halifax • Cape Breton •

Our Community was treated to a spiritual uplift and a refreshing experience in our Yidishkeit with the visit and concert of the gifted and expert performance of **Michael Ruben** and his accompanist.

Every member of the audience took a personal part in his songs and the delight was on the faces of everybody.

The Moncton University was represented by a group of students and their professors and Michael's musical recital of "Shalom" hit the spot...

The greatest achievement of this successful evening was the participating of our younger children as well as the older folks who braved the cold, harsh winter weather.



INDEPENDENCE DAY PREVIEW

Fran Avni — Eli Bonder

"SINGING DUO"

**Join Them As They Help You Celebrate
Israel's 28th Birthday!**



DATE	TIME	COMMUNITY
Tuesday, May 11	8:00 p.m.	Fredericton
Wednesday, May 12	8:00 p.m.	Saint John
Thursday, May 13	8:00 p.m.	Moncton
Saturday, May 15	8:00 p.m.	Yarmouth
Sunday, May 16	8:00 p.m.	St. John's

DETAILS AS TO AUDITORIUM AND TICKET PRICES WILL BE ANNOUNCED IN THE VERY NEAR FUTURE.

**A JOINT CANADIAN JEWISH CONGRESS —
ATLANTIC JEWISH COUNCIL PRODUCTION**

Chocolate - Menta - Mastik "A Box of Candy"

**CAPE BRETON
Sunday, May 9**

**HALIFAX
Monday, May 10**

The three girls who comprise the trio "Chocolate, Menta and Mastik" (Chocolate, Mint and Chewing Gum) are Ruth Holtzman, Yardena Arazi and Leah Lupatin. They joined the Israeli Army on the same day, the same hour, the same minute. They met while standing on line to enlist, and they have consecutive identity numbers on their dog tags. They served together for two years in an Army entertainment troupe. After the trio's release from the service, they became part of a variety show called "Chocolate, Menta and Mastik", which was produced by their Manager, Mr. Avraham Deshe, better known to the Israeli public as Pashanel or, in short - Pasha. When that show's run ended, the girls decided to stay together and they kept the name "Chocolate, Menta and Mastik".

During the war of October, 1973, the trio volunteered to perform for soldiers and spent weeks hopping from one camp to another. When the war ended, they continued to appear before wounded soldiers, which they do to this day.

The "Chocolate Girls" are considered to be the best song trio in Israel today. They have participated in every major event during the past two years, in every festival and in major TV programs.

They have accumulated many prizes in song contests.

In the short time since their demobilization from the Army, the trio has become a well known name in Israel through public and TV performances. They have already toured extensively in South America and the



United States.

DETAILS AS TO AUDITORIUM AND TICKET PRICES WILL BE ANNOUNCED IN THE VERY NEAR FUTURE.

**A JOINT CANADIAN ZIONIST FEDERATION —
ATLANTIC JEWISH COUNCIL PRODUCTION**

Congregation Sons of Israel Glace Bay Undertake Project in Canada Park.



Bezalel Ellahu the regional director reports that Congregation Sons of Israel in Glace Bay Nova Scotia have become foresters of CANADA PARK. Congregation President Dr. Phil Simon noted during the final negotiations that the Forester project - \$25,000 was in keeping with the Glace Bay community's traditional link with the Jewish National Fund and that the project was undertaken in honour of the congregation's 75th Anniversary being celebrated this year.

This is the first time an entire

congregation became Foresters in CANADA PARK. More good news is that the first Forester in the region was ceremoniously presented with his certificate of honour. In Halifax on February 3rd **Mr. Peter Herschorn** Vice-President for the Region had the honour of presenting a certificate to the first Forester. The recipient **Mr. Maurice Solomon** is a well known and highly regarded veteran of Darmouth, N.S. Mr. Herschorn thanked and congratulated him for his pioneering deed, and mentioned in his remarks during the

presentation that Mr. Solomon is a strong supporter of many Jewish causes.

New Partners in CANADA PARKS Development are:

Governor - \$50,000 **Ray Slattery** Saint John, N.B. on the occasion of the Mitchell Franklin Testimonial Dinner. Forester - \$25,000 **Congregation Sons of Israel** Glace Bay, N.S. on occasion of 75th Anniversary of Founding.

Yeoman - \$10,000 **Mr. & Mrs. Nell Franklin** Saint John, N.B. in honour of Mitchell Franklin.

CANADA PARK Canada's gift to the people of Israel

CANADA PARK PAVILION will contain a magnificent Hall of Honour wherein, for all time, the names of all those who are helping make this project a reality will be eternalized in ageless Canadian granite.

CANADA PARK will contain recreation areas, playgrounds and play courts of every description, vast picnic and camping grounds, a number of swimming areas, an open-air amphitheatre with concert facilities, an auditorium, botanical gardens, an aviary, animal reserves, and nature trails. Surrounding the Park will be a forest of over 5,000,000 trees. CANADA PARK will create hundreds of employment opportunities and will maintain the ecological balance of the countryside.

AN OPPORTUNITY TO PARTICIPATE

Link your family's name for all time with Israel and her courageous people by participating in the building of Canada Park in the following categories:

FOUNDER (ROLL CLOSED)	\$100,000
GOVERNOR (ROLL CLOSED)	50,000
FORESTER	25,000
GUARDIAN	18,000
YEOMAN	10,000

Or, you may wish your association with Canada Park to take the form of a more traditional project, such as:

FOREST	\$20,000
NACHALA CHAI	18,000
NACHALA	10,000
PARK	10,000
WOOD	8,000
GROVE	3,000

CANADA park is an imaginative Project to serve the recreational needs of, and restore a sense of normalcy to hundreds of thousands of Israel's people . . . children, youth, adults and senior citizens.

CANADA PARK is located halfway between Tel-Aviv and Jerusalem, [an area which has a population of well over 1,500,000] and will be a landmark in Israel crowned with the beautiful CANADA PARK PAVILION, designed by one of Canada's foremost architects, Max W. Roth of Montreal. CANADA PARK PAVILION will contain a permanent miniature museum depicting Canada's history, its flora, its fauna, its industry and geography.

You can undertake any of these projects with a minimum down payment of 10% with the balance payable at your own convenience. (The only exception is the Grove Project which requires a down payment of 20%). Israel Bonds can be used for payment of any project. The names of all donors will be perpetuated forever in the Pavilion of Canada Park which will be a beautiful edifice within Canada Park.

For more information on how you too can participate in this magnificent and thrilling partnership between Jewish homes in Canada and the people and land of Israel; also for details of other possible ways to participate:

Please Call
or
Write

BEZALEL ELIAHU
Executive Director, Jewish National Fund
For the Atlantic Region
1551 South Park Street, Halifax, N.S. B3J 2L2
(902) 429-7133

IN MEMORIAM

...Sarah Heinish Z"l

by Reba Glass, Halifax

"How are we left, as mourners, now!"

What is it that shall quiet us.

Only the light of those your days

Only the warmth of these, your deeds"

As I read these meaningful words by the Jewish poet, A.M. Kline, we realize how truly they can portray the loss of Sarah Heinish, of blessed memory.

Born in Springhill and educated there and at Dalhousie University, Sarah taught school for a time but even then she and her sister Rae had become important in the Rainbow Club, a summer camp for indigent children, activities which later, when they moved to Montreal, helped them to participate in social work for Jewish causes.

After Sarah had married and moved to Halifax, she resumed her community interests, serving as president of the Siroptimists, (a society of business and professional women); the Tridents (the women's branch of Neptuné); and co-founder and vice-president of the N.S. Jewish Historical Society. As the wife of Noah Heinish, the founder of Shaar Shalom Synagogue, she was a charter member and acted as President of Women's League and as a member of the Board of Governors for several terms.

However, regardless of how many other community interests to claim Sarah's attention, she was always a dedicated member of Hadassah. Before the division into Chapters, she had acted as a president; after the Council was formed, she became a Vice-President.

Later, Sarah undertook two very important assignments - that of Regional Chairman for Nova Scotia and Newfoundland in 1963-65 and membership in the National Executive Constitution Committee of 1969. As Anita Dubinsky, herself deeply involved in Hadassah affairs and a dedicated worker, recalls: "When she visited us in Cape Breton to assist in planning a Conference she was really a calming influence who steered us into a very constructive program. Anyone who attended will say the best about her," and of the Constitution Committee, "She was not just a member but a moving force - an authority on the Constitution on the National level. Whatever she attempted she gave the full treatment. She had a very organized mind and could relate to people in a very short time."

In recognition of her many great contributions to Hadassah, Sarah was honoured in 1974 by an evening of tribute to her which was widely attended and as graced by the presence of the National President, Mrs. Neri Bloomfield.



But a list of organizations and projects in which Sarah participated cannot even begin to encompass the real scope of her work. As a home-maker she had few equals, as a wife and mother she shone. She could turn from the kitchen to her desk and produce a cake or an article with equal facility. As a businesswoman she was remarkably successful, but she never lost her sympathy with those less fortunate than she and, with her husband, Noah, gave most generously to the community, to the Synagogue, to Hadassah and to Israel.

Halifax as a whole, and the Jewish community, in particular, has lost a most outstanding woman - a philanthropist and a thinker, a woman who could indeed lead and be followed, who could be repsected and loved, and whom we shall all remember with deep sorrow and affection.

Reflections on Synagogue Services

by Norman Lipshutz, Glace Bay

Our synagogue, or "Shul" as we have been so fond of referring to it, holds a special and unique place in our hearts, and is associated not only with Sabbath and festival observances, but also with Bar-Mitzvah's, Memorials, occasional wedding-ceremonies and generally pleasant memories. It is the place wherein "Dos Pintele Yid" - that specific Jewish flavor - the centuries old customs and traditions have found their true expression.

Our reminiscences that in the late thirties our then President **William Chernin** - affectionately known as "Uncle Bill" - was always on hand to bid the congregation welcome to the annual "Kol Nidrei" services on the eve of "Yom Kippur." He would make the rounds and approach both young and old in turn, clasp each hand in a warm handshake and extend his cordial greetings for a year of health and happiness - a "L'Shanah Tovah Tikoseivu V'Sichoseimu."

We also cherish the memory of boys and girls dancing shoulder to shoulder and engaging in spirited sing-songs after each and every "Hakofoh" - during the **Simchath-Torah celebrations**, (as part of "rejoicing of the Law" ceremonials). One can visualize Phil Simon, Sol Shore, Sander Zilbert, Isaac Ein, Sam Cleiman, Harry Sable, forming a circle with Rabbi Rosenberg - and dancing away in ecstasy with the Torahs on their arms - singing to their heart's content - naturally fortified by a potent "Mashkeh" - in honour of the occasion...

Our **RABBIS** and **TEACHERS** were varied and many. To go into detail would require a sizable volume. One day perhaps we may accomplish this feat - but for the moment suffice to mention the "Shochet" Kirschenblatt; Rabbi and scholar Weissblatt - whose sermons from the pulpit were all wisdom; Pedagogue Kantaroff - about whom we have written extensively in conjunction with the Young Israel Movement

(his father the noted Chazon Kantaroff appeared as a guest-soloist in our Shul - an occasion truly to be remembered). Rabbi David Petruska-Prince - who associated himself most intimately with the life of the Jewish youth; Rabbi Rosenberg - whose services were conducted with charm and grace. Long before one heard of Women's Liberation - the Glace Bay Jewish community, in spite of its incling to Orthodoxy, nonetheless entrusted the Hebrew education of their youth to such talented and charming Mesdames as Pauline Mykoff and Rachel Rosenberg and more recently to my better half, Shoshanah Lipschutz - who took charge of the education of the young when the Rabbi of the day chose to hand in his resignation in mid-term.

"BAR-MITZVAH" - that **MAGIC OUTPOURING OF EMOTION** - took on a very special significance in the town of Glace Bay.

Many were the Bar Mitzvah's celebrated in our community all in grand style and with considerable exuberance and innovation. Months in preparation - with guests from far and wide - these provided memorable events over the years. Not only was there lavish entertainment provided - but the accompanying banquets truly were the talk of the town. With liquor flowing freely - with caterers in great agitation -with parents, "Zeide'Bobé", the "Baal Simcheh" the Bar Mitzvah boy, the other members of the family standing there at attention in "Dress fit for a King" - eager to welcome the endless parade of "Mishpocheh" and friends - it proved a spectacle to behold - and the ensuing speeches ... (oy the speeches!) Naturally - all in praise of the Bar-Mitzvah "Bocher" - though tedious and repetitious at times - were loudly applauded by the gay company of merry-makers. The subsequent dancing to the tune of a haunting Yiddish "Freilach" or the Hebrew "hava Nagila" (with Frank McGillivray and his band providing fitting music, proved a delight and inspiration.



Fredericton To Hold Negev Dinner Honoring Premier Hatfield

Premier Richard Hatfield of New Brunswick will be Guest of Honour at a Testimonial Negev Dinner on Sunday, May 2nd in Fredericton, it is announced by **Mr. Allen Ruben**, the JNF Chairman for Fredericton. Premier Hatfield who is a long standing friend of the Jewish people has been in Israel on several occasions where he not only toured extensively but also met with a wide variety of Israel's leaders. He thus carries with him a wealth of indepth knowledge and understanding related to Israel's goals and problems, it was further noted by Mr. Ruben.

Chairmanship of the dinner has been undertaken by **Mr. Weldon**

Levine, National Co-Chairman of Foundation, who is pleased to report that to the date of this issue of the Shalom eight new Groves of trees have already been subscribed to in the Hatfield Forest being planted in CANADA PARK. Mr. Levine expressed the view that this Forest will give permanent recognition and tribute in a very tangible and significant way to Premier Hatfield while at the same time will give Israel's citizens an opportunity to enjoy the benefits of the Park's recreational facilities.

The boundaries of response have reached far beyond the immediate Fredericton area and include repre-

sentation from the entire Atlantic Region, and Mr. Levine is pleased to add that in addition to the confirmed response in Groves and individual subscriptions to the dinner program being published, negotiations are underway for several larger parcels of trees to be planted by individual families in the Hatfield Forest in CANADA PARK. It would therefore seem that the forthcoming dinner will be unprecedented both in its scope and in the totality of response.

FREDERICTON NEWS

by Reta Tobin

A Public Affairs Seminar for the New Brunswick Region, hosted by the Lillian Freiman Chapter of Hadassah-WIZO Fredericton, is to be held in Fredericton, at the Lord Beaverbrook Hotel May 29-30, 1976. The New Brunswick Region includes Fredericton, Moncton, and Saint John. **Ilsa Greenblatt** and **Marilyn Kaufman** will be co-chairing this event.

Congratulations to **Mr. and Mrs. Harry Goldman**, and to **Mrs. P.M. Levine**, on the birth of their new grandson and great-grandson, **Avraham Yaacov**, in Jerusalem, Israel. Parents are **Mr. and Mrs. Malcolm Goldman**.

The Fredericton community was saddened by the loss of **Mrs. Lena Brown**. Condolences go out to **Mr. Saul Brown** of Fredericton, **Drs. Morton and Melvin Brown**, Toronto, on their loss of a dear wife and mother.

Mr. Samuel Brown of Fredericton, celebrated his 75th, birthday, January 18, 1976. A family dinner was hosted by his wife **Jennie**, (the former **Jennie Cohen** of Halifax) at their home on this occasion. Mr. and Mrs. Brown have four children, **Dr. Murray Brown** of Saint John, **Sylvia Meyers**, **Alfred** and **Robert Brown** of Fredericton, and ten grandchildren.



Mr. Samuel Brown of Fredericton, celebrated his 75th. birthday, January 18, 1976. A family dinner was hosted by his wife **Jennie**, [the former **Jennie Cohen** of Halifax] at their home on their occasion. Mr. and Mrs. Brown have four children, **Dr. Murray Brown** of Saint John, **Sylvia Meyers**, **Alfred** and **Robert Brown** of Fredericton, and ten grandchildren.

ATLANTIC JEWISH COUNCIL BOARD MEETS

The Board of the Atlantic Jewish Council met in Halifax, Sunday, March 28, 1976. The meeting was well attended with representation from Halifax, Yarmouth, Cape Breton, Newfoundland, and Saint John, N.B. Regional program activities were discussed in detail and plans for future projects were presented by the regional director **Mr. Shaul Landa**, receiving the approval in principle of the board.

Among the major items on the agenda were discussions involving the budget and financial situation of the council including the campaign for **regional and local needs** and its involvement with U.I.A. A delegation has been appointed to meet with the appropriate national representatives to develop a more permanent situation with regard to regional needs funding.

A full discussion with regard to plans for **Camp Kadimah** for the coming summer took place and the board heard a report of the financial situation of the camps from deputy **Steven Pink** and camp director **Shaul Landa**. It is anticipated that enrolment will be increased this summer and it appears that a strong staff has been selected. Inclusion of sailing and horse-back riding are being considered.

A **Speakers' Bureau** has been established and will provide speakers to schools, church groups and clubs throughout the region. The "Bureau" will also provide smaller Jewish communities with speakers on a more regular basis.

Mention was made of the **Shalom** "special" for Independence Day and a summer Shalom dealing with Atlantic Region campers at Kadimah, Biluim and Biluim Israel. Plans were also presented relating to the publishing of an **Atlantic Jewish Community Directory** which will be made available to the entire Jewish community in the Atlantic Region.

As a special project for 1977, it was decided that investigation should be immediately into the possibility of an **Atlantic Jewish Council Tour of Israel** in early March. Other matters discussed at the meeting included **Golden Age** and **Young Adult Programming**, **Young Judaea**, **Hillel-AUJS** at the universities, as well as the matter of the treatment of the holocaust in the high school and university textbooks in the Atlantic Provinces. **Mr. Gerry Fisher** discussed the **Community Survey**.

The formation of **local branch councils** in Cape Breton, St. John's, Newfoundland, and Saint John, N.B. was reported upon and the board is looking forward to increased involvement and activity of these local branch councils.

The meeting was chaired by **Ben Prossin**, President of the Atlantic Jewish Council. It was decided that the next meeting of the board would take place in mid-June in Saint John, N.B. and the annual meeting of the council will take place in the fall in Halifax.



R to L — **Mr. Ben Prossin**, President; **Mr. Paul Zive**, Vice-President; **Mrs. Shirley Fox**, Secretary; **Mr. Elliot Jacobson**, U.I.A. Chairman; **Mr. Norm Braveman**, CJC substitute, St. John's.



L to R — **David Newman**, Young Judaea, **Marty Zatzman**, Hillel-AUJS; **Richard Saxe**, Hillel AUJS; **Mrs. Barbara Paton**, Mainland Nova Scotia; **Mr. Meyer Abraham**, Yarmouth; **Mr. Steven Pink**, U.I.A.; **Mr. Bernard Nathason**, Executive, St. John's.



L to R — **David Newman**, Young Judaea; **Mr. Meyer Abraham**, Yarmouth; **Mr. Bernard Nathanson**, Regional Vice-President, St. John's; **Mrs. Erminie Cohen**, Regional Vice-President, Saint John, N.B.; **Mr. Jon Goldberg**, CZF Rep.; **Mr. Louis Siegal**, Executive Member-at-Large, Sydney.

Has the United Nations Become a Slave to the Oil Monopolists?

by Samuel Jacobson

The recent meeting of the Security Council, the Executive Branch of the world-embracing United Nations, sitting in session about the minute problem of the right to pray in the Holy Places of Jerusalem makes a mockery of its own reason for existence. Here are the representatives of the great world powers wasting their time on such insignificant happenings as a parade of Arab students through the streets of a few small towns in the administered area of Israel. How can any intelligent individual, let alone Statesmen well-informed about world affairs, completely close their eyes to world shattering events around them, and be so hypocritical while tragedy and human life are being destroyed around the world? All they can think of is these minor, insignificant occurrences.

While in Guatemala after a series of the most destructive earthquakes in the world have killed tens of thousands, made hundreds of thousands homeless, and are endangering the lives of maybe millions through disease and starvation, this world body dedicated to the benefit

of mankind, pays no attention.

While Cuba sends over ten thousand troops to invade Angola thousands of miles away, neither the United Nations General Assembly, nor the Security Council, nor the Secretary-General, Dr. Kurt Waldheim, have any time or opinion on the matter. While in all of Israel peace and security exist for all, regardless of religion, race, or political creed, while the Arab minority are enjoying better health, more permanent employment, and a higher standard of living than any Arabs in the rest of the world, nobody has a good word for Israel's administration and benevolence.

While within a few miles the Christian minority of Lebanon is being annihilated and the whole Christian world closes its eyes. During the last few months, over ten thousand people, mostly Christians, have been killed. While the whole economy has been destroyed, the United Nations turns its back and makes believe that it did not occur. What is the reason for all this blindness? Is it possible that the United Nations has become the

puppet, the tool of the oil monopolists? One word from them, and the whole world organization must cease all its functions, and concentrate on whatever they wish. Where are the great ideals proclaimed at the foundation of the United Nations? Where is the Declaration of Human Rights? Where is the purpose for which the Second World War was fought? Freedom from fear. People with an open mind can only come to one conclusion: that is, that the United Nations has fallen so low that the world will no longer have any respect for it. The sham, the hypocrisy of its meetings belie the reason for its existence. Soon, the world will pay no attention to its decisions. Then, with all the hopes with which it was founded gone, a cynical world will stumble into its final death row of nuclear warfare.

And who will be to blame? The greedy monopoly oil exporters, motivated by hatred of little Israel, will not only be the cause of this tragic end, but also will be one of its victims, along with the rest of us.

HITLER'S ENCORE

Silent apparitions
with hands
of burned skin
and acid scarred faces
infest my sleep
for I witnessed
bald and naked victims
of Dr. Hitler's
medical fame

And now Mr. Hitler
thirty-two years later
I lay naked and alone
in my bed
and must plead
forgiveness
for the re-sown foreskin
that gave me life

lee cohen, Saint John

CAMP

K

IDS "Gotts Tzi Dainken" lots of them

A

PPLICATIONS Well ahead of last year, faces new and old - waiting for you to join them.

D

IRECTOR Shaul Landa says this about his new staff: "Terrific" ... Featuring Evvy Carnat (nee Dubinsky) as Song Director and "Mamma" Goldstein our new cook (not new to Kadimah of the 60's and early 70's)

I

NVEST In the future of your children and in the future of the Atlantic Jewish Community.

M

OTHER Give your child the chance for a total immersion in a uniquely Jewish Social and Program experience.

A

CTIVITIES Sports, Swimming, Water-Skiing, Arts & Crafts, Canoeing, Outings, Special Events, Hobbies, ACP'S, Evening Programs and a few surprises - Sailing and MAYBE even Horses.

H

URRY SIGN UP NOW!

Camp Kadimah
July 5 - Aug. 15
Visitors Day - July 25th

Fee: \$685.00 (including canteen)
Payment: \$100.00 deposit and balance
in post-dated cheques to June 15.



"Togetherness at Kadimah"

NOSTALGIA • NOSTALGIA



"Y" Follies 1948

Song Director Ralph Garson

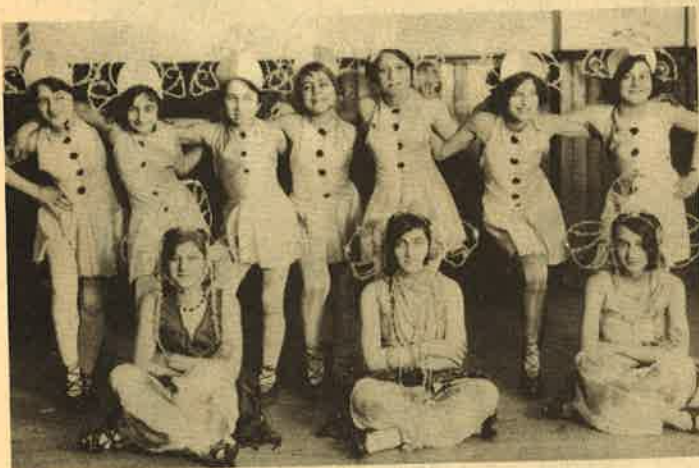
Back Row: Mike Zatzman, Sammy Mosher, Jack Goldman, Harold Newman, Boris Jacobson, Barry Rosenfeld, Harry Berall, Harvey Arron, Saul Garson, Herman Newman.

Third Row: Lou Stern, Fran Goodman (Shapiro), Nettie Goldfarb, Phyllis Shane, Ben Jacobson, Ralph Garson, Elinore Shane, Corrine Arron (Burnett), Mary Zwerling, Rita Mintz, Morton Gordon.

Second Row: Debbie Mintz, Crandall Garson, Millie Garson (Collins), Goldie Garson (Rubin), Bertha Garson (Newman), Bobby Smilestone, Rena Berall (Webber), Yetta Glick (Goldman), Pearl Arron, Joyce Pliskow (Gordon), Natalie Newman (Oler, Dottie Goodman (Glube).

First Row: ? , Saul Fried, Celia Jakin (Fried), Shirley Rosenfeld (Smofsky), May Mintz, (Perchanak), Dave Devlin (Director), Flo Rubin, Gittie Arron, Pearl Zwerling, Abe Garson, Bob Kaplan.

If anyone knows the first names of any I have forgotten, please fill them in and also anyone that has wrong first names, please forgive me. This concert was put on at the old Armview Theatre, which is now the Hyland and also we took it to St. John, New Brunswick. I still have the sheet of songs that we sung and many others may have it too.



Concert At Robie Street Synagogue

**DIRECTED BY
MRS. BESSIE JAKIN (KOCH) AND MR. SAM WEBBER
DATE ABOUT 1930**

Back Row: Mary Smith, Beatrice Whitzman (Zemel), Ruth Heinisch (Starr), Katy Jacobson (Fishman), Esther Gordon, Ella Shlossberg (Morris), Bertha Garson (Newman).

Front Row: Cella Shlossberg (Newman), Ida Shofer (Zifkin), Esther Glick (Posner).

There is a picture of the younger (Butterflies) including Florence Nathanson (Zusman), Alta Benjamin (Mushkat), Beatrice Fryman, Beatrice Zweigman, Yetta Goldman, Dorothy Simon (Goldenberg).

I, Celia Fried, had loaned these pictures of some years ago to one of our members of the community and never received the other picture back, that of the Butterflies. IF ANYONE HAS A COPY OF THIS PICTURE, AND I AM SURE THAT SOME OF YOU DO COULD YOU PLEASE LEND IT TO ME AS I WOULD LIKE TO MAKE A COPY OF IT---I consider these mementos as priceless.

A • NOSTALGIA



by Nalomi Fishman, Halifax

Friends, let me tell you of a Passover Seder that was different for me than all the others! Every year at this time I bring this delightful memory forward and examine if for what it really was--the freedom to worship according to my way and the freedom to grasp that opportunity.

Far, far away from home and "civilization"--there I was stationed at R.C.A.F. Goose Bay, Labrador--one of two nurses on the base hospital serving 2600 assorted service personnel--Canadians, U.S. Air Force Transport Command, the British Ferry Command Pilots, civilians and even the odd Eskimo native who required special care.

That year I prepared to celebrate my eight days of Pesach by giving up bread (foregoing the dehydrated vegetables and scrambled eggs mixed with chlorinated milk powder would not have been such a great calamity--for by now my taste buds were adjusted to all this fare), besides a nurse requires substance to give strength for her daily work in the north lands--turning my heavy pneumonia patients from side to side with T.L.C., or bullying them into swallowing their medicine--this was a challenge.

Despite the problems, winter proved to be most enjoyable with an overabundance of snow and pure fresh air. A wilderness, but a Paradise if you enjoyed skiing, hunting or fishing through the ice like most of the men were apt to do. But then there were others who preferred to put a bullet through their big toe, or developed a mysterious backache that no amount of nursing could cure--this only to get out of this cold forbidden land--the "Land that God gave to Cain" some called it!

Signs of Spring came surprisingly early at Goose Bay. The snow drifts started to melt and the beauty of it all was reduced to ankle deep mud and slush. And so as I was sitting at my desk the phone rang and a male voice asked to speak to "Sister" Bersudsky ("Sister" was my title, but I was much happier when I was called "Sis"--that made me feel like one of a family rather

A MIRACLE ON PASSOVER

With The Armed Forces
Labrador 1973

than a member of a religious order). The voice at the other end of the line was inviting me to accompany him to, of all things, a Passover Seder! Now this was going to take a little diplomatic manoeuvring--after all this was a "stranger in a strange land"--was he having pipe dreams--hallucinations are not uncommon. He explained, however, that he was a Jewish private on the army base--a baker, in fact. While on his rounds with bread the boys at the American base had extended this invitation. He hoped I would accept. The Seder was to be held in the new American Officers Mess as yet not in use--so that the utensils, dishes, etc. were still untouched and "Kosher le Pesach" (or as close to that as one could get.) The fact that a new officers mess was to be inaugurated in a couple of months was something I knew was an actual fact--so the private was not "bushed" after all. The gentleman in question would even provide transportation. This was a completely "blind date" (an unforgivable sin at Goose Bay!), but a date with a difference--and I was going and no one was going to stop me!

Next day just before sunset, a huge army transport rolled up to the hospital entrance. A shy young man descended to usher me up with a "heave-ho" into his army "bread van". I could not have been in safer hands.

As we drove across the airfield to the American Base, all was quiet--no droning of planes, no activity, nothing in sight except the blazing sky of a Labrador sunset--a spectacle that would be hard to match, the sun so huge and so angry red, almost as if we had arrived at the Red Sea itself--and at any rate we had arrived at the other side.

A kaleidoscope of strangely familiar faces greeted me as I was ushered into the dining room of this yet unused Officers Mess. There was Major Davidson, the American Flight Surgeon--until that moment I had no idea that he was of the "Judaic Persuasion". Not only was he a dedicated and disciplined doctor, but also truly committed to his religion and to his



young fellow Jews to whom he was a father image--they called him "Dave" and held him in great respect. He was their Moses. His mouthpiece was a young lieutenant, dignified in bearing, who was responsible for carrying out the orders. The Major was a very influential man on the American Base and was able to make complete arrangements for the evening of this, the first Passover in Labrador. Everything was flown in by transport from Presque Isle, Maine (at that time considered a secret base that the Americans used as a take-off base for Goose Bay.)

The table was beautifully set complete with candelabra and a Hagada was placed at each setting--Americans and Canadians, we were about 30 in all. Before we sat down we were asked in turn to introduce ourselves and give the name of our hometown. Several of the Canadians were from as far away as Winnipeg and Montreal.

I was asked to recite the blessing over the candles and then the Seder started in earnest. Our Orthodox boys from Winnipeg and Montreal were very enthusiastic participants. They forgot themselves for a few moments and with great gusto and relish, (as if it was the main course itself), they dived into the familiar strains of the service "Mah nishtanah ha Layla hazeh" etc. I looked up from my Hagada for a moment, in time to catch the Major and his Lieutenant exchanging knowing glances, then service discipline prevailed as the Lieutenant raised his hand up and asked all present to consider each individual and to take turns reciting parts of the Seder so that everyone would have a chance to participate, "and if not in Hebrew, then in English".

And so it transpired, that without the benefit of "visiting dignitaries" or Rabbis, but with the generosity of the U.S. Army Air Transport Command, we were able to celebrate the Passover as a family in Labrador, Spring 1943.

Sydney Sons of Israel, Sisterhood Temple Activities

by Mrs. Rhoda Gaum

I am delighted to inform our Atlantic Jewish Community that an Israeli Dance Group has been formed in Sydney, under the sponsorship of our Sisterhood. The instructress for this group is Mrs. Eric Dubinsky Lief of Sydney. Under her direction there are eight dancers, both boys and girls in the fourteen to sixteen age group. Our members include Mrs. Kendall Nathanson, Brian Nathanson, Sharyn Guam, Jo-ann Schwartz, Heidi Schwartz, Sandra Epstein, Arlene Epstein and Richard Siegel.

They will be available to perform for our local functions both inside and outside of our Jewish Community.

We are presently preparing for our Purim concert, carnival and party which will be held on Sunday afternoon the 28th of March under the convenorship of Mrs. Ben Roz/Friedman, Mrs. Louis [Elly] Friedman and the assistance of our Rabbi and Mrs. Yehuda Weinberg.

Our Model Seder will be held in April under the convenorship of our Rabbi's wife Mrs. Elizabeth Weinberg. This is a community activity in which everyone partakes, both adults and children. The Seder tables are laid out with traditional Passover foods.

We will also be going out to the Spring Garden Villa in May to entertain the residents there. This will be looked after by Mrs. Bennie [Jean] David and refreshments will be served. All are assured a good time.

GLACE BAY HAPPENINGS

by Fanny Cohen

Plans are in preparation to commemorate the Seventy-fifth (75th) Anniversary of the building of the Temple Sons of Israel Synagogue in Glace Bay, N.S. The committee, headed by Dr. Phillip Simon, is busy compiling all pertinent data pertaining to the forthcoming event to be held on May 23rd (Sunday), 1976, at the renovated Talmud Torah Building on Prince St.

The banquet for a hundred and fifty guests is being prepared by the catering committee, and among the many attractions will be a booklet highlighting the outstanding events of those years up to and including the present time.

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UNITED ISRAEL APPEAL



SAM JACOBSON CHAIRS 1976 HALIFAX CAMPAIGN:

Mr. Sam Jacobson, Halifax Chairman for 1976, has announced that following the opening luncheon on March 14, at which time the guest speaker was Alex Serota, Chairman of Ontario Region U.I.A., the campaign has gotten off to a good start.

Mr. Jacobson stated, "While at present there is no war in progress in Israel, the danger of war breaking out at any time still exists. What we give now in both moral and material support, in every community, large or small, throughout the world, will decide whether Israel will be strong or weak when the test comes".

Mr. Jacobson lauded Special Names Chairman, Joseph Zatzman, and Canvass Chairman, Herman Saltzberg, as well as Young Men's Division Chairman, Michael Zatzman, for their unflagging support.

DATES BEING CONFIRMED FOR OTHER CAMPAIGNS:

St. John's Chairman, Nardy Nathanson, has confirmed that May 2 will be the kick-off date for the campaign in St. John's.

U.I.A. Committees in Saint John, N.B., Sydney, Glace Bay and Yarmouth, will be meeting to confirm the dates for their opening functions also to be held in May.

1976 CAMPAIGN THEME - "ANI MA'AMIN"

"Ani Ma'amin" - "I believe", symbolizes the eternal and unyielding faith of the Jewish people in its redemption as a free nation in the land of Israel.

"Ani Ma'amin" - "I Believe", is the opening phrase of each of the Thirteen principles of Faith, stipulated by the great Hebrew sage of the Middle Ages, Maimonides - principles which distinguish Jews, as Jews.

This faith has sustained the Jewish people throughout its history, through centuries of persecution and suffering. Through it all, this people has not merely survived, it has reached the greatest heights of creativity.

During the Holocaust, Jews met their bitter fate with two words on their lips - "Ani Ma'amin".

Out of that darkness, in a tremendous surge of courage and belief, the State of Israel was realized and the dream of the ages came true. The establishment of the State epitomises "Ani Ma'amin", for against heavy odds Israel was born, a handful of Jewish defenders defeated seven invading Arab armies. Faith was the source of their strength.

Yet, Israel must face new trials daily. She stands politically isolated in the world; her economic difficulties are mounting. A hundred million Arabs seek to destroy her independent existence.

Militarily, Israel's enemies are armed with the latest in weapon technology - available to them in unlimited quantities. Their massive oil wealth has reduced many countries to moral submission. Economic boycott and blackmail are applied in ever harsher ways.

In the face of these problems, Israel and Jews the world over look to the future with determination, courage, hope, and above all, faith. We draw upon a tradition of centuries in overcoming adversity. Upon the age-old assertion of our unique identity. Upon a sense of unity and oneness of a people dispersed throughout the world.

"Ani Ma'amin" - "I believe" - in the State of Israel, in her future, in the justice of her cause". The Appeal of 1976 centers around this call. It signifies the link with our Jewish heritage. It symbolizes our belief in the future.



Because you care, the Soviet
Jewish immigration 'lifeline'
goes on bringing families to
freedom in the Promised Land.
GIVE TO THE UNITED
ISRAEL APPEAL

The U.N. version of a dog and cat story



By June Elliot

I FINALLY understand how the UN passed a resolution against Zionism.

A tiny, recent news story from Oxford, England, provided the unexpected explanation. It said:

"The Dean of Worcester College has found an unusual way of getting around ancient rules that bar dogs from his college. The governing body voted last week that his dog, Flint, is a cat."

What a fantastically clever trick! If a dog can become a cat just by a vote, then obviously, the UN can vote that Zionism is racism. Or that freedom is slavery. Or that night is day.

The Russian/Arab-inspired UN resolution may be one of the P. R. masterpieces of our time... like a grand, diabolical variation of The Emperor's New Clothes.

In this fictional classic, a child destroys the conspiracy of silence by reporting just what is an obvious fact: The Emperor isn't wearing one stitch!

In real life 1975, who will speak up and tell the college professors: "A dog is NOT a cat!"

And who will tell the world's ambassadors, "Zionism is NOT racism! Zionism IS the Jewish people's right to self-determination in their historic homeland."

Condemning Zionism is denying a people's right to exist. It's like denying France to French, Italy to Italians, and America to Americans (even if they choose to live outside the U.S.)

Want to know the truth about racism? Have a good look at the Arab world. Ask some questions and trust your OWN judgment about what the Emperor is wearing.

- Talk to an American doctor who answered an ad for physician in Saudi Arabia. He was refused, and told that anyone of his religion need not apply. (Equal Opportunity Employment?)

- Ask what life is like for an Egyptian Coptic Christian, whose church was burned down, whose property was destroyed and who is discriminated against in employment and education. (Rights for minority citizens?)

- Ask a non-Moslem black from South Sudan about his whole family, which (along with half a million other Black Sudanese) was slaughtered by the Arab North. (Freedom from fear of genocide?)

- Ask for British documentation of black slavery—today—in Saudi Arabia and nearly every country on the Arabian Peninsula. (Improved working conditions for all workers?)

- Italians in Libya, once the biggest non-Arab minority, have fled. Inquire why their former Cathedral of the Sacred Heart in Tripoli now is the Gamal Abdel Nasser Mosque. (Tolerance of religious minorities?)

- Talk to a Kurd who is witnessing the eradication of his people. Syria and Iraq prohibit Kurdish schools, newspapers, political party, and culture. (Right of self-determination?)

- Go to Lebanon, a country created more than 150 years ago specifically as a haven to protect Christians. Ask a Christian there about the holy war to eliminate Christianity from the Arab Middle East. (Secular Democratic State?)

- Ask about the repressions, the abuses, the murders of Assyrian Christians in Iraq, the Jews in all Arab lands, the Druze in Syria. (The right to be different?)

One wonders, how can these racist nations deny their guilt and hoodwink others into going along with the pretense?

Hans Christian Andersen, artful psychologist, offers us insight in his story of the clever imposter-weavers whose persuasive campaign conned the Emperor and all his ministers.

A great dilemma faced the court officials who had to visit the weavers "at work" and report back to the emperor. Should they tell the truth and risk the consequences of denouncing the bold weavers, who were now powerful in the land? Or should they lie—and curry favor with the pretenders?

The Emperor and his dignitaries reacted very much like the nations in the UN. They all went along with the imposters.

... The cunning imposters were waving with all their might, but without fiber or thread, of course ... "What?" said the Emperor to himself. "I can see nothing! This is indeed horrible!" Aloud he said, "Oh, very beautiful!" He nodded his approval and examined the empty looms, for he would not admit that he could see nothing."

("The Yellow Fairy Book" from a collection edited by Andrew Lang)

The emperor, the ministers, the college professors and the UN were not brave enough to say the truth.

Only a child—utterly oblivious of oil, money, might and intimidation—could report that the emperor was naked.

You and I still have somewhere within us a spark of that child's pure candor. That's why we can announce that a dog is not a cat, that Zionism is not racism, and that the Emperor is not wearing a damned thing.

MY ADVENTURES IN ISRAEL

by Gary Lipschutz,
Glance Bay, (Age 11)

My mother and I left for Israel on the evening of June 23, 1971. We arrived there the next day. It was a grand adventure for me, for it was the first trip I took so far away from home.

Some of our relatives were at the airport in Lud to greet us with an enthusiastic welcome. We were all so happy to see each other. It was one thrilling moment in our lives.

We then went to Ramle where the rest of my relatives were. We all greeted each other with a smile on our faces in the home of my Israeli grandmother. I saw all my cousins, uncles, aunts, and especially my grandmother for the very first time. For my mother and I, my grandmother, and all the rest of my relatives it was a time of happiness.

From that day on my mother and I started exploring the land of Israel for six weeks, going to all the homes of our relatives in such places as: Ramle, Lud, Tel-Aviv, Hertzliah, and Haifa. We also visited kibbutzim, museums, the wailing wall, and other historical places in Jerusalem which proved very interesting.

We even went to the famous zoo in Tel-Aviv which I liked very much. I have discovered animals there that I have never seen before, in person that is. An elephant almost grabbed me with his trunk. He was made because I never had any peanuts to give him. Yes, it was a gigantic zoo that I shall never forget.

Everywhere we went in Israel was beautiful and we would never get bored looking.

I was learning a lot of Hebrew for I was only seven years old then. To this day I consider it the happiest six weeks of my life.

Then came a time when we had to come back home. All my relatives gave my mother and I presents to take home for ourselves and the rest of my family. They also gave us the nicest farewell we could ever receive.

When we got home, I told my grandmother who was living with us then, my father and my two sisters, everything that happened to me and now I'm relating it to you.

We were kind of glad to be home again but I'm ready to admit, that now or any time in the future I am willing to go back to Israel again.

october: 1974

october days end quickly
in the mountains
the sun
races across
the narrow mountain sky
over the western peaks
and falls out of sight
pulling the night
in behind it
time to rest
have been chopping wood
now
for what seems like
an eternity
the price
one has to pay
for firey warmth
and hot coffee
just a few paces
into the night
i lower
my weather-stained

body
by the foot
of a thick evergreen
i raise my hand
clothed in a worn
blue wool glove
(exposing more skin
than it covers)
to wipe the sweat
from my eyes
the north wind
has been
hunting me down
all day
and
has now found me
slapping my face
with its cold hand
mucus begins to crust
in my beard
cooling sweat
itches my brow

and the smell
of coyote droppings
presses my nostrils
up here
in the mountains
you must be
a participant
in life
in order
to survive
not a spectator
like down below
only one law
up here
no man can afford
to buy it
or break it

lee cohen
Saint John

BRUSSELS II

by Avrum Richler, St. John's

It was the privilege of Marsha and I to attend the Brussels II Conference on Soviet Jewry as delegates for Hadassah and B'Nai B'rith. The Canadian delegation was some 60 strong and was the second largest non-European group present. The total inscription reached 1350 Jews and non-Jews from 32 countries. It is of interest to note that only two heads of state saw fit to send greetings, President Gerald Ford, and Prime Minister Pierre Trudeau. The congress was convened by B'Nai B'rith International, World Jewish Congress, and World Zionist Organization, and was chaired by Mr. Joseph Almogi, President of WZO. The Honorary President was Madame Golda Meir, who was present for the entire three days and nights. Amongst other personalities were; Aryeh Dulzin, Simon Wisenthal, Senator Frank Church, Percy Sutton, Victor Polsky, Alexander Voronel, Sylva Zalmanson, Philip Klutznik, David Blumberg, Rabbi Israel Miller, Bill Wexler, Lord Fisher, Lord Soper, Stanley Lowell, Raya Joglom, and many other Jewish and non-jewish personalities. There were over 30 "refuseniks" as well, including two who had just arrived the day before from the USSR.

Golda Meir made her first appearance at the formal opening, and as she made her way to the dais one could feel the swelling of emotion from the delegates. Her calmness and stolidity seemed to instill in the crowd a unity of purpose and pride in our mission. By the second and third days the excitement of commitment was taken over by an elan and spirit of comradeship and dedication. During the opening ceremonies, which had more than their share of speeches, the crowd was electrified by the beautiful 150 voices of the Antwerp children's choir singing Jewish partisan songs, the Belgian anthem, and finally Hatikvah. As if this wasn't enough, we were treated to a marvellous performance of Chopin by a very young oleh, the Russian emigrant to Israel, Yefim Bronfman.

The theme of the conference was not one of anti-soviet declarations, but rather was confined to the one essential element, that is to convince the USSR that, in the spirit of Helsinki Basket III, the Jews of the USSR wishing to leave must be allowed to do so without harassment, as indeed the soviets had agreed to do when they signed the Helsinki Final Act.

The soviets must be shown that detente is not a one-way street...that in order for detente to succeed, they will have to honor their promises. It also was decided and declared that those Jews who wished to remain soviet citizens must be allowed to practice Judaism in freedom, and to live as Jews without the grave problems that they suffer under at present. The theme could be exemplified by the phrase-"LET MY PEOPLE KNOW"-meaning let the Jews in Russia know their culture and religion, and at the same time let the jews of the free world know of the plight of their brothers and sisters in Russia, and further let the news of the Conference give strength and courage to the Russian jews with the knowledge that world jewry was with them in their struggle.

Some of the most moving speeches were by Elie Wiesel, Bayard Rustin, and Golda Meir. Mr. Rustin, one of the founders of the black civil rights movement with the late Martin Luther King, was especially effective. He concluded his remarks with his moving rendition of the black spiritual, "Let my people go". It would be impossible to adequately describe the tears

and the pandemonium, the standing ovation that the 1350 delegates and the 458 press people gave this thin, white-haired, 75 year old gentleman. Let me tell you that he attended every session with spirit and verve belying his age. Golda, in her speech was superb, and it was evident that she herself was deeply moved, especially in appreciation of the hundreds of young people who were delegates and participants.

Also very much in evidence were the "groups of 35" and the SSSJ. The dedication of these people is incredible.

Professor Voronel was most interesting in his analysis of the Search for Jewish identity in the USSR. He was followed by Victor Polsky and some 10 or 12 olim who each spoke for a few minutes, among them Sylva Zalmanson. They were answered by Elie Wiesel and Bayard Rustin, both of whom as mentioned earlier, were very inspiring.

The Workshops were divided into 5 categories:

- 1) Jewish consciousness in the USSR-ties to world jewry;
- 2) Combatting soviet anti-semitism;
- 3) The Helsinki and other international undertakings;
- 4) The prisoners of conscience and the "refuseniks"; and
- 5) Public action and public relations.

The Commissions had 4 divisions;

- a) Jurists-which included famous lawyers and judges from all over the world;
- b) Parliamentarians-the vice chairman of this commission was Robert Kaplan, Canadian MP;
- c) Interfaith Forum-which came up with a magnificent program;
- d) Science and Humanities.

These four commissions have as a result of Brussels II set up working committees to put their recommendations into action, as reported by Sister Anne Gillen, Dr. Jack Cohen, Ian Mikardo (MP,UK), and Lawrence Peirez of the ADL.

In the Plenary session that followed, some members of the symposium were Professor Polykarp Kusch (Nobel laureate), Professor Telford Taylor (Prosecutor, Nuremberg trials), Andre Henestrosa (Chairman, Mexican Writers Association), and Allan Sillitoe (English author very popular in Russia).

Allan Sillitoe said, "This conference is the only progressive voice in the world today and I don't care whoever else, or whatever group of nations claim that label for themselves".

The Interfaith forum produced a report by Catholic and Protestant clergy who called on their churches to "make the Easter season of 1976...the occasion for demonstrating our solidarity with all believers in the Soviet Union and the inauguration of a new Exodus".

The Science Commission called for putting pressure on soviet authorities and scientists to let Russian scientists leave the USSR. Professor Denis Sciama of Oxford University announced the formation of an international federation of scientists to defend the rights of Soviet Jewish scientists. Dr. Polykarp Kusch asked for a boycott of all international scientific cooperation with the USSR.

Marsha and I attempted to attend as many of the workshops and commissions as possible. The workshop on the Helsinki declaration was very valuable, and I have much literature on this for anyone interested. Also

the workshop on public action was very valuable. I attended the Commission on Science and Humanities, and Marsha went to that on the Jurists. Canada had three MP's in attendance at the Commission on Parliamentarians.

B'Nai B'rith was one of the sponsoring organizations and we attended a wonderful meeting hosted by the Belgian B'Nai B'rith at which 19 countries were represented. It was followed by a magnificent dinner. The universal message of B'Nai B'rith was truly exemplified and appreciated at this gathering. Some of the brothers and sisters we met were from South Africa, Peru, Chile, Guatemala, el Salvador, Brazil, Argentina, the USA, France, Belgium, Israel, Sweden, Denmark, Norway, Italy, Luzemburg, Mexico, Australia, Holland, etc.

Noted amongst the participants but not mentioned above were; Judge Haim Cohen of Israel, Professor Paul Coste Floret, judges from Argentina and Brazil, Professor Leon Lipson of Yale Law School, Professor Modesto Vasquez of Mexico, Menachim Beigin, Father Robert Dunam, Hamilton Fish jr., Senator P. Giraud, Serge Joyal, MP and John Roberts, MP, both of Canada, many Christian dignitaries and clergy, Professor E. Rafaeli, president of Haifa University, professors and deans from Universities in France, Belgium, USA, Sweden, Costa Rica, Holland, Mexico,

Israel, Canada, Denmark, Norway, and the UK. Also present were the great great grandson of Captain Dreyfus, Mrs. Tamara Eshel, Charlotte Jacobson, Avraham Harman, Leon Kronitz, Alan Rose, Professor Irwin Kotler, Sydney Harris, Herb Levy, Rabbi Lavy Becker, Edgar Bronfman, Rabbi Arthur Hertzberg, Phil Givens, and Mrs. Rose Matzker.


The final session was devoted to the reading of the declaration in four languages followed by all delegates taking a solemn oath to follow its dictates, and then personally signing it. This was most inspiring, for it brought together in one vast hall, Jews from all over the world, who were not only taking a stand on behalf of soviet Jewry, but ultimately on behalf of all mankind. This conference was a statement to the world that we Jews treasure the freedom of man and are prepared to speak out, to work hard, to do anything necessary, to gain that freedom for those to whom it is denied.

We came away from Brussels II with renewed dedication to the cause of soviet Jewry and with the renewed realization that what happens to Jews in Moscow or Kiev affects Jews on Montreal or Buenos Aires, in Canberra and New York, in Paris and in Durban.

"Am Yisroel Chai"....The Jews of the world are one and together WE SHALL OVERCOME.

The Declaration is appended.

Prisoners have birthdays..... If you forget them, the world forgets them.



JANUARY 2 BORIS PENSON 29 EDUARD KUZNETSOV	FEBRUARY 3 ALBERT KOLTUNOV 3 YAKOV VINAROV 28 ARKADY VAINMAN 28 LEONID VAINMAN	MARCH 13 IZRAIL ZALMANSON 19 KOPEL SAKTOR 23 BENDER LEVINSON 23 MARK LUTSKER 26 LASSAL KAMINSKY 27 MARK NASHPITZ	APRIL ★ ALEKSANDR FELDMAN PRISONERS OF CONSCIENCE ★ ALEKSANDR SLUNIM
MAY 5 YAKOV SUSLENSKY 9 LAZAR LUBARSKY 10 MARK DYMSHITZ	JUNE 10 ILYA GLEZER 14 YURI FEDOROV 26 BORIS TSITLIONOK	JULY PRISONERS OF CONSCIENCE 22 IOSIF MISHENER 24 ISAAK SHKOLNIK	AUGUST 3 IOSIF MENDELEVICH PRISONERS OF CONSCIENCE
SEPTEMBER 4 MIKHAIL KORENBLIT 11 HILLEL BUTMAN 18 PINKHAS PINKHASOV 19 ANATOLY ALTMAN 21 MIKHAIL STERN 26 LEV ROITBURD	OCTOBER 4 LEIB KHNOKH PRISONERS OF CONSCIENCE 15 YURI POKH 30 YURI VUDKA	NOVEMBER 2 VULF ZALMANSON 3 ALEKSEI MURZENKO 8 ANATOLY MALKIN	DECEMBER 5 HAIM RENERT PRISONERS OF CONSCIENCE

★ Exact month and date unknown

SAINT JOHN NEWS

by **Erminie Cohen**

Saint John enjoyed and appreciated the visit of **Michael Ruben** who conducted services on Friday evening and Saturday morning, March 12 and 13, and also performed on Saturday evening at the synagogue. He was received enthusiastically. Michael Ruben appeared under the auspices of the Atlantic Jewish Council and Shaarei Zedeck Sisterhood.

Shaul Landa, Executive-Director of the Atlantic Jewish Council and Editor of the Shalom Magazine, visited our city for one day 'and eight hours of meetings', during which time he met with Young Judea, the Shomer Club 'Over 50's', and with different individuals when he developed the idea of the formation of a Saint John Branch Council. He also met with representatives of the young adults who discussed the implementation of a Young Adult program. Further reports will be forthcoming.

Saint John pays tribute to **Louise Cohen** of Moncton

who has been elected National Vice-President of Hadassah-Wizo of Canada and to **J. Meltzer**, Saint John, and **Shirley Dubinsky**, Sydney, who have been elected Regional Chairmen of New Brunswick/Prince Edward Island region and Nova Scotia/Newfoundland respectively.

The Henrietta Szold Chapter of Saint John is holding an Atlantic Art Exhibition and Sale. The Exhibition will open Saturday night, May 8th, to be held with a vernissage for patrons and artists. To date 44 artists and craftsmen have indicated their desire to exhibit. The Co-Convenors, **Ann Elman** (Daniel), **Rona Bernstein** (Mort) and **Erminie Cohen** (Edgar).

The Youth Aliyah Campaign is scheduled for Sunday April 11 for an afternoon reception at the home of **Rona and Mort Bernstein**.

We are honoured to have as our guest **Clara Balinsky**, the newly elected President of Hadassah Wizo. Chairman for Youth Aliyah is **Jackie Meltzer**.

Terra Nova Lodge 2972, B'nai B'rith

by **Avrum Richler**

FIRST ANNIVERSARY DINNER

Last month we enjoyed our first anniversary dinner and were treated to a fine address by **Mr. Bob Innes**, past president of St. John's Board of Trade, and now chairman of the Port Authority. His good wife, Fran, accompanied him and graced the head table. Mr. Innes's comments were certainly pertinent to our group and were extremely well received.

Our new members were presented with membership certificates at the dinner. We also had the pleasure of hosting two guests, **Norm and Esther Feldman**.

SPECIAL EVENT

Two weeks ago, we were visited by **Mr. Herb Levy**, Executive vice-president of District 22, B'Nai B'rith who addressed a special meeting held at the Tock home. He also taped a "Dialogue" show for CBC dealing with B'Nai B'rith in general terms. Guests at the meeting were **Rev. and Mrs. Dave Hardie** of the Lutheran Church. A special thanks to **Doris and Aaron Tock** for the wonderful food, and the ladies who baked the delicious desserts.

BROTHERHOOD

Larry Cohen, **Marsha Richler**, and **Mary Siegel** are hard at work preparing for the Feb. 29 programme. There will be a public seminar on "UN-Brotherhood?"

Many prominent panelists will take part in the discussion. Time and place to be announced.



Israel extends an open invitation.

Kvutza Beth Tzedek St. John's Nfld.

The group's activities for March included a Purim party for our children, which included a masquerade party and the serving of traditional food.

Planned for April is a Community seder which will be held for all member families and guests at **Marsha and Avrum Richler's** home. The first of a three part debate on the Palestinian question between **Dr. Avrum Richler** and **Dr. Robert Barakat** was televised on CBC "Dialogue" on Sunday, Feb. 29th. The next two segments will be shown during the month of March.

Kvutza Beth Tzedek is a Jewish study group open to all who are interested in discussing and studying their heritage and culture. The holidays and festivals are celebrated in an unstructured manner, with full family participation.

New Pioneers Fight The Next Battle

JERUSALEM --- The rain comes down in sheets as the small fleet of minibuses and pick-up trucks moves out from the Boys Town campus carrying its cargo of excited teen-agers. Moving into traffic, the vehicles speed to their destinations in 13 scattered problem neighborhoods in and around Jerusalem.

The names of these neighborhoods are well known in Israel: Musrara, wedged between the Old City and the New where drugs and poverty flourish; Katamon with its large population of Moroccan and Kurdish immigrants; Mevasseret, an almost forgotten village perched on a hill overlooking the road from the plains; Neve Yaakov, a new housing project where Russian immigrants are settling in the heart of the Arab population.

Throughout these sections, for the next few hours, the teen-age students of Boys Town Jerusalem will be spreading the light of learning and a lot of human warmth in the houses of some 450 disadvantaged children. Over a kitchen table or sitting on a sofa, they will be talking to the family's 10-11-year old boys and girls, helping them with arithmetic, Hebrew or English school work and reading a story with them. Often an older child slips into the room to listen --- and to learn, or a parent may join in the lively conversation. The atmosphere is friendly, comfortable, wholly informal.

To equip himself for this role, the BTJ student 'teacher' underwent hours of professional counselling and training, sometimes in special retreats held by the School.

Often he is a member of the same community in which he conducts his teaching sessions, and that, of course, helps to give him a keen insight into the family's problems. This, in turn, makes him acceptable to the family as 'one of our own'.

The overwhelming majority of BTJ's 1,250 students come from poor families; some 70% are Sefardic. BTJ's junior high school population consists almost entirely of youngsters from Katamon and other slum districts. As a consequence of these factors, BTJ is a known and respected force and presence in the so-called 'problem' neighborhoods.

"Going to these homes after school is one of the ways of doing our thing for Halutzit", explains Zion, one of the 'big brothers' in this Youth-to-Youth project.

At one time 'Halutzit' -- the spirit of pioneering -- drove young people to drain fever-ridden swamps, turn the barren land into fertile soil and volunteer to defend the settlements. Now there are other challenges, and the students at Boys Town Jerusalem receive an education which makes them aware that 'Halutzit' is as necessary and vital today as it was in Israel's early years.

"Built into the education we provide our students is a new brand of the spirit of Halutzit or Zionism", says Rabbi Alexander S. Linchner, dean of BTJ. "In the hard and cold atmosphere in which kids grow up today, it is not easy to teach ideals and a moral code of behavior. The spirit of pioneering needs constant nurturing, and it is at a school like Boys Town that the job is being done".

'Halutzit' offers many roads. Teaching other youngsters in slum areas how to open the door to the future is one path. Another is working in and building up new settlements.

Recently some 40 students of BTJ's Institute of Applied Engineering packed their books and moved to Koshet, a small established settlement in the Golan.



A group of Boys Town Jerusalem graduates, back from defense service, listen attentively as their plans for the establishment of a new town near Jerusalem are being discussed.



In a scene typical of the Youth-to-Youth program, a Russian immigrant child of 10 is helped with his studies by a Boys Town Jerusalem student as his mother listens while preparing the family supper.

True to Biblical precedent, they worked the fields by day, stood guard by night and found time to continue their studies.

When they returned to Boys Town, they were the envy of the younger students who appetites were whetted for high adventure and eagerness to follow suit. In due course they went to Ofra, a similar settlement.

The Koshet experience may well have sparked a bigger and more lasting undertaking to establish a permanent new settlement where BTJ students will go after graduation. The idea has caught on: 35 students have already made a commitment to join while a number of graduates and their families have indicated strong interest. Government authorities are encouraging the plan.

Under active consideration are several government-approved sites within 50 miles of Jerusalem. Central to the project are homes for an initial 50 families and unmarried students, an electronics and precision mechanics industry which will be manned by skilled BTJ graduates, and a yeshiva which will serve as the spiritual centre of the town.

ZIONISM: RACISM ?

OTTAWA (CUP) - "I was chased out of Israel because I am not a Jew that is Zionism."

And that is why, according to Shafik Al-hout of the Palestine Liberation Organization, the UN last month condemned Zionism as "a form of racism and racial discrimination."

Al-hout, a native Palestinian born in Jaffa, told a partisan but divided audience here on November 17 that Arabs and Jews "were living happy till the Zionist doctrine came to our land" and turned 800 thousand Arabs including Al-hout, into refugees.

The Vice-Chairman of the PLO delegation to the UN, and a PLO executive member, Al-hour said the PLO is the "sole representative of the Palestinian people" defended the PLO and UN position-

to a packed meeting at the Ottawa Public Library, organized by the Ottawa chapter of the Voice of Women.

"We represent the oppressed and are fighting for what has been taken from us by brute force, by real terror. We are freedom fighters and we identify ourselves with the national liberation movements of the world."

The Zionists, he contended, have been condemned by the progressive Third World and Developed countries, but "have best relations with the reactionary nations which have in the past practised anti-semitism", citing the US as the prime example.

"But the will of the people is more important than the will of the reactionary nations which have in the past practised anti-semitism", citing the US as the -

prime example.

"But the will of the people is more important than the will of the reactionary forces", he said predicting that the PLO and the Palestinian people would achieve "ultimate victory".

What does the PLO want? "We want to go back to Palestine and live in peace together with the Jews" Al-hout said. Israel must end its discrimination against the Arabs living in Palestine, and must "identify themselves with the area about them" rather than create a "Middle-East ghetto" of Jews.

Al-hout said the PLO will not accept any attempt to resolve the dispute by creating a separate state for the Palestinian Arabs. "We don't want to be settled anywhere except in our own land." cont. on P.15

OR NATIONALISM

Editor's Note: What is Zionism? According to A.C. Forrest, who wrote a controversial book on the Palestine question in 1971 titled *The Unholy Land*, "Political Zionism is a philosophy which says that all Jews belong to one nation. They need a state of their own to secure their identity, to protect themselves from future outbursts of anti-Semitism, and to develop their culture and civilization. Israel is that state and it is the duty of all Jews to support Israel and, if possible, to go live in Israel."

Zionism, Forrest writes, is based on the premise that "the mere presence of Jews among Christians is an irritant which generated anti-Semitism, for which there can be no remedy. Therefore the only way to solve this problem - the most important problem of the Jewish people throughout their history - is for Jews to leave the country of their residence and establish their own state in their historic homeland of Palestine."

Forrest continues to say that "Political Zionism was one of two Jewish movements which came into being in 1897. The other was the Socialist Bund. Zionism was a nationalistic movement of the middle class in Eastern Europe.

The Bund came out of the poorer and working classes and reflected a very different ideology, for it was based on the very opposite concept - that anti-Semitism, which was real enough at that time, was not a mysterious or perennial evil."

The view of the Bund, Forrest explains, is that "Anti-Semitism has its cause in the economic, political and psychological conditions of society and, like any other human evil, it can be cured by changing the conditions that brought it about. Accordingly the Bund maintains that the Jewish problem is part of the general problem of mankind and can be solved only by the improvement of the lot of humanity as a whole, not by any special panacea for Jews."

The forcible establishment of the state of Israel in 1948 marked a victory for the proponents of Zionism, but it did not put an end to the split among Jews and non-Jews over the question of Zionism. Today the split continues, both inside and outside Israel, and Canada has in recent

months become the scene of a struggle between the Zionists and the representatives of the displaced Palestine people, the PLO, over whether the PLO will be allowed to get its side of the

story out for North Americans to hear.

One Jewish organization in Canada which has been critical of Zionism and has supported the rights of the Palestinian people is the "Alliance of Non-Zionist Jews" founded last year in Toronto. The alliance operated out of York University in Toronto and consists of student and non-student Jewish members. The following is their critique of Zionism first published on November 11, last year titled "A Jewish Alternative to Zionism".

The central historic claim made by the Zionist movement since its inception until this very day is that the creation of the Jewish State in Palestine, would provide the only solution to the Jewish Question. Moreover, the left wing of the Zionist movement claimed the implementation of the Zionist enterprise could lead to the social emancipation of the Jewish workers and farmer, both those who would emerge through the creation of the state.

Largely on the basis of these claims, the Zionist movement came to command the allegiance and active support of millions of well-meaning humanitarians, liberals and social democrats, both Jews and non-Jews, through-

cont.on P.16

Editor's Note:

The Mount Saint Vincent University student paper The Picaro, in its January 27th edition published virulent attacks on Zionism, it relied for its sources and for its definitions of Zionism on two of Israel's most notorious enemies — Shafik Al Hout of the PLO and Rev. A.C. Forrest, Editor of the United Church Observer.

Dr. Jacques Goulet of the Mount's Religious Studies Department requested that the editor publish the statement which appears on the opposite page. The Editor of Picaro has to date not acceded to Dr. Goulet's request and the "Statement of Christian Concern" remains just that.

[October 17, 1973 - Toronto]

We, the undersigned, a group of Christians in Toronto, moved by the tragic war now raging in the Middle East, wish to express our concern for the victims of this conflict, and wish, in particular, to share some Christian reflections both with the larger Christian community and with the community at large. The following observations are made with a deep sense of Christian contrition for the many past "silences" of the churches at those critical moments when the Christian conscience has been tested, and found wanting. We believe that another crisis of conscience has arrived, and that, on no account, must another silence be condoned.

The Arab-Israeli struggle has for years been coloured by a mythology which continues to obscure the political and human dimensions of the collision of two peoples in the Middle East. This is the mythology of a Zionism consistently represented by anti-Zionists as a racist, imperialistic Nazi-type creed imposed upon the Middle East to dispossess and oppress non-Jews, and to establish presumably a "Jewish Empire". Many Christians, unfamiliar with Zionist ideas, having been more or less persuaded of the basic truth of this mythology, tend as a result to interpret present-day events in its light. Thus, the current war is regarded as a war of liberation designed to remove the Zionist yoke in the name of humanity and justice. Such Christians are frequently disbelieving if informed that (a) Zionism is not a dirty word, like Nazism, but a complex phenomenon with its roots in both Jewish tradition and modern Jewish experience; (b) modern Zionism was born as the stepchild of western gentile anti-semitism - the anti-semitism of the Christian churches and a Christian culture - and was therefore an early liberation movement incorporating the response of disillusioned European Jews to the hostility of a Christian-Gentile world which refused to accept their presence; (c) the rhetoric of anti-Zionism is as old as the Zionist movement itself (that masterpiece of modern anti-semitisms, 'The Protocols of the Elders of Zion, WAS PUBLISHED ABOUT THE TIME OF THE FIRST Zionist Congress in 1897), and every important anti-semitic of this century has made repeated use of this rhetoric, from Henry Ford to Adolf Hitler to current Russian propaganda. One example illustrates this trend. In **Mein Kampf**, Hitler

attacked (Zionist) Jews for seeking to build a Jewish empire in the Middle East as "a central organization for their international world swindle...". Incidentally, the **Protocols** are presently in widespread circulation in the Arab-Islamic world, and definitely a factor in the Middle Eastern struggle.

To understand the issues fairly, this mythology must be stripped away. When it is gone, one sees the tragic encounter of two peoples, each with legitimate claims and aspirations, over the same territory. Christians are involved on both sides of this encounter. They are involved on the Arab side, because modern Arab nationalism owes

Statement of Christian Concern about the Middle East

some of its roots to the Christian missionary presence since the last century. They are involved on the Jewish side, because Jewish nationalism is the stepchild of Christian prejudice, and because Israel, by its very existence, is both a reminder and a rebuke to Christians for their role in the Jewish plight in the twentieth century, with its holocaust and its murdered children. Israel to Jews, is more than another nation; it is a resurrection symbol following the near extinction of the Jewish people within living memory. For this reason, we believe, Christians must affirm Israel as the visible and tangible manifestation of both Jewish sur-

vival and Jewish security. For the possibility of a second Auschwitz is something which no Christian should view with equanimity and any semblance of moral neutrality. Indeed, as matters now stand, the option of remaining neutral in an apparent life-and-death struggle does not exist. To affirm Israel is not to pretend that Israel, as a nation-state, stands above the moral criteria derived from the canons of international justice and the conscience of rational man which apply to other nations. Clearly, no nation-state is innocent or can be innocent, since power, especially military power, is always subject to misuse, and nation-states by definition are vast impersonal concentrations of power. Once the Jewish state was born, it took upon itself the moral ambiguity of a world replete with power-struggles, and the moral dilemmas which are always entailed in the possession of power. Israel can be criticized as any other nation can be criticized, but it is profoundly wrong to oppose Israel because of its **Jewish** foundations, and to seek to dismantle its **Jewish** character, as the anti-Zionists invariably desire. In a military conflict in which the apparent object is not merely the recovery of occupied territory, but the destruction of the Jewish political community, and, if Arab rhetoric is to be taken literally, to "drive the Zionists into the sea", Christians must, in our view, stand with Israel, and stand without equivocation.

The plight of the Palestinian refugees is a cause which has stirred much Christian sympathy, and which has become the focal point for the convergence of liberal sentiment (Christian and non-Christian) and the ideology of the Third World with its Marxist analysis. Israel has been identified by both groups as the oppressor, the Palestinian Arabs as the oppressed. This plight, in our view, is the other side of the tragic encounter between the aspirations of two peoples: tragic because injustice in one form or another is seemingly unavoidable. Christians are involved on this side of the conflict as well. In our opinion, however, the present attack of the Arab nations against Israel cannot be justified in these terms, because

cont. next page

the former have themselves repeatedly revealed no small measure of indifference to the refugees during recent years. Moreover, in much Christian opinion, the refugees have unwittingly emerged as a comfort for a troubled conscience, which, preferring not to dwell on Christian guilt with regard to the Jews, dwells instead on Jewish guilt with regard to the Arabs. Nor are the Churches in a position of moral objectivity whereby they can successfully play a mediatorial role between the Jewish and Arab worlds, balancing the claims and

counter-claims of the two warring communities. We have long since disqualified ourselves for any such task, and should not adopt an attitude of moral superiority in a situation which exposes too many of our own failings.

Fr. Edward A. Synan:

President, Pontifical Institute of Mediaeval Studies

Fr. Gregory Baum:

Professor, St. Michael's College, University of Toronto

Sister Mary Jo Leddy:

Teaching Assistant, Ph.D.

(cand.) University of Toronto

Fr. John M. Kelly:

President, St. Michael's College

John C. Meagher:

Director: Institute of Christian Thought, St. Michael's College

Rev. Herbert Richardson:

Professor, St. Michael's College

Fr. Arthur Gibson:

Chairman, Department of Religious Studies, St. Michael's College

Alan T. Davies:

Assistant Professor, Victoria College, University of Toronto

For My Two Sons, Max and David

The wandering Jew: the suffering Jew

The despoiled Jew: the beaten Jew

The Jew to burn: the Jew to gas

The Jew to humiliate

The cultured Jew: the sensitized exile gentiles with literary ambitions aspire to be

The alienated Jew, cultivating his alienation like a rare Flower: no gentile garden is complete without one of

These bellding hibisci

The Jew who sends Christian and Moslem theologians back to their seminaries and mosques for new argument on the nature of the Divine Mercy

The Jew, old and sagacious, whom all speak well of: when not lusting for his passionate, dark-eyed daughters

The Jew whose helplessness stirs the heart and conscience of the Christian like the beggars outside his churches

The Jew who can be justifiably murdered because he is rich

The Jew who can be justifiably murdered because he is poor

The Jew whose plight engenders profound self-searchings in certain philosophical gentlemen who cherish him

To the degree he inspires their shattering aperçus into the quality of modern civilization, their noble and eloquent thoughts on scapegoatism and unmerited agony

The Jew who agitates the educated gentile, making him pace back and forth in his spacious well-aired library

The Jew who fills the authentic Christian with loathing for himself and his fellow-Christians

The Jew no one can live with: he has seen too many conquerors come and vanish, the destruction of too many empires

The Jew in whose eyes can be read the doom of nations even when he averts them in compassion and disgust

The Jew every Christian hates, having shattered his self-esteem and planted the seeds of doubts in his soul

The Jew everyone seeks to destroy, having instilled self-division in the heathen

Be none of these, my sons

My sons, be none of these

Be gunners in the Israeli Air Force

IRVING LAYTON

- excerpt from "Selected Poems"

Reprinted from CUJS publication

**Chief rabbi here on
aliya
Rhodesia's Jews
'ignore growing danger
from whites and blacks'**



The Chief Rabbi of Rhodesia, Isaac Zwebner, and his wife, Aurelia, shortly after arriving here on aliya recently.

by Judy Siegel

Jerusalem Post Reporter

The 4,000 Jews in Rhodesia may soon find themselves caught in a tightening vice — between anti-Semitic whites, who blame them for the Communist danger, and the blacks, who will let loose and plunder the property of the rich.

That awesome prediction was made by the Chief Rabbi of Rhodesia, Rabbi Isaac Zwebner, who immigrated to Israel with his wife, Aurelia, recently.

The last words of advice that he gave to his congregation in Bulawayo were not a pleasant farewell. "I held up a letter I had received that was addressed to the entire Rhodesian Jewish community of 4,000", the rabbi told The Jerusalem Post in Jerusalem last week. "Stamped with an official letterhead from the white people's party, and with swastikas, the letter had quotations from 'Mein Kampf' and threats that 'Hitler hasn't yet finished his job'. Swastikas have also appeared of late on Jewish shopwindows and cars. I'm afraid that the Jews aren't aware of the danger or don't want to think about it".

With the pressure on Rhodesia mounting in the wake of the Marxist victory in Angola and Mozambique, said the rabbi, Prime Minister Ian Smith is "just playing for time until the Europeans of Rhodesia will be forced to give in".

The Jews appear to be fooled by the current quiet before the storm. The blacks, said Rabbi Zwebner, are "still docile, because they are primitive people who haven't been given the chance to develop. But, like children who are irresponsible when power is put in their hands, they could lash out. It wouldn't be an attack specifically against the Jews, but against the 'haves'. And who is there to stop them?"

Rabbi Zwebner, who was born in Jerusalem's Mea Shearim quarter (his father was a member of the First Knesset) and went to London in 1937 "to see the world", maintained that he and his wife "didn't come on aliya as a way of running away from Rhodesia".

"Our four children have settled in Israel, and I've lived with packing cases since we got married", said Mrs. Zwebner. "We always had plans to live in Israel".

Those plans were deferred in 1953, when the rabbi was called to South Africa because of a shortage of spiritual leaders there, and again in 1967, when he went to Rhodesia, because the last two rabbis there had retired or died.

The rabbi's frequent pleas to his flock in Rhodesia to immigrate to Israel "with your life and possessions, while there is time", fell on almost totally deaf ears.

"They are spoiled by luxury and comfort", said his wife. "It's a

woman's paradise with luxurious homes and servants, and most women, including the Jews, don't even know how to iron a shirt or fold a sheet. The women overeat and then go to the beauty salons to lose weight".

Since it is difficult to take money out of the country, except for interest (household goods can still be sent out), the Jews of Rhodesia are afraid of starting life all over again in Israel.

"They say they can help Israel best by staying in Rhodesia and giving money", said the rabbi, "but we told them that that is no longer true. At a time of insecurity and turmoil, I preached from the pulpit, it is best to be home — in Israel".

But the Jews stay on, spending their money on grand synagogues, youth centres and an old-age home called the "Savyon Lodge" which is on the level of a five-star hotel. One of the few things that money could not buy was a Jewish high school; there are no teachers to staff one.

Rabbi Zwebner, "excited and thrilled" finally to settle in Israel, will work as public relations director for the Jerusalem College of Technology and retire from the pulpit.

MARTYRS' DAY

Holocaust Forgetting's Too Easy

This song was written by a group of Judeans at Veldah and was first sung by Phil Dubinsky and Gila Smillestein during that event. Music was composed by Phil Dubinsky.

C Em F C
I heard a story, just the other day.
Bb F G
I can't believe, it happened that way.
C Em F C
This girl told me, of her father's past.
Bb F G
Don't know how the world, could let it last.

Chorus:

Bb F
Forgetting's too Easy
Bb F
Forgetting's too Easy

C Em F C
She hears her father, screaming in the night,
Bb F G
He can't forget, that horrid fright
C Em F C
Although he's living, six million others died.
Bb F G
For life he's bound, as tragedies bride.

Chorus: Repeat

C Em F C
As I lie here thinking, the gruesome details flash
Bb F G
Torn and mangled bodies terribly slashed.
C Em F C
I know I didn't see it, it was well before me time.
Bb F G
But I can't forget, that ugly crime.

Chorus: Repeat twice

things that the grown-ups cannot see:
princesses with coronets, a land of hap-
piness with cookies, candy, and soda pop.
All of this they secretly drew and painted;
all this they described in their poems.

The children were consciously guided to literary expression by prisoners who assumed the roles of teachers. Clandestine poetry contests and recitation evenings were held in the children's 'homes'. Poems by the older children reflect the emotional and physical environs in which they were composed:

I was once a little child,
Three years ago.
That child who longed for other worlds.
But now I am no more a child
For I have learned to hate.
I am a grown-up person now,
I have known fear.

Hanus Hachenburg 1929-1943

other poems express childhood fantasies, compassion, militancy and even pity for the toothless old man with his hard crust of bread.

Poems by the younger children, often in the form of nursery rhymes, deal with similar themes of Terezin.

I'd like to go away alone
Where there are other, nicer people,
Somewhere into the far unknown,
There, where no one kills another.
Maybe more of us,
A thousand strong,
Will reach this goal
Before too long.

Alena Synkova d. 1942

Of the 15,000 children under the age of fifteen who passed through Terezin only 100 returned.

Drawing was a favorite occupation of the boys and girls at the camp. A woman named Bedriska Brandejsova spent her time planning and leading drawing circles for the young. Thanks to her efforts thousands of the children's drawings and pictures came into being and have been preserved even though their creators were silenced in the gas chambers of Auschwitz.

It is surprising to see pictures of barbed wire, SS men, barred windows and numbered bunks portrayed in pastels, watercolors, and colorful paper collage. Some pictures realistically depict the endless queues for food, the transports of human cargo, the ghetto guards. Other fancifully show forests, flowers, the Czech mountains and dancing children.

One might wonder about the *raison d'être* of encouraging creativity at a camp where all are condemned to die. Perhaps the literary and drawing circles gave the children strength, raised their spirits and their desire to go on. Perhaps the act of creating satisfied the need for resistance to the Nazi pressures and the nightmare of daily living.

Children of the Holocaust

I Never Saw Another Butterfly... is a collection of poems and drawings by the many children who passed through the camp.

They saw everything the grown-ups saw: the funeral carts and the human beings harnessed to pull them, the executions, and the shouts of the SS men. But they saw other things too: the green meadows, the birds, the butterflies. And they saw

AUSCHWITZ

This camp was the largest and the most terrible of the extermination camps. It was the death factory for millions, and will always be remembered in the annals of history as a symbol of horror and infamy.

Auschwitz, in Polish, "Oświęcim", is a small townlet to the west of Cracow. It is a small place neglected by nature, an area of swamp and sand dunes, mists and dampness, fever and putrid water. It was here that this camp was established, in the sure knowledge that it would be a slaughter-house. The S.S. guards were told that they must not even rinse their mouths with unboiled water.

This enormous concentration camp contained 39 branches, including auxiliary camps, exterior camps, work camps, and branch camps. According to the first confession of the commander of the camp, Rudolf Hoess, about two and a half million people were exterminated in it, and a further half million died of disease, hunger and torture. Not only Jews were brought here. There were many others, whom the evil regime had resolved to afflict with forced labour and put to death - for instance, thousands of Soviet prisoners of war, Gypsies, and opponents of the regime from other countries, amounting in all to tens of thousands. But the Jews were brought here in their millions.

The camp and its branch, Birkenau, were surrounded by a high tension, electrified wire fence, over twelve feet high. All who touched it were killed.

All along the fence were watch-towers containing S.S. men armed with machine guns. At night searchlights lighted up the inside of the camp.

The workers were employed in the I.G. Farben factory or manufactured hand grenade parts in the Krupp armament works, known here as "union". They worked in other enterprises as well: in mines, in the fields and in the forests. From these firms, to which Jews were consigned for labour, the camp command received six marks a day, but their daily maintenance amounted to more than thirty fennings. Before death, profit was still to be made from Jewish toil. But labour promised life; so people tried to appear healthy, to stand up straight, to swell out a lean breast, to raise their heads, to act as if there was nothing wrong with them. Otherwise, during the selection parade, Dr. Mengele would point his finger to the left, and that meant death. In these screenings, the fate of about 500 people was decided in about a quarter of an hour. Anyone classified as incapable of work was removed to a special place and there awaited death. If this was postponed for a day or two, the guards did not bother to feed the unfortunate victims.

.... The poison gas was delivered by several German firms. Some of the invoices has survived. The look at these invoices is liek looking at any other bill for goods sold. They included place of delivery: Ausschwitz 13 cases of Zyklon B, containing 195 Kilogram of cyanide gas; price 975 marks. A dozen pounds of the material was sufficient to exterminate 1500 people. Every bill of this kind meant, therefore, the sure death of 42,500 people.

The killings in Auschwitz were carried out by every method: shooting, hanging and beating, but mainly in the massive gas chambers. Here, once again, we are confronted with the signboards, "Washing and Disinfection Rooms". In each chamber 2,000 people lasted 25 minutes, after which the boides were taken to one of the four huge furnaces. When there was no room in the furnaces the bodies were burned in the open.

Here, too, the hair was shorn, the teeth extracted, and the rings removed. About 48 people were employed to handle the teeth alone and day by day pounds of gold were melted down, sometimes as much as 26 pounds a day. At first the victims' ashes were buried in pis, but later they were thrown into the Vistula.

At Auschwitz, medical experiments were made on human beings as if they were guinea pigs. Parts of female organs were cut out, or limbs were subjected to x-rays until the unfortunate creature writhed in pain prior to his or her death. Men were often castrated. Experiments were made on the effects of parafin and petrol injections on human skin.

Associated with Auschwitz is a collection of skeletons found at Strassburg by Allied soldiers when they entered that city in 1944. On Eichmann's orders, 150 Auschwitz prisoners were "supplied" for death in the Natzweiler camp in Germany, so that their skeletons might be sent for anthropological research to the S.S. Institute of Race research, which had requested skulls of "Jewish Communist Commissars."

The prisoners who were brought to the camp and those who were not destined for immediate extermination would go through a quarantine process. Here the first selection of prisoners was made by starvation and torture. Sometimes people were held in quarantine for days and weeks. Thousands of people were kept in stables. Frequently there was not enough room in the stables and people were left in the open - in winter the snow and mud. At parades the prisoners would be ordered to stand from evening until noon the following day without moving. They had to sing at the command of the "kapos" and to carry out frightful physical exercises, such as crawling, standing and rolling.

In the work-camp, the working day would begin at 4:30 a.m. The slaves would go out to work to the sound of the camp band and return in the evening, exhausted, and wounded and carrying their fellows who had been killed by the guards.

The method of punishment at Auschwitz would not have shamed the cruelest barbarians in history. Beating on the naked body was a comparatively light punishment. Water was poured into people's ears, fingernails were pulled out and prisoners starved until they went out of their minds. In the bunkers of those sentenced for punishment by starving, a dead prisoner was found. Bent over him was a second prisoner, also dead, holding the liver from the corpse of the first. He died while tearing the liver out of a fellow human being. The Nazi contribution to twentieth century European culture was the reintroduction of cannibalism.

THE IMPACT OF THE HOLOCAUST - THE CREATION OF THE STATE OF ISRAEL

At the end of World War II, in 1945, Jews saw the first complete reports of the extent of the Nazi horror. It was almost impossible to believe: Six million out of nine million Jews in Europe had been exterminated, nearly a third of the world Jewish population wiped out. As the great historian Cecil Roth wrote:

It was incomparably the greatest disaster in Jewish life; the greatest disaster, perhaps, in the life of any people since the dawn of history. The great catstrophes of the Dark Ages had embraces one or two countries only at a time; this raged simulataneously from the Arctic Ocean to the southern shores of the Mediterranean, from the Atlantic to the Volga. Nearly one-half of the world's Jews were simultaneously affected; at least twenty times as many persons had perished as in any other comparable period in their people's history. It is difficult for the mind to grasp, or pen to convey, the magnitude of the catastrophe. (29)

The immediate problem then facing Jews - and the world - was the fate of hundreds of thousands of Displaced Persons (D.P.'s), among them three hundred thousand Jews. Great Britain's rigid refusal to "open the gates of Palestine" even to the pitiful few who made their wya to its shores in leaky, broken-down vessels such as the "Exodus" and the "Struma" - leaving the refugees to drown, or be sent back to dreaded Europe, or interred in special British camps on Cyprus - had made the Jews desperate to secure their national independence. No nation had offered to take in more than a handful of D.P.'s, yet it was evident that somewhere a refuge had to be provided. Even those who had previously been lukewarm or hostile to Zionism, and this included Jews as well as non-Jews, were forced to the realization that an autonomous Jewish state had become a necessity.

With the British Mandate rapidly deteriorating under the pressure of mounting hostility between Jews and Arabs, world opinion showed growing sympathy to Zionist demands. And when, early in 1947, the British finally threw the Palestine problem into the lap of the newly created United Nations, the consciences of the delegates were undoubtedly stirred by still-fresh sights of the crematoriums and the skeleton like survivors. Few countries, they had to admit with shame, had come to the aid of Europe's Jews. Surely the survivors were entitled to have their own small corner of the globe in which to be free and secure!

In November 1947, the U.N. approved a plan to partition Palestine into separate Jewish and Arab states. Six months later, the independent Jewish State of Israel was proclaimed - the first wholly independent Jewish commonwealth in nearly two thousand years.

THE HOLOCAUST IN NUMBERS

Country	Jewish Population in 1939	Jews Lost by 1945	%				
Poland	3,250,000	2,350,000	72.3	Yugoslavia	75,000	50,000	66.7
USSR	2,100,000	1,600,000	76.2	Greece	75,000	55,000	73.3
Romania	850,000	425,000	50.0	Italy	57,000	15,000	26.3
Hungary	400,000	200,000	50.0	Bulgaria	50,000	7,000	14.0
Czechoslovakia	315,000	240,000	76.2	Denmark,			
France	300,000	90,000	30.0	Estonia,			
Germany	193,000	110,000	57.0	Luxembourg, Danzig	15,000	5,000	33.3
Austria	90,000	40,000	44.4		8,255,000	6,057,000	

Dry Bones



Monday, March 8, 1976

"SALUTE TO ISRAEL"

A SHALOM SPECIAL

in honor of Israel's
28th year of
Independence

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*Final deadline for
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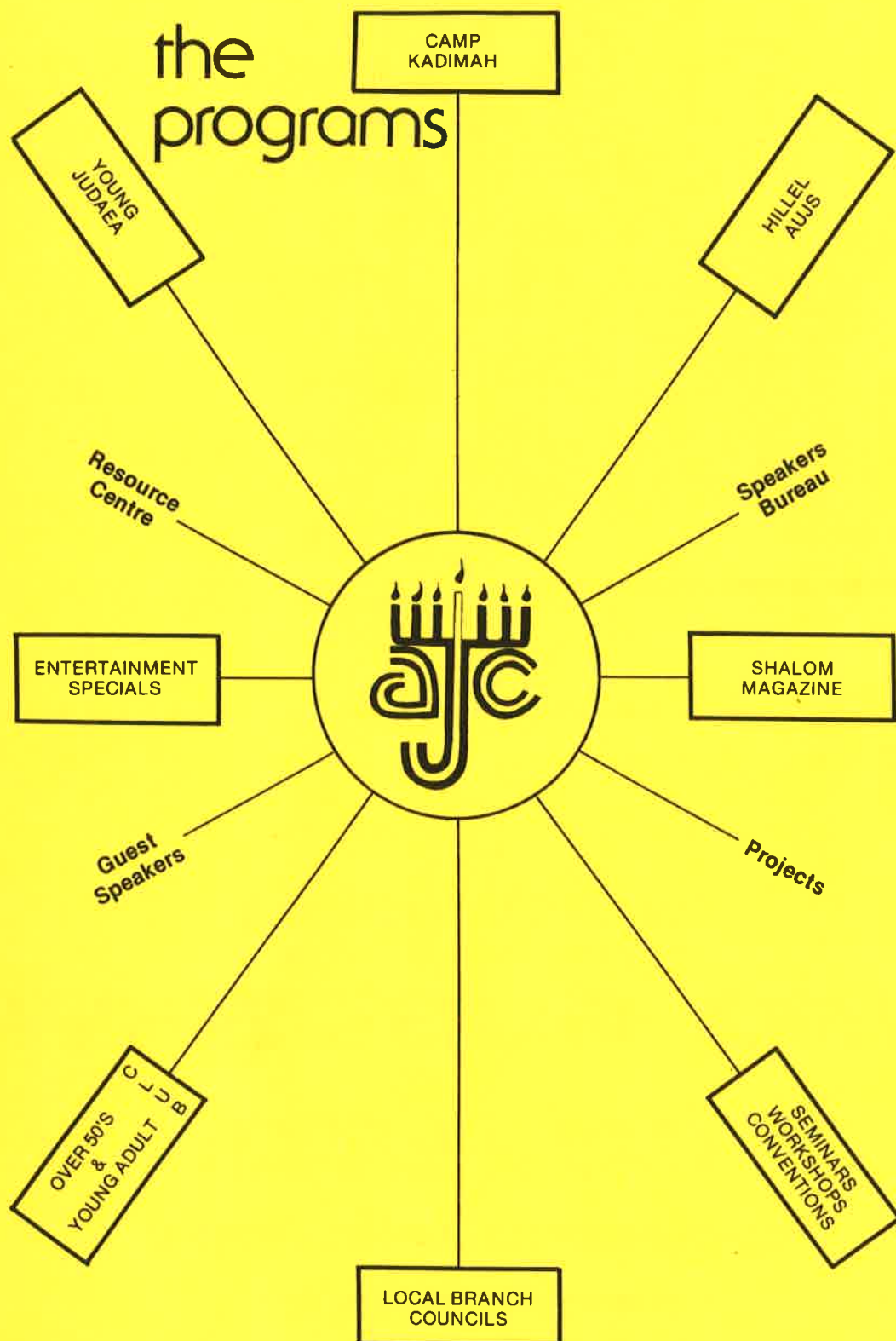
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CANADIAN YOUNG JUDAEA

**DECLARATION
OF THE SECOND WORLD CONFERENCE OF
JEWISH COMMUNITIES ON SOVIET JEWRY
BRUSSELS, FEBRUARY 19, 1976**

WE, delegates assembled at this Second Brussels Conference on Soviet Jewry, representing Jewish communities in every continent, declare to our brethren in the Soviet Union:

WE are with you in your struggle. We share your faith. We honour your courage. You are not alone!

Together we work towards the same future, identify with the same experiences, respond to the same memories. The Jewish destiny that unites us is one and inseparable, our common tradition indestructible.

WE salute those from every section of society, every race and religion -- in government, parliament, science, law, education, the arts, labour, commerce and industry -- who have joined with us in the cause of the Jews of the USSR.

WE call on all men and women of conscience, and all governments cherishing humanitarian ideals, to speak out on behalf of Jews of the USSR. We have the right and duty to say to them, a generation after the Holocaust, that they dare not remain silent in face of the renewed threats confronting the Jewish people. History has taught that these threats imperil human rights everywhere.

WE abhor and condemn anti-Semitism in the Soviet Union, whether under the guise of prejudice towards the Jewish religion or false accusations against Israel and Zionism.

WE state that the equation of Zionism and racism by the Government of the Soviet Union and other regimes is a calumny against Israel and against Jews everywhere. Those who exploit this mockery of trust give aid and comfort to the enemies of liberty, peace, justice and human brotherhood.

WE declare that Jewish people, deriving immeasurable strength and spirit from the State of Israel, shall resist the overcome those who seek to thwart its rightful aspirations.

WE have listened to the messages of our brethren in the Soviet Union, declaring their determination to emigrate to Israel and follow the 100,000 Jews from the Soviet Union who succeeded in reaching the Jewish state.

WE proclaim our faith and pride in their fortitude,

which adds new depth to the Jewish spirit.

WE have heard the statements and commitments of delegations of Jewish communities from throughout the world. All affirm that the Jewish people has never stood more united in solidarity with the Jewish of the USSR and with Israel, where so many of them seek their freedom and fulfillment as Jews.

NOW, THEREFORE:

At the close of this Second Brussels Conference, **we call upon the Soviet Union:**

- To respect its own Constitution and laws, to fulfill its obligations as set forth in international declarations and agreements in the field of human rights and fundamental freedom, and to implement the Helsinki Final Act of the Conference Security and Cooperation in Europe.

- To recognize and respect the right of Jews in the USSR to be united with their brethren in the Land of Israel, the Jewish historic homeland.

- To remove all obstacles in the way of those who wish to leave and to desist from all harassment and intimidation.

- To free forthwith the Assirei Zion -- the Prisoners of Conscience incarcerated for their struggle to return to Zion.

- To recognize and respect the freedom of our brethren within the Soviet Union to profess and practice their religion and to enjoy and develop their cultural heritage and language.

- To end the campaign of anti-Semitism and acts of discrimination against Jews.

- To allow Jews in the Soviet Union to establish and maintain ties with the rest of the Jewish people.

On this historic occasion, we remember the ancient oath of our people:

"For the sake of Zion, I will not remain silent and for the sake of Jerusalem will not hold my peace."

As heirs of that tradition, we, representatives of the Jewish people, solemnly declare that for the sake of our brethren in the Soviet Union, we shall not remain silent nor shall we hold our peace.