

SHALOM

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FORTY-EIGHT PAGES



CHANUKAH EDITION

Atlantic Jewish Council

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THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL JOIN IN WISHING ALL OF YOU A HAPPY CHANUKAH.

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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Jerusalem Post

Aliyon
Chronicle-Herald
U.I.A. Bulletin

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Deadline for Next Issue: Monday, January 17, 1977.

JOIN THE A.J.C. PURIM FESTIVAL TOUR TO ISRAEL

PURIM FESTIVAL TOUR

The Atlantic Jewish Community will have a unique opportunity available February 28 - March 10, 1977 to visit Israel at a cost that can only be described as "phenomenal", considering the usual cost of such ventures these days. A tour bonus will be the fact that we will be spending Purim in Israel, an experience never to be forgotten — the giant street parades, the children's festivities, the communal celebrations and the pervading sense of rejoicing.

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KADIMAH "76"
by Dena Dankner

This year camp was really great. I think Shaul must have worked extra hard this year from the end of Kadimah "75" to the beginning of Kadimah "76", because I don't think I was even bored for one minute. There were so many more special programs this year that when we did have a normal day, it wasn't like a normal day because we were happy to do our afternoon activities. We were even kept busy on rainy days because we had very good movies and different indoor programs.

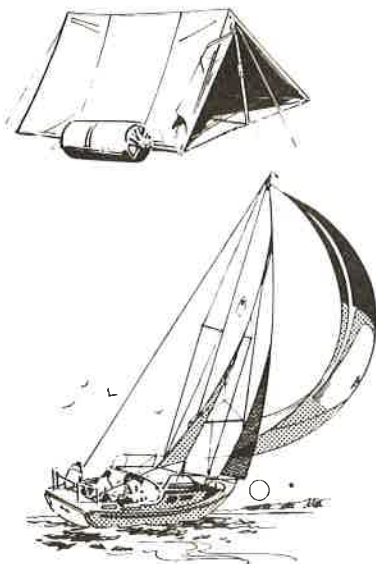
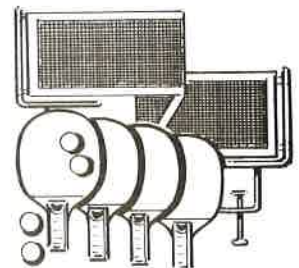
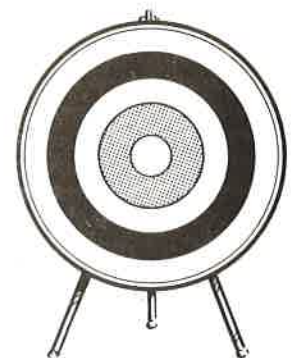
The programs were planned very well this year and there was a separate program for each section. The Giborim went on an overnight near the bonfire site and made Gibby Land. They were so happy that night that we could hear them singing from across the lake. Goshrim made a playground and with all the work put into it the finished result was great. They even made their own flag to go in it. Kochot had a protest. We wanted to go camping but Shaul said that our section could not be because the camp could not afford it. We called it LET MY PEOPLE GO CAMPING. Shaul was Pharaoh and Ricky, our section-head, was like Moses. We also had different plagues. Finally Shaul or Pharaoh let us go camping. The protesting for one whole week was worth it because we had a great time.

Other camp programs included carnival, record breaking days, Tisha B'Av program, two Machar days, a swim meet against New Germany and Bridgewater, baseball games against different sections or visitors from out of camp, and the biggest one of all is Maccabia.

We had two new activities at camp this year also. We had Milo taking care of her horse and a horse that was the camp horse for the summer. We also had Matthew and the sailboats.

The swimming and land sports were really great, and you can tell by Visiting Day that song and dance and also Arts & Crafts were fabulous this year.

I guess to top it all off CAMP KADIMAH 1976 was a fantastic and a great year!!!



- Horseback Riding
- Drama
- Song
- Dance
- Arts
- Crafts
- Jug Band
- Canoeing
- Boating
- Kickball
- Volleyball
- Ground Hockey
- Hebrew
- Soccer
- Discussions
- Fishing
- Baseball
- Carnival
- Swimming
- Swim Instruction
- Broadcasting
- Track and Field
- Archery
- Jewish History

THE WONDER TREASURE CHEST—EXCERPTS FROM A CHANUKAH PHANTASY FOR CHILDREN

Gather round, my dear children, and I'll tell you a story
Which will excite and delight you with all of its goley.

It was the fifty night of Chanukah, the house was warm,
But the wind outside was brewing a storm.

It wailed and it whistled and blew at the windows,
And snowflakes were falling as swiftly as arrows.

The street was soon covered in a glistening white jacket--
And just then, Grandpa entered carrying a packet.

"I see you've remembered", he smilingly teased,
"You've lit the Menorah--I am happily pleased."

"We see **you've** remembered", we happily repeated
As we pointed to the packet, then all of us were seated.

When the wrappings were off and we were able to see,
We beheld a treasure chest as beautiful as can be!

When we opened the lid to examine the inside,
We "Oh'd" and we "Ah'd" and gazed starry-eyed.

The chest was glowing brightly with an eerie kind of light
With little people praying, and all were dressed in white.

"What you see before you", said Grandpa with pleasure,
"Is the Jerusalem Temple, our holiest treasure.
"Here is the golden alter, and here the golden Menorah,
"Here the Holy of Holies, the ark and the Toran."

"But who are all these people with costumes so white
"Standing in the Temple facing the light?"

"Here", he said, "is a small magnifying glass,
"With it you'll see wonders no one can surpass."

For there before us, as clear and big as life,
Was Mattathias standing together with his wife!

His beard was white as snow and his robe was very long,
He was standing at the alter and praising G-d with song.

His sons were standing by him, joining him with glee,
For the country was at peace and its citizens were free.

Then Grandpa pressed a button and the people disappeared,
Greek soldiers came a-marching, and all they met they speared.

They forced the Jewish people to bow down before their gods,
And when the Jews refused them, they killed them with their
swords.

Grandpa pressed another button and from forests, hills and caves
Came Mattathias marching, followed by his braves.

In the street they spied an idol being worshiped by a Jew,
Mattathias speared him and the soldiers nearby too.

Mattathias cried aloud: "All those for G-d, come unto me!"
And so an army gathered to make the country free.

Judah Maccabee took his place when Mattathias died,
And fought the Greeks and Syrians and all their force defied.

Once more the scene was changed and the Temple stood again,
The Menorah lighted brightly and all Israel free men!

"Grandpa, Grandpa", we cried with glee,
As we climbed upon his knee,
"Where, O where, did you obtain
This treasure chest, come, please explain!"

Grandpa closed his eyes and slowly bowed his head,
And started telling us a story, and this is what he said:

"Three years ago tonight, exactly at this time,
I was sitting at the table and thought it was a crime

That your daddy never lighted the Chanukah Menorah,
That you didn't go to Hebrew School to study our Torah.

So I took a box of candles and a Menorah made of tin--
But when I reached your house, nobody was in.



So I entered by the back door and made myself at home,
I sat down in an easy chair and my mind began to roam.

I thought of my own daddy when I was as big as you,
And my home across the ocean where it was hard to be a Jew.

I thought of my old grandpa and what he did for me,
How hard he tried thru all his life that I a good Jew be.

And then I thought how I had failed and really felt ashamed,
To be good Jews you did not know, and yet, could not be blamed.

I'll surprise them, thought I aloud, and have the candles lit,
And Chanukah songs I'll sing for them and give them all a treat.

I opened the Chanukah candle-box, and then stepped back with fright,
It was completely empty, but glowed with a strange blue light.

I could not understand it, it was full when I brought it here,
And now it was all empty, how **could** they disappear?

And that strange blue light which was glowing from inside,
What did it really mean? What secrets did it hide?

I looked inside again, and the blue light glowed at me,
Then suddenly I saw a face, the face of Judah Maccabee!

His eyes were soft and very kind, and then words he spoke:
'I am the spirit of your past, your conscience I invoke!
How could you in this land, of the free and of the brave,
Neglect your Jewish spirit, with such apathy behave?

Your children know so little, your grandchildren still less;
What meaning will it have for them when you the candles bless?

We fought, we bled, we died for you, to preserve our holy treasure,
Will you discard it in pursuit of vanity and pleasure?

Yes, the candle box is empty because your Jewishness is lax,
Without Jewish spirit, these candles are but wax!

As he had finished speaking, the box became a stage,
And characters came marching as from a history page.

With Hannah came her seven sons, their heads held high with pride,
To prove their love for our faith, they willingly had died!

And so did Mattathias and his son, the Maccabee,
All marched upon the stage with historic pageantry.

I looked upon the stage and my heart within me bled--
'Oh, how may I my people comfort, how may I redeem the dead?'

Then from the figures came a rumble, a thunder voice spoke up:
'Never cease to teach your children, their education never stop!
Tell them ever, teach them always, that to their faith they must be true

We are here to do G-d's will, that's the purpose of the Jew.
This, my sign, that when your children with faith are blessed,
This candle-box shall be transformed, into a wonder treasure chest!'

When the thunder voice stopped talking and the blue light disappeared,
I suddenly heard your voices and you children all appeared.

You were all surprised to see me sitting in that easy chair,
Looking at the box of candles with a mysterious kind of stare."

Grandpa finished talking and then the children knew
Why that night he lectured to them on the Torah and the Jew.

Then the children started going to the nearby Hebrew School,
And Grandpa always took them each Saturday to Shul.

As one year, two years, three years passed, the children learned why
They lived as Jews and worked as Jews, and as Jews must die.

And so the children grew and in our faith were blessed,
And the box of candles turned into a wonder treasure-chest.

This, my children, is my story, and I hope you were impressed;
May G-d-bless you and grant you also, a wonder treasure-chest!



by Rabbi Benjamin G. Eisenberg



JEWISH WAR VETERANS OF CANADA

News Briefs by Al Cutler - Adjutant
Special to the **Shalom**



Item: We are now in communication with the Soviet Veterans Council in the U.S.S.R.

Item: We received a letter from Queen Juliana of Holland regarding the Pilgrimage we would like to make to Europe and we would like to visit the graves of the fallen of our faith.

Item: We have ceased operations with regards to known Nazis living in Canada. The Government of Canada has appointed Alan Rose, Director of the Canadian Jewish Congress, to head a government committee on this subject.

Item: Our organization has already sent thousands of dollars of sports equipment to the Israeli Defence forces, and more is slated for next year.

For further information, please contact

Mr. Jack Collins
1605 Larch Street
Halifax, N.S.
429-4829

or

Howard Karp
State of Israel Bonds
1551 South Park Street
422-7491

The Ada Zebberman Chapter — Halifax Women's ORT

by **Annette Strug**

October was convention month for Canadian Women's ORT. Halifax Women's ORT was fortunate to be represented by five women from the area at the 14th Biennial ORT convention: **Myrna Blumenthal**, **Shirley Sherman**, **Barbara Alberstat**, **Rene Dankner** and **Kathy Jacobson**. ORT is an organization which is "rooted in Jewish history...shaping Jewish destiny" and the convention program revolved about this theme. **Dr. Howard Sachar**, Professor of Jewish History at George Washington University, **Laura Sabia**, the noted authority on the Status of Women in Canada, **Lady Ann Chain**, President of British Women's ORT were among the personalities addressing the convention. An installation and awards luncheon was held in the House of Commons "Railway Room" where the keynote speaker was the Israeli Ambassador to Canada, **His Excellency, Mordechai Shalev**. A new National President was installed, **Dorothy Shoichet** of Toronto, **Shirley Sherman** was installed as National Recording Secretary. **Barbara Alberstat** was installed as a Member at Large on the National Board of Directors and **Myrna Blumenthal** sits on the Board of Directors as a Regional Chapter President.

The 14th Biennial ORT Convention was a working convention. The women attended interaction workshops, a session on Jewish Identity, and workshops on ORT skills. Several resolutions were passed:

1) A resolution on community services in which ORT membership pledged "maximum support of the United Jewish Appeal campaigns..." across Canada

2) A resolution on the globality of ORT which reiterates the ORT premise that technology should enable man to develop his capabilities to perform and function for himself and for society. Canadian Women's ORT resolved to exercise all efforts and energies to further the globality of the ORT program. The women have returned from the convention enthused and motivated to impart their skills to local ORT members. For those interested in obtaining ORT memberships at \$6.00 per year please contact **Maisie Block** or **Shirley Sherman**.

The months of September, October and November were busy months for our local ORT group. A "Flowers for Rosh Hashana" project was convened by **Linda Raskin** and **Marcia Aronson**. A Book Sale was held at the Halifax Shopping Centre convened by **Gay Silverman** and **Gayla Sullivan**. A coloring Book Sale is to be held in the shopping malls December 16 and December 20. These coloring books measure 2 1/2 feet by 1 1/2 feet and do make most unusual and welcome gifts. Necklaces are now being sold through Halifax Women's ORT. These necklaces are inscribed with the year 5737 and come in gold plate at \$10.00, sterling silver at \$16.00 and gold at \$30.00. These "year necklaces" can be purchased by contacting either **Rene Danker** at 443-3816 or **Kathy Jacobson** at 454-5727.

A new project has been initiated by Canadian Women's ORT and is called the "Golden Circle". A \$1,000 investment will entitle you to become a member of a select group of women. The money thus raised will help establish scholarships to the D. Lou Harris School of Engineering which

has recently opened at Hebrew University. In Halifax, **Mrs. Frank [Esther] Zebberman** joins this select "Golden Circle". **Shirley Sherman** is chairman of this important new fund raising project.

Halifax Women's ORT is occupied with fund raising. The money raised by our local chapter is sent in total to ORT in Israel. There are 77 ORT schools in Israel alone where over 3,000 men and women are educated. The very existence of Israel and its future depends heavily upon them because one out of every five members of the labor force in Israel is ORT trained. Support ORT!

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OF
JEWISH CUISINE?

Watch for further announcements!

by
Canadian Women's ORT

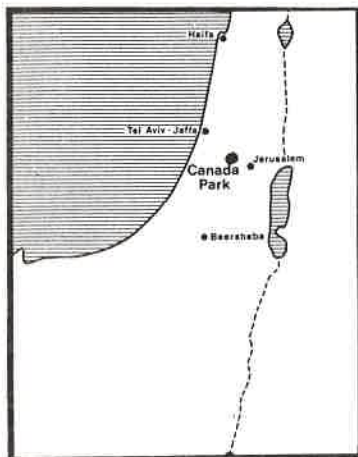
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Rehovoth	36,600
Rishon Le-Zion	46,500
Lod	29,300
Ramla	30,800
Ashdod	37,600
Ashkelon	40,100
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The Message of Chanukah for Today's Youth

by Rabbi Leo Heim, D.D., Halifax

George Bernard Shaw once widely observed: "youth is a wonderful thing. What a crime to waste it on children." This is a challenging age for the youth of today. The pressures of conformity are insurmountable; "do as I say and not as I do," says the home; "everyone does it," says environment, and "I want to live for a purpose," says conscience. Youth is in the midst of an emotional tumult, experiencing a trauma hitherto unknown to young people, and trying to emerge soberly and maturely. That this is no easy task is an understatement.

A few days hence we, along with K'lal Yisrael the world over will usher in and, hopefully observe in joy, the Festival of Lights, a Season of Dedication. Perhaps there is a lesson to be learned especially as, by sheer coincidence, it occurs at a time when the Jew of all Peoples is asked not to conform; to subscribe to something higher and nobler; to identify with a religion and a people that bespeaks perseverance, endurance, and triumph.

It is a religious triumph that Chanukah brings to mind. Although there was a battle - a physical battle - the outcome nevertheless bespeaks the zeal and the fervor of a people collectively determined to fight for religious freedom. "To be or not to be" may have been their inevitable question, as it continues to probe the mind of the intellect particularly of our youth today. And it is thus the outcome of the Chanukah story bespeaking a miracle of a spiritual and religious triumph that we are in reality celebrating on this occasion.

Our sages who instituted the celebration of Chanukah feared placing the emphasis on the military aspect of the occasion. They did not deny it; they speak of it truthfully in their writings and in their prayers. But a miracle of which we take special notice and incorporate into our home celebration is the miracle of the oil and the re-dedication of the Holy Temple. For the battle was fought for that "ideal" - "who is for G-d, come unto me". It was in the name of the Almighty that the battle was fought, led by the Priest. The cause was not to be exploited in time of emergency and then dropped. It was the goal and the end to which every ounce of strength had been placed. Nationalism was not enough to inspire the Jew of the Maccabian era to fight for his independence. It had to be something more personal

and more idealistic. It had to be self-respect and independent faith, that gives the Jew his identity. To discard an ideal after it has served its purpose, is only to show the naivete of those who uttered that ideal.

The Chanukah Story features many heroes who have been acclaimed in ritual, song and lore. Matathias, Judah, his brothers, and others, play significant roles in effectuating this historic epic. There is however an unsung hero who is sadly neglected. The Priest who hid the little flask of oil, and thus made possible the miracle of re-dedication, certainly deserves our attention for his acts of foresight and faith.

At a time of political oppression and religious persecution, when the future of Judaism hung, in the balance, the Priest performed an act of vision. Hellenism seemed to be stifling the genuine Jewish spirit, the Temple was defiled with abomination, the country breathed heavily under the torment of the Syrians. As such a time, a handful of people took a little can of oil and hid it for future use. Thus the Priest manifested an irrepressible faith in the future of Judaism, that no matter how black the horizon, Judaism will eventually triumph. True faith knows no frustration or despair.

In our own day, Jewish loyalties are on the wane and Jewish observance is diminishing. To the general observer, it may seem that our cause is lost; the Jew in the free world is facing extinction. The epic deed of the Kohen, the Priest however, represents a hymn of glory to all those who, despite all discouragement, persist in their efforts to

strengthen Judaism in the free diaspora.

It is not for us to prognosticate about the future. It is for us, however, to persist with our efforts, to have faith in the eventual triumph of our cause.

In the final outcome, the Kohen's faith was vindicated, and served as a basis of a miraculous re-dedication. So, too, with G-d's help, will all our striving be vindicated, and a true committed to Judaism will remain eternal.

Contrary to an external "idolatrous" environment youth of today, Jewish youth in particular must stand committed above the mores and folkways of a perplexed and bewildered society. It must once again relive the zealotry of a people determined not to disintegrate but rather stand committed to a high ideal. The attainment of an ideal is often the beginning of an illusion. By approaching life positively, committed to something that outlives even mortality, we will truly exemplify the theme of Chanukah, a message which, through trials and vicissitudes, carried forth the Jewish ideal, enabling the Maccabians to emerge triumphantly.

Our sages wisely observed that "it is not for you to complete the task, nor are you exempted of facing the challenge". It is my fervent prayer that our youth, the youth of Am Yisrael will individually and collectively strive to make the Chanukah message a vibrant and viable part of their daily lives. May this Season mark a Season of Redemption and dedication to our people and to the youth of the world.



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**CHANUKAH'S
MESSAGE
FOR
TODAY'S YOUTH**

by Rabbi Y. Weinberg, Sydney

What gave the small family of Macabees from a small village of Modiin, the strength and motivation to fight like lions and beat back the mighty legions of the Assyrian Empire? Did they fight for glory or power, expansion or wealth? Or did they fight to preserve an ideal, to perpetuate a true Jewish way of life so precious to them that they were ready to sacrifice their lives for it? The answer is self-evident.

The Young Macabees fought for ideals and values which have made Judaism **unique** among the religions of the world. Love and reverence of G-d, the holiness and sanctity of human life, humility, love of neighbor and the pursuit of justice and righteousness.

Chanukah, the festival of light and oil proclaims man's need for ideals. Furthermore, it holds a special, more

pertinent lesson that relates to our society of today. It pronounces the need to use oil as a light, as a torch to defeat darkness. Yes, dear reader, our troubled and blackmailed society, so deeply concerned with the shortage of oil, could free itself rather easily, if it were to heed the cardinal lesson of this festival; use less oil for the purpose of generating a materialistic world, and revert to ignite an idealistic society. And to illuminate the world with ideals and human values, Channukah tells us that a small crucible of oil was sufficient.

In today's materialistic world, man needs ideals to live by more than ever. Science, with all the physical advances it has given man, has not been able to satisfy the hunger in man's soul. It is no wonder that our idealistic young people have become disenchanted with the system. "I'm trying to comprehend," remarked a college youth, "why should poverty, ignorance and violence prevail in our society when man is able to overcome these ill forces." This outcry verbalizes the dilemma of our age. Like the young Macabees of old, our youth of today must be the forerunners in the battle of winning a better structured society, based on ideals and values.

When this will be achieved, then it will be possible to eradicate all social ills and our world will be a better, happier place to live in. The Youth of today will make up the generation of tomorrow, thus it is within self-interest to invest all they can to achieve this end.

In the words of the poet "B'NEY HAOR Y'NATZCHU ET B'NEY HACHOSHECH: May the sons of light defeat the sons of darkness--and with the help of G-d they will. A VERY HAPPY AND A FRAYLACH CHANNUKAH TO ALL.

**A MESSAGE OF
CHANUKAH
FOR TODAY'S
YOUTH**



by Joshuah Steiner, Glace Bay

Approximately 2,200 years ago the city of Jerusalem was captured by the Greeks. Under this new and oppressive rule heavy taxes were imposed and the Jews were forced to adopt the religion of their captors, the worship of idols.

Seventy-five years after the fall of Jerusalem a family called the Chashmonaim, descendants of the high priest Matityahu, organized a revolt and regained control and Jerusalem. As a result of this heroic event many legends abound of Jews who refused to give in to the edict facing them to adopt the foreign religion. One such story is that of Channah and her seven sons.

Another Channukah legend is that of the miracle of the oil. When the Jewish people recaptured Jerusalem and purified the holy Temple by cleansing it and removing the idols from it, pure oil was needed to light the eternal flame to rededicate the Temple. A small amount of pure oil was found, enough to burn for only one day. But a miracle happened and the oil burned for eight days--an event which we have commemorated for over 2,000 years.

Such commemorations of occurrences throughout Jewish

history have served to spiritually unite the Jews living in the Diaspora. This spiritual unity served also to inspire the Zionist movement and the first pioneers began to settle in Israel some 80 years ago.

The unity of the Jewish people was not recognized by the Jews alone, but also by non-Jews. The famous American author Mark Twain said, when asked about the Jewish people: "The Jew has made a marvelous fight in this world, in all the ages. And he has done it with his hands tied behind him. The Egyptian, the Babylonian and the Persian arose, filled the planet with sound and splendor, then faded to dreamstuff and passed away. The Greeks and Romans followed and made a vast noise, and they are gone. Other peoples have sprung up and held their torch high for a time, but it has burned out, and they sit in twilight now or have vanished. The Jew saw them all, beat them all and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind."

In writing these words Mark Twain was not acquainted with the Jewish Culture and Traditions, but was merely commenting on the unifying result that tradition and Jewish laws had on our heritage.

At the time of the Maccabees there were those Jews who sought salvation in assimilation. They adopted Greek names, customs and religious beliefs. They are known in Jewish history as the Hellenists. But their salvation was not assured and they were the ones who suffered most. They were in reality neither Jews nor Greeks.

Therefore, as Channukah approaches once again let us remember that it is our Jewish culture and Jewish tradition that binds us together. Without it we would be, as Tevye said in that famous musical, "As shaky as a fiddler on a roof."

Have a happy Channukah and be a Maccabee - an upholder of the belief of MI*KAMOCHA*BAELIM*HASHEM.

FRAN AVNI CONCERTS

Israel
Folk Concerts
enjoyed
in
Halifax
and
Cape Breton



Why Rabbis Don't Sleep Late on Fridays

by Rabbi Marvin Pritzker, Halifax

Rabbis very often perform a wide range of duties, as is well known. They are called upon to act as councillors in areas where, in all humility, they cannot claim any expertise. In such cases, they serve a useful purpose as a listening ear, when too often the world at large ignores the problems of one in distress.

In my first position, hardly half a year in the rabbinate, I was once called upon to be an expert in the problem of alcoholism. Let me explain...I was in a small congregation just outside Pittsburgh, Pennsylvania. I received a call at the synagogue from a man who, in a pleading voice, asked for help. In the course of the conversation, lasting more than a half hour, it turned out that his problem was alcoholism. I tried to explain to him that I was not an expert in this area and suggested that he seek help elsewhere. It appeared, after a while, that he was not even Jewish. I suggested that he consult his priest or minister. He replied that the priest had been of no help. How did he know to call me, I asked? He answered, he had looked in the telephone book. He further insisted that the local Alcoholics Anonymous had been of no help either. I recommended that he turn to the Alcoholics Anonymous of Pittsburgh. Perhaps the larger organization could counsel him.

When the conversation was ended I looked, out of curiosity, in the local directory for the listing of Alcoholics Anonymous. I found it but at the same time I found the listing of my congregation. It read **A.A. Synagogue!** The man hadn't known that A.A. stood for Agudath Achim, meaning Brotherhood and that Synagogue meant a Jewish house of prayer.

A Tribute to Entebbe

by Mrs. J.L. Dubinsky, Halifax

The daring, courageous rescue by Israeli commandos of the hostages held at Entebbe is an inspiring milestone in the struggle for freedom. While super powers debate and delay, the young State of Israel does not tolerate gangster-type terrorism against Jews, wherever we may live or travel.

The Golda Meir Chapter of Halifax Hadassah-Wizo has initiated a tangible expression of admiration and appreciation of the heroic Entebbe rescue by establishing

a special fund. Many members have donated State of Israel Bonds or the cash equivalent. Other generous donations of varying amounts are quickly accumulating and are most gratefully acknowledged by Project Co-ordinator **Anita Dubinsky**.

The spontaneous response of Golda Meir Chapter will provide significant support to our Hadassah projects in Israel in these inflationary times. In this way, we remember the heroism at Entebbe with traditional Tzadokoh and a warm solidarity with our Israeli kinfolk.

HALIFAX HADASSAH-WIZO

by Bette Ross

Since our lovely opening evening in the fall, our five chapters have met individually on a regular basis, and once again a full year is planned. In October we were busy with the ladies division of State of Israel Bonds and as usual the response was good. On November 24th we had our "Whale of a Sale" which we kept going for as long as we had merchandise. Hadassah benefited financially and each member benefited by having a "clean out" at home.

With the rest of the world, Hadassah is facing inflation and here in Halifax our budget was increased by \$5,000. It was agreed that each chapter would try to raise \$1,000 over and above its normal effort. So far the results are most encouraging. the Golda Meir Chapter is sponsoring a "Tribute to Entebbe". Many generous donations of varying amounts are quickly accumulating and it looks like they will reach their goal by January 1977. What a great way to honour our heroes, as well as our budget. Avivah Chapter is having its annual dinner, plus a Tag Day for World Child's Day in May. Orah Chapter is having individual functions which are already in progress, and

bringing social as well as financial rewards. Barbara Goldberg Chapter is having individual functions which are already in progress, and bringing social as well as financial rewards. Barbara Goldberg Chapter is raffling pictures, the first of which is to be drawn in January. Tikvah Chapter plans a brunch in January for husbands, wives and friends. This too promises to be successful. So maybe the \$5,000 will be fun to raise, as well as satisfying.

Our gratitude and admiration goes out to **Mrs. Eva Simon** and knows no bounds. Mrs. Simon recently came by some money from the estate of the late **Sophie Swedlin** which she divided up between the many needy organizations with which she is associated. With Hadassah's portion she made 10 nieces and great-nieces of Mrs. Swedlin Life Members in Hadassah. What a memorable event for Hadassah, and what a lovely way for these young ladies to remember Aunt Sophie Swedlin. Many many thanks Mrs. Simon. May your generosity and unselfishness be an inspiration to us all!

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Happenings in St. John's

by Helen Nathanson

When the Dora Wasserman Company came to us on September 14th, we really didn't know what a treat was in store for us. Through community effort we had a nice turnout to what was rated as one of the most enjoyable evenings sponsored by the Atlantic Jewish Council. We also enjoyed having them as guests in our homes where we got to know them on a one to one basis. Looking forward to more of the same.

In conjunction with Hadassah-Wizo of Canada our Esther Wilansky Chapter held Hadassah Day. **Mayor Dorothy Wyatt** officially declared Sunday, September 19th, as Hadassah Day and made available to us the use of a reception room at City Hall for an afternoon tea which was opened to the St. John's community at large. It was publicized on the radio and in the press. The preparations for the day were taken care of by **Rosalie Flomen** and **Marsha Richler**.

A treat for us during the High Holiday period was a Kum-Zitz held at the Synagogue with **Cantor Tamchum Portnoi** playing his guitar and the Rabbi telling stories.

New tallisim were presented by the Sisterhood to the Shul. The women watched with pride as the men wore the new tallisim for the High Holy days.

Adult classes began in October. The variety to choose from was wide; women's Bible classes, beginner's

Hebrew, conversational Hebrew, Jewish customs and traditions, as well as discussions on Hebrew authors and their works.

On October 20th the first women's UIA drive was held at the home of the chairwoman **Rosalie Flomen**. As guest speaker for the evening we were treated to the comments and experiences of **Mrs. Elaine Dubow** from Montreal. The proceeds raised proved the drive worthwhile.

On November 2nd and 3rd Israeli fashions were shown to capacity audiences. **Inez Levitz** and **Pam Kipnis** had all the headaches making sure everything went well with the clothes and models. **Rose Toytman** saw that all went smoothly in the dressing room; while **Ella Levitz** and **Ruth Kantorowitz** made certain there were ample and tasty refreshments when tea time came. **Marsha Richler** and **Esther Feldman** ran around making sure the decor and lighting were effective. Some of our women, **Marg Smilestein**, **Ruth Noel**, **Esther Feldman** and **Helen Nathanson** became models for the evening, while our other women became dressers and waitresses. In all they were fun evenings - and a money maker. How proud we were of our lovely Israeli fashions as **Rosalie Flomen** read the commentary and gave details about their designers!

A welcome back to **Ida Sidel** - originally of St. John's and recently of Montreal. She has come home, and we are glad to have her with us once again.



Israeli Fashions Displayed Before Capacity Audiences



Hadassah Day at City Hall



Marsha Richler and Rosalie Flomen with Mayor Dorothy Wyatt during declaration of Hadassah Day.

St. John's Jewish Community



conquered
by



DORA WASSERMAN



Yiddish
Theater



Presented by the Atlantic Jewish Council and the Canadian Jewish Congress.

ERROR

Shalom apologizes to **Wayne Nathanson** and **Gila Smilestein** for an error committed in their article, "Machar, 1976" which appeared in the Rosh Hashanah issue. The last two paragraphs were inadvertently reversed. Again, our apologies.

The Editor

GLACE BAY HAPPENINGS

by **Phil Simon, Glace Bay**

The Congregation Sons of Israel, in commemorating its 75th Anniversary held an old fashioned picnic on the Mira River. Festivities commenced with many guests including the mayor and town council attending Shabbat Services.

Social events included a corn boil an old fashioned picnic was held the following day. The activities concluded with the music of an orchestra playing tunes of yesteryear.

The Sunday Morning Minyan continued at the various cottages during the summer months.



A Tribute to a Native Son

Mr. Justice J. Louis Dubinsky of the Trial Division of the Nova Scotia Supreme Court has tendered his resignation.

A member of the Supreme Court bench since February, 1967, Mr. Justice Dubinsky cited health reasons for his decision to step down.

A graduate of Dalhousie University's Law School in 1934, he practiced law in his native town of Glace Bay until his appointment to the Supreme Court.

An active member of many community service organizations, Mr. Justice Dubinsky has served as Chairman of the Nova Scotia Red Cross Blood transfusion service advisory committee, and was also a member of the National committee of the Blood Transfusion Service.

He is past president of the Cape Breton Barristers' Society and in 1958, was Liberal candidate for Cape Breton South in a Federal Election Campaign.

During his law career in Glace Bay, he served on numerous arbitration and conciliation boards, both as counsel and board member.

He has served as Chariman of many charitable drives such as the Cancer Society, Salvation Army, Red Shield Campaign and Retarded Children's Association Campaign. He is a Past President of the Glace Bay Rotary Club and a Past Master of the Glace Bay Masonic Lodge.

Mr. Justice Dubinsky is the first Jew to have been appointed to the Supreme Court of any of the Atlantic Provinces. His activity within the Jewish Community has been centred in Glace Bay and Halifax. He served for a number of years as Chairman of the Board of Education of the Glace Bay Talmud Torah and as Secretary of the Congregation Sons of Israel in that community. During the recent 75th Anniversary Celebration of the Glace Bay Jewish Community, Mr. Justice Dubinsky was an honoured guest.

After moving to Halifax, upon his appointment to Supreme Court, he assumed an active role within the Beth Israel Synagogue. He has served on the Board of the Beth Israel for several years and is Chairman of the Ritual Practices Committee of the Synagogue.

He has been active in Jewish and Zionist affairs on both the local and national scene for many years and the cause of Israel has always been dear to him.

Mr. Justice Dubinsky is married to the former Anita Rosenblum of Glace Bay, an active participant and leader in various Jewish and general community endeavours. Mr. Justice and Mrs. Dubinsky have two children, Carol (Mrs. Laurie Pascoe) presently of Ottawa and Simon, residing in Montreal.

The Atlantic Jewish Council congratulates Mr. Justice Dubinsky on his many achievements and looks forward to his continued participation in community activities in the many years ahead.



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THE CULTURAL JEW

by Rabbi Yaacov Peterseil - St. John's

My first year as rabbi in the Atlantic Region has drawn to a close. And what have I learned? One thing. In St. John's, Halifax, Moncton, Glace Bay, Sydney, Saint John, everywhere in the region, the Cultural Jew is dying.

He is dying from a type of misfeasance of Judaism, negligence of the basic Jewish laws and precepts that comprise the word, Jew.

Let me explain.

Who is the Cultural Jew?

The Cultural Jew is an ardent Zionist, a devout member of the multifarious Jewish organizations devoted to procuring devout members. He listens attentively to the various speakers on Zionism and consciously re-enforces his already unalterable opinions on the basic causes, effects and pre-requisites for the survival of the State of Israel.

He is an eager beaver; anxious to defend Israel with funds and periodic visits.

Intellectually, the Cultural Jew is attuned to the latest philosophical discussions on the rights of the Jews to their state. Politically, he carefully monitors the words and actions of those in power in his adopted country. Sociologically, his ire is aroused by the glaring reports of intermarriage and the assimilationist attitudes of those around him. Traditionally, the magical age of matchmakers and melameds is very dear to his heart.

But with all that...despite everything...unfortunately...he, or rather, his type of Judaism is dying.

For love of country is not an inherited trait; not even in a Jew. And the transference of love from one generation to the next, be it for a land or a people, must be learned, nurtured, refined, understood and appreciated in order to fully accepted.

In short, the Cultural Jew suffers from a failure to communicate.

Read the intermarriage statistics. Frightening.

Talk to the university students. Appalling.

Ask your son or daughter. Unbelievable.

The gung-ho attitude of parents for the State of Israel cannot be automatically transferred to their children. Even if they, the parents, are active in Jewish organizations, their children, born into a different world, in a different milieu with different peer groups and expectations, refuse to form the basic skeletal structure upon which their parents can build their Zionist hopes and aspirations. It is simply not acceptable.

The bones don't rise.

The picture becomes clearer if we realize that alongside our technocratic age there is emerging an "emunahcratic" era. People want to understand these fundamental facts of existence which so many generations have meekly and unquestionably accepted. They take nothing for granted. There are no longer any "givens", only "proofs." But it is not an age of Spinozas, people still want something to believe in, only now it is not solely in the future, that is the object of concern, but their past.

So, innocently enough, Jews ask themselves, sometimes their parents; "After the Hatikvah, the speeches, the money, the applause--what is left for me to believe in?"

And they must have an answer. Or be lost. They must find their past. Or wander.

Where did it all begin, this love of land?

At Sinai. With the Torah and a promise, fulfilled. And it is this Torah which gives us our foothold onto the land, our rights of possession, our claim to Israel. We are told the length and breadth of our land and the reasons for its existence, and ours. The Jewish People and the Land of Israel are interlocked. Each knows the other, intimately. But remember, it was the land that was created for the people and not visa versa. First comes the people. And the Land of Israel knows this. For, as the prophets and history reveal, when the people forget themselves and their Torah, the land ceases to recognize them, becomes as estranged from them as they are from their Torah, and spews them out.

Not a fairy tale, but reality.

We Jews always loved the land. We have always been ready to die for it, but it was the reasons for our love and our readiness to die that counted. And they still do. Because our parents held the land is not enough. Because we work the land is not enough. Because we give to the land is not enough. These things, alone, have never saved the land from its enemies.

What then is the answer? The missing equation?

Torah. For it is when we realize that many of the commandments of the Torah given at Sinai can only be fulfilled in the Land of Israel by the People of Israel that we guarantee Israel's survival as a Jewish Nation State.

Love of land is not a daemon, an intermediary between the Jewish People and Hashem. Love of Torah, the fulfillment of the mitzvot, the belief in something beyond land and people and history, that is the communication link between our people and G-d, and more, between father and son, mother and

daughter. When the link is frayed, when we forget our reasons for existence, then intermarriage prevails, our children become less ardent in their love for the land, less sure of their antecedents -- casualties in the Jewish People's fight for survival. And, inevitably, as the prophets so vividly portray, we are expelled, and our children, our links, become Assyrians or Babylonians or Romans or...remain with a love of the land of Israel but not the Torah of Israel--the reason for Israel's existence.

But do not misunderstand.

The Cultural Jew is dying. Assimilation is spreading. Much of the world is in chaos. But basically things are the same as they always were. Shake up the kaleidoscope as you will, the pieces may form different pictures, but the pieces remain the same. History is the past and the present and the future, and may even overlap into eternity.

The Cultural Jew is dying and the next generation is here to take its place. Not as Cultural Jews but as Inquisitive Jews. Questioning Jews. Curious Jews. And they are here in the Atlantic Region. Everywhere.

They are the ones who are asking the Rabbi about Torah and Talmud, about Jewish Laws and Customs, about themselves. They are reflecting on the need to love Israel, not out of imitation or expediency, but out of understanding and comprehension of the Sinai experience. They are the ones who are investigating Yeshivot and institutions where they might further their Jewish education.

True, a few still simulate their parents, many even opt-out altogether; but there is a core ready to try again. In the Maritimes. They want to know why we stood at Sinai, what makes us one people, what binds us and makes us immutable, what Torah is and why it is. They are Zionists, committed Zionists with an old/new slant. Love and Reason. Appreciation and Understanding. Israel and Mitzvot.

Their impact can be felt even in a small community like St. John's, Newfoundland. It is not overwhelming and sometimes it falters, but it is there. And it bespeaks of greater things to come.

This much have I learned.

REMINDER!

Watch the **SHALOM** Program on Cable 4 every Sunday from 12:00 - 1:00 p.m.

MIFGASH '76

by Richard Freedman, Saint John

A fine regional event attended by some 65 chaverim and chaverot. The day was darkened by the thick grey clouds as a cold, brisk wind swept through the camp. Only in the dining hall, on that fateful day, the weather went by unnoticed. Why you ask? It was simple.

There were 12 people crowded around one table led by that villain of all disguises, **Shaul Landa**. Their mission (which they all decided to accept) was to cause trouble. Not just any trouble, but a "kuntz" that would be remembered, as well as feared, by many for a long time.

Their programming was done, but a far greater task awaited them. Indeed, they were up to no good! However their dilemma went unanswered for 10 painstaking minutes during which time ideas for less great kuntzim were brought to the floor and quickly voted down. Ideas like putting Shaul in a robe, shaving his head, calling him a monk and changing the camp into a monastery (either Franciscan or Dominican). No good. Or getting everyone to go swimming and when they came out the Madrichim would take a hammer and chisle and chip away the ice. Still no good (but better).

Then the great idea came like thunder. Shaul would call everyone together, tell them the sewers were broken and to get packed as soon as possible as we would have to leave and continue Mifgash in Halifax.

What amazed us all was how everyone could be so stupid (or so cooperative) and fall for it; a question I'm sure that will go unanswered through the annals of history.

Great joy was brought that day to those terror hungry Madrichim, all of whom I will name so as not to protect the guilty. **Shaul "no smoking" Landa, Linda "Mama" Smilestone, Richard "Bird" Freedman, Beth "Sherman" Smilestone, "Walter" Matthew Burnstein, Richard**



"Livingstone" Siegel, Kenneth "B" Gordon, David "the groaner" Velensky, Phil "Mazkir" Dubinsky, Brian "Bo-Bo" Ross, Mikey "the rooster" Freedman, Marcus "Aurilius Sickus Shulesocks" Adler, Seems "PSIB" Wolman, and if I leave out **Sheldon Nathanson** it is only because he wasn't there but, as I myself will admit, we were under his influence.

In a more serious vein, Sunday morning was highlighted by the presentation of "State and Diaspora" a series of short skits about Jewish life in North America and its associated problems (later discussed). The afternoon was spent in small group meetings focusing around the organization of the centres for YJ activity. This was followed by an excellent "moving debate" about movement ideology.

The day's program culminated in the holding of regional elections, the results of which were as follows:

Mazkir: Phil Dubinsky

S'gan: Sheldon Nathanson

Madricha Tochnit: Seema Wolman

As you can probably tell by now, Mifgash '76 proved to be a great time for all of us. Serving two purposes as being a reunion after camp and starting off YJ in the city. I know by using this criterion it was 100 per cent successful.

In closing I would like to say that if we learned one thing out of the whole Mifgash it was not to trust **FITZ BISMUTH** with a megaphone.

MIFGASH '77, LOOK OUT!!!

BILUIM CANADA 1976



by Brian Ross, Halifax

It was Tuesday, June 6th when a small group of excited Atlantic Young Judaeans arrived (at 9:00 a.m.) in hot, humid Montreal. We were the first to arrive at the Montreal Bayit, as the bus was scheduled to leave at 4:00 p.m. and, after all, who but Atlantic Judaeans would arrive eight hours early?! Yet, being the mischievous creatures that we were we decided that instead of discussing and comparing the Peel Commission (1937) and the Sykes-Picot Agreement (1916), we should see Montreal. Our tour took us as far as the Orange Julip where we decided to turn back.

The time until about 3:00 p.m. was used up with running last minute errands (i.e. buying forgotten books for the library) and bothering **Ian**

Borer (National Director of Y.J.). At 3:00 the other kids started showing up and by 4:00 p.m. the sidewalk of Decarie Blvd. was crowded with suitcases, dufflebags, and shvitzing 16 year olds. Little did we know that the bus was scheduled for 4:00 p.m. Y.J.S.T. (Young Judaea Standard Time) which when calculated is 5:45. Well, to make a long story short, we arrived at Camp Biluim only 3 hours late.

The first days were not too encouraging. Large cliques of Central Regioners and Western Regioners were forming. But not discouraged, the small group of "Atlantickers" pressed on and within 3 weeks has left memorable marks on Biluim History. It was well known that

whenever one was looking for us, **Seymour** would be tying knots or taking pictures, **Ray** would be sleeping, **Brian** and **Richard** would be in cabin 8 or 10, **Richard Siegal** would be in private conversation with someone, **Heather** would be with **Leslie** and **Arvum** would be very, very, very deeply sleeping.

After seven glorious weeks we had made unforgettable friends and had become quite enlightened in Judaism and Zionism.

To sum it up, Biluim Canada 1976 was invaluable both as a learning and a social experience.

After all, it isn't every 16 year old who can quote both **Teddy Herzl** and **David Newman!!!**





BILUIM ISRAEL 1976

by Kenny Gordon, Halifax

Being a graduate of last year's Biluim Canada (Canadian Young Judaea's leadership institute) and an active member of that Zionist youth movement, it was only natural that I would want to be a representative of Atlantic Young Judaea to Biluim Israel, the second and final stage of the movement's summer leadership program.

Biluim Israel is unlike any other Young Judaeans camp or any camp for that matter, for in its basic nature it is not a camp at all. It is in fact, a specially organized Jewish-Zionist learning experience taking on the form of a seven week tour in Israel. This program enables interested Judaeans to actually see, and often live for short periods of time much as the Israelis do themselves giving them a chance to feel and understand a little of what it is like to be an Israeli in a variety of facets and situations of life.

The Biluim Israel program is unique from many of the others in that it does not keep the participants at arms length from the people like tourists, watching from a distance, but on the other hand stresses and encourages relationships with Israeli youth under both social and working conditions.

I hope I haven't scared off any potential applicants to the program by suggesting that it is a "learning experience." Don't misunderstand me. There are no classroom study periods and no lectures on history and Zionist theory. The key to the phrase is "experience". You are able to participate yourself and thereby form your own understanding of the role of Israel in Jewish life today. Nothing is forced upon you and there are no preconceived notions or expectations placed upon the participants on the part of the Madrichim (staff), however, for those interested in learning what they can about Israel and Zionism in general, information is readily made available.

There is an important aspect of the program which I have not yet touched upon and it is one with which all members of the Jewish youth in the Atlantic Provinces can readily identify. Coming from a community such as

Halifax, where there are very few Jewish people, Jewish friendships and acquaintances are, in general, few and far between. Biluim enabled me and the two other participants from the Atlantic Provinces, **Dara Nathanson** (St. John's, NFLD) and **Naomi Ross** (Halifax) to meet and become very close with other Jewish highschool students from all across Canada.

This is perhaps the most essential part of the program, especially for a member of a small community. It is very important not to become cut off from other Jewish centres. The feeling of isolation which can and does so easily occur in Jewish youth under such circumstances must be overcome in any way possible for this feeling can only result in discouragement and disillusion both of which are detrimental to maintaining a Jewish identity.

The Biluim Israel "experience" as it has become known, gives Judaeans such as Dara, Naomi and myself a chance to live, learn, and also experience along with a number of others from almost every part of Canada. We are able to form long lasting friendships and at the same time identify with each other through our backgrounds and the problems we face in everyday life in relation to growing up Jewish.



As I have previously stated, the Biluim Israel program is unique. Unique in the fact that it allows Jewish students from a variety of backgrounds to unite and experience together a little of what Israel is, while at the same time seeing the country and forming their own opinions as to its purpose in Jewish life today. The most important aspect as I see it, is the fact that along with the learning and experiencing process they are exposed to both individually and on a group basis to Judaism in relation to themselves and in turn end up taking a closer look at their roles in their own communities as well as in Jewish life in general.

Anyone interested in finding out more about the program can contact the Young Judaea office on 1551 South Park St., Halifax.

Young Judaea Report

by Phil Dubinsky, Atlantic Region Mazkir

First of all, I would like to thank the region as a whole for electing me as their new Mazkir. I hope to be able to follow in the footsteps of our past Mazkir, **David Newman**, who has done exceptional work.

In all respects, the Young Judaeans movement has gathered up a lot of the momentum that has been lacking in the past few years. After an outstanding season at all Y.J. camps, the enthusiasm has certainly picked up nationally as well as in our own Atlantic Region. Halifax Ken is much stronger this year with more able people taking active roles. In Saint John, **Richard Freedman** and company have once again begun activities which, up until now, were non-existent for quite some time. In both St. John's and Cape Breton, the Gib-Gosh groups are well established and the older Bogrim are working hard to get back on their feet. All in all, there is great promise and much to look forward to in the Atlantic Region.

The biggest news in upcoming events is the National Kinus which will be held at Camp Edphy in December. This convention serves as the national governing body and highest social event for all Judaeans across the country.

That's it for now, except to say that I can be contacted at the Zionist Office, 1551 South Park Street, Halifax if anyone has any inquiries.

UNITED ISRAEL APPEAL

MARTIN PAYNE, STEVEN BUDOVITCH CHAIR FREDERICTON CAMPAIGN:

The annual United Israel Appeal campaign got under way in **FREDERICTON** on Monday, November 8, with a community meeting at the Synagogue. A cocktail party originally planned was cancelled due to a death in the community.

THE Guest Speaker was **MR. JACQUES TORCZYNER**, a member of the Executive of the World Zionist Organization and the World Jewish Congress. **MR. TORCZYNER's** speech was very well received by the **FREDERICTON** Community, who responded in their usual generous fashion.

Chairman, **MARTIN PAYNE** and Co-Chairman, **STEVEN BUDOVITCH**, with the assistance of Regional United Israel Appeal Director, **MICHAEL MARCUS**, had the campaign almost completely finished up by the weeks end. **MARTY** and **STEVE** are to be commended for a fine job well done.

The campaign coincided with the return to Fredericton, from Israel, of **FRANK & DAISY BUDOVITCH**, **BEN & FAYE MEDJUCK**, **LOU & SUE LEVINE** and **GLADYS SWETSKY**, who all reported that they had a wonderful trip. The presence of so many Frederictonians newly returned from Israel underlined the basic unity of the Jewish people and that Israel is the State of Jews everywhere.



Linda Payne (left) and Laura Budovitch (right), the wives of the Fredericton Co-Chairmen. Congratulations go to them for the fine job their husbands did.



Fredericton Co-Chairmen, Steven Budovitch (left) and Martin Payne (right).



Martin Payne receiving an award from the United Israel Appeal for his outstanding job as Chairman of the United Israel Appeal for the last few years. The award was presented by UIA Executive Director, Michael Marcus.

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UNITED ISRAEL APPEAL
OF CANADA



ALIYAH: ISRAEL'S LIFEBLOOD

A Special Section

'CAUSE MISERY
LOVES
COMPANY?

OK, SO FOUR THOUSAND UJANIKS ARE ARRIVING! BUT DON'T FORGET... THEY'RE
PLANNING TO LEAVE IN A COUPLE OF WEEKS! SO IT'S UP TO US TO TELL THEM THAT...

YOU SHOULD STAY HERE...



Dry Bones

<p>BECAUSE NO ONE WILL EVER BOTHER YOU AGAIN FOR A UJA PLEDGE!</p> <p>...OF COURSE HERE THEY'VE GOT YOU BY THE PLY SLIPS.</p>	<p>BECAUSE YOUR DOLLARS AUTOMATICALLY INCREASE IN VALUE 2% EACH MONTH!</p> <p>...AFTER YOU RUN OUT OF DOLLARS? WELL, YOU CAN'T WIN 'EM ALL!</p>	<p>BECAUSE YOU CAN GO OUT LATE AT NIGHT WITHOUT FEAR OF MUGGINGS.</p> <p>...OF COURSE THERE'S NO PLACE TO GO.</p>	<p>BECAUSE YOU CAN MAKE A CROSS COUNTRY TRIP ON HALF A TANK OF GAS!</p> <p>...WHICH IS LUCKY 'CAUSE THAT'S ALL THE GAS YOU CAN AFFORD TO BUY!</p>
<p>BECAUSE YOU DON'T NEED ANY CREDIT CARDS!</p> <p>...JUST WRITE POST-DATED CHECKS!</p>	<p>BECAUSE YOU DON'T HAVE TO WORRY ABOUT PEOPLE WITH CONCEALED WEAPONS!</p> <p>...NOBODY CONCEALS THEM!</p>	<p>BECAUSE YOU CAN ARRIVE ANYPLACE A HALF HOUR LATE.</p> <p>...AND STILL BE ON TIME.</p>	<p>BECAUSE YOU'LL NEVER HAVE AN IDENTITY CRISIS.</p> <p>...UNLESS YOU LOSE YOUR LITTLE BLUE BOOK.</p>
<p>BECAUSE YOU DON'T HAVE TO WORRY ABOUT THE DANGERS OF CIGARETTE SMOKING.</p> <p>... 'CAUSE THERE'S NO HEALTH WARNING ON THE SIDES OF OUR PACKS.</p>	<p>BECAUSE THERE ARE NO COMMERCIALS ON T.V.</p> <p>...OF COURSE AT THE MOVIES...</p>	<p>BECAUSE YOU DON'T HAVE TO WORRY ABOUT CHANGES IN GOVERNMENT.</p> <p>...WE'VE KEPT THE SAME CREW IN POWER SINCE 1948.</p>	<p>BECAUSE YOU DON'T HAVE TO WORRY ABOUT ANTI-SEMITES.</p> <p>...BUT YOU'D BETTER KEEP AN EYE ON THE SEMITES!</p>
<p>BECAUSE YOU WON'T HAVE TO BE WORRIED BY ALL THOSE SCARY NEWS ITEMS FROM ISRAEL.</p> <p>...WE'VE GOT NEWS CENSORSHIP.</p>	<p>BECAUSE YOU DON'T HAVE TO PAY ADMISSION TO SEE DAREDEVIL RACING DRIVERS.</p> <p>...JUST LOOK OUT OF THE WINDOW.</p>	<p>BECAUSE YOU CAN SHOUT AT THE TAX COLLECTOR, OR THE BUS DRIVER, OR THE COP.</p> <p>...IN AMERICA THEY'D ARREST YOU.</p>	<p>AND BECAUSE, AS THE OLD SONG GOES:</p> <p>BE IT EVER SO HUMBLE, THERE'S NO PLACE LIKE HOME.</p>

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ALIYAH. The Goal and The Method

So much has been said and written on the subject of Aliyah - or should we say the lack of Aliyah - from the West, that one is apt to hesitate before adding anything more to this endless and frustrating discussion, especially since whatever one says is likely to have already been said before and perhaps better. Yet, the question is important, enormously important, and it is an issue which should not be allowed to drop from the attention and consideration of world Jewry and the Zionist movement. In view of the miniscule amount of Olim from the West, one clearly does not stand to lose much, and if anything, perhaps gain, by continuous elaboration of the question.

It is not so much the goal which needs to be reiterated. Israel's desperate need for Aliyah has been recognized not only by Israelis but by the leadership in the Diaspora as well. This has certainly been the case in recent years, after immigration to Israel was greatly reduced at exactly the time when both Israel's external and internal problems have demonstrated the need for an increase in population. The crucial question has always been, and still is, whether a serious attempt has been made to look for fresh approaches and methods to promote Aliyah from the West, or is it that we are still clinging to time honoured patterns that have clearly not worked in the past.

The much needed review of the methods would have to consider all aspects of Aliyah promotion as well as the actual processes of Aliyah and absorption which are current today and which for better or worse have their own effect on the size of Aliyah. Let us confine ourselves here to what can be done on our end and with no major shake up of the present system. Clearly one of the most striking deficiencies is the lack of an "Aliyah awareness" in the Jewish community, let alone an identification with it. Practically everybody is a Zionist, but Zionism is equated with fund raising, curbing Arab propaganda, or political and moral support for Israel. For how many is Zionism associated as extensively with Aliyah, which is after all the very basic precept of the Zionist idea? It would seem that the case is largely the result of the very simple fact that there is no proportion between the time and effort given by the Zionist movement to fund raising, education, information and the like, and those which are given to Aliyah. It is, for example, incomprehensible why no one in the Jewish community or the Zionist Federation is solely and actively concerned with the promotion of Aliyah. There are, of course, the Aliyah Shichim of the Jewish Agency, but they are, and should be, preoccupied primarily with the **processing** of future Olim - a job which is usually time and strength consuming and leaves them little time for promotion work. The same goes for other Jewish Agency workers hold very specific assignments such as the direction of youth movements. The promotion of Zionism, in general, and Aliyah as part of it is the duty of the Zionist Federation, and unless full time "Aliyah officers" (be they salaried or not) whose only business will be that of Aliyah are appointed, this great mission will remain insufficiently attended.

It would be the duty of these officers not only to campaign for immigration to Israel, but to keep track of any individual or family who has expressed a desire to immigrate, or even the wish to "think it over". Perhaps such potential Olim could be brought together in groups which would meet regularly, study the problems of Aliyah and of Israel at large, and receive information as to procedures and opportunities. There are lists of hundreds of job openings in Israel which are available at the Jewish Agency - let them be properly advertized and brought to the people, rather than wait for those who come and ask. In all cases the cooperation of Israelis who are temporarily "in exile" for the purpose of

study or work (and on no account the so called Yordim who have deserted Israel) should be sought out in order to explain the Israeli scene and offer good advice. They could very well become the first Israeli friends of those Olim, once in Israel, and ease many of the initial problems they would face in their new country.

Much of the promotion of Aliyah calls for breaking of cultural barriers. One such barrier has been the simple lack of first hand knowledge of Israel. There have been so many conversions to Zionism, and so many cases of Aliyah following visits to Israel, that one is apt to conclude that there is still some magic exercised by the land of our forefathers on its beholders. Yet, there are still far too many members of the Jewish community who have never made it, even as tourists. There are indeed excellent tours and excellent programs devised by Jewish, Zionist and Israeli organizations to bring Jews for short or extended stays in Israel, but the question is, once again, have all these programs been properly advertized and promoted? One other barrier has been the language problem. The "I'll never get to learn Hebrew" approach has been responsible, I suspect, for discouraging many potential Olim. Due to the development of new and effective methods of learning Hebrew, there is, however, no reason why anybody, from young child to senior citizen, should not acquire a basic knowledge of the spoken language in a short time. Such courses of Hebrew, modern, spoken, Israeli Hebrew, should be promoted in each and every Jewish community, large and small. In this way Israel will become closer to the heart, and will look more accessible and familiar, and the great fear of "not making it" considerably reduced. Both the organization of Hebrew classes and trips to Israel should be seen as an integral part of Aliyah work and should be **the concern of Aliyah officers**.

It is often said of Western Jewry that it is essentially a hopeless target for Aliyah. Only the "misfits" might be interested—whereas the vast majority prefer the "flesh pots." Nothing could be further from the truth. There are still the large numbers of good Jews for whom their faith and people take a high priority and would like to live and raise their children in Jewish surroundings, leading a full Jewish life. Clearly for them Israel is an answer. There are still plenty of idealistic youth who would like to do something of value in their lives and contribute, with their presence and talents, to the rebuilding and consolidation of Israel. If Israel still does not conform to their view of an ideal society — clearly the challenge is there for them to "go up" and try and change it themselves. There are those who, believe it or not, can even improve their economic and social position in Israel which with all its strains is a highly mobile society with a great variety of opportunistic. It is particularly these groups of people towards whom Aliyah promotion should be directed.

The need is there and the challenge can be answered. Be it as it may, one thing is certain—let Aliyah be at the head of our agenda.



C.Z.F. ALIYAH DIRECTOR, ZVI LEVANON (R) seen here with Dr. David Kushner. Mr. Levanon spoke to a group of twenty-five Haligonian Jews on prospects for Aliyah.
by David Kushner, Halifax and Haifa

Aliyah: The Decision-Making Balance Sheet

by Shaul Landa

Considering Aliyah is both a painful and a revealing experience. One must **honestly** evaluate personal motives, objective realities and ideological commitment. The problem is difficult enough in the Soviet Union where there exists distinct push forces, be they unofficial antisemitism, religious restrictions or limitations on personal and national freedoms. In Canada, the decision-making process is complicated by the relative absence of most of these considerations. The major element of compulsion is non-existent.

A decision for or against Aliyah must be based on commitment, historical understandings, accurate information as to objective conditions and, if possible, an experience in Israel itself (programs, extended visitation, etc.).

A suggested approach for evaluating the basis for such a decision is the formulation of a simple **Balance Sheet**, weighing the positive aspects of remaining in Canada against the

advantages of attempting a future in Israel. Intrinsic to this format are the implied disadvantages—implied in the absence of item rebuttals. A real advantage of this exercise lies in its affirmativeness and its diminished emphasis on the residual guilt inherent in the "pro and con" approach. Having said that, the "balance sheet" does not eliminate ambivalent feelings, but rather segregates these feelings into revealing perspectives.

The items are neither ranked nor are they equivalent. This resolves the problem of placing a value judgement on priorities. It should also be noted that the concret-abstract continuum is not utilized, as the primary consideration is that of defining each item as an advantage rather than forcing the items into a sequential pattern.

Before attempting an analysis of the balance sheet it would be most useful to first establish a **readiness profile**. This is developed by viewing one's "personal life goals" (your own interpretation) against the background of "personal acts of identification with Israel", and thereby drawing conclusions which may be relevant to the balance sheet.

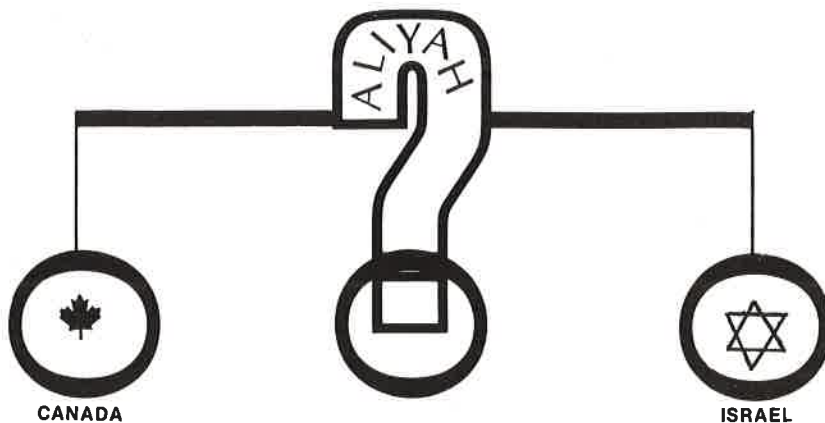
PERSONAL LIFE GOALS

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

PERSONAL ACTS OF IDENTIFICATION WITH ISRAEL

Check off (✓)

- | | |
|--|---|
| <input type="checkbox"/> Financial donations and contributions. | <input type="checkbox"/> Belong to interest group (Israeli dancing, singing, etc.). |
| <input type="checkbox"/> Member of Zionist Organization or Movement. | <input type="checkbox"/> Correspond with Israelis. |
| <input type="checkbox"/> Subscribe to Israel-oriented publication. | <input type="checkbox"/> Constantly follow media coverage. |
| <input type="checkbox"/> Visit Israel for up to six weeks. | <input type="checkbox"/> Participate in Israel programs. |
| <input type="checkbox"/> Extended visit to Israel (over six weeks). | <input type="checkbox"/> Write about Israel. |
| <input type="checkbox"/> Send children to Young Judeaea. | <input type="checkbox"/> Volunteer during war. |



CANADA

- Economic security
- Abundance of recreational facilities
- Synagogue and Israel-flavored Jewishness
- Language proficiency
- Social stability
- Wide range of educational alternatives
- Conscription-free
- Leisure time
- Five-day week
- Physical space
- Personal privacy
- Ethnic harmony
- Gentility and politeness

ISRAEL

- "Chevra" or "We" basis of friendship
- Sense of community
- Vitality, dynamism and excitement
- Natural Jewishness
- Excellent Jewish education
- A sense of participating in history
- Ensuring Jewish continuity and the future of the State
- Military service (defending the nation)
- Social challenges in a rapidly changing society
- Great climate
- Sense of destiny
- Direct multi-cultural experience
- Social experimentation (kibbutz, moshav, development town)
- Distinct feeling of belonging and caring

ALIYAH AS A REALISTIC CONSIDERATION

by Steve Zatzman, Halifax

"In Israel today there is nothing more important than Aliyah. It is our reason for being. Israel has no sense without Jews and Jews, as Jews, have no future without Israel."

Golda Meir, March 30, 1976

Aliyah, the return of the Jewish people to Israel, is the essence of Zionism, and the basis upon which the movement is premised. In the same manner as Judaism and Zionism are indistinguishable, it is impossible to be a true Zionist without being committed to personal aliyah. For too many, Zionism, whether it manifests its form in the United Israel Appeal, Hadassah-Wizo, Young Judaea or any other worthwhile organization, is a place where Aliyah is either never discussed or is looked upon as something for the Jews of the Soviet Union or of Arab countries.

Aliyah must be focused on the community here in Atlantic Canada and seriously examined by each and every Jew. It is a disservice to one's self, one's family, and the Jewish people if the possibility of settling in Israel is not seriously considered.

I was fortunate to have been a member of a seminar from the British Aliyah Movement and to have attended a session with Golda Meir in Tel Aviv. In that discussion Mrs. Meir stressed that it is one of the greatest tragedies that there is no aliyah from the West. She stated that the whole situation economically, militarily and socially would be completely different in Israel with 1,000,000 more Jews.

This theme pervaded the seminar, which was designed to acquaint its participants with the realities of life today in Israel, the opportunities available, how best to increase Aliyah, and the absorption procedures involved. Discussions were held with specialists from the Jewish Agency, Ministry of Absorption, World Zionist Organization, and Foreign Ministry on the need for Aliyah, its effect on the State, the present Middle East situation and possible solutions.

Emphasis was placed on the challenges which are presented in moving to Israel and how they can be met. One of the most important is the

ability to find suitable employment and solve the question - "How does my present profession fit the economic situation in Israel?" Information revealed that there is room for all professions, but one must be able to adapt and motivate one's self into the scene. Retraining and requalification programs for most professions are available. Assistance through financing advice and training, is provided for all new immigrants. The other major needs of housing, education, and the "cultural shock" of a new environment were also examined.

Opportunity was provided to meet with Western immigrants, both recently arrived and those well established, throughout the country. Frank discussions were held with members in Kibbutzim such as Kfar Blum in the North; Kibbutz Gezer, a new totally English speaking agricultural settlement near Jerusalem; Mevoh Hama on the Golan Heights; and with urbanites in the cities of Jerusalem and Tel Aviv. University life and the opportunities available for English speaking students to study in Israel were viewed in encounters at Tel Aviv University and the WUJS Institute for recent university graduates in Arad.

Intensive tours of absorption facilities in Jerusalem, Arad, and Maalot were undertaken. Special focus was given to the development towns, such as Arad and Yeruham in the Negev, and Maalot in the North. It is felt that this is where the future of the country lies, and efforts are being made to encourage new immigrants and people from the large urban centres of Israel to move into these development areas.

Nothing was hidden and the problem and failures were viewed with successes. Posh areas such as Ramat Aviv were contrasted with the relative poverty and social pressures of the Hatikva Quarter in Tel Aviv. Religion and its place in Israeli society was examined in an encounter with Rabbis and students in a

Yeshiva in Jerusalem.

Yet, however much these tours and discussions elucidate the absorption procedures one never has a real appreciation for the practicalities involved unless the process is actually experienced. To provide a better insight into this each participant took the identity of a new immigrant and attempted to find out certain information in whatever means were available. This meant actually going to the various ministries in Jerusalem, seeing officials, and following the procedures a new immigrant must follow. This actual first hand experience provided by the Seminar allowed for a more realistic understanding of the situation and put the difficulties involved into proper perspective.

Aliyah is a positive movement and must be made for positive reasons. The decision is by its very nature a very personal one. However, no one can automatically say Israel is or is not for them until they are properly informed and examine this alternative in a reasoned manner.

The Israel Aliyah Centre, 1310 Greene Avenue, Montreal, 215, P.Q., Canada and the C.Z.F. Office, 1551 South Park Street, Halifax, Nova Scotia, B3J 2L2, have information and advice concerning all facets of immigration to Israel, including legal status, financial assistance, absorption into the country, housing, employment and investment opportunities in all fields, rights and concessions in education and taxation, medical and national insurance schemes, military service, foreign currency, and everyday life in the country. Special information and assistance is available for students. Guidance in proper planning as well as pilot tours to investigate opportunities are also available. The situation should be examined carefully. **Don't be a Jew by reaction, be one by action.**

MOSHAV IN ISRAEL - A Viable Alternative

by Bezael Ben Eliahu, Halifax and Ram-on

Much is said these days, and great efforts and large sums of money are being expended by Jewish communities around the world in a frantic

"to preserve a Jewish way of life"

effort to preserve a Jewish way of life. This is especially a problem in smaller communities where the range of Jewish experience is very limited. In view of ever-increasing assimilation, the prospect for meaningful survival is dim. This is also due to the depressingly small number of individuals who are concerned about this problem. Inevitably, these few people bear the brunt of responsibility for the preservation and welfare of the community.

There is perhaps little alternative for the Jew in the Diaspora. Moving to a larger, seemingly more vibrant community, is sometimes attractive. The problems in these larger centers are often magnified rather than diminished, due to the countereffects of a cosmopolitan urban scene as opposed to the ethnically closer ranks of Jews in a smaller community.

An option often overlooked by the Jewish community is that of physically transplanting its expertise, its capital and its sense of community to

"a new home in Israel"

a new home in Israel. Just one of the possible vehicles for such a move could be the Jewish Agency's Moshav Ovdim settlement-scheme. The Moshav Ovdim is a village of between fifty to one hundred families, each with title to its own land, home and individual enterprise. In an earlier period, Moshavim were only involved in agricultural production. Today, however, industrial development is beginning to play an increasingly important role and there is room for the full range of individual talents and interests. Completely industry-based villages are already established in Israel and new sites

are now under construction with others still in the planning stage.

One site, although agriculturally based, is devoted to a very sophisticated form of agro-technical enterprise. This is the "green-house" Moshav called Sde-Nitzan. Here a group of western immigrants, almost all with academic backgrounds are already veterans in an area of southern Israel where dozens of new communities are being settled using the same successful blueprint.

Under a scheme where each family owns and operates its own 1/2 acre greenhouse and markets its crops, in this case export tomatoes, through the cooperative framework of one marketing agent for the village, considerable success has been achieved. A visit to Sde Nitzan would for many non-Americans perhaps be



a revelation as there exists on the site evidence of a standard of living far removed from the often dreary picture painted of Israel. Here are found airconditioned homes, fine furniture, spacious surroundings, a privately owned vehicle and a variety of modern farm equipment at the disposal of each family. With rare exception this is a standard of living that is financed from the income of each farmer's work.

On a visit to Sde Nitzan, one would find the village children enrolled in some of Israel's best and most comprehensive regional schools - one would find adults untroubled by the problems of intermarriage, assimilation and the many other perils of maintaining a Jewish cultural island in the sea of a society as is the case for Jews in all countries outside of Israel.

While it is true that each male member of the village serves annually for thirty to fifty days in the army reserves, this stint has become a

routine matter and is accepted as a regular and not too objectionable part of life.

At Sde Nitzan, as at most similarly developed villages, evening leisure hours are usually divided between home and the wide variety of adult programs offered every night much along the lines of Jewish Community centers in North America.

Moshavniks celebrate the Jewish Festivals on several levels-in the

"Moshavniks celebrate Jewish Festivals on several levels"

synagogue, in the home and with the entire community. The author was at his home at Moshav Ram-On this past summer when 14 families celebrated the Bar and Bat mitzvot of their children. Here again the festivities were on three levels. Each boy made his Aliya La Tora in the synagogue on the traditionally designated day and by mutual agreement they held an extended family meal followed later in the evening by a community celebration. The setting for this was a pavilion built overlooking these villages adjacent to a swimming pool with grassy slopes for the relaxed comfort of the guests who watched a play performed and prepared in its entirety by the blessed families and their friends. This was so successful an evening that already preparations have begun for the next "family-village" Bar Mitzvah.

This is a taste of one of the options available for families who wish to live

"many have succeeded in a new way of life"

in Israel. Many have succeeded in settling and finding a meaningful way of life as you and your family can if you so wish. Information on the Moshav is available from the Aliyah Dept. of the Canadian Zionist Federation on 1551 South Park St., Halifax.

Greetings from Yamit

Fifteen American families and 3 singles have settled in. Of those - I'm delighted to say - everybody is working. Maybe not in their professions - but working. Three of the Russian families and two of their singles have moved in and about 12 Israeli families. We expect about six more Russian families in this week and we have six families still waiting in the merkaz and studying Hebrew. They should be moving in by the end of January. We have added members to garin aleph - and a South African family has joined us. We have requests from 18 families to be considered for garin bet already - which should be able to move in during the spring and early summer. Also, about 25 to 30 singles would love to live and work in Yamit and we are battling with the government to give them housing. Discrimination against singles is very bad here and the entire government has a "Jewish Mother" complex. "Everybody should get married."

In garin bet we have 3 couples applying from Johannesburg and one couple from England. We are again promised at least 40 apartments for us and Russian immigrants. Now, I'd like to say something about our business projects.

One of our singles, Bob Smallman, an ex-hotel-owner from Palm Springs, California, is hard at work meeting with architects, lawyers, economists and government officials, finalizing plans for our first motel. Five other families want to enter this project and make it a cooperative effort of immigrants. There is certainly a need for a hotel, even now, and we know Bob and his team will succeed. We hope that for garin gimel, by Fall '77, we will have a beautiful motel and country club established. Bob plans two swimming pools — one a hot whirlpool — which I can't wait for.

Paul Lawrence has joined one of the Russian immigrants and they are waiting for space in the industrial park for their cabinet and furniture shop. In the meantime both are working out of temporary quarters. The cornerstone of the industrial park was laid on December 3rd, and we hope that in the next five or six months we'll see the establishment of many businesses.

We have some mathematicians and computer-trained people with us and they are awaiting the final plans of the computer facility. We hope that within 8 months these people will again be able to work in their fields. In the meantime, we need more people trained in computer work and the Ministry of Absorption has promised to set up a course in Yamit.

Five of our inventive gentlemen are out getting construction contracts on finishing work — such as painting, spackling, wood-working, etc. The first few days on the job was like a comedy of errors, as not all of them knew what they were doing, but after a couple of weeks we call them our experts. Anyone with experience in these fields can find work here and in the area for many years to come. Even our teenagers, who came home for Chanukah vacation, were put to work.

There is another Russian project...Yamit Color. They are awaiting space in the industrial park and looking for people trained in color developing.

The garage - a joint American-Russian project - with contracts from the Ministry of Defense is finalizing contracts with our immigrants. About six of our families in garin bet are mechanics and there will also be training

available to those who want to learn.

Sarah and Chaim Feifel are busy running their general store. They have temporarily set up shop in an empty apartment and we are thrilled that we don't have to travel almost an hour for every little thing. We wish them luck and success. Two of our women will open up a clothing store this coming week, also in an empty apartment, and pretty soon we won't ever have to leave Yamit for anything. Michael Brenner and his wife, a Russian couple, have opened our grocery store. They are learning the likes and dislikes of American clientele. Until I explained to Lucy Brenner what a pancake was in my broken Hebrew and her broken Hebrew - I thought about giving up eating pancakes. But, we made it across the language and cultural barriers and now have ready pancake mix on the shelves.

Zvi Arenstein has started "YAMITONE" - our own newspaper. His Hebrew is now so good that most of us have trouble interpreting, which just goes to show that practice makes perfect. Every Friday we get the events and local news of the week and every week Zvi has more ads. The whole area is receiving his paper — about 325 families.

We have several English teachers in our group who travel each morning to work. It will be many years before we have our own high school and enough students to warrant English classes. In the meantime, we are organizing classes for adults in the evening. We are in the process of hiring a Hebrew teacher and an Arabic teacher and then we want English for those Israelis and Russians who want to speak English. Sometimes our parties and city meetings are like tower of Babel meetings...but we get along. We have free movies twice a week and a lecture once a week and someone is always throwing a party. The children performed for the parents in their shiny new school for Chanukah and I don't think I've ever seen prouder parents. I'm not sure if they were prouder of the school, Yamit, or the kids but we had a wonderful time. There was a menorah contest which my own boys won. Our kids are really great. As you probably already know, we have a no-traffic city...with all motor vehicles parking on the outer rim of the city. All inside streets are sidewalks and free for kids of any age to play in. This should also make our streets quiet. Well, our kids have created their own traffic problems with bicycles - since the town planner forgot bicycle paths. Sometimes I think it is safer and quieter out on the highway. One of our singles has opened up a bicycle repair shop in his apartment for accident repairs. For the younger kids, playground equipment is in abundance. Some of our kids, along with the younger Russian kids, prefer Hebrew to their parents' language. It makes for interesting family discussions, as we have some fathers who have stubbornly refused to learn enough Hebrew and they need Mommy to translate for them. We hope the forthcoming classes will help.

Shalom...

Carole Rosenblatt
President
Chalutzei Yamit
111A Yamit
D.N. Hof Gaza
Israel

NOSTALGIA * NOSTALGIA * NOSTALGIA



Intermediate Section of Camp Kadimah 1959



Young Judaeen Advisory Council 1939. Seated - Lou Stern, Sophie Stern, Barbara [Shane] Kaplan, Mrs. Reva Lipton, Sylvia Herschorn, Rita [Shane] Brauer, Morris Selig. Standing - Betty Astroff, Wilf Mosher, Goldie Levine, Joe Zatzman, Lola Harris, Max Fishman, Lorna Vineberg, Don Harris, Adrienne Goodman, Eli Zebberman.



Baron de Hirsh Choir, 1952 - Sophie (Garson) Forman, Ralph Garson, Tina Goldfarb, Morris Webber, Lou Stern, Sara (Gordon) Green, David Devlin — Leader, Pini Green.

Meeting For Potential Moshavniks

A group in Ottawa has been organized for the purpose of forming a Moshav in Israel.

Twenty-five couples or families are required.

Diane Poriah (formerly Diane Koven of Saint John, N.B.) will be in Halifax on December 20th to discuss plans for the Moshav.

Interested persons are invited to meet on December 20th at 8:00 p.m. at the home of Hedda and Frank Medjuck, 878 Robie Street, Halifax.

For further information, contact your friendly Zionist office at 422-7491.



Atlantic
Jewish Council



General Information

invites you to join
our very own



Feb. 28 - Mar. 10, 1977

In co-operation with the
Canadian Zionist Federation

Travel Documents: Valid passport required for entry into Israel. Vaccination against smallpox optional and no longer required for re-entry into Canada.

Insurance: All insurance responsibility of participant.

Cancellation: A process and handling fee of \$75.00 will be assessed for cancellations made after January 16th, 1977.

Reservations and Deposits: Deposit of \$100 per person is required to assure reservations. Final payment is due not later than January 16, 1977. Accompanying children from 2-12 years of age will be allowed a reduction of \$250.00 on any of the tour options.

Bonds: Payable to Foreign Tours agent in Israel and based on \$200.00 allowable on Basic Tour and \$250.00 allowable on Extensions.

RESPONSIBILITY

Atlantic Jewish Council and Foreign Tours Inc. act only as Agents for the various companies, owners or contractors providing the means of transportation, accommodation and other services pertaining to the tour.

All exchange orders, coupons and tickets are issued subject to the terms and conditions under which such means of transportation, accommodation and other services are offered or provided.

The issuance and acceptance of such tickets shall be deemed to be consent to the further conditions:

- a) A.J.C. and Foreign Tours, Inc., shall not be in any way liable for injury, damage, loss, accident, delay or irregularity in any vehicle, or through the act or default of any company, or person, engaged in conveying the passengers, or any hotel proprietor, personnel or servant; or of any other person otherwise in connection therewith.
- b) Each exchange coupon order and ticket is to be regarded as one contracted by or on behalf of the particular company or person named in it.
- c) The airlines concerned are not to be held responsible for any act, omission or event during the time passengers are not on board their ship, plane or conveyance. The passage contract in use by the airline concerned, when issued, shall constitute the sole contract between the airlines and purchaser of these tours and / or the passengers.

Tour Price Includes

Air Transportation: Round trip economy class **Atlantic Region—Israel** (via Montreal).

Accommodation: Five star double occupancy accommodation and breakfast in Jerusalem, Tel Aviv, Haifa and a kibbutz.

Sightseeing: Six full days of sightseeing available in modern motor coaches with English-speaking guide.

Transfers: From airport to hotels and vice versa.

Baggage Allowance: Limited to the standard size suitcases per person. Free baggage allowance on board aircraft is 44 lbs. (20 kg) per passenger. Any excess must be at the passenger's own expense. Baggage insurance is highly recommended.

Airport Tax: Must be paid separately by passengers at airports upon departure except in Canada where the \$8.00 departure tax must be paid in advance.

Rates do not include: Passport and visa fees, airport taxes, personal tips, laundry, wines, mineral water, after meal teas or coffees and all other expenses of personal nature, personal and baggage insurance.

Tipping: Although service charges are included in the tour price it is customary to show your appreciation to hotel personnel and to the guide and driver of your tour. There is no fixed amount, however the average tip is approximately \$1.00 per day per person for hotel personnel and at least \$1.00 per person per day for the driver and guide.

Tariff: All rates quoted are based on tariffs and exchange levels in effect November 1, 1976 and are subject to subsequent changes.

Note re Accommodation

Single Supplement: Basic - \$ 75.00
Extension - \$100.00

Tour Options

BASIC

10 Days (8 Nights) in Israel

Feb. 28 - Mar. 10

788.00

Up to \$200.00 payable in Israel Bonds

EXTENSION IN ISRAEL

15 Days (13 Nights) in Israel

Feb. 28 - Mar. 14

948.00

Up to \$250.00 payable in Israel Bonds

EXTENSION IN EUROPE

9 Nights in Israel

4 Nights in London or Amsterdam

Feb. 28 - Mar. 14

(minimum of ten participants required for each European destination)

988.00

Up to \$250.00 payable in Israel Bonds

Note: Prices quoted reflect El Al tariffs effective Nov. 1, 1976.

THE HALIFAX SCENE

Glimpses



Jack Collins, a war veteran, laying wreath for Atlantic Jewish Council on Remembrance Day.



Atlantic Jewish Council Israel Folk Dance Group directed by Shimona Kushner.



Shirley Burnstein meets with some members of the A.J.C. Freilach Folk Choir to discuss future plans.



Seema Wolman (Madricha Tochnit) discusses Y.J. Activities with Rashei Kenim, Brian Ross and Kenny Gordon

Thank you to the members of the Halifax Jewish community who invited out-of-town students to their homes in celebration of the High Holy Days. It was much appreciated.

HILLEL-AUJS

Young Judaea Bogrim meet to discuss upcoming Kinus in December (apologies to those who would not fit in the picture).



You may remember me. My name is JON. I am back in Halifax for another year but I cannot suggest that there is much to be happy about. School is fine, but a little slow right now, and because of that, I've started thinking again about being a Jewish student in this city.

Last year when I wrote to you, I pleaded to be allowed a small opportunity to be admitted into this community. There are many of us who seek little more than an invitation for Shabbat dinner (it seems that all of the Jewish community feasts on Friday night), to join a family for a holiday (it seems that every diningroom in the city was so full this year that room for not even one more chair could be found), or to learn that some in this city care about the future (but it seems that only the past looms large in forming the present).

So because of my present boredom and the non-response to my initial requests, there must be an alternative to this "living in the negative" that permeates this city. Or at least my mind wants to focus on something that would counteract the prevalent apathy - oh, how I hate that word, but even more, I despise what it means.

Can there ever be a community where being Jewish is the key element, where if you "belong to the other shul" you still can attend the "other shul" or at least your children are not deprived because of their parents' narrow-sightedness? Could this community be one in which your politics are placed second importance behind your "being" and those with power did not attempt to convert you because of different views? Or if their purpose wasn't missionary, they still would at least not stoop to coercive tactics or blackmail or stranglehold? I don't suggest that Halifax is this city. In fact I am sure that it is not, but that is not why I write to you now. For Halifax has gone the way of many who came before it. A friend of mine here fell in love with a non-Jewish girl. He used to be one of those very few who took an active part in the community. Now he is not to be seen. His love for one person won out over all that anyone here offered him. He tells me that he is not exactly sure about what he is going to do, but he does not regret his choice. At least now someone cares about him, before no one did.

Another friend has also fallen in love. But her feelings have been directed not towards a person but rather to an ideal. She says that she is going to move to Israel, for no where else can she avoid the risk of being Jewish.

"You're running away", I say to her.

Jon Speaks Out... Again

DEAR ELF IN THE FOREST

"No, I'm a realist", she retorts, "But how can you say your choice is not because of your fear of living here?" I demand of her.

At first, silence was the only response she gave me for her empathy for the situation here was well known. She is one of those who came and found nothing to keep her. But eventually her silence becomes unequivocal enthusiasm.

"In Israel I am a Jew by conviction, by choice, and by happenstance!" she exhorts. "That is what I want, to be a Jew in my whole life and not to save it for a few compartments of time and space."

I think often about what she says. This place offers me nothing or the closest thing to it. Yet it is almost the same in every other North American Jewish community. Here I am an outsider to the Jewish establishment and to the general population. In Israel, at least the mundane is Jewish and if that is the case, so the alternatives must be in terms of Judaism as well.

I put this alternative to someone the other day - I might have insulted his mother to get such a response. He didn't give a damn, in fact all he gave was money and for him it would have been easier to part with his mother. No, he did not care about Israel. Bonds are a lousy investment and if he is looking for a tax deduction, he'd rather give the United Way. Israel is more a bother to Jews than a benefit, he explained to me, for it brings so much bad publicity to us.

When I asked him what he thought of those who worked for Israel he said, "They're okay, but don't let them effect my kids with something like that Young Judaea or Camp Kadimah. They are just havens of propaganda and our community should have nothing to do with them. This community needs Jews not Zionists!"

My friend who fell in love with the non-Jew may have had the answer. My other friend who is moving to Israel, may have the answer as well. But I am still here, still struggling with our non-existence in Halifax. I sense that most around me will take the first choice; few will remain dedicated to the second. Some may buy themselves a label, but they will continue never to live up to it.

"This community needs Jews, not Zionists!" He exhortation still rings in my ears. He is probably one who feels that anything which is not

sponsored by the synagogue is not worthy of the use of that sacred bastion and therefore it should be rented for money. And when it comes to community functions, they too are not to be allowed a place to congregate - so the Jewish community is forced to resort to the use of a theatre downtown, or a room at the university. He is probably one who worries about things being "used" in his house of worship and if it is used it wears and if it wears out it must be replaced.

Oh how I loathe the mispent energy of this community. People seem to have turned so inward that fundamental Jewish values of decency, charity, sharing and caring have gone the way of the "Six Million". Instead they have been replaced by selfishness, jealousy, an inability to see beyond the third row of a non-existent congregation of extinct congregants. When will people realize that the synagogue has failed us miserably. It provides hundreds of seats to be filled twice a year, only. From its **bima** there spouts forth irrelevance. From its boardrooms come forth warped concepts of something known as "self-interest Judaism". From its classrooms ignorant children come forth, who live the hypocrisy of their parents, see through it and grow to despise it. From the halls of the synagogue come only thuds of basketballs, dribbled by Jewish youth, in perfect rhythm depicting and reflecting their Judaism.

Perhaps rather than suggesting that the community here offers nothing, I might conclude that it has nothing to offer. It has become so wrapped up in itself that it has perverted almost all that even nominally it stands for or represents. Elf-in-the-Forest, I think that you must leave this community and I must follow you. Let us go where there are at least some who can see beyond the ends of their noses. Let us go to where politics is politics, and religion is religion and if the two intermingle at least they do so openly. Let us go to a place where Jews are Jews, and though they fight amongst themselves, they at least do so from positions of strength, rather than being like two starving men who stoop to fight for one last remaining morsel of bread. Though the winner may stay alive for one more day, he must do so knowing that he has allowed the other to die. And for the short span of time that he will remain in this world he will have no choice but to remember his former counterpart. That is no way to live. The analogy seems so appropriate that with it I shall end.

UNITED ISRAEL APPEAL

UNITED ISRAEL APPEAL NATIONAL PRESIDENT VISITS ATLANTIC REGION:



Phil Granovsky National President United Israel Appeal

PHIL GRANOVSKY, National President of United Israel Appeal, attended a meeting in Halifax on October 18 and spoke with campaign leadership from virtually every community in the region. **MR. GRANOVSKY** was accompanied by **LEO H. MARCUS**, National Executive Director of the United Israel Appeal.

Discussion centered around campaigns in 1977 and was considered fruitful by all of those who attended.

REPRESENTATIVE TURN-OUT AT ANNUAL NATIONAL MEETING:

Almost every community in Canada was represented at the Annual Meeting of the United Israel Appeal of Canada held in Toronto on the weekend of October 23rd and 24th. Featured Speakers at the Meeting were the **HONOURABLE GIDEON HAUSNER**, Minister without Portfolio, and **CHARLOTTE JACOBSON**, President of the American Section of the World Zionist Organization.

The Annual Meeting received two major papers - from the President and the Executive Director, which outlined United Israel Appeal activity in the past year.

ATLANTIC REGION REPRESENTATIVES ELECTED TO NATIONAL UNITED ISRAEL APPEAL BOARD OF DIRECTORS:

At the Annual National Meeting of the United Israel Appeal held in Toronto on October 24, 11 representatives from the Atlantic Region were elected by the General Membership to the Board of Directors for 1976-1977, as follows:

JOSEPH ZATZMAN, DARTMOUTH; **LOUIS SIEGEL**, SYDNEY; **DR. AVRUM RICHLER**, ST. JOHN'S; **BEN PROSSIN**, HALIFAX; **STEVEN PINK**, HALIFAX; **BEN MEDJUCK**, FREDERICTON; **ELI MARSHALL**, GLACE BAY; **ELLIOTT JACOBSON**, HALIFAX; **SHIRLEE FOX**, HALIFAX; **REUBEN COHEN**, MONCTON, and **NARDY NATHANSON**, ST. JOHN'S.

Also, elected from the Atlantic Region to the Executive Committee were **ELLIOT JACOBSON**, **LOUIS SIEGEL** and **DR. AVRUM RICHLER**.

HYMAN AND RUTH FELDMAN TO BUILD KINDERGARTEN IN ISRAEL:



Hyman and Ruth Feldman examining the plans for the kindergarten they are building in Israel.

Through the aegis of the United Israel Appeal, **HYMAN** and **RUTH FELDMAN** of **WOODSTOCK**, N.B. are having a one-classroom kindergarten built in Israel to bear their names.

Because the norm in Israel is for both parents to work, kindergartens are built in each neighbourhood and the Ministry of Education has put a high priority on projects of this nature. The kindergarten is to be built at a cost of **\$25,000** to be paid over a number of years. Any questions with regard to similar projects should be directed to **MICHAEL MARCUS** at the United Israel Appeal office in Halifax, 1551 South Park St. - (902) 422-7491.

KEEP YOUR PROMISE

PAY YOUR

PLEDGE

BEFORE THE YEAR-END

LILLIAN FREIMAN CHAPTER NEWS:

The Lillian Freiman Chapter of Hadassah-Wizo in Moncton is very proud and happy to welcome Mr. H. Reuben Cohen, Q.C. who will be serving on the National Legal Advisory Committee of Hadassah-Wizo in Canada, representing the Region of New Brunswick. Mr. Cohen is the husband of Mrs. Louis Cohen, National Vice President of Hadassah-Wizo.

BAZAAR NEWS:

Under the young and vigorous convenership of Sandra Barry and Hilton Attis, the plans for an April Bazaar of our Hadassah Chapter are moving rapidly ahead.

After the tremendous interest our Bazaar in 1975 generated, we are looking confidently forward to another successful venture in the coming spring.

As a point of unique interest, our Chapter is a "first" in enlisting a male co-convenor of a bazaar in the Hadassah-Wizo Organization in Canada.

SUNDAY SERVICE AND BRUNCH:

With the view to keep our Community knit together and to get to know closer the newer members of our Community, the Sunday Service and Brunch Club was renewed last year under the energetic leadership of Mr. Irving Lampert, President of our Tiferes Israel Congregation, and the devoted assistance of a group of our ladies who took charge of the kitchen.

The enthusiastic response and attendance ensured the continuation of the Sunday Service Club this year.

by Lena Kutziner



Fashions are fickle! Look and see how we dressed in the year 1969 and judge for yourself how we look in today's fashions.

(There are only three names mentioned on the back of the picture: Marie Rubin, Rosina Margolian and Peggy Rinzler.)

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What the Rescue at Entebbe Means to Me

by Samuel Jacobson
Halifax

This most amazing and heroic rescue has won the admiration of the whole world. For weeks the press, radio and television featured the event. The planning, the timing, the logistics, the very nerve of a small nation like Israel carrying out such a courageous action won the admiration of the world, including not only the friends of Israel but even her enemies. By sheer determination Israel was able to outwit the Arab guerillas and destroy their desire to carry out a Hitler-like murder of over 100 innocent Jewish victims. The key word in the last sentence is "Jewish". Just as the Nazis did during the Second World War, Jews were separated from the others with the threat that they would all be killed unless **former desperate guerillas** imprisoned in Israel were set free. First, it should be pointed out that none of these guerillas would have been allowed to live for any more than a few hours had they been captured after an attempt to invade any of the countries surrounding Israel. Had they been freed there would have been that much more terror for Jews and Israelis around the world.

To me, however, the main feature of this historic undertaking is that Israel can meet any challenge if only she puts her heart and soul to it. This was not the only time that Israel succeeded where almost any other nation would have probably failed. Every attack by the Arab enemies should have seen the destruction of Israel. We know what happened every time Israeli determination was put to the test.

The greatest challenge to Israel today is as much from within its own borders as from the enemy outside. There are many dangers that threaten its survival. The most important, however, are its economic weakness and its demographic sterility. Let us consider the economic aspect first. Productivity is very low. As stated by the Minister of Finance in the early part of 1975, it is 50 per cent of American productivity. Yet, an Israeli worker who comes to America can very easily compete with any American worker. Along with very low productivity, the number of work stoppages is excessive for a country surrounded by enemies. The result of this low productivity is that Israel's trade deficit is probably the greatest in the world, not just on a per capita basis but in actual dollars. Should this continue, the resulting inflation will impoverish the people, and will reduce the standard of living to an unbearable level. The devaluation of the currency will discourage investments, will cause flight of capital and will eventually result in the country's not being able to pay for the raw materials needed to keep the factories going, therefore resulting in massive unemployment. No less an expert than Mark Mosevics, former president of the Israel Manufacturing Association and one of the country's outstanding industrialists, stated that if Israel cannot overcome its trade deficit its political future will be in doubt.

But Israel can meet the challenge of productivity when necessary. The proof? During the Yom Kippur War with 40 percent of the manpower mobilized and fighting at the front, Israel's productivity was maintained within 15 per cent of normal. Mathematically that represents an increase in relation to those employed of over 40 per cent.

The Finance Minister stated in the spring of 1975 that each 1 per cent of increased productivity would represent an increase of \$100 million in gross national product. If Israel could increase its productivity by only 25 per cent, it would mean an increase in gross national product of \$2 1/2 billion and that would go a long way towards balancing the trade deficit, if military expenditures were excluded. Only then could capital and immigration along with it be attracted to the country on the basis of confidence in a safe and secure future.

Mr. Horev, the president of the Technion and chairman of a committee for the better utilization of manpower in the country, recently stated that we could make our products more competitive on the export market if we raised our productivity by 30 per cent rather than by devaluing the pound by 10 per cent. He also stated that we must completely eliminate concealed unemployment from the economy in officers and services. He stated that industry employs only 270,000 people out of a total of 1.2 million workers (that is, slightly over 20 per cent work in industry and nearly 80 per cent are employed in non-productive bureaucracy and service work); that only 10 per cent of the goods produced in Israel goes for export; that steps should be taken to discourage employment in non-productive work and to encourage it in productive manufacturing industries.

Many of the most successful firms in America have solved the problem of productivity and labour-management cooperation by giving all their workers incentives for being more efficient, keeping costs down, producing more every hour they work, cooperating with their employer and with one another. These firms rarely have a strike. Because these workers get a share of the profits, they make more money than other workers in the industry. These firms are able to compete both in the local market and in world trade. They help fight inflation; they help create a favourable balance of trade. The firms are able to give more work to more people, thus fighting unemployment. These firms take the worker into their complete confidence on problems in order to succeed. They use a profit sharing plan or a cost-saving-sharing plan for all workers. These firms are the most outstanding, fastest-growing firms in America. Why can't Israel learn from them and overcome its economic problems?

If only the Israeli leaders, especially those in government and the powerful leaders of the labour movement (I especially mention these two sources of power because they have controlled and continue to control the fate of the country), could use the same determination and unity of purpose that characterized the historic rescue at Entebbe in order to solve the economic problems, then that major danger to Israel's future would soon be removed.

Israel must face the fact that only increased productivity enabling the country to compete on the world market which it can do if properly directed, will solve the worst features of its economic problem and will go a long way toward encouraging Aliyah, thereby ensuring the survival of the State.

Fredericton News

FREDERICTON B'NAI B'RITH LODGE

by **Warren B. Cohen, President**

The opening dinner of the Fredericton B'Nai Brith Lodge 2155 was held at the Sgoolai Israel Synagogue Vestry on Sunday, October 24, 1976 with members and wives in attendance.

The evening was chaired by President **Warren Cohen**. Past president **Ivan Levine** introduced **Dr. Everett Chalmers**, the guest speaker for the evening. The new hospital in Fredericton has been named after Dr. Chalmers. Dr. Chalmers delivered an informative talk on "Health Benefits in Our Community, Past, Present and Future".

Brother **Joe Abrams** thanked the guest speaker and praised him for the outstanding work he has done in the community and thanked him for being a friend to the Jewish community of Fredericton.

In appreciation to Dr. Chalmers for being their guest, President **Warren Cohen** presented him with a certificate in which a contribution was made in his name at the Asaf Harofe Hospital in Israel.

Special thanks went to **Miriam Cohen** and her able committee of **Carolyn Budovitch, Judy Budovitch** and **Marilyn Kaufman**, who worked so hard to decorate the Shul and make the many arrangements for the dinner.

Fredericton B'Nai Brith is now in the midst of its bowling season with all teams and team captains on the go on Sunday mornings.

A good year is forseen for Fredericton B'Nai Brithers and wives.

B'NAI B'RITH BOWLING

by **Harry Long**

The Fredericton B'Nai Brith Bowling League has started for another season. This is the fourth year the league has been in existence. There are thirty bowlers participating every Sunday morning, which included B'Nai B'Rith members, wives and also Young Judeans from age thirteen years and up.

The bowling Chairman is **Harry Lang**, and the captains are: **Seymour Kaufman, Sid Tobin, David Besner, Warren Cohen, Marven Rose** and **Harry Lang**.

Bowling will continue till early spring and then trophies will be presented to all the winners for the year.

HADASSAH EVENTS IN FREDERICTON

by **Judy Budovitch**

The Lillian Freiman Chapter of Hadassah is presently engrossed in "Bazaar" preparations. The schedule date this year is November 24th. and members are trying very hard to make the event as exciting as former years and perhaps even more successful. The Bazaar this year is being co-chaired by a committee of five members; **Bea Sherman, Lillian Freeman, Carolyn Budovitch, Audrey Velensky**, and **Amelia Goldman**.

The month of September was eventful for Fredericton also. the week-end of September 10th was dedicated to a public affairs seminar which proved extremely informative and which sparked the membership and their husbands to initiate a co-educational study group to concentrate on the current political scene. as well as to encourage the extensive study of Jewish History and Heritage. The seminar was co-chaired by **Ilsa Greenblatt** and **Marilyn Kaufman** and the guest speakers were **Mrs. Weiner, Dr. Rothberg**, and **Dr. Israel Unger**.



President Warren Cohen making presentation to guest speaker Dr. Everett Chalmers.

SGOOLAI ISRAEL SISTERHOOD

by **Carolyn Budovitch, Fredericton**

On October 13th, with **Marilyn Kaufman** as President, the Sgoolai Israel Sisterhood began its year of action. The new executive for the year 1976-77 is as follows:

Marilyn Kaufman President
Miriam Cohen Vice-President
Carolyn Budovitch Secretary
Jenny Chippin Treasurer
Laura Budovitch Past President

A full year is planned for the Sisterhood, beginning with a proposed library for the Synagogue which will accommodate the congregation with books and pictorials pertaining to our Jewish heritage.

Jennie Brown and **Gertrude Budovitch** are looking forward to introducing into the Synagogue a Showcase for Israeli products for the purpose of allowing the congregation the opportunity of having Judaic articles on hand for sale.

Hostesses volunteered for the Shabbat Kikushes which will be continuing again this year.

A Channukah Party has been scheduled for December 12th.

An adult Purim Party is in the planning stages as well as a party for the children.

A proposed Adult Study Group is being organized with the help of **Rabbi Spiro**.

Our membership is looking forward to a very successful year.

MAZAL TOV

by **Jennie Brown**

CONGRATULATIONS TO:

Betty and Jack Levine on the Bar Mitzvah of their son **Richard Phillip**.

Rabbi and Mrs. David Spiro and **Mrs. S. Spiro**, on the birth of their new grandson and great-grandson, **Avrum Tzvi**. Parents are **Mr. and Mrs. Michael Spiro** of Toronto.

Jennie and Joe Chippin on the graduation of their son, **Arnold**, receiving his B.A. from U.N.B.

Sylvia and Leo Rose, Woodstock N.B., on the marriage of their son, **Malcolm**, to **Shelley Cass** of Montreal.

Mr. and Mrs. Aaron Brody on the birth of their granddaughter. Parents are **Dr. and Mrs. Leonard Brody** of Toronto.

Congratulations to **Brenda Budovitch**, Toronto, Ontario, daughter of **Mr. and Mrs. Ben Budovitch** upon her appointment as Controller of **Claude Neon Industries Limited**. Brenda graduated from U.N.B. in 1972 with a Business Administration Degree. We wish her much success.

THE LOVE OF NATION & LAND

by Mrs. Yaffa Tal, Moncton

It was for me very hard to depart, to follow my husband to Canada, because I was very tightly bound with my family and the land of Israel. These deep and untorn bonds were born in the year 1910 when my grandparents of blessed memory emigrated from Poland to Israel as enthusiastic Zionists.

They were a couple who left behind them great material wealth and came to help build the State of Israel. They were brave people, people of vision, of deep faith and strong in spirit and body - the Fisherman Family.

My mother, born and educated in Israel, became a teacher and as such, she brought up a young generation and devoted her free time to serving the people of Israel as President of B'nai Brith in Tel Aviv.

In July 1976 when I left for a visit to Israel my 4 year old Sabra son Alon accompanied me. I was overwhelmed at the sight of my family and that of my husband who came to welcome us at Ben Gurion Airport.

The weather in July was warm and pleasant and a cool breeze caressed my face. I was back home! What a wonderful feeling it was. The exhilaration of body and soul, the intoxicating fragrance of the orange groves filled my nostrils and body.

Is it possible to describe in words

what one feels with all his five senses the minute he meets the members of his beloved family! We walked and toured and combed places that I knew from the period of my Israeli Army service. North, south, east and west and we did not even miss a dip in the sea on the warm summer days. The sky was blue, the sun, a golden disk, gave me a feeling of physical and spiritual repose.

It is said that if one lives in Israel he is fulfilling a Mitzvah and it is so true. When one goes up to Jerusalem one sees a city that contains the ancient and holy, modern buildings like the Parliament, University and Museums. All the cities of Israel are modern and developed. We built new buildings, new roads were paved and they continue to establish and build cities and universities, border kibbutzim to erect a strong and tight defense belt around the country. These places are settled and inhabited by brave and wonderful soldiers and veterans of the Israel Army.

The defense expenses are enormous and keep increasing in order to secure our very existence in the region of the Mediterranean as a strong independent State. Vast sums of money are spent to acquire defensive weapons and this is the great burden upon the citizens of Israel. Taxes are very high and keep

increasing in relation to the demands of the defense of Israel.

The scars on the body of the nation are not yet healed, the wars of 1948, 1956, 1967 and 1973 are still fresh and alive in our memories. A handful of people, a small and brave nation that numbers now above 3 million surrounded by over a 100 million Arabs who hate us and want to wipe us off the face of the earth and who through the years keep cutting into our flesh...

The nation of Israel now is not that of the exiled Jew of the 19th century who bowed his head before his enemies. No more does this exist. This is Our Nation now, a brave nation, my generation. My generation was born free, in a free land. This freedom was not handed over on a "silver platter" - the nation lost a lot of its sons - my family lost their sons, friends and children in defense of a free land of Israel.

It was difficult leaving Israel. It was so good being once more in the familiar places, feeling the warmth of the country and the warmth of my family. In short - how good it was to be home.

CULTURAL AWARENESS DAY IN YARMOUTH

Contributed by Hubert Lynch.

The first ethnic display to be explained to the group was the Jewish one and this was ably handled by **Hilda Gilis** and **Sally Attis**.

On their table they had two candles and the fixings for a Passover ceremony, a major festive event in every Jewish household.

Mrs. Attis explained the ceremony with **Mrs. Gilis** reciting the appropriate prayer in Hebrew.

"In this ceremony one glass of wine is reserved for the Prophet, Elijah, and during the ceremony he is asked to come in. The youngest child always performs this duty," **Mrs. Gilis**, in her heavy Scottish brogue, explained.

"Since I was the youngest child in our family, I performed this duty one Passover. Unknown to me, one of my brothers sneaked out and, clad with a white sheet, waited patiently outside the door. I recited the proper words at the door and my brother barged in. I shook for half an hour," she exclaimed.



BOOK CORNER

JEWISH BOOK MONTH

(November 10 - December 10)

Book Reviews by Shaw Saltzberg, Formerly of Halifax.

A Little Boy in Search of God: Isaac Bashevis Singer, Doubleday, 209 pp. \$17.95.

"True mysticism is essentially individualistic - the true mystic never relies upon the revelations of others but seeks God in his own fashion," writes Isaac Bashevis Singer.

In **A Little Boy in Search of God**, which might best be described as a "mystical memoir", Singer uses deceptively simple language to describe one child's encounter with the ultimate questions of Hasidic life: the existence of God, the nature of good and evil, the reason for human suffering, and the significance of modern life in a traditional setting.

Above all, this book is an account of what it means to discover that much of life is lived with inescapable paradox. The little boy, staggering under the weight of his first knowledge of Kant, innocently inquires: "How can it help the chewed-up mouse or the devoured lamb whether the sentence 'Seven and five is twelve' is analytic or synthetic?" Even though the whole Kantian philosophy hinges on this point, the answer for Singer remains an enigma.

How can a **just** God be reconciled with a world conceived as one huge slaughterhouse, Singer wonders. His response to this overwhelming question arises through various encounters with secular literature, science, and the occult.

Ultimately Singer's answer to unmitigated evil is to adopt what he calls an "ethic of protest" - not a social or a religious one, but a highly personal ethic aimed directly at God.

Singer says he believes in God and fears Him, but he cannot love Him, and his discontent is registered in active support for his fellow man with the hope that God will take notice of such action and change the ways of the world. Finding himself within a long tradition of religious protest extending from Job to the present day, Singer challenges the very foundation of religious existence and offers his fine sense of humanity instead. Once again, a beautiful book from one of our most distinguished authors.

Messengers of God: Biblical Portraits and Legends, Elie Wiesel, Random House, 237, pp. \$10.25

Messengers of God is the second in Elie Wiesel's series of historical works on the Jewish religion which began with **Souls on Fire**. It is as captivating in its interpretations of Biblical tales as the first was with regard to Hasidic legends.

Wiesel's concern is not so much historical exegesis, he tells us, as it is to "reacquaint ourselves with the distant and haunting figures that mold us...to reconstruct their portraits...and eventually insert them into the present". His method is derived from the ancient midrash.

What is midrash? In one sense it means participating in the school of "pilpul", or hair splitting, in which scholars attempt to surpass each other with exceedingly extravagant interpretations of the Scriptures.

Along these lines the Hasidic Rabbi Shmuel asserts that the Biblical character Job never lived, that he was only a symbol or a fable. Another scholar claims that Job did exist but that his sufferings were mythical. A third Rabbi, not to be outdone, maintains that Job **never** existed, though he undeniably **did** suffer.

This light-hearted look at midrash gives way in **Messengers of God** to a flesh-and-blood involvement in the ancient Biblical tales with a constant eye toward reinterpreting them in the light of our present experience.

Cain's murder of Abel thus becomes a foreshadowing of genocide, Isaac is viewed as the first survivor of a holocaust, and Adam is remembered for his existential commitment to the future of mankind rather than for his breach of trust with God.

After all, Wiesel tells us, Adam does not wallow in self-denial, he does not commit suicide after the expulsion from the Garden, but rather continues to procreate and work the land.

In all seven interpretations Wiesel undertakes, the over-riding message is that these stories are as much part of the present as of the past. "One's story does not begin with his own", he writes, "the legends are the very ones we are living today."

We Keep Kosher

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FEAR FOREBODES ARGENTINE JEWS

BUENOS AIRES (AP) - An elderly member of Argentina's large Jewish community recalls happier days in the old neighborhood - before the recent bombs, bullets and anti-Semitic pamphlets brought fear and foreboding. "Everybody got along with everybody else," said the retired university professor. "Jewish shopkeepers and Arab shopkeepers worked and lived side by side."

The neighborhood, or barrio in Spanish, is an older part of Buenos Aires, a 10 minute subway ride from the heart of the capital. Sprawling over a half-dozen blocks, its bustling, traffic-clogged streets are lined with clothing stores, toy shops and delicatessens. The population is mostly Jewish, with a sprinkling of shop-keepers of Lebanese and other Middle East extraction. Some years ago, there was even a Syrian-Lebanese bank in the Barrio. Its clients were almost all Jewish. "People here still get along with each other," he said. "But, we Jews are worried." "Arab League countries with Moscow behind them are trying to stir up trouble on one hand. On the other, there are extreme right-wing elements with Nazi overtones. And if this wasn't enough, within our own people, there exists a tiny segment of Jewish Communists who follow the Moscow line."

The flare-up of violence aimed at Jews has deeply concerned Jewish leaders. There are 500,000 to 600,000 Jews in Argentina, more than half of them living in Buenos Aires. It is the largest Jewish community in the Western Hemisphere, after that of the United States. Argentina's population totals 25 million.

Earlier this month, gunmen in a speeding car fired on at least eight Jewish-owned Shops in the barrio, but no victims were reported. Five Israelis and three Argentine Jews were released in early August after being arrested in Cordoba, the country's second largest city. The Israelis were reported to have been members of the World Zionist Organization, promoting Jewish culture and recruiting Jews to work in

Israel. The charges against the eight were never disclosed. "They were arrested on political charges which later turned out to be unfounded," said an Israeli embassy spokesman. He did not elaborate.

In June, the newspaper La Opinion published a letter from a Jewish physician who said uniformed men had broken into his house and painted on the walls: "Jews and leftists tremble. We will return." The doctor said he reported the incident to police. He said the men returned later and took away his wife, who then disappeared. There have been no reports of her return.

Ultima Clave, a political magazine, recently claimed that Nazi indoctrination centres exist in Buenos Aires and the provinces. After the Second World War some suspected Nazi war criminals turned up in Argentina and other Latin American countries. Israeli agents kidnapped Adolf Eichmann in a Buenos Aires suburb in 1960 and took him to Israel where he was convicted in 1961 and hanged in 1962 for his part in the massacre of millions of Jews during the war.

Earlier this year, the Roman Catholic archbishop of Buenos Aires banned a mass that was planned to honor Adolf Hitler. Identities of the organizers were never fully disclosed.

New anti-Semitic violence occurred also Friday and Saturday when bombs exploded outside a drugstore, in the old barrio and two synagogues in Villa Crespo, another largely Jewish neighborhood in the capital. No injuries were reported. Police defused explosive charges placed outside the La Opinion building Friday morning. The newspaper's owner is Jacobo Timerman, a Jew. Police

also discovered an unexploded bomb August 27 in a Jewish-owned shopping mall in Villa Crespo. Jewish leaders are also worried and angry about a recent flood of anti-Semitic literature on sale on newsstands. Thousands of tourists who daily to leather-goods and other specialty stores along swank Florida Street, a pedestrian arcade slicing across downtown Buenos Aires, can browse through abundant anti-Semitic material at the newsstands specializing in out-of-town newspapers and magazines.

Jewish leaders say they have no idea where the bombs and gunfire came from, but they say the literature smacks of old-fashioned Naziism. "The violence could come from the left or the right," says a top Argentine Jewish leader, who asked not to be identified. "We Jews are in a pincer between both sides. "But the pamphlets are Nazi-inspired and they are a stigma not only for the Jews but for all of Argentina."

Jewish officials say they are optimistic that the government will soon take measures to help the community. Since the armed forces ousted Isabel Peron as president in a coup last March, all political activity has been banned. Reliable sources say Jewish leaders have complained to government officials that if political activities are prohibited then the government cannot ignore neo-Nazi activity.

Nevertheless, Jewish sources have been reluctant to discuss the problem publicly. "We are worried about the violence, naturally," said one. "When I leave my house everyday, my wife trembles. She worries that I may not return."

Reprinted from the Halifax Herald.

SHALOM DEADLINE FOR NEXT ISSUE Monday Jan. 17, 1977

- COMMUNITY NEWS
- ADS
- OPINIONS AND RESPONSES
- NOSTALGIA
- SHORT STORIES
- ESSAYS
- COMMENTARIES
- LETTERS TO THE EDITOR
- CHILDREN'S DRAWINGS AND WRITINGS
- YIDDISH OR HEBREW (must be typed)
- HUMOUR
- CARICATURES
- POEMS
- ILLUSTRATIONS
- VISIONS

Note: If your relatives or friends in the region do not, for some reason, receive the Shalom, please send their names and addresses to our office at 1551 South Park St., Halifax.

Jewish Experience in the Art of the Twentieth Century

ON EXHIBIT AT THE ART GALLERY MOUNT SAINT VINCENT UNIVERSITY* HALIFAX* N.S. December 17-JANUARY 16, 1977

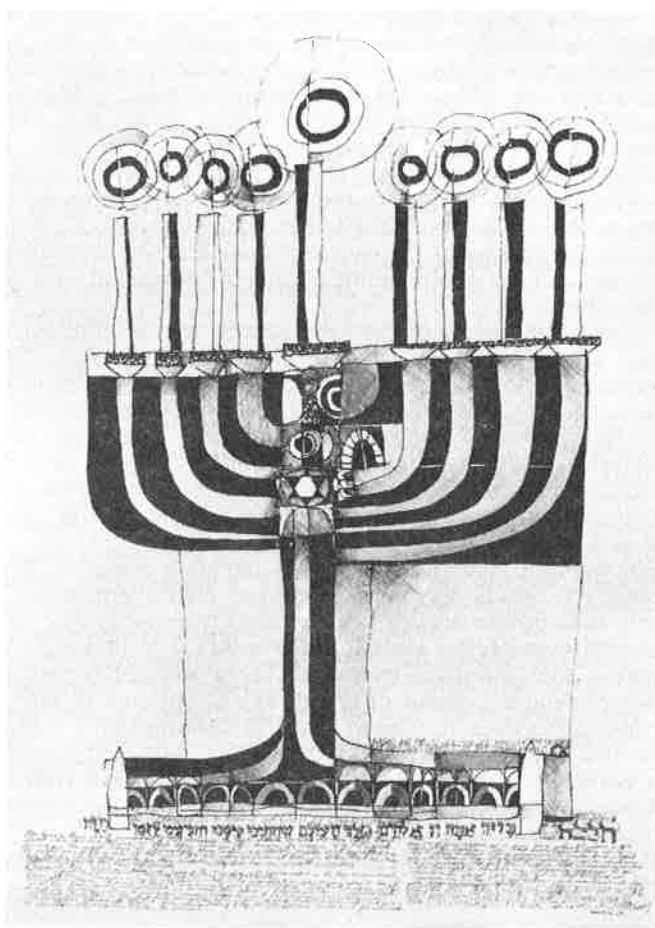
This exhibit, a first in Canada, is inspired by one held by the Jewish Museum, New York City last year. From them the art gallery has borrowed the title, 16 works from their collection, permission to make significant excerpts from their catalogue and their agreement to the modification of the exhibit to include and emphasize the works of contemporary Canadian Jewish artists.

Mount Saint Vincent has borrowed works from major public collections across Canada - the Winnipeg Art Gallery, The Montreal Museum of Fine Arts, Canada Council Art Bank, the Beaverbrook Gallery, the New Brunswick Museum, and the Confederation Art Gallery, as well as from private collections in Halifax and Moncton and from individual artists. On display will be examples or work by European, American, Israeli and Canadian artists from Jacob Epstein, Marc Chagall, Boris Shner, Jacques Lipschitz, Chana Orloff to Esther Warkiv. **Henry Orenstein, Natalie Oler, Mira Schor, Joe Kashetsky and David Silverberg** are artists from Nova Scotia and New Brunswick. There are many others from Winnipeg, Montreal and Toronto.

Opening on the eve of Chanukah, Thursday December 16th. at 8:30 p.m., the exhibit will offer a unique opportunity to appreciate the variety of creative expression set down by 20th century artists. As Avrum Kampf, curator of the New York exhibit wrote, "This exhibition rests squarely on life experience collectively shared, intensified and transformed by the artist. The exhibition is not assembled to illustrate or document Jewish history in the 20th century, nor is it an exhibition only of Jewish artists. (the Mount Saint Vincent exhibit for example contains lithographs from the seute "Aliyah" by Salvador Dali). This exhibition does not attempt to tell a story or demonstrate the existence of Jewish art. No exhibition could do that. It is Jewish experience in the ART of the 20th century that concerns us."

The Mount Saint Vincent exhibit has been made possible by grants from the Bronfman Foundation, the Secretary of State Dept., the Atlantic Jewish Council and donations from private individuals. The Beth Israel and Shaar Shalom Synagogues in Halifax are loaning important ritual objects.

In conjunction with the exhibit, a variety of poetry readings, lectures, films and recitals are being planned.



"CHANUKAH LIGHTS"

Kashetsky, Joseph (1941-1971) B. Saint John, N.B.

For further information call or write: The Art Gallery, Mount Saint Vincent University, Halifax, Telephone 443-4450. Gallery hours are Mon-Fri. 9-5 p.m. Tues. 9-9 p.m. Sat. Sun. and Holidays 12-5. The gallery will be closed Dec. 24-25 and Jan.1. Otherwise during that holiday week it will be open 12-5.

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THE NOVA SCOTIA HUMAN RIGHTS COMMISSION

The Nova Scotia Human Rights Act, in its present form, was proclaimed in 1969. Minor amendments to the Act were made in 1970 and in 1971, and major amendments in 1972 and in 1974. The 1972 amendment prohibited discrimination on the basis of sex, while the 1974 amendment prohibited discrimination in the field of employment on the basis of age or physical handicap.

The role and function of the Human Rights Commission are set out in Section 18 of the Human Rights Act. In the course of this brief article, four major areas of activity carried out by the Human Rights Commission will be described.

The primary role of the Commission is the administration and enforcement of the Human Rights Act. The Human Rights Act prohibits discrimination on the basis of race, colour, creed, religion, sex, national or ethnic origin in the fields of employment, housing, services and facilities, property rights, membership in trade unions, professional, business and trade associations. The Act also prohibits discrimination in employment on the basis of age or physical handicap.

It is often said that one cannot legislate morality. The answer to this is very simple. Human rights legislation is only intended to ensure fair conduct. In other words, the prohibitions of the Human Rights Act are intended to ensure that a person is treated fairly without regard to race or religion, colour or creed, sex or national or ethnic origin. This does not mean that the Commission's role is limited to merely ensuring fair conduct. The Commission is active in promoting attitudinal changes. The Human Rights Act is a code of conduct which the Commission encourages people to follow.

The intent of the human rights legislation is not punitive

but reformist and this is guaranteed by the statutory requirement for a conciliation process which provides for constructive and meaningful dialogue between a complainant and a respondent. The success of the conciliation procedure is illustrated by the fact that several thousand complaints that have been lodged with the Human Rights Commission since its inception, only about a dozen have wound up before a public board of inquiry. In all other cases, officers of the Commission have been able to work out a settlement mutually acceptable to both the complainant and the respondent. It is only when the Commission has exhausted all other avenues that a public board of inquiry is appointed under the provisions of the Human Rights Act to resolve a complaint.

The second role of the Human Rights Commission is to develop a program of public information and education to promote the principle that every person is free and equal in dignity and rights without regard to race, religion, creed, colour or ethnic or national origin. Speaking engagements, conferences and direct educational contact by human rights officers has shown a steady increase over the years. Public education programs during the year 1975 involved Commission staff in well over 200 conferences and meetings, and another 100 speaking engagements.

The Commission also publishes a quarterly newsletter which is circulated throughout the province. The Commission's library is a vehicle for education and research and provides a source of information for students from all over the province. Future library growth is anticipated in years ahead.

In addition, the Commission encourages student research, largely on summer-work basis in community projects. Research funds used in this way provide learning



especially written for Shalom Magazine

opportunities for graduate and undergraduate students and at the same time a viable supplement to augment interest and assistance in areas where the need is greatest. During 1976, two major publications have been produced as a result of these research undertakings. These are **Women and Credit** and **Sexism in School Textbooks**. The later is to be released before the end of the year.

Community involvement is the third function of a Human Rights Commission. The members of the Human Rights Commission represent a cross-section of the Nova Scotia population. They include representatives from various ethnic groups, as well as from the fields of education, public service, labour, law, etc. Ms Anita Dubinsky is one of the keenest members of the Commission who is very actively involved in all the facets of the Commission's work. Many organizations have come to rely on her wise counsel and support in the human rights struggle.

Officers of the Commission are encouraged to develop experience, understanding and background in regard to the various minority cultures of the province. The larger minority groups have an officer assigned to them whose responsibility is to deepen his or her knowledge of that particular culture, its problems, aspirations and hopes. Ms. Helen Dorrington Price, Human Rights Officer, has acted as liaison person with the Jewish community for a number of years.

As a result of the Commission's involvement, Human Rights Affirmative Action Committees have been established in 11 communities across the province. These committees include representatives of local government, labour, management, education, industry, and others. In co-operation with the Commission, a conference was held last year to evaluate the role and function of the committees. As a result, guidelines have been established to help community leaders better understand the application of affirmative action in total community effort to improve human rights.

The fourth and final area of the Commission's activity is affirmative action programs. Affirmative action is new to the Canadian scene and the Nova Scotia Human Rights Commission can justifiably take pride in the fact that it gave the lead to the rest of Canada. Affirmative action can be defined as any action that is taken to break the traditional patterns of prejudice and discrimination to

provide equal access and opportunity in the areas of employment, housing and education. The preamble to the Human Rights Act entrusts all Nova Scotians with the responsibility of ensuring that every individual in the province has an equal opportunity to enjoy a full and productive life. Indeed, it recognizes that failure to provide equality of opportunity threatens the status of all.

Affirmative action programs have brought hope to members of the minority groups, to women, to the aged and physically handicapped. Affirmative action programs in employment are vigorously implemented with the focus on hiring, training and promotion of disadvantaged persons. Last year, more than 200 jobs were filled as a direct result of the Commission's affirmative action programs. Such programs have been enthusiastically entered into by such major employers in the private sector as Maritime Tel. and Tel. Ltd., Zellers, Sobeys, Aerovox, Devco, as well as the federal, provincial and municipal governments.

When the Nova Scotia Human Rights Commission decided to implement the program of affirmative action, skepticism was expressed by different elements within the province and without. However, the success of the program can be judged by the fact that at the first ministerial federal-provincial conference on human rights held in 1974, the Nova Scotia Human Rights Commission's Director, G.F. McCurdy, was invited to present the key paper on this new approach to human rights. The success of the Commission's lead is proven by the fact that the proposed federal human rights legislation lays emphasis on affirmative action in employment.

The commission calls upon all Nova Scotians to recognize the inherent dignity and the equal and inalienable rights of all members of the human family to the benefit of our province. This is the foundation of freedom, justice and peace.

Editor's Note: **Anita Dubinsky**, of Halifax, has been working quietly and effectively as a Commissioner of the Nova Scotia Human Rights Commission.

Cape Breton initials Boys Town Project

Under the auspices of Cape Breton B'nai B'rith, a community - wide project is underway for Boys Town Jerusalem on the island.

Co-chaired by Allen Bernick and Dr. Albert Prossin, a committee composed of **Louis Allen, Eli Marshal, Harvey L. Webber, Jack Yazer and Sheldon A. Ilbert** is planning a project which will become a permanent facet of the Boys Town complex in Israel.

To inaugurate the campaign, the national president of the Canadian Friends of Boys Town Jerusalem, **Eric Exton**, and its Atlantic Region chairman, **Marven Block**, addressed a community function early in October. As a result of the meeting a chapter of the Canadian Friends was founded and overwhelming support was generated to ensure the project's success.



Presenting a Certificate of Appreciation to Harvey Webber (far right) are (l-r) Eric Exton, Dr. Albert Prossin and Marven Block.

A GOOD MAN FROM RIGA

by Dina Eliash

Still wary of hitch-hiking (remnants of my American past), I rarely venture into this form of Israeli mass transportation. Last Friday, however, in a hurry to reach my destination before Queen Sabbath should empty the roads, I nodded "yes" to the questioning gesture of a truck driver on the Tel Aviv-Ashkelon highway.

"Are you passing Kfar Silver?" I asked. He shouted something over the motor's roar and taking it for an affirmative answer, I climbed aboard.

As the sand-filled truck fought to

"The driver and I struggled to find a common language."

reach its proper speed, the driver and I struggled to find a common language. His Hebrew consisted of 15 emergency words. After several attempts at "Poniemayu po-Ruski?", "Parlez vous Francais?" and even a stab at English, we came to German, of which we both had only sketchy ideas at best.

Undaunted, we exchanged vital statistics, using hands, mime and international words such as "aha!", "oy-oy", "boom-boom", and "kvetch"; and when he asked how long it took me to learn my beautiful Hebrew, I became his life-long friend.

My friend David Hailt - former Soviet citizen from Riga, now living in Holon - arrived in Israel six months ago with his wife and two sons. He is 47 years old and though licensed to drive anything on wheels, chose trucking as his share of building the country.

"How do you like Israel?" I asked the usual trite question.

"It is mine," he replied.

"Yes, but how do you like it?"

"It's like asking how I like my family - I can only say: it is mine."

"How did you manage to get out of Russia?"

His face took on the expression of a mischievous child: "Oh, they got tired of my singing."

"Are you a singer?"

He laughed: "Among other things".

"Well, you're certainly a driver," I said, admiring the ease and expertise with which he coaxed the heavy truck around a sharp corner.

"A driver too," David smoothed his hair in an unconscious gesture of pride, the Eastern equivalent of the Westerner's straightening of his tie. "But it was my singing that got us out."

"How?"

David shifted into low gear, as if taking a deep breath for the plunge into his past: "People knew me. I had been singing for many years. During the war, when I was a soldier in the Red Army (no shame in that, we were fighting the Nazis then) I sang for comrades whenever there was time to feel sad. When I returned to Riga, I sang the glory of Stalin...You see," David turned to me with a puzzled look, "in those days I believed everything: that I was a Russian; that being a Jew made no difference; that those who "disappeared" were bad people who had to be punished - I had to believe, or else the march to Berlin and the years of hard work for nothing would have made no sense.. And so I kept singing. There were

"I was a soldier in the Red Army"

concerts and festivals and it was good to see my name on posters - it was good to receive decorations and awards. I gave them all back before I left, but I still have the photographs."

David was silent. He produced a lunch-box containing several well-stuffed sandwiches. We ate and his mood improved. He continued:

"I had to believe in the regime - without faith I could not have gone living."

"Then one day, the Soviet government brought the Jewish doctors to trial on false accusations. Shortly after that, Khrushchev blurted out some of the truth about Stalin's

prison camps. I was stunned. It was then that I realized that no matter what I did for my native country, I

"I remained a Jew."

remained a Jew. For the first time since my parents and sisters were killed in the Rumbuli ghetto, I wanted to be a Jew. I began to sing Jewish songs - I sang what I felt, not what they wanted to hear.

Still, to be a Jew means to remember. I would never throw away my past: I was a good soldier, a good worker and a good singer **I am a good man.**"

He uttered the last sentence gravely, without any conceit.

"We heard Nachama Lifshitz. The struggle had begun. My brother wrote a Yiddish song. I sang and people came to listen. The secret police came also and said they'll let me go to Israel if I promised to shut up. Now I sing here for those who are yet to come."

And David Hailt sang. Schubert rose over the whine of the laboring truck, Mozart and a host of Latvian composers' music spilled through the windows into the sunset of Sabbath

"In Russian, Yiddish, German & Latvian, my friend sang"

eve. In Russian, Yiddish, German and Latvian, my friend David sang. His brother's song about the bird of freedom I took with me to Kfar Silver, where - reluctantly - I gave my place to another hitch-hiker, a tired soldier, who watched our leave-taking with a puzzled expression.

I still wonder what repertoire David selected for his new audience. —From U.J.A. News

The State of Israel Bond Organization



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CHANUKAH DELIGHTS



The Shomer Club of St. John, N.B.

BY Rabbi Benjamin G. Eisenberg

The Shomer Club, a Senior Citizens Club, enters its third year of existence in our community. Though still a baby, it is one of the heftiest and most successful youngsters in our community, fulfilling a definite need in a community the majority of whom are in their sixties.

Organized by the dynamic and most capable **Rose Freedman** and with the help of the Program Chairman, **Danny Elman**, the Rabbi, and others, it has met every other week and has given a social outlet, as well as spiritual pleasure, to many of our people who crave it. Were it not for the Shomer Club, they would have remained at home, lonely and alone, and moping on their old age.

What is so wonderful about this club is, that you do not find only older people at the meetings and functions, but many in their prime of life and also youth who come to help and to drive those who have no means of transportation. In this way, the older are not just with the old, but with the rest of the community and gives them the feeling that they are part and parcel of the entire congregation. What is even more, all groups help to form the entertainment. Sometimes it will be Young Judaea and sometimes Sisterhood or Hadassah or some other organization within the larger general population.

Our newly elected officers are as follows:

President	Mr. Harry Cohen
President	Mr. Sam Essing and Mrs. Rose Freedman
Treasurer	Mrs. Doris Jacobson
Secretary	Mrs. Doris Carpenter

After the High Holy Days, a local group presented Square Dance Entertainment, and programming has already been planned through the New Year. The Sisterhood pays for all refreshments. A sound system, games and furnishings were bought from the monies we received from the New Horizons.

CHRISTIAN-JEWISH DIALOGUE AT SHAAR SHALOM

The Canadian Council of Christians and Jews recently sponsored a Christian-Jewish Dialogue. The dialogue was held at the Shaar Shalom Synagogue on June 20th.

Several statements formulated by working groups provided the basis for discussion. We reprint herein one of the statements considered.

Walls of silence, of mistrust and of ignorance about the other have kept Jews and Christians apart for too long, even though there have always been issues to which they could have and should have spoken with one accord.

Here in Halifax Jews and Christians have come together for several months to seek ways to break down those walls and to speak together to concerns in our city and also in our land because of our common commitment to G-d, to justice and a better humanity. We have spoken about each others faith and about the situation in the Middle East. We have come to know much better what it means to us to be a Jew, a Catholic and a Protestant.

Christians have nurtured for too long erroneous and unjustifiable ideas of Jews; Jews have been held captive for too long by suspicions about Christians (which has often not been very surprising); that is a shrill conclusion to which our Jewish-Christian dialogue has brought us. But we have come to other conclusions as well.

For Jews in this country, but also in others, the structure of meaning and self-identification are tied to the land of Israel. It is there where the roots of Jewishness are located. The establish-

ment of a sovereign state, called Israel, in that land has a meaning to Jews altogether. Christians' determination to acknowledge, to understand and to become fellow-humans to Jews draws them inescapably into Jewish concerns and also into their fears and hopes about the State of Israel.

Because of our mutual search for understanding and real acceptance of each other we, Jews and Christians in Halifax, together declare unequivocally: ISRAEL MUST SURVIVE AS A STATE. This, our 'Yes' to Israel, is uttered with conviction.

We say this insisting that our solidarity is critical solidarity. We do not see ourselves as judges, stating that one side is always right and the other is always wrong in the Middle East conflict. We do not see ourselves compelled to make excuses for policies and actions which are inhuman. We regard it the duty of every human being to weigh the situation of the refugees with open eyes and to hear their cry of anguish; we regard it the duty of every human being to oppose resolutely what would be all too like the 'final solution' - namely the efforts to reduce Israelis once again to the status of refugees so that other refugees might return home again. We believe that in the conflict between Israel and the Palestinians right stands against right, but also that wrong stands against wrong, that anguish and distress stand against anguish and distress, and that hate-filled distortion of the opponent are to be found on both sides. We believe that permanent state of war (latent or open) does not bring out the best, but the worst, in both sides to that conflict.

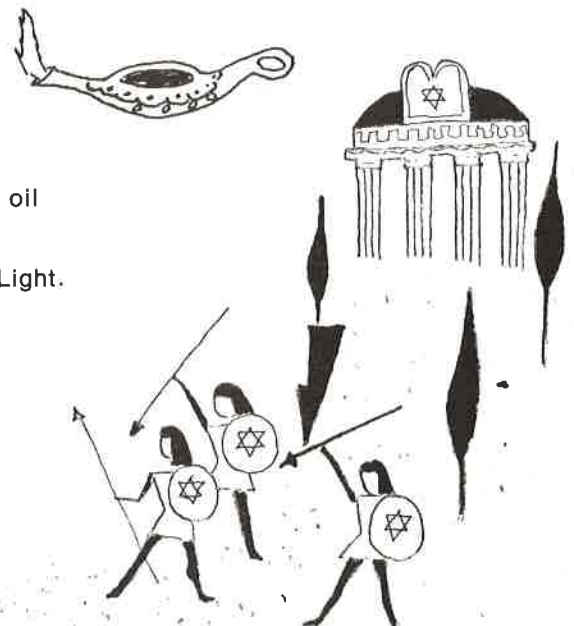
As Jews and Christians we believe that justice and mercy are life's very presuppositions and not something to be concerned with after the struggle for survival is successfully concluded, or repatriation has taken place. We know that for two-and-a-half thousand years Jews have lived the greatest part of their existence without a state of their own, that they have continued as a people with their religion despite dreadful pogroms. Still, we hold to the conviction that after Auschwitz a Jewish state must be resolutely affirmed: that is imperative today for the self-preservation of Jews. Even so, we reject 'theologies of the land' which close their eyes to the realities of the Middle East.

For us there can be no real faithfulness to the one G-d we serve together without this critical solidarity with Israel which is seeking to survive. We believe that there is no real way to that survival nor a real way for us to support that struggle except through a commitment to the justice and mercy demanded of us by that G-d. This calls on us to make an honest examination of the way we relate to Palestinians, their claims and needs on the one hand and to Israelis, their needs and aspirations on the other.

Here we need to speak of and serve the One G-d whose faithfulness to the people of Israel does not contradict his mercy to widows and orphans and all the wretched of the earth. To believe in him means to trust that there can be reconciliation and peace even when to us, in the midst of all the contradictions we make, there seems to be no way ahead at all.

The Miracle of Chanukah

The Maccabees and the Syrians
Fought a long and bloody fight
The Maccabees won back the temple
And soon had it polished up bright.
The priest said "Alas! There's just enough oil
To last for a day and a night."
Then a great miracle happened there
Eight days and nights burned the Eternal Light.
Now every year at Chanukah time
Around the world the candles glow
And every Jew remembers
That miracle of long ago.



UNITED ISRAEL APPEAL

SHIRLEE FOX ELECTED FIRST ATLANTIC REGION WOMEN'S DIVISION CHAIRMAN:



Shirlee Fox, Atlantic Region Women's Division Chairman.

At the 4th annual meeting of the Women's Division of the United Israel Appeal held in Toronto, October 25, **SHIRLEE FOX** was elected the 1st Chairman of an autonomous Women's Division in the Atlantic Region. Since the inception of a separate National Women's Division of UIA, the Atlantic Region has been considered a sub-region within Eastern Region. Because of the increased number of communities in the Atlantic Region with a separate Women's Division, it was felt that the Region deserved full Regional status with it's own chairman.

MONCTON CAMPAIGN CO-CHAIRLED BY HARRY GORBER, DAVID ATTIS:

After several years of a door to door canvass only, it was decided to have a community meeting this year in support of the annual United Israel Appeal Campaign. Co-Chairmen for the 1976 Appeal were **HARRY GORBER** and **DAVID ATTIS**. The community meeting, which was well attended, was addressed by **MR. ZVI GARCY** of Israel, who spoke of the need to give money **NOW** in order to keep Israel strong, because a strong Israel is the best deterrent against Arab aggression. Following the meeting, there were refreshments served by the ladies of the community.

HARRY and **DAVID** ran a well organized campaign with a substantial increase in total contributions for which they are to be congratulated. Congratulations and thanks also goes to **IRWIN LAMPERT** for his help and assistance.



Rosalie Flomen, Chairman, St. John's Women's Division.

ST. JOHN'S HOLDS INAUGURAL WOMEN'S DIVISION MEETING:

ROSALIE FLOMEN hosted a parlour meeting in her home on October 20 as the inaugural meeting of a separate Women's Division of the United Israel Appeal in St. John's, Nfld. Guest Speaker was **MRS. ELAINE DUBOW** of Montreal. The meeting was well attended and the results were very promising.

St. John's joins Halifax and Yarmouth as communities within the Atlantic Region having a separate and autonomous Women's Division. It is hoped that other communities will join with them during the 1977 campaign year.



3,000 American Jews gather near to the Cotel as part of an American United Israel Appeal mission to Israel last month.

RESPONSE I

AN OPEN LETTER TO PROFESSOR KUSHNER



by Norman
Lipschutz

I welcome an honest and sincere dialogue, but let us at all times avoid the pitfalls of propaganda.

An American Jewish newspaper informs its readers that five thousand daughters of Israel have married into the Moslem faith. Is this not a revolt of some sort? A second item speaks of the Israeli border guard being diverted from its pressing duties to stem violence in Tel Aviv and elsewhere. "Black Panthers" is a term with which we have increasingly become familiar; add to that the patriotic "Gush Emunim" movement and their periodic confrontation with police, and you will understand that there is indeed a "revolt" against authority, and not only on the part of the Oriental community... The fact that so many Israelis are beleaguering American and Canadian embassies and consulates in an unprecedented exodus--that too is an unmistakable sign of revolt. So, my dear professor--belittling or minimizing the problem will do more harm than good.

Further on the subject of "yeridah", of which "there has been considerable exaggeration," according to Dr. Kushner, one but has to read the commendable article by Rabbi Isaac L. Hechtman--in Yiddish and English--in Sept. issue of the "Vocie of the Vaad"--organ of the Jewish Council of Montreal. He writes: "The Jewish Agency is sending 'Shlichim' to America, Canada and elsewhere, in order to stimulate interest in Aliyah. This we feel is a naive and unrealistic approach. How can a Zionist emissary succeed in convincing a young man in Brooklyn to go to Tel Aviv, at a time when a Tel Aviv youth is making every effort to obtain a visa to move to the U.S.A.?" Yes, how indeed?

The Bar-Lev Line crumbled in the initial stages of the Egyptian attack due to its faulty construction. First-class engineers have left for the United States...--merely one dire consequence of the unchecked exodus from Israel!

Tourism, contrary to what my opponent would like to have us believe is not scared off by constructive criticism, but rather by a constant siege mentality, by unceasing guerrilla attacks, by rumors of war and by war itself...

Now--Israel is not like other nations! It was never intended to be! It was brought into existence by idealism and by the blood and tears of six million martyrs--and as such it is to be a light unto the House of Israel and all other nations, and a moral leader in world affairs. We cannot therefore in good conscience defend Israel's South Africa policy or accept similar questionable behavior by Israeli authority in recent years.

My opponent laughs off the abortion horror. May I counter that it is far from a laughing matter; that it is indeed a very serious problem and one that was condemned by religious and committed Jews the world over. It has already aroused a great deal of controversy. Israel is desperately in need of a larger Jewish population, and we simply cannot afford or permit such outrageous blood-letting. In this respect too Israel is not like other nations, nor can it be. Do we hold our Torah dear, or do we just pay lip-service to the commandments of our prophets and sages? And one of the most important is "Lo Tirtzach" -- Thou Shalt Not Kill!

As far as the necessity of accentuating the positive rather than the negative, I doubt if anybody in the Atlantic Provinces has been more active in this particular field of our Zionist endeavor than the writer of these lines. He has, in the course of the past quarter of a century, written literally hundreds of articles, letters, editorials and stories--battled it out with Anti-Semites of every colour and persuasion in the Columns of various Maritime publications as elsewhere, in a spirited defence of our beloved Israel, the Zionist movement, Jewish values & Morals.

I honestly believe it is my responsibility, nay my duty, to offer criticism where such criticism is warranted--in order to correct the anomalies and the aberrations that have crept into Jewish life in recent years.

Permit me at this time to quote a man who is adored by the rank and file of Israelis, namely Gen. Arik Sharon--hero of his people. May I suggest that our esteemed editor obtain a copy of his masterful discourse delivered before hundreds of delegates attending the Zionist Organization of America convention at the Waldorf Astoria, and have it published verbatim in the pages of our **Shalom Magazine**. It is most certainly an eye-opener, and will in all probability serve to enlighten Jewish public opinion on affairs in Israel to a far greater extent than any article written by myself or by my worthy opponent... It is indeed remarkable that Gen. Sharon has been permitted to speak in such critical terms--I've yet to see Canadian Zionist leadership reach this desirable state, but hopefully they will--for haven't we always taken a cue from the Americans?....

Until such time as our Canadian Zionist publications feel free to publish Gen. Sharon's speech in its entirety, permit me to list the highlights of his critical analysis. He attacks sharply the political system. He states the moral character of Israel hinders "Aliyah"; that the survival of Israel is in jeopardy; that it is not the spiritual centre of world Jewry, as envisioned; that Israel is a far cry from being a Socialist or democratic state; that the army is omnipotent; that there is very little freedom for the ordinary citizen. Finally, that there is a distinct lack of idealism and ideas and lack of faith. A thousand bureaucrats decide everyday life and only thirty people decide on ministerial portfolios and nominations for seats in the Knesset. Gen. Sharon appeals for reforms in society and a change in government to ensure Israel's survival. Here's an insider speaking, Prof. Kushner, and a prominent Israeli at that. The delegates at the Z.O.A. Convention were shocked out of their wits--as you and I must be--by these latest revelations!.....

David Kushner employs the term "DANGEROUS" IN DESCRIBING ONE'S CRITIQUE. I contend it is far more dangerous, in fact deadly, should our people continue to be kept in the dark and the situation allowed to deteriorate to the point of no return!

Israeli leadership indeed must be paralysed when Yigal

Allon rebels against the Premier and his cabinet and outlines a plan of territorial concessions in a prestigious American publication.

One may wonder how long will Israel's defence forces continue to present a superior force--with fourteen billion in arms being placed at the disposal of the Arab countries by the United States of America--in addition to the myriads in weapons supplied by the Soviet Union and others? My worthy opponent would have it that "there has been considerable and significant relaxation of tension in the Arab-Israeli conflict"--How's that now, when Egypt once again threatens the Jewish state with yet another round and continues to expand its defences in the Sinai? As far as the Palestinians are concerned, they have always displayed a remarkable aptitude to rally after every defeat and come back stronger than ever. It is thus foolhardy to suggest that the guerrilla movement will somehow disintegrate and disappear from the arena.

Israel's position is in no way weakened by justified critique. Israeli policy, on the other hand, has on more than one occasion proved damaging to Israeli interests on the international scene.

The writer of these lines has never in his life been bound by political loyalties, and most certainly does not choose to ally himself with any opposition group. He will support, though, any good and decent men and women that will come to the fore! By David Kushner's own admission--"Yigal Yadin is definitely an intelligent, conscientious and capable public man" so where's the argument? Why not support him? At no time have I suggested that Mr. Yadin is a "Messiah". Since when, may one ask, have so-called Socialists of Golda Meir's "Cheder" put their trust in the true Messiah? If by some miracle this has come to pass, then one would take it as a sign from heaven that our present times are indeed "Moshiach's tzeiten."



DEAR MR. LANDA:

Dear Mr. Landa:

Dr. David Kushner, in his "Reply to Norman Lipschutz" (Rosh Hashana edition, pg. 9), asseverates that Mr. Lipschutz's characterization of Israel as being in a state of dire danger is dangerous to the well being of Aliyah, Israel, the tourist flow, and the Jewish people.

It is such casuistic reasoning that leads one to wonder out loud at the glaring failure of the 1775 Boston City Council to condemn Mr. Paul Revere for rowdily disturbing the peace--and in the middle of the night at that...

Yes, Mr. Lipschutz has acutely analyzed and identified the basic moral issues that hover over Israel today. The abortion issue is prime example. Can anyone with a head strapped to his shoulders condone or justify the murdering of hundreds of thousands of our own Jewish children by way of abortion?

Dr. Kushner assures us that the abortion rate in Israel is not above that normal in other countries. Unfortunately, this is not a vastly insufficient consolation and hardly lessens our deep pain and agony over this life and death matter. The memories of our murdered brethren in World War II are still fresh in our collective mind and soul. Let us therefore writhe in agony, cry out in desperation, and scream at the conscience of our nation that has

One's idea of a Messiah would be the rise to power of an Israeli leadership imbued with new ideas and ideals and capable of embarking upon a new course of action--bold and inspiring and in tune with Jewish ethics and morals.

Israel's leaders should at the very least consult with Diaspora Jews in the vital decision-making process. Israel's citizens may well pay taxes--but so does Diaspora Jewry...Billions and billions in voluntary contributions--to help build and fortify the homeland. Israeli leaders and their Canadian proteges had no scruples in dictating policy in relation to a U.N. Conference which was scheduled to be held in Montreal, and still another in Vancouver (Habitat)--all the more reason why we should demand that Israeli authorities consult with us in any and all decision-making.

To quote Joseph Tekoah--long-time Israeli Ambassador to the United Nations: "One cannot mislead our people indefinitely. We ought not persist in archaic and sterile ideas and policies, many of which have gone bankrupt...It is essential that we have the willpower to admit our mistakes and that we atone for our sins... We must find ways to stem the exodus of our children and our youth, and we must make a start in educating them as proud Jews rather than assimilated Israelis. **We must start building anew!**" To which we say AMEN!

To be able to achieve such a desirable goal one must first lift the heavy hand of censorship. Once and for all, halt the repression of dissident Jewish writers and intellectuals! CANADA IS NOT RUSSIA!

In conclusion, to quote a Russian exile, the world-famous literary genius Alexander Solzhenitsyn: "Moral considerations are applicable to politics. Choose the moral course and you will demonstrate the most brilliant and heroic period in your history."

ill-advisedly sanctioned the partial elimination of future Jewish generations. Indeed, is it not the apex of sanctimony for the Israeli government to call and clamor for increased Aliyah?

Aliyah! All of us passionately desire to see Israel strengthened. The mere thought of Aliyah transforms our tired blood into sparkling burgundy. But are the Israelis ready for us?

Firstly, the disgraceful obsequious subservience of the Israeli government to the United States must be terminated, and only a system of direct democratic elections will enable the new "oleh" to make his presence felt. The laws of decency also demand that we end all de-facto forms of discrimination against Oriental Jews, whether they are or are not "in revolt" is essentially irrelevant.

The Torah is Jewry's ownership certificate of Eretz Yisroel. The land is ours, be we in Haifa, Halifax, Hebron or Haiti, we must not desecrate this certificate. Let us instead abide by its principles of justice and true morality. This is the message that Mr. Lipschutz is bringing to Atlantic Canada.

Mr. Lipschutz's viewpoints certainly deviate from that which we have become accustomed to hearing. It is therefore quite natural that an occasional hue and cry will erupt from the audience. I too, disagree with some of Mr. Lipschutz's views on the Palestinian question. It is my firm belief, however, that one essay emanating from the pen of this bold Cape Bretoner will do more for Israel's welfare than a hundred adulating and praise catapulting books of many writers today.

Respectfully yours,
Usher Z. Piller
706 Eastern Parkway
Brooklyn, New York 11213

RESPONSE II



A letter to Norman Lipschutz and his fellow doomsday prophets as regards the State of Jewish Independence

by Bezalel Ben Eliahu, Halifax

As one travels the length and breadth of Jewish paths on this globe, one meets and one's ears are irritated by the abrasions caused to one's eardrums as a result of hearing the repetitive echoes of pessimism and the sense of approaching doomsday with which the likes of the defeatists are saturated.

Before I go on, may I point out to Mr. Lipschutz and all others who may not yet be aware of the fact that we are all unfortunately terminal! Whether we of the human race live in the air-conditioned car comfort of a golden ghetto or in a pioneering border settlement in the desert or mountain area of Israel (they still do exist you know); whether we live modestly as Jew or Hindu, as Moslem or Christian, in a cave or in a palace we can, at maximum, only live 120 years. Some of us will live longer, some less. There are those among us who will be taken by war, by hunger and others by natural causes.

Not as yet so completely tarnished a treasure that it cannot be publicly displayed is the rather proud episode of modern Zionism. Before the turn of the last century, many years before Hitler's curse of the Holocaust, the dream of Zion reborn was brought to life by a few revolutionary Jewish leaders and these sparks were kindled and fed by the small minority of world Jewry who chose Zion over the safer American, South Africa, Argentina and like "havens". This trickle turned into a steady but always modest stream of idealists and proletarian dreamers who carved an old-new homeland out of unin-

habited areas in the "Palestinian" landscape. The stories of draining swamps and clearing rocks; of constant struggle against countless obstacles are not inventions of the Zionist propaganda machine, but a historical fact that is no less a reality today than it was years ago. However much an oversimplification this may sound and however reflective of a sincere belief in a future for Israel, I must state that we are all Panthers and we are all Gush Emunin whether our names are Goldberg or Ben-Sasson we Jews are all Semites and not until recently and only geographically European of extract. You and I, Mr. Lipschutz, as Jews are, in historical context, as oriental as the darkest Yeminite Jew. Perhaps your ancestors of the recent generations spent their years in chilly sun-scarce Europe and Ben-Sassons in sunny North Africa, but we are one and lest we forget that we are one in the eyes of the world around us!

Mr. Lipschutz, you welcome and speak in the name of honest and sincere dialogue but you mistake truth for propaganda. For Israel to be a democratic state and an open free society, there cannot be state laws against intermarriage. It seems, Mr. Lipschutz, you interpret open, free, constant even furious dialogue as a negative force; perhaps you are uncomfortable in dealing with the openness and frankness of our mentally moulten state of affairs. We all do not relish with delight **your** statistic of 5,000 daughters of Israel marrying into the Moslem faith, but the alternative is to enact Nuremberg-like laws prohibiting such. In case of these women, it is their choice and we will survive without them. Perhaps this choice was simply an accident of falling in love. After all, we **don't** have separate seats in buses and theatres or separate supermarkets for certain classes of citi-

"Israel is not a ghetto community where social laws emanate exclusively from religious conviction..."

zens. Israel is not a ghetto community where social laws emanate exclusively from religious conviction, where the population's value system is uniform and monolithic. This is not the State of Israel.

As a Canadian who opted for the bittersweet taste of life in pioneering Israel, as one who chose the path of natural Jewishness, of Jewish majority status in a sovereign state and as a father of two growing daughters now living in Israel, I would be remiss in my responsibility if I would not give careful thought and make objective comments on some of the thoughts presented by Mr. Lipschutz which, however well intended, nevertheless, reflect blatant misinformation about the situation in Israel.

"The operation of a state under constant siege is not a chess game..."

The operation of a state under constant siege is not a chess game that can be played by proxy or through an extended parliament of every Jew in the world. Citizens of Israel have chosen their government through a democratic process of elections. Perhaps a system not quite like the democratic system in Canada. A system however, no less open and prone to options and changes being set uniquely within the context of a democratic society, a society which is flexible enough to correct mistakes and make necessary changes.

We have achieved a measure of success in integrating all the different groups that make up the cross-section of Israel's society and this includes both Arabs and Jews. Within the context and with an eye to further improvement of the situation, I wonder if Mr. Lipschutz could suggest a morally acceptable formula through which intermarriage between Arab and Jew can be avoided. The fact that "5,000 daughters of Israel have married into the Moslem faith", as is pointed out in the letter from Mr. Lipschutz is indication that the State of Israel is an open and democratic society and so it must be. Mr. Lipschutz refers, in his letter, to Israeli border guards being diverted from their pressing duties to "stem" violence in Tel Aviv and elsewhere. This statement is again misinterpreting facts that if not understood in the right context can be very misleading. May I point out that the Israeli border guards unit is part of the police force and very separate from the army. The fact that this unit can be diverted from usual services is indication indeed, that its duties in relation to

terrorists are less pressing due to a relaxation of tension, thus making it possible for the border guard unit to give assistance in a civilian area where the police are very short-handed. Around the world and in Canada as well, one hears of parades and demonstrations not unlike the events Mr. Lipschutz refers to "in Tel Aviv and elsewhere". The border guard's duty is not to "stem" violence but to maintain control and avoid the possibility of demonstrations getting out of hand and innocent people getting hurt.

Black Panthers is a term with which Mr. Lipschutz and not we in Israel, recently became familiar. It is not the name of an organization activity or a cause with which the vast majority of Israelis identify (i.e. the immediate correction of social injustices). However, it is very likely that the vast majority of Israelis can see less extreme measures put into effect in order to bring about the admittedly needed changes in Israel's society. The fact that they exist and that Gush-Emunim movement exists, that endless numbers of other groups with different opinions exist and flourish is further indication of how superlatively democratic Israel is as a state. I do not know where Mr. Lipschutz sees "a revolt against authority in Israel". It is my opinion that in an effort to further its cause, each group in Israel motivated by its desire to see the state run along its own master plan makes every conceivable effort to expose and explain its position to the maximum.

Mr. Lipschutz refers to a revolt on the part of the oriental community. Should he visit Israel, he would find that there is indeed, a revolt—a revolt that is directed against poverty and against ignorance; a revolt in order to raise standards of living, standards of health and standards of education for all elements of Israeli society. Should Mr. Lipschutz visit some of the settlements that are neighbours of mine in Israel, he would find that families which arrived from Morocco twenty years ago with little funds and no agricultural expertise have, after a period of great difficulty, achieved a standard of living far beyond the initial projections relating to development of their farms and villages. This is not to say that there do not

"Mistakes are being made and mistakes are being corrected."

remain endless problems to be solved. Mistakes are being made and mistakes are being corrected.

The fact that many Israelis are applying at the American and Canadian embassies as stated by Mr. Lipschutz is further evidence of misreading a situation. The phenomenon of line-ups at consulates is as old as the state itself. In every period of crisis or extreme difficulty, whether in the early days of the Yishuv or in the last twenty-eight years, there

line-ups at consulates is as old as the state itself."

have been line-ups at foreign consulates. There has always been Yeridah. It is not a new phenomenon. The current exodus involves those people in democratic Israel who find the going too difficult or not to their liking and are expressing their democratic right to emigrate to greener pastures in terms of an easier life style. This is a phenomenon not unlike the situation in many countries of the world and may help to explain why Canadian Jews do not make aliyah.

Having lived in North America for these past two years in the service of Israel, I must say that the temptation for anyone outside of North America to leave his homeland and come to these shores is understandably very great. It is only those whose priorities remain in the area of preserving their culture and heritage who will find the necessary strength to remain in the land where they are a majority.

On the question of Aliyah, this has been an area of focus in Israel that was never unfortunately prominent or flourishing except in time of great distress when entire threatened communities were transferred to Israel. It is a fact that the great majority of Jews in the world have opted out of choosing Israel and have instead moved to the physically softer and often spiritually deadening life of minority status in western countries.

... only the strongest and most idealistic stayed on, and so it is today."

Indeed, of the small number of Jews who chose to settle in Israel, only the strongest and most idealistic stayed on, and so it is today. It is not unusual for Shlichim to work with groups of young people and have only statistically marginal results. However, every true Shaliach through his intermingling with Diaspora Jews and through

the personal examples that he sets in not being a Yored provides the spart for those with the strength and determination to live a full Jewish life in Israel. Indeed, disproportionately large sums of money are spent on Aliyah in terms of the number of people who go to live in Israel. However bleak a picture Mr. Lipschutz wishes to paint, I invite him to go to Israel and visit with the many groups of young people from the United States and Canada who, in the tradition of the dynamic few, are setting up new towns and villages. I invite Mr. Lipschutz to visit Moshav Sde Nitzan, a village made up totally of new immigrants from western countries. Here are people with academic degrees, who have chosen a rural way of life in a border area. If he would like to visit this village or others like it, Mr. Lipschutz would find neither doom or gloom. He would find, however, hard working people struggling to overcome the obstacles faced by the state and as a result by themselves. He would find these people no less disgusted or critical of scandals than he is. These people would, however, not share with our advisor from Glace Bay, the forecast of further doom and gloom. Indeed, it is from these settlements that the ranks of emissaries for service abroad are drawn. This is done in an effort to attract (if only) a few new people to Israel. Indeed, there is every reason for a Zionist emissary to succeed in convincing a young man in Brooklyn to go to Tel Aviv even though there may be "youth in Tel Aviv who are making every effort to obtain a visa to move to the United States."

"Perhaps Mr. Lipschutz's Israel was never intended to be inhabited by ordinary human beings but by Jewish supermen"

It seems that in addition to statistics on Yerida, Mr. Lipschutz is also blessed with knowledge and expertise in regard to the engineering aspects, certainly it is clear that the line did not physically crumble nor did it give way because an Israeli engineer left the country thereby pulling his finger out of the dike. It was militarily overcome for among other reasons, the fact that its potential was not utilized because of the unfortunate and unforgivable lack of preparedness in the face of a

surprise attack. You see, Mr. Lipschutz, Israel is like other nations. We have the failings, the shortcomings, the imperfections of human beings. Perhaps Mr. Lipschutz's Israel was never intended to be inhabited by ordinary human beings but by Jewish supermen whose primary missions in life consist of procreation and defense of the faith.

From the standpoint of everyday existence, who is Mr. Lipschutz to sit in the warmth of his home and in the comfort of 8 per cent inflation and preach to the Israelis who live within the context of 40 per cent inflation and who indeed, in times of need and emergency, in times of crises, express and fulfill a level of sacrifice far beyond the accepted standard of other nations. Israel's rapid evolution to statehood was the direct result of the tragic and traumatic impact of the holocaust on the world's conscience. However, modern Israel was actually nurtured into existence over the past 100 years as a result of the blood, tears and, indeed, sweat of the minority thousands who did not, unlike the vast majority of Jews from lands of persecution, choose the softer haven of America.

In reference to Mr. Lipschutz's moralizing on Israel's African policy, I wonder if he is aware that revolutionary China, Third World leader India and many African nations maintain economic relations with South Africa. Certainly, in all these cases just as in Israel's it is the priority of their "realpolitik" and not identification with South Africa's policy that provides the rationale. Each country behaves in this way simply because it is in one way or another, high enough on their scale of priorities to maintain these relations. None of these countries is called upon to apologize for their action.

No one is laughing about the question of abortion in Israel. This is a very serious matter; nonetheless, a matter that is definitely so personal that it does indeed, arouse a great

"However, in the minds of many Israelis, abortion is not synonymous with blood-letting."

deal of controversy. However, in the minds of many Israelis, abortion is not synonymous with blood-letting. It must be kept in mind that for those who do adhere to this rather

outrageous interpretation of a universally accepted form of birth control, there is no compulsion in regard to these operations being performed. We do, indeed, those of us who live in Israel of both the religious and non-religious sector alike hold our Torah dear. It is in order that we **may have** this freedom to worship or choose not to that young men and women stand in defense of our country.

In regard to holding the Torah dear, may I point out to Mr. Lipschutz that it is in the name of this Holy Book that the "patriotic" Gush Emunim makes its pronouncements about a G-d-given right to settle everywhere in the occupied territories and to claim the right of settlement even in areas heavily populated by an indigenous and very hostile Arab population. I wonder if here Mr. Lipschutz would find this approach consistent with his views on holding the Torah dear. No one is questioning Mr. Lipschutz's record in terms of his contribution over the years or his many battles with bigots of every colour and persuasion and his defense of Israel on all fronts. However, contrary to Mr. Lipschutz's view, **serious problems and harsh dilemmas and not aberrations and anomalies have crept into Jewish life in recent years.**

In regard to Mr. Lipschutz's reference to pronouncements by General Arik Sharon, a man who is indeed a hero of all the Jewish people and not only "his" people; one has only to thumb through the pages of any Israeli newspaper in order to hear General Arik Sharon's voice and others concerning expressions of criticism. Indeed, sadly, most if not all of Mr. Sharon's criticism is to the point and a true reflection of the situation in Israel. However, General Arik Sharon, as sharply as he may attack the system, never states that the moral character of all Israel or of a collective Israel hinders Aliyah. It is true that there are those in Israel who present a cold shoulder to newcomers; there are those individuals who are so pre-occupied with the struggle to survive that they find it hard to offer a moment of warmth to a newcomer. This, when it occurs, is rather sad but certainly far from universal.

Perhaps the reason that Israel is not as much the spiritual centre of world Jewry as envisioned and as we would like it to be is because **hundreds of thousands of Jews who form a huge cross-section of learned and gifted individuals have opted out of choosing to spend their life in Israel and thus from contributing to make Jerusalem even more central in world Jewry's heart.**

I must disagree with the view that Israel is not a democratic state. From the very outset, Israel was a state with a capitalist economy with a very strong socialist element almost dominating the financial scene. Recently, this was changed with the stronger and very dynamic private sector having evolved in the economy creating a very healthy counterbalance to the sometimes less than efficient enterprise of the socialist sector.

General Sharon's words are revelations, I would say, only to people like Mr. Lipschutz. The General's opinions are not new. Let us keep in mind however, that in spite of the very shortcomings referred to, there always existed and always will exist a solid dedicated element of idealists and honest people in Israel and there

"...there is a great danger in painting a one dimensional and a totally negative picture of Israeli society."

is a great danger in painting a one dimensional and a totally negative picture of Israeli society.

As regards the "point of no return" alluded to by Mr. Lipschutz, we will only arrive at such when the vast majority of Israeli's will begin to see Jewish life through his eye glasses.

What somehow does not get through to our friend in Glace Bay is that the Israeli leadership, as in the case of Yigal Allon's recent independent stand, is not paralyzed but tuned into and accustomed to hearing imaginative dynamic often rebellious and unconforming views on questions of policy. I wonder if Mr. Lipschutz appreciates the fact that Israel's Prime Minister must tread a very delicate line in order to stay in power (through the democratic process) while at the same time enacting programs that reflect Israel's strategic priorities. That this is done is clearly evident from the government's official sanction of dozens of new settlements where there is overall consensus as to need and priority. It is my view that Mr. Rabin has done extremely well in striking a balance between the pressure of his hawkish opposition, the dictates of American foreign policy and the earlier mentioned daily developments in the field.

It is very true that maintaining the balance of power between Israel and the Arab states, taking into consideration their wealth and numerical

superiority is a dilemma which will be solved only through maintaining vigilance and attaining highest possible levels of technical skill. I am not an expert on prediction of the future, I do know that in looking back over the past hundreds of years of our history, I am proud to be living in a time, however difficult, in which the Jewish people live in their own state or, if they do not, live with the option of moving to this land.

Having just returned from a one month home visit, I can attest to the fact that there has, indeed, been a significant relaxation of tension in the Arab-Israeli conflict. However tenuous the separation of forces agreement with Egypt is, it is being meticulously adhered to. I note, with interest, that just recently certain infractions in terms of building missile sites were corrected by the Egyptians upon Israeli request. It is encouraging to also note that the Egyptians have rebuilt and opened the Suez Canal, have rebuilt the cities along the canal and certainly a common impression is, that the Egyptian people are not in a mood to have these facilities destroyed in another round of war.

As for the Palestinians, if Mr. Lipschutz heeds the direction of the political winds in Israel, he will note

that fresh new elements of compromise are emanating from various ranks. However, unfortunately the day has not yet arrived when the official and recognized representatives of Palestinians can consider the existence of an independent Jewish state.

"...world Jewry's financial contribution ...amounts to only a small share (5%) of the total budget..."

In regard to the role of world Jewry's financial contribution to help build the homeland; however vast this may be the statistics in terms of these contributions indicate that these contributions amount to only a small share (five per cent) of the total budget, the balance being made up of heavy taxation, international loans, grants and hard-earned export dollars.

It would be appropriate to conclude with words addressed not only to Mr. Lipschutz, but also to all Jewish families who hold high on their list of

priorities the question of Jewish survival. It might be of interest to all to consider an open invitation to join the ranks of those not only directing their energies toward offering advice and/or financial aid but also to join those committed to and practicing the art of ensuring Jewish survival. This survival is not only in terms of preserving our heritage and our spiritual fundamentals as a minority island in a vast and threatening sea, but also relates to ensuring survival as a majority society in a free and democratic state. This is perhaps a much more challenging road to follow, a road with possible dangers and even unaccustomed hardships. A road, however, that ensures to a much greater degree, our mutual survival both physically and spiritually. Remaining in the Diaspora may be, in the short run, a more comfortable route but surely it is clear where this path leads in terms of our Jewishness. This applies especially for those deeply concerned with maximizing, amplifying and experiencing in a natural way, the joys of being ourselves rather than dissipating our energies in the battle to prop up the everweakening foundation of Jewish community life outside of Israel. A problem especially critical in smaller communities.

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