

# SHALOM



28



## ISRAEL INDEPENDENCE EDITION

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# THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL JOIN WITH JEWISH COMMUNITIES AROUND THE WORLD IN EXPRESSING OUR SOLIDARITY WITH ISRAEL.

Shalom: The official publication of the Atlantic Jewish Council, in conjunction with the Canadian Zionist Federation and Canadian Jewish Congress, 1551 South Park Street, Halifax, Nova Scotia, B3J 2L2. The opinions expressed herein are those of the author and not necessarily of the Atlantic Jewish Council or its editorial board.

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Moment  
Cataract  
Trans-Action  
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Jerusalem Post  
Israel Digest  
Canada Middle East Digest

Official Shalom Photographers (Halifax Area):  
Brian Ross and  
Seymour Rafuse

## Contribute To Shalom

SHALOM will be publishing a special SUMMER CAMP ISSUE in August.



# President Katzir's Message to Jewish Communities abroad for Independence Day, 5 IYAR 5736, 5 May, 1976

President Ephrim Katzir

"The twenty-eighth year of Israel's Modern Independence was one of problems and adjustments, persistence and aspiration, it was the year of the Interim Agreement with Egypt, intended to be, in the words of the agreement itself, "A step on the way to a just and lasting peace", and leading to Israel's withdrawal from significant areas of Sinai. It was the year in which Israel - bound cargoes began to sail through the reopened Suez Canal. It was the year of virulent attempts to disfranchise Israel in the United Nations, to give representation to the Plo, and - with irrationality that would have been madly absurd if it were not so tragic - to equate Zionism with Racism, it was, conversely, the year of enraged reaction to the Anti-Israel Campaign - reaction on the part of large circles in the intellectual elite of the free world and of Jewish Communities, organizations and individuals throughout the world, transmuting rage into vigorous and fruitful cooperation with Israel.

Thus the Jerusalem conference of Jewish solidarity was convened and was followed by numerous Jewish conferences and Pilgrimage groups, these, on Israel's streets and roads and in its Assembly Halls, have been the visible evidence of deeply moving, worldwide Jewish identification with the State and with the Renaissance of our ancient people and culture, embodied in the State. Zionism has become the synonym for the modern Jew's will to live.

We know, all of us, that the agenda of Israel's unsolved problems is long, but we are heartened and reassured by the recollection of those that have been solved-often under conditions which now seem unbelievably difficult. We dare, then, to believe that even the problem of our relationship with our Arab neighbors will respond to good will and to the overriding need for cooperation and its human benefits, and we believe this in spite of incitement within Israel and by tragic chaos and internecine hate in Lebanon, once the Middle East's model of tolerance, for Israel and Jews everywhere it is natural and right that this year the Hadassah Hospital, destroyed by Arab forces

in 1948, was reopened to serve East Jerusalem, and that this took place not many weeks after a Terrorist explosion in Zion Square took precious lives.

Chaos is the mark of our time not only in uneasy relationships of the Middle East, the energy crisis, so largely the product of the Middle East, has brought economic upheaval and heightened recession to the industrialized nations, great power rivalries express themselves in bloodshed and violent change on almost every continent, sober judgment has been replaced by the prejudices of an automatic majority at the United Nations, in the midst of chaos and hatred Israel has been endeavouring to find reasonable solutions for Economic and Political problems and to address itself to the building of a just, educated and creative society, a new tax system, devaluation of the Israel pound, abolition of subsidies and other

deliberate reductions of the standard of living - all these, difficult as they are for the Israeli citizens, are carefully conceived remedial measures, new challenge and opportunity will be given Israeli industry when on July 1 the trade agreement signed with the European Economic Community comes into force - the first of its kind between the European community and a Non-European country.

The Challenge of Jewish need in the Soviet Union and Arab countries continues to bind Israel and the Jewry of the Free World in an alliance of effort and commitment. To meet this challenge, as also to strengthen and aid Israel, we rely increasingly on our own efforts, let us, Israel and Jews everywhere, undaunted by difficulty, obstacle, ambiguity, assure the Jewish future and the heart of it, Zion, "The House of our Life".



# ATLANTIC REGION'S BIGGEST EVER CELEBRATION



## Chokolat—Menta—Mastik



**Fran Avni**

**Halifax  
Cape Breton  
May 8 & 9**

Presented by the Atlantic Jewish  
Council and the Canadian Zionist  
Federation.



An Atlantic Jewish Council - Canadian Jewish Congress  
Presentation.



**Fredericton  
Saint John  
Moncton  
Yarmouth  
St. John's**

**May  
11-16**



**CHOKOLAT—MENTA—MASTIK**

# SHNAT HACHSHARA-YJ YEAR PROGRAM

by Beth Smilestone, Halifax

The following articles is not intended to persuade you into coming to Israel for a year. It is simply my personal opinion of the Shnat Hachshara program.

Throughout our six months on Kibbutz, we have been able to see the experience Israel in almost every aspect (except perhaps, the most important one, the army). The tiyulim, which take you through Sinai, the Negev, and the Galilee, allow you to witness the entire country - from Rosh Hanikra along the Lebanese border, to the coral reef off Ras Muhammed. The tiyulim are arranged during strategic times of the year so as to relieve what can be, the monotonous routine of daily work on kibbutz.

The seminars, unfortunately, still have to be properly planned and structured. The first seminar we had, we the kvutza, planned in its entirety. Our second seminar was poorly prepared and as a result, we missed some key speakers and desired sessions. Without going into detail, some of the problems can be attributed to miluim (army reserve duty) but with a little more foresight these mishaps could and must be considered in the future. This of course, will come with time and experience. The program is still young - only in its second year.

The work and the people on kibbutz is an experience in itself. Almost every kibbutznik has a family history which would amaze you for hours, if you sat and listened to them. It is a different life-style on kibbutz - one that takes time getting used to; but once you have, you can appreciate the beauty in it.

I can't even begin to tell you every aspect of the Shnat Hachshara program. I certainly can't go without mentioning the 3 1/2 month Ulpan; the three-week seminar in Jerusalem which gave us the opportunity to become familiar with the ancient city; the CFZ convention we attended and the four days in Arad.

The Shnat Hachshara program is a good one. Gaining the experience of the two years, and after correcting a few mistakes, it can be an excellent program in the future. Shnat Hachshara has allowed me to develop the intimacy with Israel which I sought.

I'm glad I'm here in Israel - especially when it seems that the rest of the world is against her. While I was growing up in Halifax, I knew that Israel meant something to me as a JEW but what part it played in my personal life, I wasn't able to piece together. Being here for a lengthy period of time, talking to Israelis and seeing the country I've learned what it means to be a true Zionist.

KFAR GLICKSON

Shades of darkness fall layer by layer  
chiffon crinolines  
each a darker hue  
Sprinkled stars like pasted diamonds  
increase as each layer softly drops  
Sitting, the nucleus moon shines  
a beckoning beacon to its children planets  
Silence approaches in folds  
as the last bird chirps to greet the eve  
Cool breezes comfort as a babbling brook  
on hot feet  
Scents of the fields pass by, the last  
lone tractor returns,  
Children's voices move inside  
The final pink cloud of sunset disappears  
From the porch - the magic of night on  
Kfar Glickson.

by Carla Nolan



**WE JOIN IN THE  
SALUTE TO ISRAEL**

*It's our privilege to serve your local  
organizations professionally*  
**WHY NOT YOU!**

**P. LAWSON TRAVEL LTD.**

# UNITED ISRAEL APPEAL



## St. John's Campaign Off To A Good Start:

**Nardy Nathanson,**  
St. John's Chairman.

The 1976 campaign in St. John's got off to a good start on Sunday, May 2 when many of the community heard Gabi Strasman speak.

Gabi, who is presently the Director of the Organization and Information Department of the Canadian Zionist Federation, was accompanied to St. John's by UIA Director Michael Marcus.

Chairman, Nardy Nathanson reported the results of previous campaigns to the community and said that he felt with the good start which this year's campaign has had, that the final results for 1976, both for Israel and the 2nd card for Regional Needs would be in keeping with the excellent record of St. John's.



As Rosalie Flomen prepares for St. John's UIA function, Phil Auerback samples the cakes.



Nardy Nathanson, St. John's Chairman (seated) with Joseph Wilansky (left) and Louis Swersky (right).



Guest Speaker Gabi Strasman (left) with Av Richler (centre) and Joseph Wilansky (right).



Morty Flomen (left) and Ruby Smilestein (right).

**\*\* \*\* \***



## Yarmouth Campaign Set For May 30:

**Myer Abraham,**  
Yarmouth Chairman

The Yarmouth Jewish Community will have the pleasure of hearing Gabi Strasman, noted Israeli News Correspondent, on Sunday, May 30, for the kick-off of their annual campaign.

Myer Abraham, Yarmouth's Chairman, said that this was the first time in a number of years that they have had a Guest Speaker for their campaign and he anticipates excellent results.

# THE PALESTINIANS

## Some Basic Facts

Are the Arabs of Palestinian origin a people without nationality?

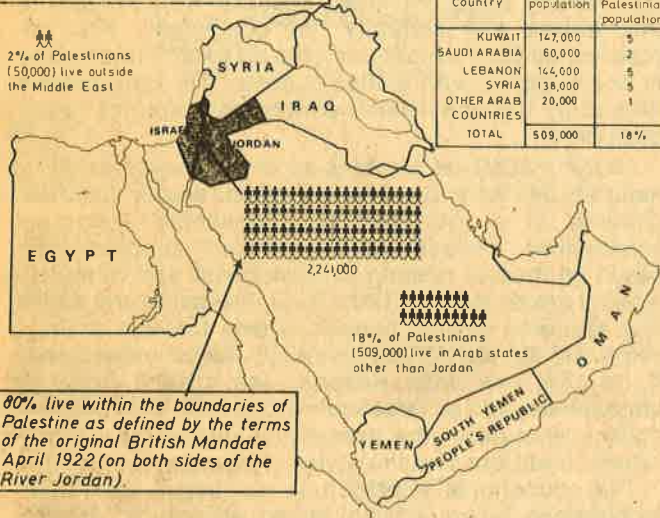
19.2% are Israeli citizens

are Jordanian citizens

- ★ The majority of the Palestinians are Jordanian citizens.
- ★ The majority of the Jordanians are of Palestinian origin.
- ★ About one quarter of the Arabs of Palestinian origin are without nationality.

Where do the Palestinians live?

2% of Palestinians (50,000) live outside the Middle East



Are the Palestinians a Nation of Refugees?

	Palestinians	Refugees	Percent
JORDAN	643,000	159,000	24.7%
WEST BANK	570,000	49,000	7.3%
GAZA STRIP	380,000	165,000	43.4%
SYRIA	138,000	27,500	20.0%
LEBANON	144,000	89,000	61.8%
OTHERS	277,000		
<b>TOTAL</b>	<b>2,252,000</b>	<b>490,000*</b>	<b>21.8%</b>
ISRAEL	548,000		

\* The number relating to the refugees in the administered territories according to the 1973 census is about 80,000 less than the UN estimates



According to the United Nations Relief and Works Agency report for the term 1972/73, 546,081 refugees live in refugee camps.



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We wish to Salute Israel on her 28th Anniversary of Independence

# FORD PUBLISHING CO. LTD.

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# CAMP KADIMAH

## An Open Letter

Dear Parents:

At the National Young Judea convention held in December, 1975, the participants were asked to anonymously complete a questionnaire.

Among other things, the questionnaire dealt with Jewish values. The results were tabulated and I present for your consideration samples of the questions and responses.

**Question:** Do you regularly partake in a ceremonial Shabbat meal (blessings, candle-lighting, etc.) on Friday nights?

**Response:** Do-60%; Don't-40%.

**Question:** Give two typical examples of what you do on Friday night.

**Response:** Breakdown: Jewish activities 28%  
Non-Jewish activities 40%  
Both 32%

**Note:** Jewish activities in most cases involved Onegai Shabbat at YJ Batim across the country.

**Question:** Have you experienced antisemitism?

**Response:** 76% indicated that they had experienced some form of antisemitism.

**Question:** By and large, are the majority of your friends Jewish?

Response:	Small * Community	Medium * Community	Large * Community
Jewish	23%	65%	96%
Non-Jewish	77%	35%	4%

**Question:** a) Do you believe in inter-dating? b) Do you participate in inter-dating?

Response:	Yes	No
a) Believe in	49%	52%
b) Participate	35%	65%

**Note:-** 1) It is interesting to note that twice the number of girls (66%) believe in inter-dating as boys (34%).

2) Surprisingly, the size of the Jewish Community had little to do with the results.

**Question:** Do you believe in God?

**Response:** Yes - 58%; No - 6%; Undecided - 35%.

**Question:** Besides being a nominal member of a synagogue do you have a strong affiliation to your synagogue?

Response:	Small Community	Medium Community	Large Community
Yes:	27%	33%	32%
No:	73%	67%	68%

**Question:** In your opinion what pressures, if any, are put on you to have Jewish friends?

**Response:** 79% did not feel any pressure to have Jewish friends.

**Question:** Is assimilation desirable or undesirable?

**Response:** Desirable - 11%; Undesirable - 75%; Undecided - 14%.

**Question:** Do you initiate discussions about Israel or do you only respond?

**Response:** Initiate - 40%; Respond - 60%.

\*Small Community - A Jewish population under 400 families.

Medium Community - A Jewish population of 400 to 1500 families.

A Large Community - A Jewish population of 1500 and over.

The reader must bear in mind that the convention participants were active members of Young Judea and included the present leadership of the movement. With

the results indicated, one shudders at the prospect of distributing a similar questionnaire to youth which is not affiliated with a Zionist and/or religious movement or organization.

In attracting campers to Camp Kadimah we have naturally emphasized THE FUN that it will certainly be. To parents my appeal is on a different level. We live in a region which cannot boast of a continuous Jewish education for our children. Ten months a year our children are exposed and vulnerable to the full impact of the 'pull' forces of assimilation. Young Judea and the synagogues try their best to attract the participation of Jewish youngsters in their educational, cultural and social activities. Success in this regard is intermittent and certainly not consistent: You, as parents, do your utmost to create a Jewish atmosphere at home, again, with limited success. The temptations offered by the non-Jewish environment are not easily overcome.

CAMP KADIMAH provides an environment which is naturally Jewish and one which, for six weeks, involves children in a total Jewish atmosphere. Learning experiences include activity-centred programming based on themes relating to Jewishness and to Israel. Special events such as Tisha B'Av, Maccabia and Israel Day reinforce Jewish consciousness through acting, living and simulating the historical Jewish experience. If, to this one adds Kashrut, the special Shabbat atmosphere, and an Israel-conscious staff then we have major elements in the process of imprinting Jewish values, traditions and life styles on future generations.

The educational approach is not heavy but rather emphasizes being Jewish as an adventure. Jewish activities and experiences are set against a background of physical and social aspects which, in fact, dominate the program. Moreover, exposure to Jewish values and to Israel is within a small group context or camp-wide, and is not reduced to an imitation of "school". In a survey which we conducted at the end of the 1974 season, thematic activity-centred programs (ACPS) ranked fifth out of the thirteen activities listed.

To sum up, I hope that you will concur with the conclusion that CAMP KADIMAH is an important element in the survival equation of the Jewish people. Your children come to camp for fun and we supplement this with a program of Jewishness through osmosis - that is our mutual commitment.

Finally, some details as to the coming season:

<b>Opening Date:</b>	Sunday, July 5th
<b>Visitors' Day:</b>	Sunday, July 25th
<b>Last Day at Camp:</b>	Sunday, August 15th
<b>Return Home:</b>	Monday, August 16th
<b>Camp Fee:</b>	\$685.00 which includes canteen - payment of \$100.00 deposit and the balance in postdated cheques dated to June 15, 1976.

Information as to exact procedures, clothing required, uniforms, medical forms, etc., is sent out when application is received.

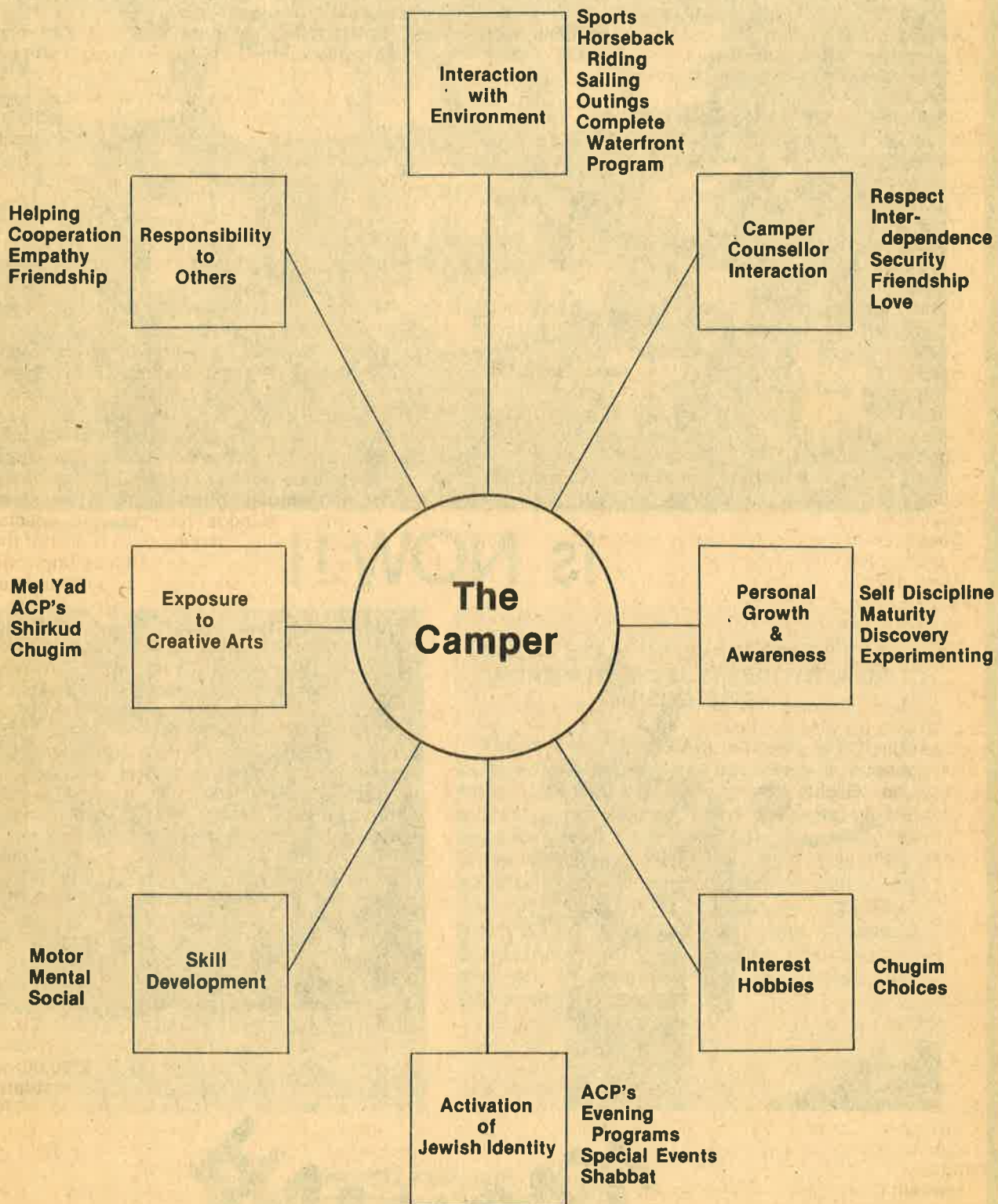
**Thank you for sending your child to Kadimah - A Mitzvah and a guarantee.**

Sincerely,

**Shaul Landa**  
Director.

# GAMP

**K  
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H**



# CAMP



is NOW !!



# KADIMAH

# *The State of Israel Bond Organization*



**"Am Yisroel Chal"  
We Are One People**



RARELY HAVE JEWS BEEN SO DIRECTLY LINKED TO THE FATE OF ISRAEL AND NEVER HAS ISRAEL BEEN CALLED ON TO PERFORM A MORE URGENT TASK THAN IN THESE CRITICAL DAYS. THE CRISES IN ISRAEL IS A CHALLENGE TO ALL OF US, TOO IMMEDIATE, TOO GREAT, TOO PERSONAL\* TO OVER LOOK OR UNDER ESTIMATE. YOUR ISRAEL BONDS THIS YEAR, AS IN THE PAST, MUST STAND AS A BULWARK OF STRENGTH AS ISRAEL CONTINUES ITS DETERMINE EFFORTS TO ACHIEVE A LASTING PEACE.

**YITZHAK RABIN**

**Stand Up as one and give your answer to the enemies of Israel, their neighbors will only negotiate with a strong Israel.**

## **ISRAEL MUST BE STRONG**

**Moncton, N.B.**

**Chairman: Mr. Joseph Kohen**

**Fredericton, N.B.**

**Chairman: Mr. Arnold Budovitch**

**St. John's, Nfld.**

**Chairman: Mr. Graham Wilansky**

**Cape Breton and Saint John, N.B. Area**

**Yarmouth, N.S.**

**Chairman: Mr. Irving Pink, Q.C.**

**Halifax, N.S.**

**Chairman: Mr. S. Paul Zive, N.B.**

## **USE OF STATE OF ISRAEL BONDS FOR TOURISM IN ISRAEL EFFECTIVE AS OF APRIL 1, 1976**

Those who cash State of Israel Bonds in Israel when they visit the country will receive from the bank at which the bonds are cashed, upon request, either a special check book or Israel Pound Travellers checks. In either case, these checks will be accepted by all hotels for the counter value in dollars at the official rate of exchange. Nobody, therefore, who cashes his State of Israel Bonds and uses these checks will have to pay any supplement at the hotels in settlement of the bill.



**MITCHELL FRANKLIN**  
Atlantic Regional Chairman



**HOWARD KARP**

Atlantic Area Representative

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Halifax, Nova Scotia  
B3J 2L2

# Israel - As I See It

**Rabbi Leo Helm, D.D.**  
**Halifax**

I have been asked to share my impressions of Israel, having visited there in February.

This, my third visit to Israel, proved most impressive. Above all, because for the first time I noticed a significant change in the very fibre of the Israeli citizen. Gone is the Sabra chutzpa, frequently detected by the Diaspora Jews. Today's bond, uniting world Jewry with Israel is stronger than ever.

Briefly, on the credit side:

1. I was impressed (to put it mildly) with Israel's achievement in its absorption of immigrants - from seventy-eight different countries, the remotest parts of the globe - people who differ in their folk-ways, mores, traditions, languages, etc. To integrate them to the overall objectives of the State of Israel is something that is impossible to overexaggerate. No nation, similar in size, can claim similar achievement.

2. Technology. A country without natural resources, born out of the barren desert, to have developed industry --- not merely the citrus and diamond, but a fashion industry which alone totaled \$131,000,000.00 in the last year. One wonders what 6,000,000 Jews, had they lived, could have done for that little but energetic State and its ambitious people.

3. Defence. I visited the Golan Heights; I saw the place where the Third Egyptian Army was encircled by Israelis, a most brilliant military strategy that man can hardly fathom. Contrary to the claim of its adversaries; in spite of the Yom Kippur Blitz Krieg, military observers are compelled to conclude that Israel triumphed. "Never again will we be caught asleep", said Shimon Perez, Minister of Defence, assuring us that Israel is ready for any military emergency. Israel's production of military armaments this past year alone, enabled it to export to various countries small military hardware totalling \$190,000,000.

What about the debit side?

1. Economy. Objectively stated, Israel's economy is virtually "broke". Faced with a trade deficit of four billion dollars and a payment deficit of another four billion dollars, gross national product fell by 2% from the previous year. Experts are below forecasts; foreign investment is down by 50% from only three years ago. Foreign currency reserves have dipped below the red danger line. The Yom Kippur War, the high cost of war material to replenish the losses, defense and explosion of raw material prices - all attribute to this sad but sober phenomenon.

Much to the dissatisfaction of the man in the street the government is determined to take significant steps in facing the dilemma. It has embarked on a program to curtail imports, to boost exports, and to implement longer working hours to its six day work week. Greater industrial output, cuts in housing and welfare spending, a "tightening of its belts" and "rolling up its sleeves" is the order of the day while guns and butter remain Israel's main dilemma.

2. Adversaries. As divided as the Arab nations are ideologically, spiritually on one thing they all seem to be united - how to efficiently and rapidly destroy the State of Israel. It is against these adversaries that Israel must be prepared to defend itself regardless of cost.

3. The U.N. expects perfection from little Israel. Others can do as they please. Nations on the African Continent, in Asia, and other parts of the world feel free to expel some of its inhabitants who may have

resided there much longer than did the Arabs in Palestine. Israel, its democracy second to none, has been labeled nevertheless as Racist by the nations of the world.

4. The U.S., pressuring Israel to be more "accommodating" in the negotiations has created scepticism and a feeling of insecurity in the minds of the Israelis. Their resentment is evident.

5. There seems to be a lack of faith in the present government leaders. Israel, no doubt, faces difficult days ahead. Already the heaviest taxed citizens on earth its government is removing the milk, bread, and public transportation subsidies, making it very difficult for the lower income bread winner. Added to this is the state of insecurity. Ask the man on the street, "will there be peace here?" A sigh and a look heavenward reveals the mood of despondency. I can go on and on...

What can we do? How do we face the challenges of tomorrow?

1. Aliyah - immigration from the American continent will prove positively to friend and foe alike that Israel is the ultimate dream of Diaspora Jewry and the only homeland of K'Lal Y'Israel.

2. Tourism - permanent settlement in Israel may entail planning. Until such a time the western Jew must visit Israel as frequently as it is humanly possible to declare his solidarity and cast his lot with his heroic brethren. Moshe Kol, Minister of Tourism stated that more non-Jews than Jews have thus far visited Israel; there was a significant drop in tourism from the United States in 1975. We must, individually and collectively, place on our agenda a visit to Israel in 1976 (it still being a financial bargain where the Jewish tourist is most warmly welcomed).

3. Financial Aid - Prime Minister Rabin reminded us that although ten years in a nation's history is of little significance, how different would Israel's political and economic posture be if the outcome of events for World Jewry between 1938-1948 did not end so tragically. We must never allow history to repeat itself...instead, we must share of our substance and give sacrificially - through Israel Bonds and U.J.A. - in order to aid Israel in its many educational and social problems, absorption and settlement of Jews from the remotest parts of the world especially the Soviet Union.

4. Carry Israel's message to the non-Jewish world - reminding it that Israel remains the only state in the Middle East where the rights of the individual regardless of race and creed are safeguarded and freedom of the press is assured; Israel continues to be the only reliable, stable, and staunch ally of the free world.

5. Education - teach young and old Zionism's undying message - its vision and fulfillment - to motivate the non-committed and to rear a generation prepared to identify with Israel's glories and challenges.

Israel is celebrating its 28th birthday this year, representing the mathematical equivalent of Koach in our Hebrew tradition. May we resolutely and steadfastly provide a spiritual, moral and financial koach our brethren need in this most crucial era since the establishment of the State. And may our dreams coupled with deeds bring to fruition the sacrifices of generations past and the resolutions of those of tomorrow to remind the nations of the world that Am Yisrael Hai L'olam - Jewish peoplehood and the Jewish State will live forever.

# HADASSAH

# BAZAARS



No credit, Max



Marlene and Gloria "Our Leaders"

## Smashing Success in Halifax and Cape Breton



"Black Magic" Smiles



A bargain hunt



Marsha's Garden

# ARREST AND DETENTION- SOVIET STYLE

The closest that most of us have come into contact with the judicial process here in Canada is when we have fought a parking or speeding ticket in a provincial court. For some of us, no doubt, that was a pretty frightening experience even though relatively little was at stake. In the Soviet Union, however, virtually any contact with the judicial process can be a terrible experience because there is often very much at stake. Below are some excerpts from a very recent publication of the first-hand experience of a non-Jew with his arrest and detention. It is a most vivid and moving description of what it is like to become swallowed up in the "Gulag". No doubt, many Soviet Jewish activists and P.O.C.'s have gone through very similar experiences.

"The doorbell buzzes insistently. Then once more. Someone is trying to get in, impatiently shifting from one foot to the other. Who could it be at this ungodly hour? A sense of foreboding grows in me: something must have happened to someone.

"I open the door, and a tall fellow with a pampered face enters the room, pushing me gently aside. He smiles enigmatically as he studies me, and I am struck by his strange glance, which seems to drill through me with a smooth assurance. Two other men walk in before I can shut the door. They cross the room in a few quick bounds and close the windows".

"Sit down", orders the tall man. "Right here, beside your wife and don't move!"

"What..." I try to speak, but he cuts me off brusquely and shoves a document under my nose. "The bearer of this permit has the right to carry arms", I manage to read. "They must be armed bandits", I suddenly think with horror, robbing me in broad daylight. Robbing me,

a proletarian"! I begin to laugh hysterically.

"His eyes still warily on me, the tall man nervously extends another document. A search warrant. I feel relieved, although I still fail to understand what is going on. Surely there must be some mistake, I think. Perhaps they got the apartment numbers wrong. Yes, that's entirely possible".

"But my visitors are no longer paying any attention to me. They are scrutinizing my books, moving them in a disorderly manner from pile to pile. Then they begin to hurry, and I see their dissatisfaction grow with each passing moment. What could they be looking for so persistently?"

"The telephone rings, but they do not let me answer it. It rings and rings while they keep going through my books and papers. Now I feel like a small hunted animal, paralyzed with fear. My wife sits beside me, equally small and frightened. From time to time the searchers cast venomous glances at me. Then I feel my feet shaking uncontrollably with cold. Reality is dawning on me..."

"A pounding on the door and a strange voice roaring in Russian wakes me in the morning. "Reveille! Reveille!" the voice calls, at first down the corridor and then at my cell".

"I lie in bed not understanding anything. The tone reminds me of another voice, one that I used to hear long ago in my village when the ragman rode along the street in his wagon, bellowing at the top of his lungs, "Anything to go? Anything to go?"

"I jump up and gasp with pain: my entire body is covered with red splotches that burn and itch unbearably. What could have caused them? Before I can examine them my attention is caught again by the

unfamiliar shouts resounding in the corridor".

"Fall out for toilet call! Out for toilet call!"

"These words have a strange music to them, and they finally bring me back to reality..."

"Prison gruel! I stare at my food in bewitchment. It seems to have glued itself to the black, smutty and misshapen metal dish. You can find one like it on any city dump. I dip my wooden spoon into the greenish-yellow liquid and bring it toward my mouth. But halfway up I stop and carefully examine this eternal companion of prison life. This specialty of the house must have been invented by a master chef who spent many a night poring over the Old Russian counterpart of "Larousse Gastronomique"...

"My scholarly reflections are interrupted quite inopportunistically by a guard at the barred Judas hole. Rounding his o's in the central Russian manner and using mimic gestures to draw me towards him, he calls in a goodnatured way: "Name with O! Name with O!" I realize now that to prevent inmates from learning each other's identities, they are not called up for interrogation by their surnames--only the first letter is used. In such cases the prisoner must run to his cell door and whisper his name. I obediently rush to the door and identify myself, even though I feel rather funny because I am all alone in the cell.

"Let's go! Hands behind your back, I tell you!"

My escort clomps behind me, stopping me at corners to look down the corridor to make sure no one is coming, then taking up his position behind me again...

Excerpts taken from: Mykhaylo Osodchy, *Cataract*, Harc urt Brace Jovanovich, New York, 1976.

# **TO SIMPLY SAY "WE SHALL OVERCOME" IS NOT ENOUGH - COME OVER!**

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## THE AGED: ISRAEL- CANADA

by Louise Adler

### Consultant to the New Brunswick Senior Citizens Federation

Jewish tradition in reference to the elderly is an attitude of deference and respect. "Elders" is a term used throughout the Bible, Mishnah and the Talmud as a synonym for leaders, judges and sages.

Down to the eighteenth century, ripe old age was considered a blessing from the Lord so that "they will have leisure to study the sciences and write down in books, that their posterity will learn from their books and accept their words as tradition" (his Commentary on Genesis 5:4, A. Ginzbur Pressburg 1842). It was during the 18th century that there began the breakup of the traditional family cohesion with some feeling of generation gap. Compassion and understanding for weakness of the old was then accepted as a social community responsibility. All over Europe, Jewish Old Age Homes and special social services were developed.

Today, the modern emphasis on youth and its needs is being coupled with the psychological and social requirements of the old which have resulted from birth control on the one hand and the prolongation of life expectancy on the other due to the advances in medicine and public health measures.

There has been a world population explosion since the Second World War in all age categories but particularly in the 65 plus age group. In most countries the population in this group has doubled. However, the Israel, a young country and a land of not only immigration but the law "of the right of return" regardless of age or physical condition, has added considerably to the proportion of the elderly in relationship to the total population. In some areas the elderly population has increased nine fold.

In Israel, there are basically two different traditional patterns of family life: the Oriental in families from the Near East and North Africa, and the European in families from Europe and North America. The Oriental family has retained much more of the traditional veneration for the aged and is much less influenced by the modern attitude toward youth than the western family. However, the mass exodus from the Arab countries has created a problem of care for the aged in families who have been broken up by forced migration. Thus, the traditional Oriental family is also encountering modern problems concerning its old people in Israel. Provision had also to be made for survivors of the Nazi Holocaust and concentration camps. The combined problems of abandonment, physical weakness, illness, premature aging, and old age all must be dealt with. Also, an additional feature of family life is that of the kibbutz, which has special problems concerning aging and the relationship between the generations. Although the kibbutz provides collective support and care of the individual member irrespective of his family status, health, or psychological

problems, the strain on the aged and the aging is particularly great since it is a society originally created by the senior members themselves, founded on the ideal of physical labor and appreciation of the supreme and external value of youth.

Prior to 1925, the Jewish population in Israel was either the very old who came to study and die there, or the small immigration of the first aliyah. The immigration waves from then to 1948 were basically individual immigrants and mostly of European stock; the ones who came after Israel Independence were immigration of whole families and whole communities and a very large proportion originated from the Middle East and North Africa. Prior to Independence the majority were literate, educated in secular schools and well-adjusted to modern economic life. These are the pioneers now reaching the age of 60 or 70 years. The later immigrants are products of a cultural background which is amalgamation of Jewish religion and tradition with Arabic society, language and norms of behaviour. Illiteracy, especially among the women, was high.

There are also non-Jewish groups, differentiated by religion: Moslem, Christian and Druze. They are among the most rapidly growing populations. It should be noted that the modernization of the Arab family in Israel is in full swing.

We thus have to consider the aged in the rural and urban communities, the Jewish (various waves of immigration) and the non-Jewish aged, and how Israel has endeavoured to solve her problems vis-a-vis the aged.

Israel's National Insurance Law ensures every resident a standard old-age pension equal to 15% of the national average wage. Every resident, without regard to his previous employment or earnings, is covered by the program and entitled to this pension upon reaching the specified age (65 for men, 60 for women), provided that he has been insured for the minimum period prescribed by the law (usually 5 years). Everyone insured pays a contribution. For those employed, the amount is calculated as a percentage of salary, while for those not working a minimum sum is paid by the agencies who otherwise cover their needs.

This is similar to our Canadian Old Age Security Pension -- except that here both men and women must be at least 65 years old.

In addition, most Israelis are also covered by pension fund schemes within the framework of the collective labor agreements of the various trade unions. The pensions paid from these funds are relative to the worker's previous income and the length of time he has employed. Each month a percentage of the participant's salary is deducted, with pension rights dependent upon his having participated for a minimum number of years (usually 10 years).

In Canada, of course we have private company pension plans, but also the Canada Pension Plan which began in 1966 and is based on contributions in relationship to income earned.

Elderly immigrants to Israel coming from a country with which Israel has no treaty transferring pension rights, and who therefore finds himself without economic security, and who at the time of his immigration (after August 1967) 60 years or older receives a special old-age pension upon reaching the normal retirement age. This pension is paid from the Jewish Agency budget. This is similar to our Old Age Supplement which is based on a means test.

To prevent turning independent individuals into welfare cases, the Immigration Department of the Jewish Agency initiated a program under which all elderly immigrants whose primary sources of income are their old-age pensions are exempt from paying rent

and building maintenance fees when moving to their permanent housing. We have nothing in Canada to compare with this.

Israel is very concerned with maintaining the dignity of the individual including the aging. Therefore, its rehabilitation fund, finances the setting up of small enterprises and workshops after investigating the candidate's professional and administrative capabilities so that he can have either full time or part time work to supplement his income. There are special training courses for this purpose and even opportunity for home employment for those who cannot work outside the home. In Canada, we do not have such a program for the elderly.

In 1969, the Association for the Planning and Development of Services for the Aged in Israel, (this is an independent association, half of whose budget was contributed by the Israel Government and half by JDC-Malben), set a goal of developing comprehensive care in four basic areas: community services, homes for the aged, geriatric and long-term care beds, and manpower development.

The Community Services include all services to the aged living at home that will contribute to their health by corrective and preventive means, improve their living conditions and provide them with recreational and occupational activities. These are services such as neighborhood clubs, food-catering services (meals-on-wheels), laundry, home help, social welfare service, preventive care (periodic check-ups), basic home appliance bank, home care, dental care, day centers, chiropodic service, occupational activities and hobbies, group gymnastics, and in several cases, even the installation of telephones. Wherever possible, existing facilities are used to provide these community services including Old Age Homes, Community Centers and Hospitals. We in Canada do not have such a

comprehensive old age Community Services.

Homes for the Aged are considered only as a last resort: that is, if for social or medical reasons there is no better alternative. Convertibility is also emphasized, so that, for example, the accommodations for the well aged can become accommodations for the infirm, and the accommodations for the infirm can be used for people requiring continuous care.

Separate units for geriatric care in general hospitals has been a much neglected need in Israel. At any given moment about 900 Israelis over 65 are suffering from a geriatric disease, usually a stroke, for which they should be getting intensive care in a geriatric unit of the hospital for perhaps as long as five or six weeks. But there are geriatric accommodations in Israeli hospitals for only 200 such patients. Geriatric hospital care is in short supply in Canada as well.

The shortage of manpower qualified to care of the aged at all levels is chronic in Israel. During the Association's first five years, steps were taken to narrow the gap. University training for social workers interested in the care of the aged, extension courses for directors of old age homes, courses for instructors for old age clubs are now offered at University level. But vastly more needs to be done so that the growth of services will be accompanied by an adequate supply of trained personnel. In Canada however, we have not even begun to scratch the surface. We have few physicians in geriatrics, a tremendous scarcity of para-medical specialists such as physiotherapists, speech therapists, etc., practically no training on the University level for administrators in institutions for the aged, little for social workers specializing in the problems of the aged, very little if any, in programming for the community services for the aged. We are far behind in services for preventive health care, etc., for the aged.

## **Halifax Hadassah**

### **Reminder**

**Halifax Hadassah-Wizo  
50th Anniversary Dinner  
and Dance**

**Saturday, May 29th**

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## **Shalom To: "Camping and Campers"**

**A UNIQUE EDITION TO APPEAR IN AUGUST.**



**Mental Health Week Breakfast held at the Beth Israel Synagogue (Halifax). This unique event was sponsored by the Atlantic Jewish Council, Beth Israel and Shaar Shalom Synagogues.**

# The Return From Babylon

by Rabbi Yaacov Petersell, St. John's

At The Gate:

Let me shout it, please.  
I need to.

I am not a sentimentalist, you understand.  
I am not a collector of cold memories, you understand.

But.

We knew, didn't we.  
I mean, I, for one, have always known.

Quick march! One! Two! Three! Forward!  
Bangbangbang. A heart still beats. Bang!

Well, at least we're all here.  
I mean, my tear has your river to fall into.

Yes.  
I must say it now.

No?  
No need to?

Of course.

Sorry.

Uh, are you one too?

At The Wall:

They danced around me.  
Holding David's hand  
I dance around them too.  
Concentric circles clasped.

A surge of song shot upward,  
Blasting through my inside world,  
Roaring out outside me.  
A song of songs among songs.

We prayed, each in our all-ways.  
One us in separate words.  
Kaleidoscopic memories  
Entwined upon one single joy-painful word.

Jew.

---

## INDEPENDENCE DAY, 1975 - ISRAELI STYLE

By Norman Braveman, St. John's

Independence Day is a very special day in Israel. It is a time when many Israelis look back to the days in the not so distant past when they heard David Ben-Gurion proclaim the sovereignty of Israel. It is also a time when they turn inward and recall all of the hardships that they have had to endure in order to insure a place for Israel among the community of nations. They recall the wars, the physical and economic hardships, and the uncertainty of being part of a very complicated political scenario which is being played out at an exceedingly slow pace. It is fitting, then, that the day preceding Independence Day is called Yom Hazekaron, the Day of Remembrance - a day on which Israel's war dead are remembered and honored.

Independence Day of 1975 was more special than most. For me and my family it was special because we celebrated it, along with thousands of other residents of Haifa, in Israel. I was on leave from my teaching position at Memorial University and was spending the year at the University of Haifa. My family and I

had lived in the Central Carmel since October. None of us had ever been in Israel before and, therefore, we didn't know what to expect. The only experience that we could draw on were several Independence Day celebrations in the United States, so we really didn't know what this one would be like. Would there be fireworks? Would there be a parade of soldiers, tanks and guns? Would planes be flying overhead? Would the people be able to overcome their feelings of grief for the more than two thousand that had been killed in the Yom Kippur War and be able to celebrate the twenty-seventh birthday of the country? Were the costs of maintaining a homeland for Jews too dear to be able to be joyful at a time like this?

We soon found out that there would, indeed, be fireworks and a parade. But the parade consisted of children - hundreds of them of all ages and sizes - instead of soldiers.

They came on rollerskates instead of in troop carriers; they carried musical instruments and not guns; they wore clown and dancing costumes and not the olive green of

the Israel Defence Forces; and, most of all, they danced. They danced the dances that the Sephardic Jews that had immigrated from Arab countries in 1948 brought with them. Men danced with other men, jumping up in the air and keeping the beat on an old tin can. They danced the "traditional" dance of Israel - the Hora. There were two groups of students from Holland who, upon their arrival in Haifa that morning, had requested and gained permission to march in the parade. So, in their native Dutch dress, they joined the young Israelis and danced the hora, thus cementing the bonds of friendship and understanding between the people of these countries by saying that "we in Holland also celebrate your Independence". Together, all of this produced a spirit of youth, of rededication to the values of the past and of hope for the future.

This year we celebrated Independence Day in St. John's, but our thoughts were with our friends and relatives in Israel. Perhaps next year all of us will be able to join our people in Israel in a celebration of Independence and True Peace.

# JEWISH NATIONAL FUND

## Fredericton Negev Dinner Report

The Negev Testimonial Dinner in honour of **Premier Richard B. Hatfield** held in Fredericton on May 2nd was a tremendous success by any standard and any measure. It was noted by **James F. Kay**, President of the Jewish National Fund of Canada. Mr. Kay was in Fredericton in order to bring greetings from CANADA PARK and on behalf of Israel to the Premier and the dinner guests.

**Mr. Allen Ruben**, Jewish National Fund Chairman for Fredericton, and **Mr. Weldon Levine**, Dinner Chairman, both noted that the dinner indeed will be marked in the pages of Fredericton's history as a most unique and memorable event. Well over 150 people from many communities of many denominations and varied walks of life paid tribute to the Premier and to the Jewish community of Fredericton through their attendance at the dinner which was held in the Lord Beaverbrook Hotel's most spacious surroundings. The presence of the **Lieutenant Governor** and the **Mayor of Fredericton** also lent a special atmosphere to the affair. The day's format included an afternoon cocktail reception hosted by Mr. Kay, the dinner itself, and the subsequent tête-a-tête with the Premier, members of his entourage and guests which was held in the Vice Regal Suite of the Lord Beaverbrook Hotel.

In addition to the many aspects and many

unforgettable moments of the dinner relating to it being a very gracious and formidable social gathering, the dinner generated great and unprecedented support for the Jewish National Fund's work in CANADA PARK. A large number of individuals and firms lent their support to CANADA PARK through their undertaking projects such as Grove, Garden and individual tree subscriptions in the Park in tribute to the Premier.

Highlighting the evening in terms of its concrete results on behalf of Israel was the announcement by **Mr. Mike Chippin** that a **FOREST Project - \$20,000, comprising of 8 Groves** was being planted in CANADA PARK by the **Chippin and Rosenzweig Families**.

The dinner's crowning event was of course the presentation to **Premier Hatfield** by **Allen Ruben** of a beautiful, framed certificate commemorating the fact that a Forest of trees was being planted in CANADA PARK as a tribute to Premier Hatfield and in honour of the occasion of his Negev Dinner.

The Jewish National Fund of Canada is preparing a supplementary document in which there will be a list of all those who have lent their names to support of projects. This list will complement the very beautiful illustrated program of the Premier Hatfield Dinner and will include the names of those who subscribed parallel or subsequent to the program being printed.

## CELEBRATE ISRAEL'S 28TH ANNIVERSARY Canada Park Pavilion and the Hall of Honour

The names of all supporters of CANADA PARK will be enshrined and perpetuated for all time in the Hall of Honour in the CANADA PARK PAVILION a magnificent tribute to Canadians of vision and generosity which will be built in a central area of the development.

This magnificent new undertaking—CANADA PARK—represents another giant step in developing still further the partnership we share with the citizens of the Jewish State, and extends to Canadians an opportunity to link their names with a project which will enhance the lives of those living in the most heavily populated area of the Jewish State.

We urge you to take this opportunity of perpetuating your name and your family's name for all time with Israel and its dauntless people by undertaking a project in CANADA PARK . . . a personal project which will link your name eternally with the history of the Jewish State and with its gallant and courageous people.

You can link your name with this great endeavour through a contribution in one of the following categories:

Founder	( 18 only)	\$100,000	[Roll closed]
Governor	( 36 only)	50,000	[Roll closed]
Forester	(100 only)	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:

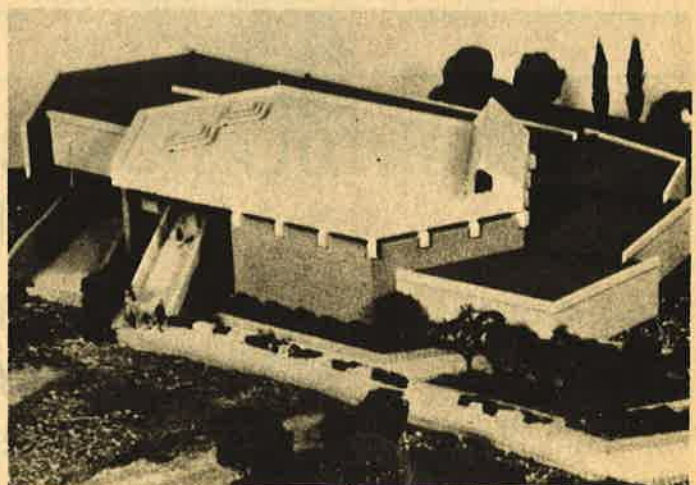
Forest	\$20,000
Nachalat Chal	18,000
Nachala	10,000
Wood	6,000
Grove	3,000

You can undertake any project with a minimum down-payment of 10% and the balance payable at your

own convenience. Israel Bonds can be used; receipts valid for income tax purposes are issued for all contributions.

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



Artist's concept of Pavilion

# NACHES FUN KINDER

## "A Monologue"

Translated from the Yiddish  
by Shirley Silver, Edmonton

Performed before Edmonton's Golden  
Agers by Lotte Landa.

Do you know of a doctor, Zev Lave???? My son. A Laryngologist - eye, ear, nose and throat. I'm his father Dov Lavi. I'm really called Leibovitz, but Leibovitz is Yiddish-Lavi is Ivrit. What's the difference as long as he is a big doctor. I have two other sons also big doctors. The middle one is a cardiologist, heart and the youngest is an internist. Kin ain hora, three sons, three doctors. We only shouldn't need them - - - all three of them. Excuse me, do you have children???? No???? Pardon me, if I knew I wouldn't have asked. Because I know how lonely I would be. If I didn't have children. You know at my age today this hurts me and tomorrow something else. No, it's not a matter of money, I have a little pension, and I don't have to worry - Thank God. But, the loneliness. Can you imagine what it means for an old man to be alone???? Oyl So, I feel very sorry for you. I don't know what that means. I have Kain Hora, 3 sons, one better than the other. I'm soon going to see my son the laryngologist, he suggested that I see one of his colleagues regarding my bridge. My bite isn't as good as it used to be. He has been promising me for 3 years. When has he got time? I haven't seen him in a good few months. When, ever I phone him his secretary teels me that he left for a convention. If he is so busy with conventions how can be concentrate on my teeth. OY OY - no it's nothing. OY OY I've got a backache. It's nothing. When it's really bad I go to my neighbor and she applies "BANKES", she gives me a bit of a rubdown and I feel much better. Oh yes, where was I? Oh yes. If the oldest son is so busy running with conventions I can go to the middle one. The same thing. He works day and night, has millions of patients,

and is making a fortune. The last time I saw him it was his birthday. What month is today July???? His birthday was in January. For a gift I bought him a leather briefcase, an expensive one. I spent my entire pension for his gift. His birthday came out exactly on Friday. At night it was raining and cold and no busses. SO, I waled. There were a lot of cars in front of his house. I rang the bell and his wife answered. Does he have a wife, a fine woman. Such a devoted wife is hard to find. She is Viennese, here name is Matilda. Whenever I come to my son she whispers Papa, Sha Der Tzvi - - - (My son's name is Tzvi) Schloff. Papa, be so good and come back another time. Whenever I go to my son, she tells me to come another time. Nu???? Where today can you find such a devoted woman, she is only afraid I'll waken him. She is so afraid - - But this time she called him, and she asked to wait in the hall. I waited. I heard the sound of music the laughter of the guests and my heart swelled with pride. The door opened and my son appeared dressed like a king, do you hear me like a king?, I gave him the gift and he was as happy with it as a child He was so happy, - - - that tears came from my eyes. Dad, he said to me, wait a minute, I'll bring you out a glass of wine and you'll drink to my health. I drank, it was the best wine I've ever had - - but I drank it on an empty stomach and it was too strong. I felt dizzy, and my son said, you know what Dad, it's getting late for you, perhaps you should go home. But, I beg one thing of you, please take care of yourself. It's very dark out and you could easily get lost. I ask you Papa, do it for me. Do you see how a son worries about his father. It's good to have children, so you have someone to worry

about you, and my grandchildren???? The naches that I have from my grandson. Without my grandchild's photos I don't move a step. You see this kid, this grandson is from my youngest son the internist. His wife is also a doctor, she works in the public health department. Hygiene. By her the only thing that counts is heaven, earth and hygiene. Since she gave birth to this child she doesn't let me cross her threshold. She's only afraid I'll bring in germs. Nu, she is right, who knows how many germs I carry in my pockets. Still and all if I wish to see my grandchild - - - I see him. I know when the babysitter takes him for a walk in the park, I'm there before they are. I hide behind a tree and watch how she plays with my grandson. You know what? He is such a sweet child I could eat him with my eyes. Once he ran to the tree where I was standing, almost as if he recognized me, he started to scream, Look, Look there is an old man here and he wants to eat me up. - Chase him away - Old man Old man. Nu???? Haven't I got a smart grandson. Isn't he a brain? This is when you have children, someone to worry about you, somewhere to go, only I don't know where to go first. Should I go to the oldest one, he is most likely at a convention. The middle one I don't want to awaken him - Should I go to - the youngest - I'm afraid of the germs. And today, OY, I feel so weak. I ask you - - perhaps you know of a good doctor. But, I insist it remain a secret, because if my kids find out it will aggravate them. Sha - - - I didn't say a word, NOT A WORD.

**"CONGRATULATIONS ISRAEL ON YOUR 28TH ANNIVERSARY"**

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# UNITED ISRAEL APPEAL

## CAPE BRETON CAMPAIGNS IN JUNE:

Sydney June 6

Glace Bay June 7



**Louis Siegel, Sydney Chairman**



**Eli Marshall, Glace Bay Chairman**

**Sydney Chairman Louis Siegel and Glace Bay Chairman Eli Marshall have announced concurrent campaigns with kick-off dates of June 6 and June 7 respectively.**

**The guest Speaker for both campaigns will be Colonel Jacob Monbaz, former Consul General of Israel to Canada, and more recently Israel's Ambassador to Malawi.**



**Colonel Jacob Monbaz  
Guest Speaker  
Sydney and  
Glace Bay**



**Leo Marcus  
Guest Speaker  
Saint John**



**Saint John  
Campaign  
June 15:**

**Dr. Joseph Arditti,  
Saint John Chairman**

**Dr. Joseph Arditti, Chairman, and Jack Kunitzky, Canvasser Chairman, have set June 15 as the date for the opening function of the 1976 campaign in Saint John.**

**Leo Marcus, National Executive Director of United Israel Appeal of Canada, one of the best and most well known Canadian Jewish Speakers, will be making his first visit to Saint John as Guest Speaker for the Campaign.**

# Women in the Early Days of The Kibbutz Movement

by Yosefi Dital, Halifax

The period which saw the establishment of the kibbutz was a time of disintegration of the Jewish family in Europe. Secularization, emancipation, mass immigration, pogroms, and the First World War brought with them new ideological stances which shattered the Jewish father's authority. Economic dependence between fathers and sons was challenged by the destroyed economy of the Jews.

The disintegrated Jewish home was not the only reason for the change in values of Jewish women. The Jewish daughter no longer identified herself with her mother the homemaker, but was seeking a new spiritual home in the Russian Revolution.



In the early days of the Yishuv the society of Jewish workers was primarily a society of men. The few women who lived in the predominantly male communities became the homemakers, the mother figures and the love objects of the active community. This situation resulted in great pressures which the women could not suffer. In reality, the pressure was even greater due to the influence of Freud on some of these groups. (Freedom of sexuality which would bring a free and just society).

The situation grew even more complex as soon as couples appeared within these groups, due to the fact that their relationship would alienate them from life in the community. Yet, the community believed in "love" and "eros", and recognized the importance of these relationships. Economically most girls found themselves working very hard in the kitchen to feed the entire community. In other words, they were just doing what they revolted against to begin with. Although it appears that the revolutionary experience of women was doomed to failure, the woman's role as a housekeeper did not prevent her from direct participation in community affairs. Moreover, even women who got married insisted upon being housekeepers for the entire community, rather than work for one man.

The women of groups which formed as kibbutzim saw their role of housekeeper as a betrayal of the idea of the liberation of women. They insisted upon doing work which was considered masculine. Soon, women began travelling from place to place in Kvutzot (groups) in their search for "proper" work. Consequently, they established the women's group of construction workers, and the women's group of agriculture workers, which later became an agricultural school for women. These groups disintegrated when families were formed, however, women continued mostly in agricultural work. In many ways, the women's

liberation movement developed the process of trial and error and thus symbolized the entire development of the Yishuv movement in those days.

The establishment of the family in the small groups created many paradoxes since most individuals in those groups considered themselves as a new form of the large family. Many saw the formation of a family as a betrayal of their kibbutz idea and refused to accept any "institution" or "social hierarchy" over what they called "natural behavior; and in psychology is called irrational behavior. However, the idea of freedom of love gave the new form of couple relations the green light, and although the titles "husband and wife" were abolished, the family was established. The family was titled the "underground family".

The birth of the first child was connected with guilt feelings and immediately emphasized the difference between man and woman. The young mother in the kibbutz did not know if her emotional reaction was legitimate. Parents did not know what to expect from the community. Was the education and care of the child the responsibility of the parents or the whole community? There was no one to guide the young mother through her first paces.

From the very beginning the kibbutz movement adopted the educational system which gives women as much freedom as possible and does not allow parents too much power over their children. The kibbutz movement, based upon the idea of freedom to women, and by accounting to the phenomenon of natural conflict between generations, developed a sophisticated educational system which was the responsibility of the entire community.

But more important, the infant symbolized the connection between the young community and the past, the parents and the home. On the other hand, people wanted the young baby to symbolize the future, the new era and hope of building a new home in Zion.

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# CURRENT ACTIVITIES OF HALIFAX WOMEN'S ORT

By Myrna Blumenthal

April 3, 1976 at Chateau Halifax Baronett Room was the scene of our most exciting 6th Annual Fine Art Exhibit & Auction with 170 pieces of fine and beautifully formed art by world renowned artists and 20 pieces of sculpture. Thanks to convenors **Rita Lazar** and **Betty Miller** and their committee, this evening was a great success and enjoyed by all.

The THIRD ANNUAL ORT FESTIVAL OF CRAFTS SHOW AND SALE (see pictures) was held at the Dalhousie Arts Centre April 30, May 1 and 2. We had over 75 participants featuring a wide variety of Crafts--"Hands at Work" from our own Maritime wide craftsmen. Many thanks go to convenors **Wendy Offman** and **Gay Silverman** along with their committee for another successful Ort project.

Flowers for Passover was very well received. The first time this project was ever undertaken for Passover. Thanks again to Convenors **Sylvia Hadari** and **Margo Avromovitch**.

The closing meeting of Halifax Women's Ort was May 19 at 8:15 p.m. at the home of **Shella Zive**, at which time all year-end reports were given and the new slate of officers for 1976-77 was installed.

<b>President</b>	<b>Myrna Blumenthal</b>
<b>1st Vice</b>	<b>Cathy Jacobson</b>
<b>2nd Vice</b>	<b>Renee Dankner</b>
<b>Record Secretary</b>	<b>Rita Lazar</b>
<b>Correspondent Sec.</b>	<b>Ella Morris</b>
<b>Financial Sec.</b>	<b>Betty Miller</b>
<b>Treasurer</b>	<b>Gay Silverman</b>

Halifax Women's Ort joins in celebrating the 28th Anniversary of the State of Israel with the hope for peace. "Never a need so great...Never an hour so crucial..." As Israel celebrates its 28th Anniversary of Independence, "we--the volunteer", living in a free country such as Canada, in our own large or small community of the Diaspora, must work **together** to strengthen our cause even more!

"Interaction for International Rapport" Conference held in Montreal on March 12-15. Halifax delegates were: **Shirley Sherman**, past president of Halifax Women's Ort and a National Vice President of Canadian Women's

Ort; **Barbara Alberstat**, immediate past president of Halifax Women's Ort and a national Board member and **Myrna Blumenthal**, President of Halifax Women's Ort.

Through CIDA (Canadian International Development Agency), a grant enabled us to have this conference and we were privileged to have three Ort overseas guests to highlight this conference and Ort Month: **Miss Sophie Corley**, Director of the Ort Girls School in Bombay, India; **Mrs. Parvline Moatamed**, Director of the Ort School in Teheron, Iran and **Mrs. Zena Harmon** of Israel (a former member of the Knesset) were our very special guests.

We heard and we learned of the Ort Schools in two countries very much different from our own and again different from the Ort Schools some of us were privileged to visit in Israel.

Mrs. Harmon, an absolute delight, captivated the massive audience. She told us of her experiences in Mexico, as Israel's representative of International Women's Year, when many of the countries voted for the resolution "Zionism as Racism" ...but, then privately, so many came to her and told her that it was because of the "oil crisis" that they had to vote that way...that they were told to vote with the Arab countries. The rest of her talk was on Israel and the challenge it faces today.

Miss Corley and Mrs. Moatamed from the overseas Ort Schools visited the various Ort Schools across Canada, then moved on to American Women's Ort and to the World Ort Union in Geneva.

**Miss Sophie Corley** along with **Fanny Davine**, National Executive Director of Women's Canadian Ort were the keynote speakers at the Ort Day Dinner held March 25 at the Citadel Inn. This event was well attended and those who were there thoroughly enjoyed a delicious dinner and a delightful evening. Thanks to **Shella Zive** and **Cathy Jacobson**, Ort Day Co-Chair ladies.

**Shirley Sherman** and **Barbara Alberstat** were awarded a beautiful Ort pen for their outstanding leadership, contribution and devotion to the organi-

zation. "Women of Valour"--they certainly are! Also true volunteers, especially in the society of today when volunteerism is most needed and lends to such prestige.



Kindly enroll me as a member of Ort Global Network, Halifax Women's Ort

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ADDRESS \_\_\_\_\_ PHONE NO. \_\_\_\_\_

CITY \_\_\_\_\_ PROVINCE \_\_\_\_\_ POSTAL CODE \_\_\_\_\_

Attached Is Cash ☐ Cheque ☐ for \$ \_\_\_\_\_ covering my dues for 1976-77.

Active Membership	\$ 6.00	Inactive Membership	\$ 6.00
Friend of Ort	\$10.00	Life Membership	\$150.00

# EDITOR'S NOTE:

We are publishing the press release which appears below in order to underline the blatant racism which motivates Israel's enemies. This is a copy of the actual release as issued by the Ugandan High Commission in Canada.

## PRESS RELEASE



The Jewish Community of British Columbia has been attacking the President of the Republic of Uganda, President Muammar Khadaffy of Libya and President Numeiri of Sudan for their stand against Zionism. The attack should also be taken as an attack on the Governments and peoples of the three great African countries.

In the United Nations a resolution labelling Zionism as "racist" was passed and the Jewish Communities called it a big lie. For those who are interested to know more about Uganda's stand, here are more facts:

You cannot understand Zionism without reading "THE PROTOCOLS OF ZION". This book has been called the greatest lie in history. It has also been called the greatest truth in history. It is both. It is a lie when thought to apply to Jews exclusively. In fact, it is a blueprint for any ethnic Organization whose members participate, each in his own capacity, to exploit the unorganized and less organized. Zionism is related in method of objective to totalitarianism and every form of government whose

regulation of political, social and economic activities allow some people to have more rights and privileges than others.

To keep the correct concept of Zionism in realistic perspective, it must be understood that not every Jew is a Zionist, and not every Zionist is a Jew. Likewise, not every German is a Nazi, and not every Nazi is German. Not every Italian works for the Mafia nor is everyone who works for the Mafia an Italian.

The truth of the book 'The Protocols of the Learned Elders of Zion' is to reveal the first law of life as it applies to people divided along ethnic and racial lines: Only the fittest survive. This very law as evident in the conflict between Red and white races during American frontier times. Racial competition is no less fierce in modern society. It simply functions according to different rules and procedures. The PROTOCOLS depict those rules and procedures clearly and concisely.

Zionism - the struggle for ethnic dominance - is a way of life characterized by a racism, cruelty, arrogance and corruption. These attributes are obvious when practiced by inexperienced Gentile Zionists who let their tyrannical behaviour get out of hand. Gentile Zionism tends to be violent. Jewish Zionism tends to be very subtle. Both are permanent features of the society of man.

Theoretically, Zionism means Jewish racial superiority. In practice, Zionism is manifested by collective action for social exploitation. Zionism is upheld by Jewry, in general, chiefly because of the obvious success which collective action brings to those within a society which is rigged to gladly offer or withhold to death's degree, all one's necessities, services and luxuries solely on the basis of one's volume capital. Therefore, Zionism also means survival of the organized, who keep together by remaining racially separate. Zionism benefits those who can get capital

nowhere else then from someone else by using tactics such as low wages, low quality in goods and services, and high prices. The tax free excess supports the state of Israel and the Jewish Community.

Based on centuries of carefully recorded history, a recurrent theme now substantiates a diabolical, yet under the economic circumstances, an entirely rational plan involving the creation of a situation leading toward the extermination of the Negro race in America. This is as much an inevitability as it is a deliberate plan. Specifically, it begins with the portrayal of the Negro Community as the source of all major economic and social problems, in order to establish a scapegoat that every society spontaneously demands under severe economic hardships as anticipated in the near future concomitant with a bottoming business circle. Such a divergence, or buffer, is considered necessary to insulate and preserve the Zionist class which must maintain profits fostered by the profit, or capitalist system, in order to sustain the state of Israel and Zionism. This plan is viewed as a necessary evil by its engineers because for the first time in the long history of Jewish Zionist expulsion from nearly every Western country at one time or another, there is no other feasible place they can go, be socially accepted, yet remain racially separate, except to Israel.

However, as Israel's survival depends chiefly on massive American financial and military support, the Zionists deem it necessary to gain decisive influence over American economic, social, political and military affairs. Each area of influence reinforces and extends all other points of control.

This is Uganda's position on Zionism and the general indictment against it. Only through skillful, widespread, and constant collective civil action can the danger of Zionist predatory ethnicism be averted.

Abdallh B.K. Jaden  
AG. HIGH COMMISSIONER

# Kol Yisrael

.....  
**The  
Voice  
of  
Israel**

### ENGLISH LANGUAGE BROADCASTS

Effective from March 7, 1976

#### 0500 - 0515 GMT++

News bulletin

\*\*\*16m - 17,685 khz  
\*\*\*33m - 9,009 khz  
\*41m - 7,412 khz  
\*49m - 5,900 khz

#### 1200 - 1230 GMT++

News and features

\*16m - 17,685 khz  
\*19m - 15,485 khz  
\*\*19m - 15,465 khz  
\*19m - 15,100 khz  
\*25m - 11,645 khz

#### 2000 - 2030 GMT

News and features

\*\*\*19m - 15,485 khz  
\*19m - 15,100 khz  
\*25m - 11,645 khz  
\*31m - 9,815 khz  
\*\*\*33m - 9,009 khz  
\*41m - 7,412 khz

#### 2230 - 2300 GMT

News and features

\*\*25m - 12,025 khz  
\*25m - 11,645 khz  
\*31m - 9,820 khz  
\*41m - 7,412 khz

\*North America & Western Europe  
\*\*West Coast of North America  
\*\*South and East Asia & Australia  
\*\*\*Africa

Frequencies may change according to propagation conditions. Reception reports from listeners will be appreciated. Schedule for English and other languages is broadcast on Thursdays at 2025 and 2255 approximately.

### OTHER LANGUAGES IN ISRAEL RADIO'S OVERSEAS SERVICE

0345 - 0412 Russian++  
0515 - 0530 French++  
0535 - 0600 Russian  
(Sat & Sun only)  
1000 - 1030 Russian  
(Sat & Sun only)

1230 - 1300 French++  
1400 - 1425 Yiddish  
1430 - 1530 Russian  
1530 - 1600 Yiddish  
1600 - 1640 Russian  
1645 - 1715 Persian

1715 - 1730 Georgian  
1715 - 1730 Hungarian  
1730 - 1755 Rumanian  
1800 - 1815 Ladino++  
1815 - 1830 Moghirabi  
1800 - 1830 Russian

1830 - 1900 Hebrew  
1900 - 1955 Russian  
2030 - 2055 French  
2100 - 2155 Russian  
2200 - 2230 French

\*\*Will be heard one hour earlier when Israel reverts to Summer Time



**Daniel P. Moynihan  
at the  
General Assembly of  
the United Nations  
November 10, 1975**



**The United States rises to declare before the General Assembly of the United Nations, and before the world, that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act.**

Not three weeks ago, the United States Representative in the Social, Humanitarian, and Cultural Committee pleaded in measured and fully considered terms for the United Nations not to do this thing. It was, he said, "obscene." It is something more today, for the furtiveness with which this obscenity first appeared among us has been replaced by a shameless openness.

There will be time enough to contemplate the harm this act will have done the United Nations. Historians will do that for us, and it is sufficient for the moment only to note one foreboding fact. A great evil has been loosed upon the world. The abomination of anti-Semitism — as this year's Nobel Peace Laureate Andrei Sakharov observed in Moscow just a few days ago — the abomination of anti-Semitism has been given the appearance of international sanction. The General Assembly today grants symbolic amnesty — and more — to the murderers of the six million European Jews. Evil enough in itself,

**The Basle Program**

"Zionism seeks to establish a home for the Jewish people in Palestine secured under public law. The Congress contemplates the following means to the attainment of this end:

1. The promotion by appropriate means of the settlement in Palestine of Jewish farmers, artisans, and manufacturers

2. The organization and uniting of the whole of Jewry by means of appropriate institutions, both local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national sentiment and national consciousness.

4. Preparatory steps toward obtaining the consent of governments, where necessary, in order to reach the goal of Zionism."

-1897

Statement by Ambassador Daniel P. Moynihan, United States Representative to the United Nations, in Plenary, in explanation of vote on the resolution equating Zionism with racism and racial discrimination, November 10, 1975

but more ominous by far is the realization that now presses upon us — the realization that if there were no General Assembly, this could never have happened.

As this day will live in infamy, it behooves those who sought to avert it to declare their thoughts so that historians will know that we fought here, that we were not small in number — not this time — and that while we lost, we fought with full knowledge of what indeed would be lost.

Nor should any historian of the event, nor yet any who have participated in it, suppose that we have fought only as governments, as chancelleries, and on an issue well removed from the concerns of our respective peoples. Others will speak for their nations: I will speak for mine.

In all our postwar history there has not been another issue which has brought forth such unanimity of American opinion. The President of the United States has from the first been explicit: This must not happen. The Congress of the United States, in a measure unanimously adopted in the Senate and sponsored by 436 of 437 Representatives in the House, declared its utter opposition. Following only American Jews themselves, the American trade union movement was first to the fore in denouncing this infamous undertaking. Next, one after another, the great private institutions of American life pronounced anathema on this evil thing — and most particularly, the Christian churches have done so. Reminded that the United Nations was born in the struggle against just such abominations as we are committing today — the wartime alliance of the United Nations dates from 1942 — the United Nations Association of the United States has for the first time in its history appealed directly to each of the 141 other delegations in New York not to do this unspeakable thing.

The proposition to be sanctioned by a resolution of the General Assembly of the United Nations is that "Zionism is a form of racism and racial discrimination." Now this is a lie. But as it is a lie which the United Nations has now declared to be a truth, the actual truth must be restated.

The very first point to be made is that the United Nations has declared Zionism to be racism — without ever having defined racism. "Sentence first — verdict afterwards," as the Queen of Hearts said. But this is not wonderland, but a real world, where there are real consequences to folly and to venality. Just on Friday, the President of the General Assembly warned not only of the trouble which would follow from the adoption of this resolution but of its essential irresponsibility — for, he noted, members have wholly different ideas as to what they are condemning. "It seems to me," he said, and to his lasting



honor he said it when there was still time, "It seems to me that before a body like this takes a decision they should agree very clearly on what they are approving or condemning, and it takes more time."

Lest I be unclear, the United Nations has in fact on several occasions defined "racial discrimination." The definitions have been loose, but recognizable. It is "racism" — incomparably the more serious charge — which has never been defined. Indeed, the term has only recently appeared in United Nations General Assembly documents. The one occasion on which we know its meaning to have been discussed was the 1644th meeting of the Third Committee on December 16, 1968, in connection with the report of the Secretary-General on the status of the international convention on the elimination of all forms of racial discrimination. On that occasion — to give some feeling for the intellectual precision with which the matter was being treated — the question arose, as to what should be the relative positioning of the terms "racism" and "Nazism" in a number of the "preambular paragraphs." The distinguished delegate from Tunisia argued that "racism" should go first because "Nazism was merely a form of racism . . ." Not so, said the no less distinguished delegate from the Union of Soviet Socialist Republics. For, he explained, "Nazism contained the main elements of racism within its ambit and should be mentioned first." This is to say that racism was merely a form of Nazism.

The discussion wound to its weary and inconclusive end, and we are left with nothing to guide us, for even this one discussion of "racism" confined itself to word orders in preambular paragraphs, and did not at all touch on the meaning of the words as such. Still, one cannot but ponder the situation we have made for ourselves in the context of the Soviet statement on that not so distant occasion. *If*, as the distinguished delegate declared, racism is a form of Nazism — and *if*, as this resolution declares, Zionism is a form of racism — *then* we have step by step taken ourselves to the point of proclaiming — the United Nations is solemnly proclaiming — that Zionism is a form of Nazism.

What we have here is a lie — a political lie of a variety well known to the twentieth century, and scarcely exceeded in all that annal of untruth and outrage. The lie is that Zionism is a form of racism. The overwhelmingly clear truth is that it is not.

The word "racism" is a creation of the English language, and relatively new to it. It is not, for instance, to be found in the Oxford English Dictionary. The term derives from relatively new doctrines — all of them discredited — concerning the human population of the world, to the effect that there are significant biological differences among clearly iden-

tifiable groups, and that these differences establish, in effect, different levels of humanity. Racism, as defined by Webster's Third New International Dictionary, is "The assumption that . . . traits and capacities are determined by biological race and that races differ decisively from one another." It further involves "a belief in the inherent superiority of a particular race and its right to domination over others."

This meaning is clear. It is equally clear that this assumption, this belief, has always been altogether alien to the political and religious movement known as Zionism. As a strictly political movement, Zionism was established only in 1897, although there is a clearly legitimate sense in which its origins are indeed ancient. For example many branches of Christianity have always held that from the standpoint of the biblical prophets, Israel would be reborn one day. But the modern Zionist movement arose in Europe in the context of a general upsurge of national consciousness and aspiration that overtook most other people of Central and Eastern Europe after 1848, and that in time spread to all of Africa and Asia. It was, to those persons of the Jewish religion, a Jewish form of what today is called a national liberation movement. Probably a majority of those persons who became active Zionists and sought to emigrate to Palestine were born within the confines of Czarist Russia, and it was only natural for Soviet Foreign Minister Andrei Gromyko to deplore, as he did in 1948, in the 299th meeting of the Security Council, the act by Israel's neighbors of "sending their troops into Palestine and carrying out military operations aimed" — in Mr. Gromyko's words — "at the suppression of the National Liberation Movement in Palestine."

Now it was the singular nature — if I am not mistaken, it was the unique nature — of this National Liberation Movement that in contrast with the movements that preceded it, those of that time and those that have come since, it defined its members in terms not of birth, but of belief. That is to say,

### **From the State of Israel Proclamation of Independence**

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens; without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter.



it was not a movement of the Irish to free Ireland, or of the Polish to free Poland, not a movement of Algerians to free Algeria, nor of Indians to free India. It was not a movement of persons connected by historic membership in a genetic pool of the kind that enables us to speak loosely but not meaninglessly, say, of the Chinese people, nor yet of diverse groups occupying the same territory which enables us to speak of the American people with no greater

### Text of General Assembly Resolution

The General Assembly,

Recalling its Resolution 1904 (XVIII) of 20 November, 1963, proclaiming the United Nations declaration on the elimination of all forms of racial discrimination, and in particular its affirmation that "any doctrine of racial differentiation or superiority is scientifically false, morally condemnable and socially unjust and dangerous" and its expression of alarm at "the manifestations of racial discrimination still in evidence in some areas in the world, some of which are imposed by certain governments by means of legislative, administrative or other measures,"

Recalling also that, in its Resolution 3151 G (XXVIII) of 14 December 1973, the General Assembly condemned, *inter alia*, the unholy alliance between South African racism and Zionism

Taking note of the declaration of Mexico on the equality of women and their contribution to development and peace, proclaimed by the World Conference of the International Women's Year, held at Mexico City from 19 June to 2 July 1975, which promulgated the principle that "international cooperation and peace require the achievement of national liberation and independence, the elimination of colonialism and neo-colonialism, foreign occupation, Zionism, apartheid, and racial discrimination in all its forms as well as the recognition of the dignity of peoples and their right to self-determination"

Taking note also of Resolution 77 (XII) adopted by the assembly of heads of state and Government of the Organization of African Unity at its 12th ordinary session, held in Kampala from 28 July to 1 Aug. 1975, which considered "that the racist regime in occupied Palestine and racist regimes in Zimbabwe and South Africa have a common imperialist origin, forming a whole and having the same racist structure and being organically linked in their policy aimed at repression of the dignity and integrity of the human being"

Taking note also of the political declaration and strategy to strengthen international peace and security and to intensify solidarity and mutual assistance among nonaligned countries, adopted at the Conference of Ministers for Foreign Affairs of nonaligned countries held at Lima from 25 to 30 Aug. 1975, which most severely condemned Zionism as a threat to world peace and security and called upon all countries to oppose this racist and imperialist ideology.

Determines that Zionism is a form of racism and racial discrimination

indignity to truth. To the contrary, Zionists defined themselves merely as Jews, and declared to be Jewish anyone born of a Jewish mother or — and this is the absolutely crucial fact — anyone who converted to Judaism. Which is to say, in the terms of the International Convention on the elimination of all forms of racial discrimination, adopted by the 20th General Assembly, *anyone* — regardless of "race, color, descent, or national or ethnic origin. . . ."

The State of Israel, which in time was the creation of the Zionist Movement, has been extraordinary in nothing so much as the range of "racial stocks" from which it has drawn its citizenry. There are black Jews, brown Jews, white Jews, Jews from the Orient and Jews from the West. Most such persons could be said to have been "born" Jews, just as most Presbyterians and most Hindus are "born" to their faith, but there are many Jews who are converts. With a consistency in the matter which surely attests to the importance of this issue to that religious and political culture, Israeli courts have held that a Jew who converts to another religion is no longer a Jew. In the meantime the population of Israel also includes large numbers of non-Jews, among them Arabs of both the Muslim and Christian religions and Christians of other national origins. Many of these persons are citizens of Israel, and those who are not can become citizens by legal procedures very much like those which obtain in a typical nation of Western Europe.

Now I should wish to be understood that I am here making one point, and one point only, which is that whatever else Zionism may be, it is not and cannot be "a form of racism." In logic, the State of Israel could be, or could become, many things, theoretically including many things undesirable, but it could not be and could not become racist unless it ceased to be Zionist.

Indeed, the idea that Jews *are* a "race" was invented not by Jews but by those who hated Jews. The idea of Jews as a race was invented by nineteenth century anti-Semites such as Houston Stewart Chamberlain and Edouard Drumont, who saw that in an increasingly secular age, which is to say an age which made for fewer distinctions between people, the old religious grounds for anti-Semitism were losing force. New justifications were needed for excluding and persecuting Jews, and so the new idea of Jews as a race — rather than as a religion — was born. It was a contemptible idea at the beginning, and no civilized person would be associated with it. To think that it is an idea now endorsed by the United Nations is to reflect on what civilization has come to.

It is precisely a concern for civilization, for civilized values that are or should be precious to all mankind, that arouses us at this moment to such



special passion. What we have at stake here is not merely the honor and the legitimacy of the State of Israel — although a challenge to the legitimacy of any member nation ought always to arouse the vigilance of all members of the United Nations. For a yet more important matter is at issue, which is the integrity of that whole body of moral and legal precepts which we know as human rights.

The terrible lie that has been told here today will have terrible consequences. Not only will people begin to say, indeed they have already begun to say, that the United Nations is a place where lies are told. Far more serious, grave and perhaps irreparable harm will be done to the cause of human rights. The harm will arise first because it will strip from racism the precise and abhorrent meaning that it still precariously holds today. How will the peoples of the world feel about racism, and about the need to struggle against it, when they are told that it is an idea so broad as to include the Jewish National Liberation Movement?

As this lie spreads, it will do harm in a second way. Many of the members of the United Nations owe their independence in no small part to the notion of human rights, as it has spread from the domestic sphere to the international sphere and exercised its influence over the old colonial powers. We are now coming into a time when that independence is likely to be threatened again. There will be new forces, some of them arising now, new prophets and new despots, who will justify their actions with the help of just such distortions of words as we have sanctioned here today. Today we have drained the word "racism" of its meaning. Tomorrow, terms like "national self-determination" and "national honor" will be perverted in the same way to serve the purposes of conquest and exploitation. And when these claims begin to be made — as they already have begun to be made — it is the small nations of the world whose integrity will suffer. And how will the small nations of the world defend themselves, on what grounds will others be moved to defend and protect them, when the language of human rights, the only language by which the small can be defended, is no longer believed and no longer has a power of its own?

There is this danger, and then a final danger that is the most serious of all. Which is that the damage we now do to the idea of human rights and the language of human rights could well be irreversible. The idea of human rights as we know it today is not an idea which has always existed in human affairs. It is an idea which appeared at a specific time in the world, and under very special circumstances. It appeared when European philosophers of the seventeenth century began to argue that man was a being whose existence was independent from that of

the State, that he need join a political community only if he did not lose by that association more than he gained. From this very specific political philosophy stemmed the idea of political rights, of claims that the individual could justly make against the State; it was because the individual was seen as so separate from the State that he could make legitimate demands upon it.

That was the philosophy from which the idea of domestic and international rights sprang. But most of the world does not hold with that philosophy now. Most of the world believes in newer modes of political thought, in philosophies that do not accept the individual as distinct from and prior to the State, in philosophies that therefore do not provide any justification for the idea of human rights and philosophies that have no words by which to explain their value. If we destroy the words that were given to us by past centuries, we will not have words to replace them, for philosophy today has no such words.

But there are those of us who have not forsaken these older words, still so new to much of the world. Not forsaken them now, not here, not anywhere, not ever.

The United States of America declares that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act.



### The Vote

#### IN FAVOR - 72

Afghanistan	Dahomey	Libya	Rwanda
Albania	Eq. Guinea	Madagascar	Sao Tome
Algeria	Gambia	Malaysia	Saudi Arabia
Bahrain	Germany, East	Maldives	Senegal
Bangladesh	Grenada	Mali	Somalia
Brazil	Guinea	Malta	Southern Yemen
Bulgaria	Guinea-Bissau	Mauritania	Soviet Union
Burundi	Guyana	Mexico	Sri Lanka
Byelorussia	Hungary	Mongolia	Sudan
Cambodia	India	Morocco	Syria
Cameroon	Indonesia	Mozambique	Tanzania
Cape Verde	Iran	Niger	Tunisia
Chad	Iraq	Nigeria	Turkey
China	Jordan	Oman	Uganda
Congo	Kuwait	Pakistan	Ukraine
Cuba	Laos	Poland	United Arab
Cyprus	Lebanon	Portugal	Emirates
Czechoslovakia		Qatar	Yemen
			Yugoslavia

#### OPPOSED - 35

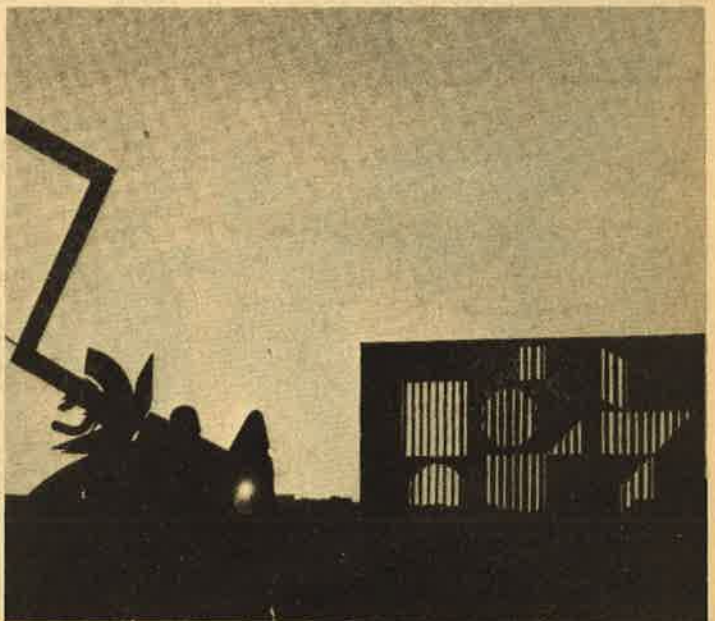
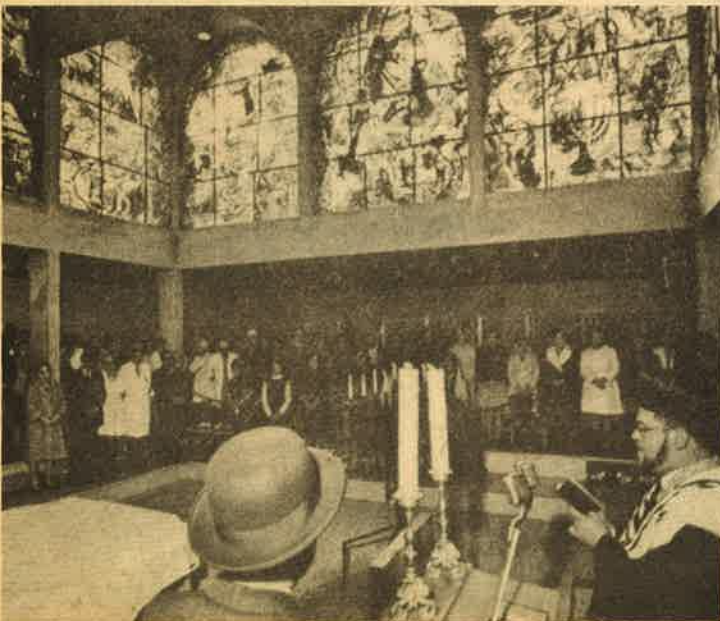
Australia	Denmark	Iceland	New Zealand
Austria	Dominican Rep.	Ireland	Nicaragua
Bahamas	Salvador	Israel	Norway
Barbados	Fiji	Italy	Panama
Belgium	Finland	Ivory Coast	Paraguay
Britain	France	Liberia	Peru
Canada	Germany, West	Luxembourg	Sweden
Cent. Afr. Rep.	Haiti	Malawi	United States
Costa Rica	Honduras	Netherlands	Uruguay

#### ABSTENTIONS - 32

Argentina	Ethiopia	Lesotho	Singapore
Bhutan	Gabon	Mauritius	Thailand
Bolivia	Ghana	Nepal	Togo
Botswana	Greece	Nicaragua	Trinidad-Tobago
Burma	Guatemala	Paraguay	Upper Volta
Chile	Jamaica	Peru	Venezuela
Colombia	Japan	Philippines	Zaire
Ecuador	Kenya	Sierra Leone	Zambia

Abstent - Rumania, South Africa, Spain

# ISRAEL PROFILES



# COMMUNITY SURVEY: INTERIM RESULTS

by Gerry Fisher, Halifax

I am pleased to report that the preliminary results of the first phase of the Jewish community survey are now available. A complete analysis of the data will be completed over the summer, and will, hopefully, be prepared for publication in the next SHALOM. I thought, however, that I would avail myself of this opportunity to share some of the more interesting statistics to appear thus far.

Briefly, a questionnaire of 172 items was distributed to 97 Jewish students in the metro area. The sampling technique was not particularly scientific, but nevertheless, a fairly representative sample was found, made up of students covering the entire spectrum of religious belief, Jewish educational background, Zionist ideology, camp experience and geographic origin. The questions covered a wide gamut of issues such as (1) demography (2) religious observance in the home, present religious observance, and projected adherence to religious observance and belief. (3) Jewish educational experience, its impact, implications, and relevancy. (4) Secular Jewish institutional experience such as camp, youth movements, student organizations, etc. (5) Dating patterns and feelings on intermarriage, (6) Zionist ideology, (7) Anti-semitism.

Here is some of the raw data:

Of 97 respondents, 66 were male, 31 were female; 35 from Halifax, 10 from Cape Breton, 4 from other parts of Nova Scotia, 3 from New Brunswick, 9 from Montreal, 4 from Toronto, 3 from other areas of Ontario, 7 from Western Canada, 7 from United States, 5 from Israel, 6 from Europe, 4 from other areas of the Middle East.

79 came from families that were synagogue members, 15 came from families that were not synagogue members and 3 were not sure.

## Sample and Random Items:

Synagogue attendance between ages 1-13:

Regularly	60	62%
Occasionally	23	24%
Holy Days only	8	8%
Never	6	6%

By sex this broke down in the following manner:

Reg.	Occ.	H.D.O.	Never
M - 37	18	5	6
F - 23	5	3	0

Synagogue attendance this year:

Regularly	6	6%
Occasionally	30	31%
Holy Days only	31	32%
Never	30	31%

By sex, this broke down as follows:

Reg.	Occ.	H.D.O.	Never
M - 2	17	23	24
F - 4	13	8	6

Do you object to mixed seating in a synagogue?

Yes	10	10%
No	87	90%
Not Sure	0	

Do you object to women taking an active role in services?

Yes	23	24%
No	68	70%
Not Sure	6	6%

Do you expect to be a synagogue member as an adult?

Yes	66	68%
No	19	20%
Not Sure	12	12%

Do you expect to send your children to Hebrew school?

Yes	66	68%
No	15	15%
Not Sure	16	16%

Were you offended by the Dal calendar scheduling registration on Yom Kippur and exams on Passover?

Yes	55	57%
No	14	14%
Not Sure	27	28%

Should the A.J.C. raise this issue with the University?

Yes	90	93%
No	7	7%
Not Sure	0	

Do you date Gentiles?

Yes	64	66%
No	33	34%

By sex, this broke down thusly:

Yes		No	
M - 41	60%	24	40%
F - 23	77%	9	23%

When Jews intermarry, should they insist their spouse convert?

Yes	43	44%
No	49	51%
Not Sure	5	5%

By sex, this broke down thusly:

Yes		No		Not Sure	
M - 39	59%	25	38%	2	3%
F - 4	13%	24	77%	3	10%

Do you consider yourself to be a Zionist?

Yes	72	74%
No	21	22%
Not Sure	4	4%

Should Israel negotiate with the P.L.O.?

Yes	43	44%
No	44	45%
Not Sure	10	10%

Gentiles cannot be trusted with their feelings about Jews...

Strongly agree	6	6%
Agree	22	23%
Not Sure	19	20%
Disagree	37	38%
Strongly disagree	13	13%

Did you regularly attend Hebrew School between ages 1 - 13?

Yes	85	88%
No	12	12%

In general terms, rate the quality of your Hebrew school experience on a scale of 1-5 (5 - Excellent)

Rating	Respondents
5	6 6%
4	12 12%
3	26 37%
2	27 28%
1	14 14%
0 (Not app.)	12 13%

Do you feel you know more about the Hebrew language because you attended Hebrew School?

Yes	No	Not Sure
40	42	4

Who was the first President of Israel?

Correct Responses	Incorrect Responses
73 75%	24 25%

The lesson of the Holocaust is that Jews should fit into their country more.

Strongly Agreed	4	4%
Agreed	0	0%
Not Sure	8	8%
Disagreed	36	37%
Strongly Disagreed	49	51%

It is consistent with good Canadian citizenship for Jews to support Israel.

Strongly Agree	26	27%
Agreed	24	25%
Not Sure	31	32%
Disagreed	10	10%
Strongly Disagreed	6	6%

Do you fear for the security of Jews in North America?

Strong Fear	9	9%
Some Fear	22	23%
Not Sure	46	47%
Not fearful	7	7%
Felt completely secure	13	13%

Have you been to Israel?

Yes		No	
66	69%	29	30%

Should the P.L.O. be represented at the U.N.?

Yes		No		Not Sure	
13	13%	77	79%	7	7%

Is Zionism Racism?

Yes		No		Not Sure	
16	16%	78	80%	3	3%

If Israel's security was militarily threatened next week, how would you respond?

Don't care	3	3%
Uncomfortable but no action	2	2%
Sign petition	4	4%
Contribute money and work in Fundraising	11	11%
Risk arrest in public demonstrations	35	36%
Willing to volunteer to work in Israel	42	43%

The best course of action to take in ensuring the security of Jews is...

Join with liberal non-Jews in promoting tolerance	26	27%
Establish a more just economic system	12	12%
Become more absorbed in non-Jewish culture	3	3%
Help build a strong Israel	38	39%
Eradicate objectionable characteristics of Jews	3	3%
Prove accusations of Anti-Semitism to be false	8	8%
No action can be taken	7	7%

This, of course, is just a cursory glance at 1300 pages of computer printout. It will take several weeks yet to decipher what is significant, either statistically or theoretically.

In persual of the raw data, several trends become readily apparent: (1) There is no significant net loss of Jewish identity between generations. What is apparently happening is a shift in the focus of identity from the religious and traditional to the ethnic, secular and nationalist. "Assimilation" on this basis must be redefined to meet the realities of Jewish continuity in a fast changing world.

(2) The successful medium for Jewish continuity at this point in time appears to be the secular, nationalist programs provided by summer camps, experiences in Israel, etc.

(3) Traditional mediums such as Hebrew afternoon schools appear to be losing their positive affect on today's young people. This is not to say that they should be discarded. There is, however, a crucial need for the traditional Hebrew school program to be revitalized to meet the needs of Jewish children within their present social milieu.

In proceeding to further analyze the data, each item will be cross-tabulated by age, sex, religious observance, Jewish education, geographic origin, camp experience, etc. In this way, we will hopefully isolate the most important issues and the variables which affect them. Hopefully, a direction for ensuring our survival in an "open society" will emerge.

# Declaration of the World Zionist Executive in Jerusalem for Israel's 28th Independence Day.

'On the 28th anniversary of the re-establishment of Israel's Independence in her historic homeland, the Zionist movement and all its affiliates stand firmly alongside the State of Israel as a full partner in its struggles and its heroic wars. We salute Israel's great deeds in immigration, absorption, agricultural settlement and the building of a new Jewish Society founded on the eternal spiritual values of the people of Israel.

'It was the World Zionist Organization, which will celebrate its 80th anniversary next year, which forged the way toward independence and freedom, strengthening the spirit of the people in the most terrible period in its history, and converting its suffering into the impetus for Zionist achievement.

'During these 28 years, and in the years of struggle which preceded them, 3,000,000 Jews struck roots in the state of Israel and were coalesced into a great democratic, progressive and creative nation. Through our deeds, we translated the dream into the reality: A Jewish State which is for the Jewish people the focus of its national existence and the center of its creativity.

'Independence Day, 1976 comes in the midst of a campaign of wicked and unrestrained incitement against the state of Israel and the Zionist movement. This campaign is instigated by the dark forces of blind hatred, directed against the whole of the Jewish people, its past and its future.

'We shall fight this battle, convinced of the justice of our cause and of the viability of Zionism, proud of the movement for the liberation and the renewal of the Jewish people. The Jewish people will know how to

overcome this unbridled campaign of incitement, just as they knew how to overcome obstacles put in their way in the past.

"United and ever prepared, we shall continue to build and strengthen the structure of our future.

'On the 28th Independence Day, the State of Israel is still obliged to defend her security. She aspires to peace and she wishes with all her might to achieve good neighborly relations and cooperation with her neighbors. Yet in the face of the dangers threatening her, the State of Israel must grow stronger in order to overcome these threats.

'On the 28th Independence Day let us remember that only 200 / 0 of world Jewry lives in Israel. The strength of the state depends upon its constant growth and progress. And aliyah to Israel is its life blood to which it is dedicated above all.

'Let us remember that we still face a struggle over the right to Aliyah of our Brethren in the Soviet Union, the Arab Countries and other lands where Jewish existence is in the balance.

'On the Independence Day, the Zionist movement is called upon to fortifying the unity of the Jewish People around the State of Israel, to strengthen the Jewish state in ~~age may have taken~~ to deepen the Zionist conscious ~~es of our people.~~

'Let us ~~has mis~~ flag of the Renaissance  
Movement ~~The d~~ people, for a Zionism based  
on person ~~ing to~~ which is ~~increased Aliyah, for greater~~  
initiative, ~~s and~~ enthus ~~the State and for progress~~  
toward penough ~~but a f~~  
baked, ~~rest in~~  
isarray ~~particip~~  
stove ~~ally pr~~  
licacies ~~tions s~~  
truggle ~~revolu~~



# ATLANTIC JEWISH COMMUNITY COMMEMORATE THE HOLOCAUST

## St. John's Newfoundland

BETH-EL  
SYNAGOGUE  
Elizabeth Avenue  
St. John's,  
Newfoundland



SUNDAY  
APRIL 25, 1978  
8.15 p.m.

### PROGRAM

O CANADA  
INVOCATION Rabbi Yaacov Petersell  
LIGHTING OF SIX CANDLES  
Symbolizing 6,000,000 Jewish Martyrs Young Judeans  
NEIROT NSHAMA Mr. Moshe Kantorowitz  
LEST WE FORGET Miss Gila Smilestein  
RITUAL OF REMEMBRANCE Mrs. Rosalie Flomen  
ANI MAAMIN Music  
PRAYER FOR THE DEAD Reverend Justin Fromm

### ONE MINUTE SILENCE

El moleh Rachamim—Kaddish in Unison  
INTRODUCTION The President, Mr. Graham Wilansky

### GUEST SPEAKER

The Honourable John C. Crosbie Minister of Mines and Resources  
A PSALM OF ASPAH, Psalm LXXXIII Master B. Nathanson  
THE WARSAW GHETTO MONUMENT  
By Elchahan Indelman Mrs. Lisa Kantorowitz  
MUSIC EMANUEL J. BARKAN Flute: Miss H. Wilansky  
Piano: Mr. Paul Dingle

### THE LAST CALL OF THE CONDEMNED

"NEVER FORGET AND FORGIVE"

By Sh. Kacherginski Yiddish Mrs. Judith Wilansky

THE TRAGIC DAY FOR THE JEWS

IN CHENSTOCHOV POLAND Memories of Mr. J. Epstein

PARQUE DE MONTJUICHE

By Irving Layton

THE REACTION OF THE FREE WORLD TO THE TRAGEDY

OF THE JEWISH PEOPLE Mrs. Dorothy Riteman

SPRING IN THE GHETTO

By Sh. Kacherginski

Music A. Broiso Flute Miss H. Wilansky

NUMBERS (Recreated From The Road of Death)

By Joseph Rogel, written in

Auschwitz in 1944

FILM OF THE WARSAW GHETTO AND THE UPRISING

Presented by Yad V'Shem, Jerusalem

PARTIZAN MARCH

HATIKVAH

THE RABBI

MODERATOR

PROGRAM ORGANIZER

### NOTE:

The St. John's community is indebted to Mr. Lewis Ferman for his leadership roll in planning annual Warsaw Ghetto Memorial Programs since 1955. Mr. Ferman was himself a Partisan fighter and his faithfulness to this "tradition" is consistent with his personal commitment to fulfill the last will of the condemned to "never forget!"

## Holocaust Program in Halifax



L to R - Alan Mark, Mazkir Klall of Cape Breton; Ben Prossin, President, Atlantic Jewish Council; Rabbi Leo Helm, Shaar Shalom Synagogue which hosted the program and Rabbi Marvin Pritzker, Beth Israel Synagogue.



CANDLE LIGHTING CEREMONY: L to R - Stephanie Fried, Shaar Shalom School; Hugh Smilestone, Beth Israel School; Ken Gordon, Halifax Young Judeas; Gerry Fisher, Hillel-Au's Executive; Barbara Paton, Atlantic Jewish Council, Vice President Mainland, Nova Scotia; Bezael Ellahn, Regional Director, Jewish National Fund.

April 26-27 was honoured around the world as Yom Hashoa. In Israel Yom Hashoa marks a week of national trauma beginning with Yom Hashoa, followed by Yom Hazikaron (Memorial Day) to Yom Hatzmaut (Independence Day). The connection between these three thoughts - the catastrophe, the falling of the State and the inauguration of the State is far from tenuous and certainly puts a disclaimer to those who would separate the State of Israel from its connections to the Diaspora and to the unfolding panorama of Jewish history. For me, there was no greater manifestation of the continuity of Jewish history than to sit in my house and hear the Yom Hashoa ceremony in a broadcast from Kol Yisrael. If ever the key to Jewish survival through the worst of times is ever unravelled then I believe on of its elements would certainly be this willingness for Jews of all locations to stop and mourn all those who have fallen as Jews, be it in a spirit of positive or a negative identification. This historical commitment that Jews have tenaciously adhered to through the millennia including the Holocaust, has been a constant source of inspiration, anger and inquiry to both us and as well, in a most grim example of 'or le'goylm; to the world as well.

The Halifax Jewish community lived up to its responsibility as a Jewish group by paying homage to the victims of the Holocaust on Tuesday night, April 26. The memorial program commenced with an opening prayer delivered by Rabbi Pritzker followed by El Male Rahamim sung by Cantor Lieberman and Kaddish led by Rabbi Helm. Included as well was an excellent movie made by Yad Vashem in Jerusalem and some examples of Holocaust literature written by David Roskies, Pavel Friedmann, Nelly Sachs, Shmuel Zygelbojm and Hana Senesh. The program also included a candle-lighting ceremony and concluded with Hatikvah.

In the course of the memorial programme, AJC president, Ben Prossin made a few remarks which concerned themselves with the lack of awareness of the Holocaust that the youth possess and the general concern of everyone to commit themselves never to forget. In the short space allotted to me I would like to elaborate on this point briefly.

In the course of the terrible plight of Warsaw Jewry many Jews took recourse to writing diaries, compiling archival material, etc. One of these was a man unfortunately unfamiliar to many of you. His name was Chaim Kaplan and I would like to quote to you something from his diary.

"The spirit of dedication which has left me in my moments of spiritual agony returns as though some hidden force were ordering me. Record!

Were it not for my pen, my delight, I would be lost."

Chaim Kaplan a noted educator and Hebrew scholar was transported under the most inhuman conditions to Frelidkain, August 1942 and was there asphyxiated by gas. The last words of this venerable scholar's year and a half diary ask imploringly, "If my life ends -- what will become of my diary?" And it is this same question that I, with all humility would like to address to the readers of this article. What will become of the records of the Chaim Kaplans of the Shoa? It is the Jews' responsibility to all that the world and themselves do not let Kaplan's question be unanswered. It is our duty to study to try to comprehend the incomprehensible and to search for an adequate and authentically Jewish response to this greatest of calamities to have befallen Jewry and Western civilization.

The Holocaust Program was held at the Shaar Shalom Synagogue under the auspices of the Atlantic Jewish Council and the Shaar Shalom and Beth Israel Synagogues.

By, David Newman, Halifax

# From the Rabbi's Desk....Passover 5736

**Rabbi Yaacov Petersell, St. John's**

"And this day shall be unto you for a memorial and you shall keep it a feast to the Lord throughout your generations." (Exodus XII, 14)

It is extremely interesting to note the number of families in our community who, despite their lack of religious observance during the rest of the year, are so exacting, stringent even, in their observance of Passover. How many have told me, "Rabbi, I don't keep kosher during the rest of the year, but on Passover even you could eat in my house". And, quite honestly, I believe them.

But, why should such a thing be? Why this vestige of observance in an age when so many have forgotten so much?

Passover. It comes and, inexplicably, we change. We scrub, wash, tear out, replace, rub off every particle of Chometz. We become zealots. No hypocrites, but honest, sincere zealots. And, when all the cleaning is over, when the white tornado has left only shines where stains used to be, then and only then do we bring out the new Passover dishes and foods.

But what becomes of us? What effect does all this cleaning have on our natures, on our psyches, on our neshamot? Do we simply become stronger than dirt, or is there more beneath this armor than blind Jewish zeal?

We change. Inside we change. Where it counts. More than all the promises and resolutions on The High Holy Days; more than all the tears and pleas when life overwhelms us, Passover is when we change. Finally, ultimately, we do something concrete to express our new thoughts, our new life. We clean; outside and inside.

A Jew tastes freedom on Passover. For the first time. Freedom from the yoke of convenience which keeps him from kashering his home all year, freedom from the shackles of "money madness" which forces him to leave his business open on Shabbos, freedom even from the foolish fears that prevent him from, all year round, proudly proclaiming, "Ich bin a Yid!"

A person who kashers his home, cleans his house, even if he does nothing else of a religious nature all year, attests to the fact that the desire for change has not died. It still burns. The embers are still there, waiting for a little gust of wind, a poke in the right place, to flare up.

So many families keeping kosher on Passover. It makes me proud.

"But", you say, "Afterwards they will go right back to their old ways."

"Yes", I answered, "but for a time they remembered the ways that were older still...And, who knows what real change may have taken place."

## PASSOVER, A PLAY IN ONE UNNATURAL ACT

by Leah Edelstein, Halifax

**The Date:**

Thursday, April 15, 1976

**The Cast:**

Ilan, Michal, and Israel Golan

Tsvika Havkin

Alfred and Valerie Fisher

Michael and Claudia Marcus

Syetta, Bart, and Lisa Barron

Norman and Mrs. Schneiderman

Brian Budovitch

Richard Saks

Michael Greenfield and Mrs. Greenfield  
in absentia

Brad Warner

Malcolm Grieve

Fred Klessig

Gerry Fisher

Leah Edelstein

Wonderdog and Wondercat.

The Scene is Gerry Fisher's slum palace on Lower Bauer Street, Halifax (We hereby tip our hats to Mr. and Mrs. L. Mushkat for generously providing the illustrious stage setting).

The sun has set. The somewhat ill fitting curtains of Gerry's abode reveal strange movements within. A motley crowd of seemingly unrelated appearance has assembled. Among them one distinguishes several students, at least three professors, a Jewish mother, to say nothing of painters, free souls (otherwise known collectively as hippies to the undiscriminating public) and those we chose to describe as miscellaneous.

A puzzling assortment of bulky packages are smuggled into the dim, corridor by each of the participants, and, from there, swiftly transported into the kitchen. Here an astonishing crowd of instigators participate in the unwrapping and examining of the contents therein. Claudia, Brad, and Brian

supervise the process, indicating to subordinates which of the pots and pans, apparently containing enough food for an army, are to be fried, baked, warmed, or heated. The disarray increases as Gerry's minuscule stove disappears beneath strata of delicacies and as more of the newcomers struggle to gain access of the kitchen to make their deliveries, offer advice, taste, smell or simply stand underfoot.

In the salon, the 'table' (which, on closer inspection proves to be a bed) has been set in decorative style with an odd assortment of dishes and the occasional knife or fork. Carl and Wondercat indicate approval by tail-wagging and contented purrs.

The interminable wait, finally, is over. Lo and behold, order springs out of chaos and the Seder has commenced. The ceremony is conducted with good natured sobriety by Ilan Golan who, as leader, is relegated the prominent position on top of a wooden crate. The rest of the congregation have settled in their places and after some confusion, shifting about, pushing, and shoving all are set. Someone has distributed individual copies of the Hagada (revolutionary literature exalting the liberation of the proletariat in ancient capitalist Egypt) and now each of the participants contribute to its reading in both English and in Hebrew.

The festivities proceed swiftly, punctuated now and then by beautiful singing (led by Michal Golan with her accordion) in which everyone joins. The more junior members of the cast have not been forgotten. Young Bart proceeds to ask the four thought-provoking questions, and Israel Golan, despite a most unfortunate harrowing toothache, locates the afikomen which his father

has misplaced.

The ceremony proceeds to mealtime which is hailed by all with unrestrained enthusiasm. No ordinary meal is this, but a feast befitting the tear (may he rest in peace). For, each dish which the participants have contributed, (especially prepared according to the regulations set down by the fathers of the revolution in ancient times) has been stamped with its creator's personal touch. Syetta's chopped liver, Michal's chicken soup with kneidles, Valerie's tsimmes, Claudia's kugel, Brad's salad, to say nothing of Leah's eggplant casserole grace the buffet table and disappear with alarming alacrity. The most notable contributions to the cause, however, have been smuggled from a generous benefactor in New York (Thank you, Mrs. Greenfield)..

The sumptuous meal draws to an end, and the ceremony concludes in traditional singing, toasting, merrymaking, and the eternal "Leshana Haba'ah B'Yerushalayim" (secret passwords of the underground movement). Three of the participants indicate their commitment to join the Aliyah movement and continue the revolutionary spirit in the land of their Fathers.

A mass exodus, in the true style of the revolution, ensues. Only a few stragglers remain behind to restore order to the Kitchen and destroy tell-tale evidence of the secret undertakings which had been perpetrated there tonight. Discovering a pineapple which had somehow escaped their notice, they divide it equally amongst them and share it over talk of things to come.

The moon rises over Lower Bauer Street, and smiles.

Passover is over and the curtains descend for yet another year.

# An Exchange of Gifts

By David Roytenberg, Montreal

The full, dry heat of the Israeli summer had finally returned to the valley. I had almost forgotten that heat, though I had lain by the pool, luxuriating in its stubborn persistence, well into October. The prospect of the return of those days made me smile.

But old Shim'on had made no move to start cleaning up the pool area. The pool would probably not open for weeks, I had been told. Things move slowly in Kibbutz Lemakor. Her old people march to the tempo of the changing seasons, to the rhythm of the land they have tamed. Shim'on knew there were cool days yet to come. It might even rain once more before the dry season really set in. It was, after all, only the beginning of March.

But on that sweltering Saturday my Canadian-bred senses told me that such weather could only occur in the middle of July. I wandered restlessly through the kibbutz, arriving at the dining hall almost too late for lunch. While the other Canadians drifted out, seeking shade and perhaps a few hours sleep, I mused about what I might do with the long idle afternoon which was in prospect.

"Brian," I said to the boy across the table; "Would you like to walk to Kfar Kara?"

Kfar Kara is an Arab village further down the valley, hidden from the kibbutz by a hill which marks the eastern limits of her land. Several of our group had been there, but, though we had been in Lemakor for six months, this was the first time I had made any move to go there, myself. If others had not spoken to me of it, this proposal to Brian would certainly not have been made. Arabs, after all, were hostile and threatening, best seen from tour-bus windows; or picking fruit three rows down from where we worked.

Brian agreed to come if we could visit the old guard tower which lay on the way. Soon, with full canteens and sunhats rumaged out of winter storage, we set out eastward along the crest of the ridge which runs along the northern side of the valley. The land is wooded along there and covered with wild flowers at that season. We made our way up a rocky slope, and there was the crumbling concrete and wood tower, built when the original settlement was established during the Arab riots of 1936-39. We had heard stories from the old men, of the twenty-four hour a day guard which had had to be maintained in this tower, against the attacks of Arab irregulars.

We climbed the tower and looked out over the peaceful land. The fields stretched away to the west folded into neat, black furrows, waiting for planting. Orange trees ran along the far ridge and still leafless apples formed a bushy square in the middle. Directly below us I

could see the huge vineyard which ran off to the east towards the gap in the hills which marked the road to Kfar Kara.

The day grew warmer as we worked our way down the steep incline of the ridge. The grass came up to our waists and the pollen mixed with the sun beating down on my head to make me dizzy and breathless. Finally we reached the bottom. We passed through a barbed wire fence and onto the road.

After about fifteen minutes we reached the end of the vineyard. We crossed a bridge over an irrigation ditch and left the kibbutz behind us. Almost immediately we came upon the most heterogeneous herd of cows I had ever seen.

There were black cows, brown cows and white cows. There were cows with long horns and huge flaps of hairy flesh hanging from their necks. There were cows with huge udders and no horns at all. Behind them came a young Arab with a staff.

"Hello," he called in English as he came up the slope by the road.

I looked at him. He did not seem to be looking at us.

We continued to walk, beginning to pass perhaps fifteen feet from him.

"Hello. Hello my friends." This time I was sure he was addressing us.

I looked at him again. He still seemed to be speaking to someone else, but he was sidling, crab-like in our direction. Brian continued walking.

"Wait," I said. "He's calling us."

"Hello my friends," he said, arriving finally.

"Hello," I said.

"You are Americans?"

"No, Canadians."

"You are staying in the kibbutz?"

"Yes."

Following Israeli custom, he offered us one of his cigarettes. I declined, as I do not smoke. Brian answered that he had his own.

"No, no. Take mine." He seemed quite upset.

I whispered to Brian that perhaps it was impolite to refuse, but he continued to demur. He waved his cigarette package at the Arab. "I have my own."

"What is the matter? Why won't you take one of mine?" His eyes, already nervous in the extreme, now betrayed anger and pain as well.

"You'd better accept." I said to Brian. "It's the custom."

Brian relented.

The Arab lit his cigarette. We stood and they smoked in silence for a moment.

"You are Jews?"

"Yes."

"Why did you come?"

"I wanted to see what it was like," I said. The answer was incomplete.

"You like it?"

"Yes, very much."

"And you are staying here?"

"For a year. Then we're going home to work as leaders for other young Jews in Canada."

We stood in awkward silence for a moment. Brian took a couple of backward steps in the direction of the road. "Well, we have to be going," he said.

"Good-bye," said the Arab.

"Shalom," I said.

We trudged on. The road carried us around the base of the hill and up a smaller rise. Suddenly the village lay below us, surrounded by cultivated land. The large houses of the wealthier citizens were scattered around on the hills above the fields.

As we began to enter the town, six girls came up the road toward us. They wore western clothes, but they were well covered in spite of the heat, a strange contrast with our girls in their halter tops and shorts. I made an effort to smile congenially, though my heart was actually racing with nervous anticipation of the unknown place.

"Shalom," yelled one of them, mockingly, as we passed them.

This did not help to allay my nervousness. "Where shall we go?" I asked Brian.

"Last time, when I was here with Shel, we stopped at Coke stand, down this road. There was this gorgeous girl working there." He smiled at his own childishness.

I smiled back and agreed.

The streets were paved, but quite narrow and winding, in the manner of communities that have grown up naturally and not been planned. The houses were smaller than those on the hills, and crowded together in multi-colored ramshackle chaos. They seemed to have been built in stages, with second stories and extra rooms added on to the more orderly original dwellings. There were children everywhere.

The coke stand was around the corner from the mosque. We could see the minaret rising behind it. It was a simple wooden box affair with a window and a counter on which to do business. It stood on a platform, raised about three feet above the street. There were stairs on each side leading up to it. The black-eyed girl inside was, indeed, pretty but Brian said that, no, this wasn't the same one. The last girl had been blond and much better looking.

I looked at her curiously. Brian had already bought his drink and sat down on the platform with his back against the stand. I ordered a bottle of grape-fruit juice and thanked her with a smile. She retired to her stool in the corner.

cont. next page

I sat down beside Brian, and we drank in silence. As we sat there the call to prayer sounded from the minaret, and people began to hurry by on their way to the mosque. Most of them wore the kefiyan, the traditional head-gear, but their clothing was otherwise quite unremarkable.

"I wish I could talk to her," I said.

"To whom?"

"To the girl in the stand."

Brian shrugged. "Why don't you try?"

Two old men in robes and long kefiyot passed below us on the street, engrossed in conversation.

I stood up and ordered another drink. When the girl brought it, I asked her if she spoke Hebrew: "M'daberet Ivrit?" She shook her head.

"Speak English?"

Sadly, she shook her head a second time, and in halting English asked,

"Do... you... speak... Aravit?"

It was with a feeling of tragedy that I said no.

We stood there for a moment and smiled at our dilemma. I raised my hands in a gesture of frustration. At last I sat down.

"She doesn't speak English or Hebrew."

Brian smiled. "Well . . ."

"She wanted to know if I spoke Arabic." He laughed.

The second girl had come up silently. She was younger than the one in the stand. They spoke briefly and she disappeared.

We heard her speak again. I looked up and she was back, standing at the end of the platform. She looked at us, her hand behind her back. The girl inside called to her. In an instant she darted over to us, put an orange in my hand and scurried back to her place.

"Hey, she gave me an orange!" I smiled. The young girl smiled.

The girl on the coke stand leaned over the counter and smiled. I peeled the orange and gave half to Brian. It was enormous and thick-skinned and very sweet. When it was eaten I sought through my pockets for a gift to give in return. But I had nothing at all that I could offer.

I took the orange peel, which I had taken off in one piece, and rolled it back up into the shape of an orange. I held it out to show it to the girl who had given it to me, and she reached over to take it. It collapsed in her hand.

I mourned for it the whole way home and the rest of the shimmering afternoon.

David Roytenberg

Note.

The author is the Mazkir of Eastern Region, Canadian Young Judeaea.

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# a children's story



They stand beside the high, cruel fence — and watch. The fence surrounds their home: Kibbutz Ramim. The enemy is right next door.

At night, while their fathers stand guard, the children of Ramim sleep in shelters. And searchlights illuminate the silent hillside.

Sometimes rockets fall. Huddled in the children's house, the little ones try not to hear the piercing sound. Instead, they listen to stories. To how their home was settled, long ago.

How their grandfathers believed that settlements would make Israel strong — a belief their parents share. The children of Ramim: they are too young to understand about borders and terrorists, fences and rockets.

They only know this place is home.

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## Glace Bay Nostalgia "Young Judaea"

By Norman Lipshutz, Glace Bay

There has been a branch of the Young Judaeen National organization in existence in our community long before the advent of the Young Israel movement on the Glace Bay scene. During the intervening years it was overshadowed by the prominence and vigor of the dynamic Young Israel. However when these ranks were depleted and some of our leaders departed, it became very difficult to operate two youth organizations. It was with a great deal of soul-searching and no small measure of sadness that we decided to combine forces and to embark on the task of revitalizing Jewish youth activities in our town. Yet another miracle came to pass: battling against enormous odds we succeeded beyond all expectations.

Taking over from the fallen Judaeen leader Sophie Rukassin (who passed away in her prime of life and for whose funeral procession Judaeans have provided a guard of honour - indeed a very sad and tragic day for our community) - was the indomitable Daniel Mendelson. It can be truly said that had it not been for Daniel's zeal and enthusiasm during that difficult period - our Jewish youth movement would have surely faltered and perhaps disintegrated. But Daniel stood his ground like the traditional "Rock of Ages"; it took guts and stamina of the highest order.

He proceeded to convert former young Israelites - the writer of these lines included - into joining ranks with the Young Judaea - and in unison was assumed the formidable task of building an even stronger youth movement.

Three different groups - based on age - were formed - each with its own elected executive. Shirley Borden and Carole Lipkus were the junior officers. Also very active in Judaeen affairs of those days were Doreen, Bernard and Hilroy Nathanson, (Dr.) Albert Prossin, Shirley Lipkus, Esther Meltzer, Sylvia Green, Elliot Green, Reitzie and Rochelle Cleiman and many others.

We succeeded in joining forces with the Sydney branch of the Canadian Young Judaea and in unison we established a programme of social and cultural functions second to none. The basement of the Talmud-Torah (lavishly furnished by the then active Y.M.H.A.) became the focus centre and gathering place of Jewish youth from the entire island - and many a summer night we danced and socialized in its environs with charming and vivacious teen-agers from Sydney, New Waterford and Whitney-Pier congregations.

Glace Bay sent strong delegations to Maritime Young Judaeen conventions - held annually at Camp Kadimah. Lively and spirited debates on Jewish and Zionist topics of those days were engaged in. In fact - two Judaeen teams from Glace Bay and Sydney often locked horns - to the acclaim of both communities; and Doreen Nathanson - coached by yours truly - went on from there to participate in a national Judean public-speaking competition held in Montreal - bringing back honours to our local branch in that she was awarded second prize. This occasion marked a red-letter day in the annals of the Glace Bay Jewish Youth Movement.

Came the historic year 1947 - when the United Nations' Assembly voted in favor of partition. Jews throughout the world were jubilant: after millennia of persecution, untold terrors, pogroms and massacres directed against our people in their dispersion - it came to pass that a body representative of world opinion confirmed the right of the Jewish people to a homeland of their own on the ancestral land of ancient Judea.

The writer of this chronicle considers the event as the pinnacle and culmination of all his hopes and dreams,

and as if fate had willed it - he was elected to the post of president of the Maritime Young Judaea at a convention held at Camp Kadimah that summer. Later that year he was called upon to toast the reborn State of Israel - at a banquet held in the Talmud Torah - with young guests and delegates from all parts of the Maritimes in attendance. Sharing honours during that memorable year were two other distinguished Glace Bay Judaeen leaders - namely Doreen Nathanson, Maritime secretary and Daniel Mendelson, Maritime J.N.F. Rosh.

Glace Bay's Jewish community has contributed more than its share of campers and counsellors for Camp Kadimah - and one of its sons, namely Ben Prossin was subsequently appointed as its Director. Dr. Mendel Burnstein - another Glace Bay native, for many years served in his capacity as camp-Doctor.

Camp Kadimah enriched many a Glace Bay youngster's life - and who can forget the open-air Sabbath services, the lively horah's the spirited debates, the exciting socializing - the discussions, the battles over resolutions, and especially the parties...at convention time?

"She came, she saw, she conquered" is the heading of an editorial in the "Young Judaeen" - national Young Judaeen Magazine of Montreal - with particular reference to a tour of our National Executive - Secretary, namely Faye Jospe (the present Mrs. (Dr.) Kronitz) through the Maritimes - and especially her visit to Glace Bay. Her lecture to a capacity audience of Young Judaeans and their parents in our Talmud Torah auditorium proved all inspiring and conducive to greater effort.

Robert Fox, field-worker, followed in her wake - and his visit likewise was greeted with zeal and enthusiasm.

Glace Bay Judaeans over the years participated in Keren-Kayemet collections and did an excellent job in the process. Special projects engaged in raised great sums for the redemption of the Land of Israel. In latter years Ben Prossin was the second "Bay Boy" to head the Maritime Young Judaea - and more recently yet another distinguished Judaeen, namely Norman Rosenblum, with many accomplishments to his credit, was elected President of the Canadian Young Judaea (Yehuda Ha'tzair) at a periodic National Convention.

Glace Bay Judaeans also played a role in Israel's War of Liberation and subsequent struggles and consolidation. Joe Siegel served in Israel's Air Force. The writer of these lines worked in the fields of Judea in the formative years of Israel's history. In subsequent years (Dr.) Arnie Ein, Anita Gordon, Nina Zilbert, Ben Prossin, Martha Sue Chernin, and more recently Sharon Simon made their noteworthy contributions while in Israel. Many were the young students who spent their summers in Zion and even more of our community who toured Israel and who played their part in the growth and development of the State.

### ZIONIST FOOTNOTES

We shall be remiss if we were not to mention the specific contribution to the cultural life of our community made by veteran Zionist Joe Nathanson - editor of the Cape Breton Zionist, who was always lavish in his praise of Glace Bay Jewish youth - activities. He always encouraged the submission of articles and data relative to our Young Israel and Young Judaeen effort.

William Garber was yet another staunch Zionist - always on the offensive and one who dared to appear at National Conventions and lash out in fury against policies which he considered detrimental to the Zionist Movement or ideology. He will always be remembered as a protagonist of the Yiddish Language.

## Saint John Jottings

by Jon Everret, Saint John

The formation of a young people's group, under the auspices of the Saint John Branch of the Atlantic Jewish Council, took place May 16th.

The aim of the group is to foster cultural and social contacts among Jews between the ages of twenty and forty and those over that age with children under twelve who wish to participate.

Objectives of the first meeting were to choose an executive, generally discuss future plans and programs and entertain some suggestions for a name. A full-length film was shown.

\*\*\*\*\*

The Shomer Club, the local senior citizens' organization, held two meetings during the past few months.

At the first, **Mrs. Nelly Hoffman** talked about her C.Z.F. Convention trip to Israel and **Sid Grosweiner** reviewed a Theatre New Brunswick production of "The Diary of Anne Frank."

At the next meeting, **Mrs. Louise Adler**, who is consultant to the New Brunswick Federation of Senior Citizens, and **Harry Cohen**, reported on a southern New Brunswick conference of senior citizens. Mr. Cohen represented the club.

The club is sponsoring a Bake 'N Sale at the end of May.

The B'Nai B'Rith, virtually dormant for the past six years, revived April 12 with a meeting held at the Admiral Beatty Hotel.

**Neil Franklin**, who has worked hard over the past year to revive interest in the men's service club, was re-elected president. Serving with him on the executive will be **Norman Hamburg**, vice-president, and **Gary Davls**, secretary-treasurer.

Mr. Franklin said he is looking forward to increasing activities in the coming year.

\*\*\*\*\*

The seventh annual Atlantic Art Exhibit and Sale sponsored by the Henrietta Szold Chapter of

Hadassah-Wizo was held May 8th, 9th and 10th at the Holiday Inn. A total of 185 pieces were exhibited.

An acrylic on canvas by Fredericton artist **Toby Grazer**, valued at \$300 was donated for raffle.

A cocktail party was held on the night of May 8 for patrons and exhibiting artists.

\*\*\*\*\*

The Congregation held a general meeting May 9 to discuss the status of women. Coming on Mother's Day, it was called following requests from women in the community for the right to suffrage in congregation elections and to hold memberships on the Board of Directors.

\*\*\*\*\*

A wine and cheese reception for Youth Aliyah was held April 11 at the home of **Mortimer** and **Ronna Bernstein**.

**Mrs. Charles Balinsky**, National Hadassah President, was guest speaker. She told of grim social problems in Israel that must be dealt with; their roots in poverty and ignorance.

**Dr. and Mrs. Don Boyaner** and **Mr. & Mrs. Carl Segal** honored their mother **Mrs. Eli Boyaner** by enrolling her as a life member of Hadassah-Wizo of Canada.

**Mrs. Jacqueline Meltzer** was chairwoman.

\*\*\*\*\*

The Saint John Branch Council in conjunction with the Atlantic Jewish Council and Canadian Jewish Congress sponsored a performance by folksinger **Fran Avni**, May 12 to help celebrate Israel's 28th Anniversary. **Rabbi Benjamin G. Eisenberg**, who is also council secretary, led a short thanksgiving service in the synagogue preceding the performance.

\*\*\*\*\*

**Robin Morrison** and **Jay Polowin** each found two of the four hidden afikomen at the annual communal model seder for children April 10. **Mrs. Marie Everett** was hostess. The Rabbi was master of ceremonies.

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# MEXISM

by: Jon Everret, Saint John

As Marx misinterpreted Judaism in the last century, so does Betty Frieden, a Jewess, the founder of modern American feminism, in this century. Out of his work came anti-semitic socialism; out of hers, anti-semitic feminism.

German Nazism was an attempt by men to revert to primitive values; American Mexism is a similar attempt by women. The Nazis succeeded and it was bad for the world and Judaism; if the Mexists succeed, it will also be bad.

Mexism is rooted in Anglo-American feminist history. During the last century, these feminists concentrated on the vote, submerging other questions of the equation of sexual relations. In Germany, the feminists did not press for the vote. It would have been a time-wasting exercise. The rich man got four votes, the poor man one; and the anti-suffragette argument that those who can't bear arms should not make political decisions was strongest in a country where it was believed "was is politics by other means".

The German women instead developed a dynamic movement to work for fundamental social, educational and economic reforms.

Said pre-First World War American feminist Katherine Anthony of the lively German women's press: "All phases of feminism are discussed in the columns and their intellectual hospitality and devotion to free speech are evidenced by the range of subjects treated, embracing as it does, everything from the servant problem to the new morality".

"Die Neue Ethik" or new morality was a major goal of the German feminists. There should be one moral standard for both sexes, not a double standard, they argued.

A simultaneous campaign was for "Einheits Titel", or one title of address for women. There were far more women than men in Germany at that time. This led to many illegitimate children. The feminists argued because the mother had to be addressed as "fraulein" she and the child were made to suffer by society, but not the father.

A popular feminist worker just before the first war was called "The Riddle: Woman" by Kathe Schirmacher. She wrote: "Man and woman should hold the balance and keep the world in equilibrium: the man has degenerated into a tyrant, the woman into a slave".

This comes very near to ideas expressed 1,900 years previously by the Pharisees, who in their time when all was crumbling around them, heroically confronted the most difficult situations and problems with singular vision and courage, and literally plucked Judaism out of the waiting jaws of oblivion.

There were many in Judaea who were ignorant or self-indulgent. The Pharisees called them "Am Ha'aretz". Rabbi Johanan ben Zakkai, the man who was smuggled out of doomed Jerusalem in a coffin to keep the flame of Judaism alive, said: "One who gives his daughter to the 'Am Ha'aretz' in marriage virtually shackles her before a

lion, for just as a lion tears and devours his victim without shame, so does an 'Am Ha'aretz' who sleeps brutally and shamelessly with her". Later the "Am Ha'aretz" stampeded over to Christianity.

The pre-Stalinist Marxist vision of equality did much to fire the imaginations of the German feminists. But Darwin's vision of sexual selection, in which the male animal is almost always superior, fired the imaginations of the proto-Nazis. When the Nazi season came, feminism melted away.

Mexism is directly related to Freud; immeasurably indebted to another Jew, Einstein; and dependent on Jefferson.

In primitive societies, the medicine man both treats the sick and deals with the unknown. He goes about his job with much mumbo-jumbo.

Psychiatry is a branch of medicine and it may be very good at treating the sick. But when it acts like a religion, it is strictly in the medicine-man league. Its explanations of the ultimate unknowns are about as valid, as, well, those of a medicine-man.

Historian Christopher Lasch wrote in February: "They (Psychiatrists) pronounce like priests, on both moral and philosophical questions, addressing themselves to the dominant concern (today) — not the search for glory or salvation, but a sense of personal well-being".

To Mexists, the psychiatric view of life is not to be questioned. Even when disagreeing, they pay honor to its pronouncements with the seriousness of their replies.

That's why they are obsessed with Sigmund Freud. He is the giant in the field. His theories spawn a multiplicity of dissents, but none has fully replaced him. Freud decreed that woman feels inferior to man because she lacks his external genitals.

All feminist illusion is provided by psychiatry. Out of it comes such concepts as "role-playing", "interpersonal relationships" and "Consciousness-raising", which are very important to them. This is why they must deal with Freud and it is in the dealing with him that they start down the road to Mexism.

Frieden explains away Freud's view of "feminine inferiority" as simply as a restatement of "old prejudices". She asserts that much of what Freud believed had its roots in his culture, which was, "the Jewish culture" in which the "father ruled the family".

But Freud was like her. He rejected what she calls "traditional European religion". He himself says Darwin, our old friend, was his greatest influence as a young man. Freud said he felt Darwin's theories "held out hopes for an extraordinary advance in our understanding of the world". (And since when is Judaism a "European religion"?)

The Mexists accept Freud's view that G-d is pretty much a figment of our imagination; particularly the G-d of Israel.

At Mexico City, the Marxist and Islamic women were bound to get Zion, enemy of their collectivities. Since the Mexists had already rejected the G-d of Israel, there is no reason why they should have objected to rejection of Israel itself. And that's what happened.

The Mexists will stand or fall with Thomas Jefferson, whose life-view is enshrined in the American Declaration of Independence. Judah ben Ezekiel, who established the final Talmudic disputation method in Persia 1,700 years ago, wrote: "All men are equal, slaves and women". Jefferson wrote: "all men are created equal". But he didn't mean slaves and he didn't mean women.

Ernestine Rose, a Polish rabbi's daughter, 140 years ago, was one of the first women to campaign publicly in the United States for equal rights. She helped pave the way for the Seneca Falls declaration 128 years ago which formally launched the American feminist movement.

The Mexists think nothing of attacking the G-d of Israel, but wouldn't dare criticise Jefferson's deity. (The Marxists would, but a female Marxist who thinks she's a feminist is only a dupe of the old Red Doktor).

Jefferson proclaimed American independence according to the "law of nature and nature's god". But as friend Darwin has shown, the "law of nature" favours the male animal. When Jefferson was a student at the University of Virginia, he had a professor named William Small. Small was a close friend of Darwin's scientist grandfather Erasmus. Jefferson says the influence of Small "probably fixed the destinies of my life".

Mexism can exist only as long as the American republic exists in its present Jeffersonian form. The G-d of Israel is eternal. As Parkinson says, "There is, in fact, no historical reason for supposing that our present systems of governance are other than quite temporary expedients".

Psychiatrist Otto Rank, a Jew, said that primitive people ascribed immortality to their shadows. He says: "The double in its most primitive form, the shadow, represents both the living and the dead person. Accordingly, the shadow is protected from injury like the real self, the death of which, however, does not affect the shadow surviving it. Strangely enough, the latter seems to have been endowed not only with an independent life of its own, but is considered the most vital element of the human being, the soul".

It was Einstein's theories that made possible television. Television created the image. To the Mexist, the image, like the shadow to the primitive, is more real and important than life.

Frieden says "an American woman no longer has a private image to tell her who she is, or can be, or wants to be". So the American woman accepts the "public image" of the "magazines and television commercials". Frieden

CONT. NEXT PAGE

## MEXISM CONT.

doesn't write that a woman went back to being a housewife but "went back home to live in the housewife image".

Information on ancient primitive societies is sketchy. But there is one school of thought that says primitive societies were matriarchal, ruled by the woman. Man knew nothing of their role in conception, and were off hunting while the woman cultivated the land, organized society and developed civilization.

True or not, the believing Mexist, whose shadow now rules her like the primitive, yearns for a return there. She sees another Einstein contribution, the nuclear bomb, as bringing the idea into the realm of possibility. Men have little leeway left to foment wars and so dominate her.

To the primitives since the woman was magical because she gave birth, it was natural that the deities would be in her image. The Mexist, therefore, is rankled because the G-d of Israel is addressed in the masculine gender.

The Mexist also bristles at the words of the G-d of Israel to Eve that her husband would rule over her. But she doesn't mention that in the same passage that man is condemned to hard labor. If the man's role were such a picnic, no one would have paid any attention to Marx.

The Mexist message is very compelling to the young woman, particularly the strong, young woman, the female counterpart of the "superman" who would do as she pleases. It is also a grand excuse for unwholesomeness.

As a man, I salute woman's desires to expand her horizons in this world. But as a Jew, I reserve the right to defend my belief against any anti-Semite, regardless of race, color, creed or sex.

Judaism is the eternal revolt against nature. In nature, animals copulate and kill when the mood strikes them. Judaism says it is not right for people to live like animals. Those who reject Judaism or the watered-down, distorted impressions they get from it in related ideologies, first must assert that we are animals and part of nature.

Judaism favors neither the man nor the woman. Its chief beneficiary is a third party, the child. If the parents adhere to Judaism's teachings, the child, weakest and most vulnerable of all creatures, is blessed with what he or she craves most: live, peace and security.

Down through the ages, when societies were even lewder than they are today, the Jewish home was an island of sanctity for the child. Says historian Amaury de Riencourt, "sexual lewdness, commonplace in the (ancient) middle east, and later in Greco-Roman civilization and later again in Islamic civilization, was almost unknown among the Jews".

Now here is the sexual reality of Judaism.

The first thing G-d did when establishing his covenant with Abraham was to require circumcision. If other men equate the phallus with domination, the Jewish man equates it with

submission to G-d's will.

It was the astute Rebecca who chose Israel, not Isaac. Leah became the mother of half our tribes including Judah, not because of anything Jacob did, but because her rights in the context of her time and place were respected. Tamar, the ancestress of the royal house, took matters into her own hands when denied gratification by the men of Judah.

The G-d of Israel made it exceedingly clear through the prophets that he cared not only about the strong, but also for the sick, the helpless, the poor and the heartbroken.

The Talmud contains many anti-woman sayings. But these opinions have no enshrined sanctity like those of similar vintage from Paul and the Christian fathers. And one can be certain that for every written opinion in the Talmud, there was an equal and opposite oral opinion spoken in the man's home. The written word does not reflect all reality.

Around the time of Montpellier, the Mongols rode into Baghdad and slaughtered a population equal to today's Nova Scotia. Then they drank their blood and piled the heads in near pyramids. Jews witnessed this — there were Jewish soldiers from the Caspian Mountains in the horde riding against Islam—but its significance did not sink in.

For thousands of years, Jews believed in the reality of the messiah and couldn't conceive of an Auschwitz. Today, Jews believe in the reality of Auschwitz, but can't conceive of a messiah.

Some people think that the messiah is the bottom line of Judaism, but it's not. Maimonides quite rightly assigns belief in the messiah 12th place in his 13 articles of faith. The bottom line is the conquest of death.

If there is a message from Auschwitz, it is this: Jews can wait no longer for the messiah to conquer death for them. Life as it is now constituted, ending in death, is a poor system. For an Auschwitz demonstrated, death carries lewdness, misery and crime in its train. The Jews must follow the route the Zionists took to Israel; that is, start without the messiah. The way to redemption goes through science.

Death and sex are closely related. It takes 46 chromosomes to make a life, 23 from each sex. The cell formed reproduces, with you or I attached, until it reproduces no more. This is death.

Christianity knits death and sex myths into a crude counterfeit of the true messianic age. Its story is that a man conquered death after springing from 23 chromosomes. But he didn't share his secret, so of what value is it?

Judaism has a beginning and an end. As Darwinism imposes a false beginning; so Christianity imposes a false end. Through science, both can be removed.

Judaism stresses the need to survive through history because when time, matter, space and energy are transformed, all souls will enter eternity. As we depend on our children to hold fast

to Judaism so that we may rise, so too our parents depend on us.

Mexism, like Nazism in its day, is fashionable. New generations seek new ideas. Judaism will be fashionable when it achieves its task. But Judaism like Gideon, does not need 32,000 when 300 can do the job.

Judaism can back away from science, as it did at Montpellier; but science won't back away from it. As our reality is beyond the comprehension of previous generations, so tomorrow's reality will be beyond ours. But the course for a safe passage through history was charted at Sinai; once behavior is controlled, the mind is invincible.

G-d, who is beyond gender, would not have chosen to be addressed in the masculine Hebrew gender, unless there were reason for it, beneficial to us all.

Judaism teaches that G-d is One. Humanity is two. The English language, fine for running wars and building empires, is not suited to representing the human reality, that is, its duality. But this is the language the Mexists think in.

The woman has saved Judaism through the centuries, not the man. Judaism, without a country, survived in the home.

As the world changes, the man-woman equation will undoubtedly change too. Judaism is not obligated to any particular marriage form; it is only obligated to a particular marriage substance.

And if the husband were given the right to rule over the wife, some very stringent conditions were attached in the case of the Jewish man. He was warned: "let me beware of causing women to weep; G-d counts their tears".



A True Feminist

# WHAT'S HAPPENING IN ST. JOHN'S, NEWFOUNDLAND

by Helen Nathanson, St. John's

This community mourns the passing of two of the oldest and dearest members, **Mrs. Katie Levitz** on March 24th, and **Mrs. Bella Levitz** on April 22nd. Both women were pioneer members of this community and were active participants in its life and growth.

During Purim we were all delighted to witness the Purim Concert put on by the Hebrew School and the Nursery School children. This included "Tiny Tots Music Festival" with song and dance by the Nursery children, and a very humorous play "Hockey Night in Persia" by the Hebrew School. The kids did a fabulous job with the help of our Rabbi who wrote the complete script himself. Construction of our new Mikvah has now been completed.

A new first in our community - this year our Rabbi, **Rabbi Petersell** promoted a successful Kosher Ko-op for Pesach. He was ably assisted by **Lisa Kantorowitz**. This year for the first time we received our Passover order with minimal aggravation.

132 lbs. of Matza was sent to Russia this Pesach by our small community.

Spring is a very busy time for our community as we continue with our full schedule. Hadassah had a pot-luck supper on Sunday, April 4th. The gracious hosts for the evening were **Rose and Bill Toytman** and as usual the menu was delicious. During the evening our annual Youth Aliyah Drive was opened with an inspiring speech by **Rosalie Flomen**. **Dorothy Riteman** spoke of her recent trip to Israel during the CZF Convention, after which **Marshe Richler** told us of the World Conference on Soviet Jewry which she recently attended in Brussels. These girls did us proud and were successful in getting our drive off to a good start. Our congratulations are extended to **Rosalie Flomen**

upon her recent appointment to the Hadassah National Executive as Life Membership Chairman.

On Sunday, April 25th, the community attended a program commemorating the Holocaust. As in many years past **Lewis Ferman** was the program organizer for the Yom Hashoa. Members of the Community as well as our Young Judaeans took part in the program. Guest speaker for the evening was the **Hon. John C. Crosbie**, Minister of Mines and Resources.

The 1976 UIA campaign was launched in the Synagogue on Sunday, May 2nd. Speaker for the evening was **Gavriel Strassman**. Hadassah ladies served tea.

A Camp Kadimah rally was held on May 9th, with **Shaul Landa and Evvy Carnat** entertaining the kids and giving them a taste of what it will be like this year at camp.

For the first time Hadassah tried a Mini Bazaar with **Marsha Richler** and **Esther Feldman** as co-chairwomen. It took place on May 20th, our women were busy "manning" our various booths which included our famous baking, a restaurant, handywork, grocery, white elephant, new clothes, nearly new clothes, new materials, books and records, toys, etc. Our Young Judaeans gave us a hand with the making of artificial flowers and the various posters needed.

Hadassah joined with the Atlantic Jewish Council and the Canadian Jewish Congress in sponsoring our Independence Day celebrations on May 16th, with **Dorothy Riteman**, **Rosalie Flomen**, and **Rose Toytman** taking care of the banquet. The highlight of the evening was the **Fran Avni** concert. As we always enjoy outside entertainment, we all truly enjoyed the evening.

The children of the Hebrew School also held a Lag B'Omer picnic on May 18th.

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# YARMOUTH, N.S. BRIEFS

## RUTH PINK, CITIZEN OF THE YEAR

by Hubert Lynch

The Jewish Community of Yarmouth was recently honored, when one of its most active ladies was chosen as "Citizen of the Year".

Ruth, an ardent Haddasah worker, and a former National Vice-President of the Haddasah Organization of Canada, is also very active in dozens of other Organizations in Yarmouth, and her many hours of devotion to these activities brought naches not only to the Pink family, but to all her friends in the Yarmouth Community, and throughout the Province. Congratulations **Ruth Pink**, as Citizen of the Year.

### President on Board

**President Meyer Abraham** of the Agudath Achim Society, was recently selected to join the Board of the Atlantic Jewish Council. Meyer who is very active, and devoted to the Synagogue, has been President for the past 12 years, and will certainly be an asset to the Regional Board.

### Israel Should Declare Its Intentions

As another Independence year rolls around, the situation between Israel and its Arab neighbours is still clouded with no peaceful settlement, and in fact it has even grown worse internally. Its quite apparent that the Arabs living within Israel and in the West Bank

want their own State, and there now remains two questions. 1. Does Israel want all the responsibility for the Arabs in Israel and in the West Bank? 2. If Israel gave up the West Bank and the Gaza Strip, how long can the Arabs in these areas, along with the outside Arabs be trusted to keep a treaty before they start eyeing Israel's territory.

Israel has already fought four wars, has won the wars, but not a peace. The world, and especially the U.N. has never said to the Russians, you have been an occupier of Eastern Europe since 1945, its time you went home, but Israel is condemned for the occupation of the West Bank and the Gaza Strip, the essential strip on the Golan Heights, and the Sinai.

In my opinion for what it's worth, Israel should have annexed what is important to her security, and announced that those areas are not for sale, and stated what she was prepared to bargain off for Peace, and this should still be done. If Judea and Samaria are not going to be given back, then for heaven's sake, SAY SO. My hope for this Independence Day, is for Israel to declare itself, for Rabin to show a stronger stand, and for every Jew in the world to support our State to the best of his or her abilities. Shalom.

## Recent Views on Israel

By Marilyn Kaufman, Fredericton

This was my second trip to Israel, my husbands first. A big change in three years. Oh, there is still the common day sight of both male and female soldiers walking around with their guns and there is still the hustle and bustle of shoppers in the streets. But 1973 just before the Yom Kippur War, Israel was at its peak. The young population - young adults, couples walking through parks with their children, elderly people strolling on the streets, scores of young soldiers hitching rides home for the week-end, Kibbutzniks celebrating simchas in Halifa - all seemed to reflect the vibrant personality of this young country.

Today, the size of the armed forces appears smaller and the age span seems to dominate the early twenties and middle age, leaving a hollow space of those who would be 25-35 years. Emigration has increased and immigration is on the decline. The night life is still there - Dizenghoff Street in Tel Aviv, the Khan (excellent Israeli song and dance entertainment) in Jerusalem. There is always some kind of

cultural event going on - Onegai Shabat, ballets, operas, orchestras, and lectures at numerous universities, not to mention their share of Bar-Mitzvahs.

Everywhere you go there are monuments - from the Gidi Pass to Sharm El Sheik, and along almost any road you travel, right up to the Golan Heights. The ruins of the Roman camps surrounding the fortress of Massada draw a parallel to the Arab refugee camp outside of Jericho left empty by 150,000 refugees in 1967.

The architecture is magnificent, for no two buildings have the same design. They are built with consideration for purpose, lighting, environment, atmosphere, accessibility -- all original and ingenious in appearance. You can see this in the Knesseth, the Israel Museum, the Ben Gurion University, and the apparatus of children's playgrounds.

What is it though, that fascinates us, so with this country? The Friday night Shabbat at the Western Wall with some sects entering and leaving the area singing and dancing? The history drawn from

its soil in which we can see happenings of over 2,000 years ago from the age old Mikveh at Massada to Herod's Aqueduct at Caesaria? The reminders of the Holocaust at Yad Vashem and Yad Mordechai to remind us that we can never, never let such a thing happen again? Or is it the feeling that once you are there, almost everyone around you is Jewish and there is a feeling of "Yiddishkeit" in the air?

A melting pot of Jews from all over the world, Israel is not. There are problems to be faced. But Israel is a great part of our Jewish Heritage and knowing that she opens her doors to all Jews perhaps creates a somewhat thin but firm blanket of security for us in the Diaspora.

With flowers as the number one export and increasingly new ideas in agriculture, fields are the answer to hot houses. The booming five year port of Ashdod, along the Mediterranean and the expansion of Beersheva, reflect the stalwart attitudes of Israel's perseverance to survive.

# HAPPY BIRTHDAY GLACE BAY!

The Atlantic Jewish Council extends congratulations and a hearty "Mazel Tov" to Congregation Sons of Israel of Glace Bay, Nova Scotia, on the occasion of the congregation's 75th anniversary.

A GALA banquet held on May 23rd and a festive summer picnic in July serve to officially mark this most memorable event.

The Glace Bay Jewish Community has been at the forefront of Jewish and Zionist affairs throughout the years, and the Atlantic Jewish Council takes pleasure in saluting Glace Bay's Jewish Community on the occasion of its diamond jubilee.

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## An Interview with Sana Hassan

(Sana Hassan is a young Egyptian journalist who studies at Harvard University and lived, for a short while, in Israel. She co-authored the book, **Between Enemies**, with Amos Elon, an Israeli author.

Q: Miss Hassan, why did you go to Israel?

HASSAN: I think that you might say that there were two motives behind my trip to Israel: The first was curiosity, the kind of curiosity that an enemy has for an enemy particularly if that enemy is completely cut off in the field and surrounded by an entire mystique of evil; and, the other motive is the feeling which I had following the 1967 War that the level of carnage in the Arab-Israeli wars was so great that it put into question whether to seek a solution to the Palestine problem through war was not entailing a rectification of one injustice by what seemed to be an even greater one. I began to feel that Israel had to be confronted, not militarily, but diplomatically and that the question of the Arab policy of non-recognition was not a policy serving the Arab cause. In the same way, I was very critical of Israeli non-recognition of Palestinian rights.

Q: Having lived both in Israel and Egypt, you have witnessed what you call "parallelisms" in Arab and Israeli attitudes toward one another. Do you think that on either side there is an ability to bridge such misconceptions?

HASSAN: I think there is a real need to re-educate both sides towards a greater sense of empathy with the enemy and towards their mutual responsibilities. Each side, first of all, tends to reject the subjective right of the other to self-definition as a nation and to reject the others' claims of nationhood and statehood. Beyond this I think each must be re-educated towards an understanding of mutual responsibility. The Arabs, as you know, do not assume a moral responsibility for the Holocaust and so their answer to the Jewish problem is "why should we settle it, you know, why shouldn't the West who produced the Holocaust settle it?" And, in Israel the same attitude exists towards the moral responsibility they have for the plight of the Palestinians. The Israeli's answer is that they did not create the refugee problem but it was the Arab states that created it by attacking Israel in 1948 and by refusing to integrate Palestinians into their states following the war. I think, finally, that an area for which there is a need for re-education is hatred. Hatred is often, on both sides, inculcated into the very young, through their schooling and textbooks. There is a lack of education explaining to children the rights of the other side so that they will understand the objective grounds of the conflict. Whether or not this re-education is possible is another question. I think it is clear that we can't wait for both parties to be re-educated or to undergo the necessary changes of attitudes in order to work for peace because in a sense

that is putting the cart before the horse. I think you have to start with a basic level of just eliminating the worst aspects of the hostility by putting an end to the bloodshed, by establishing some forms of economic relations, and by following this with some form of cultural and touristic exchange.

Q: You have suggested that the erection of a West Bank Palestinian state might precipitate a revolution in Jordan, which could involve the Syrians. How do you perceive such a scenario being carried out if a Palestinian state were established?

HASSAN: First of all, I think it is quite possible that certain security arrangements could be established, such as the erection of observation posts of electronic detectors as there are in the Sinai, which would alleviate Israeli fears of a military build-up in the West Bank state. Regarding the question of instability, I think that sooner or later the Palestinians will assert their control over Jordan, and I feel that this is natural because the regime of King Hussein is a foreign one to Palestine. Such an eventuality would also reassure Israel in that the Palestinian need for a larger state could be settled at the expense of Jordan and it will not mean that the Palestinians will satisfy their ambitions at the expense of Israel. Whereas the regime would most probably be a radical one, I think this would be no different in nature from the other regimes in the Arab world, such as in Syria, and I think it is a fact of life which Israel must live with.

Q: Miss Hassan, your outspoken comments are a rarity in the West. Do you feel that you represent a large "moderate" constituency?

HASSAN: Well, I think, first of all that I am not nearly as unique as you seem to imply by your question. One naturally hears the more extreme points of view because they are sensational, and that is also true of what is heard from Israel. I think that moderate voices do exist in the Arab world, though they are less well known by the West. There is an ongoing debate in Egypt which appears less in the official press, but is evident in novels, plays, and in the movies. This yearning for peace is less well known in the West because the majority of educated Arabs are in the technical professions, such as doctors, engineers and other technicians who have a lesser facility for verbal expression. In this regard, the Israelis benefit from an entirely free press and from a diaspora better acquainted with Israel who can express their empathy more articulately. I want to clarify my statements, here I am speaking about a fact, not about any Zionist conspiracy or Zionist propaganda.

Reprinted from **Canadian Middle East Digest**: Published by Canada-Israel Committee

# "Our Brethren The Whole House of Israel"

by Rabbi Benjamin G. Elsenberg, Saint John

The above title comes from the last paragraph of the "Y'hi Ratzon" chanted on Monday-Thursday in the Synagogue before returning the Torah to the Holy Ark. I was recently chanting it with a bit more fervor than usual and found myself stressing the word, "kol", "whole". At the same time I was asking myself why it was necessary to use that word altogether. Doesn't the expression, "house of Israel" include all Jews? As I was thinking of an answer, an episode that occurred some years ago came to mind and it suggested an answer to my query.

On a Sunday, I had conducted a most impressive wedding service at the Synagogue. Jews and Gentiles packed the Synagogue, for both families were prominent in the community and the attendance equalled and, perhaps, surpassed our Yom Kippur attendance. The following day, I visited with the sons of my president, two men in their thirties, both college graduates and intelligent. They were telling me how impressed they were with the wedding ceremony, the dignity of the service and the appropriateness of the sermonette. Then one said, "But I have one criticism to make, Rabbi." I thought to myself, there it goes, the old, oft repeated objection to the reading of the Ketuvah in the Aramaic.

"And what may your criticism be?" I asked.

"No offence intended, Rabbi, but why did you have to mention Israel in the service?"

I was completely puzzled. The three-minute talk to the bride and groom was not at all on the subject of Israel?

"I don't understand", I said, "where in my sermonette did I bring in the subject of Israel?"

"No, no, Rabbi", he protested, "it was not in your sermonette. It was someplace in the service itself."

I was completely bewildered. Where in the service is Israel mentioned? Finally, it came to me with a tremendous jolt of incredulous shock!

"Are you referring to the words, 'Thou art consecrated unto me with this ring according to the Law of Moses and Israel.'"

"That's right!" both brothers exclaimed.

I was certain they were pulling my leg.

"You must be jesting", I said. "'Israel' in this wedding formula does not refer to Israel, the State, but to Israel the People, and to the religious laws of marriage it practices."

"We are not jesting", said one of them, "now that Israel is a State, the word 'Israel' is always associated in our minds with the State of Israel, and, I'm sure also in the minds of our Gentile friends, and the marriage formula should be changed."

In later days, the more I thought of this episode the more I was convinced that there was more than ignorance of the Hebrew idiom to the argument of the two brothers. There was a profound change of attitude which had developed since the creation of the State. In this attitude I can see both good news and bad news.

First the good news.

The creation of the State of Israel has left no Jew unaffected. It can safely be said that it touched every Jew in every strata of society and no matter what his religious, political, social, cultural or economic background was. It made Zionists out of millions of Jews. It brought home alienated Jews by the hundreds of thousands. It even decimated the rabidly anti-Zionist Council for American Judaism. Even non-Jews in the millions became Zionist sympathizers. Everywhere, the Jew walked with his head a little higher. He spoke the

words, "State of Israel", with pride, with a smile of happiness in his voice, with a glow of love in his heart. The word, "Israel" touched off feelings which were dormant too long, too long confined to the prayer book, too long a matter of hope, yearning and waiting for the coming of the Messiah. Now, Israel was there, a concrete reality. Israel was on the tongue of every Jew and non-Jew. It was in all the media -- newspapers, magazines, radio, T.V. The flag of Israel was flying at the United Nations and Israel was a member State. You could visit Israel, and thousands did. Israel wanted you to live there, and some made Aliyah. No wonder, that the word, "Israel" triggered an instantaneous image of the State of Israel, Medinat Yisrael!

Now, the bad news.

We became so engrossed, so preoccupied, so enamored with Israel the State, that Israel the people went into limbo. Though isolated voices cried out for the suffering Jews of many Arab countries, of Jews still living behind the Iron Curtain, of threatened Jewish communities in South America, most of us were vaguely conscious of them, not conscious enough for real action. We were too preoccupied with Israel, so much so, that we even neglected our own institutions which have made us a viable Jewish community on the North American continent.

The only institutions which prepared were the Synagogues, the Yeshivot and the Day Schools. The progress of the Synagogues was skin-deep. Larger and more costly Synagogues were built to make more visible the new pride we felt with the new State of Israel. The 50's and 60's were the years in which many a Jewish community acquired an "Edifice Complex", but neither piety nor education were increased in these beautiful buildings. The real progress in depth were made by the Yeshivot and Day schools, but the cause of this progress were B'nai Torah, each one a miraculous remnant of the Holocaust, and their disciples which they inspired to become Rabbis and teachers and to devote their lives to the furtherance of Torah in America and Canada.

With the exception of Israel-oriented financial-aid institutions, all organizations have suffered because of our preoccupation with Israel. Paradoxically, even the Zionist organization has suffered. Who is now a card-carrying Zionist? Of course, we all consider ourselves Zionists, but many a community, including my own, no longer have a Z.O.C. even on paper. If Hadassah has prospered, it is only because it is financially oriented. Sisterhoods have declined. B'nai B'rith is practically extinct in many a smaller community and its numbers are dwindling in larger communities. Hillel is not going anywhere.

And why did all this happen? Because we used Israel as a crutch, as an excuse to relinquish all other responsibilities which concern the "whole house of Israel". We felt, consciously or subconsciously, that working for Israel met all our other obligations to the Jewish community and absolved us from further responsibility, and we went to bed clear in mind and conscience.

Now, don't you get me wrong! I am not suggesting that we diminish by a single iota our activities for Israel. G-d forbid! I am a strong believer in the centrality of Eretz Yisrael in contemporaneous Jewish life. But you cannot have a center without having a circumference, any more than you can have a hub without having all that makes up a wheel. No matter how much we labor for Israel the State, we must not for a moment neglect Israel the people.

There is another side to the coin. Even more than we have become apathetic to our corporate existence in the Gola, have many Israeli, especially those born in Israel and especially those who are non-religious, completely ignored us as part of them. They are Israeli and we are Jews. This "Shelilat Ha-Golah", the negation of the importance of Diaspora Jews, their contributions in the past and the present, is not only evident on the part of many Israelis in Israel, but even among Israelis who have become "Yordim", i.e. have left Israel and now live in our North America cities. They, too, have nothing to do with us and don't associate in our community activities, not just in religious matters, but also in cultural, educational, social and even Zionist activities. I'm sure there are exceptions, but I'm speaking of the greatest majority of these "Yordim". Evidently, they do not consider

themselves a part of "kol beit Yisrael", the "whole house of Israel", and within their minds there is a schism between Israel Jews and Golah Jews. This kind of an attitude goes counter to the Spirit of Judaism and can only hurt both communities.

This is our 28th Anniversary Celebration of the State of Israel. Twenty-eight in Hebrew lettering spells KO-ACH, which means STRENGTH. The strength of Israel the State and Israel the people can be multiplied manyfold if we labored as one, indivisible "KOL BEIT YISRAEL", the WHOLE HOUSE OF ISRAEL, not Eretz Jews and not Gola Jews, but Jews united in purpose and goal, to create a viable, safe and free State of Israel and a viable, strong and safe Tefutzah, wherever Jews choose to live. This will give us the KO-ACH to resist our enemies and to build a future in which all Jews can live in peace together with a world living at peace.

## Kiddy Kamp

Sending your older children to Camp Kadimah this summer? Then why not send your pre-schoolers (3-6 years old) to Kiddy Kamp, a day camp based at the South Park Y.M.C.A. from July 5-August 13, 1976? For further information, please contact Carole Bondaroff Dital. 422-6437 or write to Y.M.C.A., P.O. Box 3024, Halifax South.

## SPEEDY PLAYDOUGH

Contributed by Carole Bondaroff-Dital

"A recipe to make with and for your children"

- 1 part salt
- 2 parts white flour
- 1 part water mixed with some food colour oil

### NOTES

- Try 1 part - 1 cup
- 2 parts - 2 cups

Mix dry ingredients in a bowl.  
Add coloured water, little by little.  
Work the mixture into a dough.  
Pat some oil onto Playdough - It's now ready to use - (It can be pounded, rolled, shaped into animals or pots or whatever your imagination leads to. The finished shapes can be re-used or baked at 400° for 15 - 20 minutes to harden.) Store moist dough in a sealed container or plastic bag in the refrigerator when not in use.



We at  
**ZIVE INSURANCE LTD.**  
are proud to join with  
the Atlantic Jewish  
Council  
in a salute to Israel's  
28th Anniversary.

# ISRAEL'S MEDAL FOR COURAGE RECIPIENTS

Reprinted from the  
Jerusalem Post, May 4



A force under the command of **Captain Rafael Sa'Id** was ambushed by a numerically superior, well dug-in Egyptian commando unit on October 7. He ordered his men to leave the vehicle and led them in an assault on the ambushing force, killing 70 for the loss of two casualties. Two days later his force was pinned down by enemy fire near the surrounded "Budapest" stronghold. Again he stormed the superior enemy force, though exposed to short-range fire, to break through to Budapest.



**Captain Meir Zamir's** tank company destroyed about 60 Syrian tanks in the blocking battles, and many other in the decisive battle against superior force in the "Vale of Tears", without suffering any casualties. The company led the breakthrough, again destroying many tanks and successfully fighting off all counter-attacks. Throughout the war, Zamir led the company with wisdom and courage, causing heavy casualties to the enemy and preserving his own force.



On a combat mission over the Golan on October 13, 1973, the plane of **Lt.-Col. Avraham Lanir z"l** was hit and he baled out over enemy territory. He reached the ground alive and was taken prisoner. He was tortured to death, but gave away no information.



When the Matzmed fortress fell to the Egyptians and its men captured **Sergeant Ibrahim elTurshan** hid for two days until he was caught and taken prisoner. Despite the harshest torture, he gave no information whatsoever to the enemy, denying even that he was a soldier in the IDF.



**Lt.-Col. Nahum Zaken**, commander of a tank battalion at the Canal, was instrumental in the destruction of many Egyptian tanks early in the war. In the Suez city battle of October 24, most of his officers and tanks were hit and under withering, close-range fire he commanded the evacuation and reorganization of the force, while continuing the battle. He succeeded in evacuating his battalion under the most severe combat conditions.



When his tank was hit near the Canal on October 8, **Major Menashe Goldblatt** switched tanks under heavy fire and continued fighting courageously, setting an example to the entire unit. In Suez city on October 24, he was wounded, together with most of the battalion's officers. But he helped reorganize the unit and encouraged the men under withering, close-range fire. He evacuated many casualties and fought with devotion and at risk to himself.



**Private Maxim Cohen** was driving an armoured personnel carrier in the Suez city battle. His commander and most of the crew were hit. Under constant, pointblank fire, he evacuated the wounded, while causing casualties to the enemy. He returned several times into the city under fire to evacuate other casualties.

# UNITED ISRAEL APPEAL

## Women's Division Revived In Halifax



**Shirlee Fox,**  
Chairman



**Celia Fried,**  
Canvass Chairman



**Norma Saltzberg,**  
Treasurer

## Women's Canvasser Workshop Held May 12:

**Mrs. Lory Wainberg** of Montreal, led a very instructive and informative Canvassers Training Session in Halifax on May 12.

**Mrs. Wainberg** drew on her vast experience in almost every facet of Montreal communal affairs, particularly with the Combined / Jewish Appeal, to point out the various methods of attaining campaign goals.

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## Halifax Men's Division Nears Completion:



**Herman Saltzberg**

## Women's Division Underway:



**Kappy Flanders**

**Shirlee Fox**, Chairman, Halifax Women's Division, reported that their campaign got off to a nice start on Thursday, May 20, when **Kappy Flanders**, National President, Women's Division, United Israel Appeal, spoke to the Halifax women at a tea at the Lord Nelson Hotel.

**Shirlee** voiced thanks and appreciation for a good job to all team captains and canvassers as well as to her executive.

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Following the return from a trip to Israel of Canvass Chairman, **Herman Saltzberg**, the Halifax Men's Division has moved into the final stages of completion.

Almost all pledges have been solicited and cash collection has become the number one priority.

General Chairman, **Sam Jacobson**, and Canvass Chairman, **Herman Saltzberg**, urge all contributors to forward their cheques as soon as possible. The immediate need for cash in Israel was outlined to them in a recent wire from **Phil Granovsky**, National President of the United Israel Appeal of Canada, who was visiting in Israel and met with senior officials of the Jewish Agency.



## Living in Israel

### DREAMS and REALITY

Reprinted  
from  
Israel  
Digest

by S. Z. Herbert

Is the grass always greener in your neighbor's garden? This question was raised by a "Maariv" reporter who interviewed a number of recent immigrants to Israel to see how they compared their chosen land with the countries from which they had come.

*"Sometimes, Israelis ask me if I'm mad, or if I was a failure in Sweden," one immigrant told the reporter. "Yet, when I wait at a bus stop, and I see the others around me, the extremely devout, Yemenites, Moroccans, sabras and so on, a wave of happiness engulfs me. Here we are, one people, living and developing...."*

Not that everything is rosy. The same Swedish immigrant recalls that when a Scandinavian couple in Israel spoke about the negative aspects of Israeli life, it was difficult to accept their words. The thought occurred that perhaps they were painting the picture black in order to make themselves appear as heroes who had overcome all obstacles. Now, having met with pitfalls on the way, the

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**"There is a lot of satisfaction here."**

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immigrant knows that adjusting to life in Israel is not always easy. Yet, the very fact that the test of hardships has been met successfully, provides new strength together with deeper insight in appreciating the country.

As another example, take a young immigrant couple living in the north. The wife told the "Maariv" reporter that in Uruguay they had lived apart from others; here they talk with everyone, openly and naturally, on political problems, on

successes and failures and so on. Everything in their home they had bought by themselves. They had worked for them. "My sister never worked a day in her life. Everything was given to her, without any effort on her part. Here, when I go to bed at night, I know what I accomplished during the day." The immigrant tells the reporter, "There's a lot of satisfaction in this, right!"

Her husband spoke of arguing with fellow Israelis whom he thinks, are overly-critical of their country while thinking that other lands are gardens of Eden, "especially America." Having lived in the United States he stated there was a relative lack of culture there compared with here "where culture comes to you, you don't have to look for it."

A 28-year-old immigrant from South Africa told the reporter how delighted he was to be here, in the Jewish state. "I could have a much higher standard of living in Durban where I was born" he observed, "but is that the most important thing?"

"I don't want to raise my children anywhere else. Here, my children can go about freely. I never saw such independence. I

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**"The kids here grow up with a wonderful self-confidence."**

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was much more restricted in my youth. As a result, the kids here grow up with a wonderful self-confidence." In South Africa, where, he observed, a Black chauffeur drives the child everywhere, and Black servants make his bed and iron his clothes, the children grow up spoiled and unprepared to face life. "My children who are growing up here will have a better life, and they will be in a free country." He also praised the informality of life in Israel. "With its million faults, Israel is my country."

A European newcomer declared that she had known before coming to Israel that things weren't perfect here. "It's a pity that all our ideals haven't been realized, but this is only normal." And, she added, "It is more worthwhile to live a difficult life here than to have an easy existence abroad."

"Here in Israel a man isn't a number, as he is in Australia from where we came," a man in Netanya told the reporter. "Here

people are much more interested in you." While the journalist was in his house, a teen-ager entered. His daughter had been ill, and had missed some days at school, so the teacher had asked the girl, a year ahead, to drop in and help the daughter catch up with her class. "There, I could have bought a second car for my wife, the latest appliances," the Australian noted, "But there is little warmth in the life there. Here, people are your friends, ready to help you." He tells of having learnt quickly about the "reality of Israel." His wife had to be hospitalized shortly after they came to the country, and neighbors immediately pitched in to help out over the crisis.

He found a visit to Australia a very strange experience. "Relatives wanted to help me to

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**"Here people are much more interested in you."**

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get re-established there. But the idea had never even entered my mind. Indeed, instead of my planned stay of a few months, I returned to Israel after three weeks. Something here has possessed me."

A young Canadian immigrant noted that many Israelis complain about the bureaucratic cumbersome-ness in the country. "Do you really think that things are perfect elsewhere? You don't receive quick and efficient service just by pressing a button somewhere else, believe me, not even in America." He went on to note that everything in Canada is so organized and arranged that you invariably know what to expect in advance. There is no challenge facing young people, as there is in Israel. Here, there are many things that still need to be done.

The picture that emerges from these interviews is of a life holding much satisfaction but expressed in such intangibles as personal relations, challenges to be met, ways of life to be cherished. These are people coping with life in a country facing basic problems rather than being concerned with matters of manners and external appearances.

Others were also talking about Israel. In Tel Aviv, several hundred English-speaking immigrants got together to voice their common complaints at an

all-day seminar aimed at seeking constructive ways to improve the quality of life in Israel. There was nothing unusual about the

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**"Under the hard exterior, people here are still their brothers' keepers."**

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seminar. In many languages, immigrants, and Israelis, often get together in rap sessions to discuss how they can make Israel, or their lives in Israel, approach closer to their ideals.

Still, it was rather surprising to find a major American newsweekly take this rap session in Tel Aviv as the basis for an article loaded with such phrases as "ruthless shoving" on buses, "brazen dishonesty" encountered by the shopper and so on. The article said: "...although Tel Aviv's streets are swept sparkling clean each night, they are so litter-strewn by midafternoon that they resemble such notoriously dirty cities as Baghdad." From personal observation, we doubt the accuracy of calling Tel Aviv's streets either "sparkling clean" each night or "litter-strewn" by day. Our friends who come from Baghdad give no indication that their environment was any more "notoriously dirty" than the New York City where we were born.

There are Israelis who push, and Israelis imprisoned for theft. Neither is an exclusively Israeli behavior pattern. And, while every untoward incident should be deplored and denounced, Israel is, overall, an honest and civilly behaved country.

The newsweekly quoted one immigrant from the United States "... under the hard exterior, people here are still their brothers' keepers."

Indeed, we have the impression that most Israelis who were once new immigrants themselves have found a satisfactory compromise between their dreams and reality. Some, of course, still strive to fulfill their seemingly impossible dreams. Others have left. Most agree with the chap who observed that while things aren't as perfect as he had hoped, he still found life here better than anywhere else. "Here, people still care about the dream," he observed.

**PHOTO:** Immigrants being welcomed by relatives at Ben-Gurion Airport.



## ISRAEL: A CAUSE FOR EVERY JEW

Zionists have to work against tremendous odds. Our friends are few and often silent. There is a mammoth job to be done - to speak up for the State of Israel and the cause of justice. But if YOU are a friend, and if you are not counted in the rank and file or in the leadership of the Canadian Zionist Federation, our voice is much weaker.

With every new member and his support, we carry that much more weight. We know - and it is heartwarming to have this knowledge in times of crisis - that we can count on generous support of major campaigns. But this type of response is not enough.

Either we must pull together or our enemies - and they are everywhere - will pull us apart. They say this is their plan, their intention. What are you, as a Jew, prepared to do about it? Unity means strength - the strength of Israel.

There is only one body who speaks for Israel and Canadian Zionism and acts as the voice of Israel: **THE CANADIAN ZIONIST FEDERATION.**

### DECLARE YOURSELF A ZIONIST!

#### THE JERUSALEM PROGRAMME:

The aims of Zionism are:

The **UNITY** of the Jewish People and the **CENTRALITY** of ISRAEL in Jewish Life;

the **INGATHERING** of the Jewish People in its historic Homeland, ERETZ ISRAEL through **ALIYAH** from all countries;

The **STRENGTHENING** of the State of Israel which is based on the prophetic vision of justice and peace;

The **PRESERVATION** of the identity of the Jewish People through the fostering of Jewish and Hebrew education and of Jewish spiritual and cultural values;

The **PROTECTION** of Jewish rights everywhere.

To: The Canadian Zionist Federation  
1310 Greene Avenue  
Montreal, Quebec H3Z 2B2

I wish to become a member of the Zionist Movement and enclose my annual membership fee of \$5.00. I am over 18 years of age and I adhere to the Jerusalem Programme. Fee for members of **constituent** organizations is \$2.00.

FULL NAME ..... ADDRESS ..... (Street)

..... (POSTAL CODE) .....

City, Province

..... (Tel. Residence) ..... (Tel. Business).

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Signature)



# DECLARATION OF INDEPENDENCE OF THE STATE OF ISRAEL



In the land of Israel of Jewish people came into being. In this Land was shaped their spiritual, religious, and national character.

Here they lived in sovereign independence. Here they created a culture of national and universal import, and gave to the world the eternal Book of Books.

Exiled by force, still the Jewish people kept faith with their Land in all the countries of their dispersion, steadfast in their prayer and hope to return and here revive their political freedom.

Fired by this attachment of history and tradition, the Jews in every generation strove to renew their roots in the ancient Homeland, and in recent generations they came home in their multitudes.

Veteran pioneers and defenders, and newcomers braving blockade, they made the wilderness bloom, revived their Hebrew tongue, and built villages and towns. They founded a thriving society, master of its own economy and culture, pursuing peace but able to defend itself bring the blessing of progress to all the inhabitants of the Land, dedicated to the attainment of sovereign independence.

In 1897 the First Zionist Congress met at the call of Thodor Herzl, seer of the vision of the Jewish State, and gave public voice to the right of the Jewish people to national restoration in their Land.

This right was acknowledged in the Balfour Declaration on November 2, 1917, and confirmed in the Mandate of the League of Nations, which accorded international validity to the historical connection of the Jewish people with the Land of Israel, and to their right to reestablish their National Home.

The holocaust that in our time destroyed millions of Jews in Europe and proved beyond doubt the compelling need to solve the problem of Jewish homelessness and dependence by the renewal of the Jewish State in the Land of Israel, which would open wide the gates of the Homeland to every Jew and endow the Jewish people with the status of a nation with equality of rights within the family of nations.

Despite every hardship, hindrance and peril, the remnant that survived the grim Nazi slaughter in Europe, together with Jews from other countries, pressed on with their exodus to the Land of Israel and continued to assert their right to a life of dignity, freedom and honest toil in the Homeland to their people.

In the Second World War the Jewish community in the Land of Israel played its full part in the struggle of the nations championing freedom and peace against the Nazi forces of evil. Its war effort and the lives of its soldiers won it the right to be numbered among the founding peoples of the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a resolution calling for the establishment of a Jewish State in the Land of Israel, and required the inhabitants themselves to take all measures necessary on their part to carry out the resolution. This recognition by the United Nations of the right of the Jewish people to establish their own State is irrevocable.

It is the natural right of the Jewish people, like any other people, to control their own destiny in their sovereign State.

Accordingly we, the members of the National Council, representing a Jewish people in the Land of Israel and the Zionist Movement, have assembled on the day of the termination of the British Mandate for Palestine, and, by virtue of our natural and historic right and of the resolution of the General Assembly of the United Nations, do hereby proclaim the establishment of a Jewish State in the Land of Israel - the State of Israel.

We resolve that from the moment the Mandate ends, at midnight on the Sabbath, the sixth of Iyar 5708, the fifteenth day of May 1948, until the establishment of the duly elected authorities of the State in accordance with a Constitution to be adopted by the Elected Constituent Assembly not later than October 1, 1948, the National Council shall act as the Provisional Council of State, and its executive arm, the National Administration, shall constitute the Provisional Government of the Jewish State, and the name of that State shall be Israel.

The State of Israel will be open to Jewish immigration and the ingathering of exiles. It will devote itself to developing the Land for the good of all its inhabitants.

It will rest upon foundations of liberty, justice, and peace as envisioned by the Prophets of Israel. It will maintain complete equality of social and political rights for all its citizens, without distinction of creed, race, or sex. It will guarantee freedom of religion and conscience, of language, education, and culture. It will safeguard the Holy Places of all religions. It will be loyal to the principles of the United Nations Charter.

The State of Israel will be prepared to cooperate with the organs and representatives of the United Nations in carrying out the General Assembly resolution of 29 November 1947, and will work for the establishment of the economic union of the whole Land of Israel.

We appeal to the United Nations to assist the Jewish people in the building of their state, and to admit the State of Israel into the family of nations.

Even amidst the violent attacks launched against us for months past, we call upon the sons of the Arab people dwelling in Israel to keep the peace and to play their part in building the State on the basis of full and equal citizenship and due representation in all its institutions, provisional and permanent.

We extend the hand of peace and good neighborliness to all the states around us and to their peoples, and we call them to cooperate in mutual helpfulness with the independent Jewish nation in its Land. The State of Israel is prepared to make its contribution in a concerted effort for the advancement of the entire Middle East.

We call upon the Jewish people throughout the Diaspora to join forces with us in immigration and construction, and to be at our right hand in the great endeavour to fulfill the age-old longing for the redemption of Israel.

We trust in the Rock of Israel, we set our hands in witness to this Declaration at this session of the Provisional Council of State, on the soil of the homeland, in the city of Tel Aviv, this Sabbath Eve, the fifth day of Iyar 5708, the fourteenth day of May 1948.

ישראל

Israel  
28 years of  
Independence

ישראל  
ISRAEL