

# SHALOM

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FILE  
ONLY



TU B' SHEVAT EDITION

Atlantic Jewish Council

**THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL  
JOIN IN WISHING ALL OF THE PARTICIPANTS IN THE ATLANTIC JEWISH COUNCIL PURIM FESTIVAL  
TOUR A NISIYA TOVA UL'HITRAOT.**

**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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**REPRINTS**

Saint John Telegram

Forum

Jerusalem Post

Halifax Chronicle Herald

Canadian Middle East

Digest

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### ATLANTIC JEWISH COUNCIL NEW

"SHALOM ATLANTIC" CABLE

T.V. PROGRAM .....inside back cover

Shalom Deadline —

Special Issue.....inside back cover

## Contribute To Shalom

Deadline for "From Holocaust to Independence" Issue:

Friday, March 19, 1977





# NISIYA TOVA AND BON VOYAGE TO OUR A.J.C. PURIM FESTIVAL TOUR TO ISRAEL

Excitement grows as the February 28th departure date approaches.

We wish our thirty-five participants (as of January 20th) a safe journey and we look forward to publishing their impressions in the next SHALOM.



## Meeting of the Board of the Atlantic Jewish Council

The Board Meeting took place on Sunday, November 28 in Halifax. Discussion centred around the following major items:

- Camp Kadimah
- Young Judaea
- Purim Festival Tour
- Cultural Programs
- The Shalom Magazine
- Young Adult and Over 50's Activities
- Hillel-Ajus
- The Proposed Cable TV Program
- Formation of Israeli Dance and Choral Groups

It was decided that the next Board Meeting would be held in Sydney.



**Ben Prossin,**  
President, A.J.C.



**Joe Zatzman, Chairman**  
A.J.C.;



*Part of the Board Meeting in session.*



*Left to right: Shaul Landa, Director; Jill Stafford, Secretary; Louis Siegel; Steven Pink and Frank Medjuck, Executive Members-at-Large.*

# ATLANTIC JEWISH COUNCIL SPONSORS PUBLIC MEETING OF INDIGNATION IN HALIFAX

## Abu Daoud's release 'cowardly surrender to forces of evil'



PROTEST MEETING — A community meeting which was held last evening at Shaar Shalom Synagogue in protest of the decision of the French Government to release Abu Daoud was attended by from left: Ben Prossin, president of Atlantic Jewish Council; Bob Coates, MP for Cumberland-Colchester North; Myer Bick, Montreal, executive director of the Canada Israel Committee, and Martin Herschorn from the attorney general's department. (Wamboldt-Waterfield)

"The release of Daoud was a cowardly and disgraceful surrender to the forces of evil. It was done, for petro dollars, a great quantity of petro dollars.

"The 20-day waiting period which Israel and Germany had the right to wait before submitting documents concerning the guilt of Daoud was not honored by the French government. The court, which historically meets only on Monday, met on Tuesday and the session lasted only one half hour.

"Only once before in 250 years had the court met on a day other than Monday.

"The Arab countries are dictating to Canada today, in so far as they are telling Canada that if she wants to deal with them, she may not deal with other countries.

"They are also telling us how we, as Canadians, should relate one to the other, and this as a Canadian, never mind as a Jew, is totally unacceptable.

"I would hope that Mr. Trudeau's government, in the very near future, will act upon his general policy guidelines and prevent this type of discrimination."

Walter Fitzgerald, labor minister for Nova Scotia represented Premier Gerald Regan who was unable to attend.

Mr. Fitzgerald said that in his mind, the French government made a grave mistake and as a country will have to bear the shame and guilt.

Margaret Stanbury, alderwoman for the city of Halifax, representing Mayor Edmund

Morris, said the world was shocked at the atrocity which happened in 1972 and is shocked by the decision of the Paris court in releasing Abu Daoud.

Robert Coates, MP, Cumberland - Colchester North, said that where there is injustice, people of all walks of life must come together to do all they can to see that such incidents in the days that lie ahead do not happen.

He said that all the Arab nations put together will not destroy the state of Israel.

"In a developed country such as France, who are supposed to stand for liberty and freedom for all mankind, what we see there is a government and country, under international blackmail and federal dollars, taking convenience and compromise rather than principle.

with as we saw at Entebbe. France is now an accomplice to murder."

This meeting, he said, may not convince the French government, but will convince the citizens of Halifax and Dartmouth.

The guest speaker was Myer Bick, executive director of the Canada Israel Committee who travelled from Montreal to join in the protest. The main function of the Canada Israel Committee is to promote good relations between Israel and Canada.

Mr. Bick said that the release of Abu Daoud is proof that the Arab people's struggle to annihilate the state of Israel continues today.

"This world will only stay free so long as we live with principles."

Ron Wallace, Liberal MLA for Halifax Citadel said that what has developed in France, where an accused terrorist is permitted to go free, will not be tolerated by a civilized world.

*Reprint from  
the Halifax  
Chronicle-  
Herald of  
Friday  
Jan. 21, 1977*

### Left Photo

L to R Rabbi Leo Helm, Shaar Shalom Synagogue, Rabbi Marvin Pritzker, Beth Israel Synagogue, Mr. Keith Perry (partially hidden, rep. Min. of Educ.) Mr. George Mitchell, Mr. Ron Wallace, MLA for Halifax-Citadel, Alderman Margaret Stanbury, (PARTIALLY HIDDEN BEHIND Mr. Bick), Hon. Walter Fitzgerald, Minister of Housing and Labour, Mr. Robert Coates, M.P. Cumberland-Colchester North, Gerald Mendelson (representing the Leader of the Opposition Mr. John Buchanan), Martin Herschorn (partially hidden, representing the Attorney-General Leonard Pace), Mr. Ben Prossin, President, Atlantic Jewish Council.

*Right Photo: Some of the crowd who attended the meeting.*



Held in cooperation with The Canadian Zionist Federation and The Canada-Israel Committee.



# Over Two Hundred Jews and Non-Jews Protest France's Action in Releasing the Terrorist, Abu Daoud

TELEGRAM TO MR. JACQUES VIOT, AMBASSADOR OF FRANCE, OTTAWA:

WE, CONCERNED CITIZENS OF HALIFAX AND DARTMOUTH, NOVA SCOTIA, JOIN WITH OUR FELLOW CANADIAN CITIZENS OF ALL ORIGINS IN CONVEYING OUR PROFOUND SENSE OF SHOCK AND DISMAY THAT YOUR GOVERNMENT HAS RELEASED ABU DAOUD WHO IS WANTED TO STAND TRIAL IN WEST GERMANY AND ISRAEL FOR THE SLAUGHTER OF THE ISRAELI ATHLETES AT THE MUNICH OLYMPIC GAMES. WE BELIEVE THIS ACTION OF FRANCE IS IN DEFIANCE OF THOSE PRINCIPLES WHICH ITS GOVERNMENT PROCLAIMS AND CAN ONLY LEAD TO FURTHER ATROCITIES BY THE PLO AND THE SHEDDING OF BLOOD OF JEWS AND NON-JEWS ALIKE. THIS ACTION BY YOUR GOVERNMENT CAN ONLY SERVE TO AID THE CAUSE OF INTERNATIONAL TERRORISM AND ALL ACTS OF POLITICAL AND ECONOMIC BLACKMAIL. WE WOULD BE GRATEFUL IF YOU WOULD CONVEY THE CONTENTS OF THIS TELEGRAM TO YOUR GOVERNMENT.

cc. RIGHT HONOURABLE P.E. TRUDEAU, PRIME MINISTER. HONOURABLE DONALD JAMIESON, SECRETARY OF STATE FOR EXTERNAL AFFAIRS. MR. JOE CLARK, LEADER OF THE OPPOSITION. MR. ED BROADBENT, LEADER OF THE NEW DEMOCRATIC PARTY.

DATED: EVENING OF JANUARY 20, 1977 AT PUBLIC MEETING OF INDIGNATION HELD IN HALIFAX AND SPONSORED BY THE ATLANTIC JEWISH COUNCIL.

SIGNED BY THOSE WHO ATTENDED.



Designed by Sam Jacobson

**NOTE:** The Atlantic Jewish Council has approached other communities in the region with a view to initiating some sort of public response within their community.



## J'ACCUSE

The French Government of political cowardice and blatant collaboration with international terrorists by releasing ABU DAOUD, organizer of the slaughter at the 1972 Munich Olympics.

## J'ACCUSE

The French Government of condoning the murder of innocent men, women and children by its shameful act, for the sake of Governmental self-interest.

## J'ACCUSE

The French Government of misusing the French legal system for the subversion of international justice.

Col. Joel Wolfe, C.D. President  
Canadian Zionist Federation Eastern Region

— Montreal Star (Jan. 8)



Young Judaeans signing telegram.

# CAMP KADIMAH

**CAMP KADIMAH IS NOW ACCEPTING CAMPER AND STAFF APPLICATIONS FOR THE 1977 SEASON**

July 4th to August 15th



*"1976 MACCABIA CAPTAINS"*

## **BASIC INFORMATION:**

**Opening Date:** Monday, July 4th  
**Visitors Day:** Sunday, July 24th  
**Closing:** Monday, August 15th

## **CAMP FEE** **Registration fee is**

\$750.00 for first child  
\$700.00 for second child  
\$650.00 for third child

**NOTE:** All fees must be paid in full by June 15, 1977. We will accept cheques post-dated to June 15th.

# CAMP KADIMAH

SUMMER ADDRESS  
LAKE WILLIAM, BARSS CORNER  
LUNENBURG CO., N.S.

YOUNG JUDAEAN YOUTH CAMP  
Sponsored by The Zionist Organization of Canada  
1551 South Park Street, Halifax, Nova Scotia B3J 2L2  
Telephone: 422-7491

## Camper Application Form

Name .....  
Age ..... Date of Birth ..... Grade .....  
Address ..... City ..... Phone .....  
Father's Name ..... Occupation ..... Mother's Name .....  
Camp Experience ..... How many years .....  
Medical Insurance Plan and No. ....

## Terms of Enrollment

- Applications are subject to approval of the camp committee.
- Registration fee is \$750 for the first child, \$700 for the second child and \$650 for the third child. This includes sickness and accident insurance, canteen, and membership in Canadian Young Judaea for the 1977-1978 year. Fee will be refunded in full in the event of camper withdrawal prior to commencement of camp season.
- No allowance is made for camper's late arrival. In case of early withdrawal, a flat rate of \$25.00 per day will be charged.
- If it is necessary to use outside optical or dental aid for camper's health, all such expenses will be paid by the parents.
- The camp is not responsible for camper's personal belongings lost or damaged by fire, theft, in the laundry, etc. in camp or while in transit.
- No camper will be accepted without a medical examination.
- The Registration fee MUST accompany the camper's application unless arrangements have otherwise been made with the camp treasurer.

I AGREE TO THE ABOVE TERMS

Date..... 19.....

### OFFICE USE ONLY

Date rec'd .....  
Medical .....  
Medical Ins. No. ....  
Amount Paid .....  
Balance .....  
Receipt No. ....

Signed .....  
(Parent's Signature)

Please make cheque payable to CAMP KADIMAH



# ALIYAH — A BEGINNING

by Steve Zatzman, Dartmouth

To encourage interest and awareness on Aliyah from the Atlantic Region, a continuing section giving general information about the assistance extended to new settlers, as well as the privileges and services granted to immigrants upon arrival in Israel has been initiated. The intention of this section is to show that aliyah from Atlantic Canada is a realistic possibility which should be examined and considered.

Long-range planning is the key to successful absorption into the country. Knowing where and how to start is the first stage in the process.

Initially the Israel Aliyah Centre or the Canadian Zionist Federation Office should be contacted for information which should then be carefully examined. Discuss your thoughts on the subject with family and friends. It is definitely not something to be kept secret or to be ashamed of, but a positive step to the future. Unfortunately, one of the greatest problems in the Aliyah movement is the reluctance of people looking into the possibilities for settlement in Israel to openly discuss the matter and thereby encourage other apprehensive persons to seriously consider the opportunities for a fulfilling, successful life in a new country.

After this first step is completed, arrange a trip to Israel for an on-the-scene look at the country. Assistance is available for pilot tours. Look into the opportunities in housing, education and employment in the different areas of the country. Upon arrival back to Canada, spend some time re-examining the situation. If Hebrew lessons are available in your area, start taking them. Having a working knowledge of Hebrew is essential to a swift successful absorption into the country.

Once the initial trip to Israel is completed, start seriously to plan by arranging a tentative date to leave, be it six months, a year, or later. If possible arrange another trip prior to immigrating should the original pilot one have been the first visit to Israel and a short one.

When planning, above all, don't completely sever ties with your home town in Canada. Although it is hoped that everyone immigrating to the State will be smoothly absorbed, Israel and Aliyah may not prove successful for everyone. The practical step is not to burn your bridges. At

the same time, any change requires time, patience and adjustment. This is especially so for absorption into Israel.

The following information is of a very general nature, with more detailed advice available from the Israel Aliyah Centre, 1310 Greene Avenue, Montreal 215, P.Q., Canada. It is hoped that this will only launch some serious personal examination of the subject, but also make all members of the community more aware of the process and procedures involved in making Aliyah to Israel. "Every Jew has the right to immigrate to Israel" (from the Law of Return).

## Entry Permits (Visas)

Oleh and temporary resident A-1 visas are granted to Jews, their spouses and their children, grandchildren and their spouses.

If you are contemplating aliyah and immediate permanent settlement in Israel, you may apply for an oleh visa according to paragraph 2 of the Law of Return. However, if you would rather first explore your opportunities for an extended period before deciding upon permanent settlement, you may apply for a temporary resident A-1 visa (potential oleh). This type of visa is also appropriate for those who fear that becoming a permanent settler might complicate the liquidation of their business or property in their country of origin.

Temporary resident A-1 visas are granted for a period of one year with an option of renewal for up to three years.

An Aliyah candidate who is abroad may get a visa from the Israel Consulate upon the recommendation of the local aliyah office. If there is no aliyah office near you, you may obtain a visa through the local Zionist Federation or directly from the Israel Consulate.

After this three year period, you must change your status from temporary resident to oleh. Both at the end of the first year when you renew your visa, and at the end of the three years, when you become an oleh, you must go to your local Ministry of Interior office to apply for the renewal or change of status. Should you neglect this duty, you may be fined.

Every oleh and temporary resident A-1 must undergo a medical examination before receiving his visa. The purpose of this examination is to prevent the entry of persons who

might endanger the health of the Israel population. These examinations are conducted in your country of origin by doctors especially appointed by the Israel Consulate. Tourists who are already in Israel, who wish to change their status to oleh or temporary resident may obtain the name of an authorized doctor in Israel from their local Ministry of Interior office.

The oleh and temporary resident A-1 visas are the essential documents necessary to make one eligible for the various services and conditions offered to olim. Holders of other types of visas who wish to benefit from the services offered by the Ministry of Absorption must change their status to either oleh or temporary resident-A-1.

Entry Permits for Purposes Other than Settling in Israel (for students, temporary workers, and tourists, etc.)

"A-2"; A visa for students who come to study in Israel for at least one year, and who have been accepted at an institute of learning.

"B-1"; A visa for foreign experts or temporary workers who have been invited to Israel on the basis of a temporary work contract.

"B-3"; A visa for tourists, including visitors attending a kibbutz ulpan for a limited period of time.

Holders of A-2, B-1 and B-2 visas are not eligible for the various services and benefits offered to olim. There are, however certain aims and directives which entitle them, under certain conditions, to some benefits.

If the holder of one of these visas changes his status to "oleh" or "A-1" at the Ministry of Interior, he may benefit from all the normal olim privileges from the day he changed his status. However, please note that if he was in Israel for an unusually prolonged period prior to becoming an "oleh" different laws and procedures might apply.

## Israel Citizenship

Israel's Citizenship Law of 1952 states that an oleh is granted Israel citizenship automatically according to the Law of Return. A oleh who is unwilling to become an Israel citizen has the right to become a permanent resident, providing that he is also a citizen of another country and that he makes his formal declaration rejecting citizenship within 3 months after becoming an oleh.



# Aliyah Moshav Group Expanding Activities

*Successful meeting in Halifax  
by Diane (Koven) Poriah, Otta-  
wa, formerly St. John.*



*Front row, left to right: Terry & Janet Zive, Shaul & Elana Landa, Frank & Hedda Medjuck, Zac and Myrna Rubin. Back row: Vivian Kramer, Guest, Diane Poriah, Peter Stone. Missing: Pam Medjuck, Lee Cohen.*

Several months ago in Ottawa a group of friends, while discussing Israel and Aliyah, came up with the idea of starting a new Moshav in Israel. Aliyah was a goal for these three couples and a favourite topic of conversation. All knew there would be problems involved in such a move, not the least of which would be financial difficulties, and that careful planning would be necessary. The idea of living on a Moshav appealed to these couples and the idea of starting a new Moshav with fellow Canadians seemed like the solution to almost all the problems which they had foreseen.

The proposed Moshav would be a settlement combining what this group considers the best characteristics of kibbutz life with those of private living arrangements. The settlement would begin with approximately twenty couples and/or families and would, at least at the beginning, be agricultural. All work would be communal, yet each family would have its own home, private possessions, and family life. Such things as health needs, schooling and social/cultural activities would be communal. Any profits would first pay for communal needs and then be divided among the member families, according to need rather than type of work done. What the individual families do with their money would be completely their own decision; they might want to buy furniture, decorate their home, or take a vacation.

Several meetings have been held to discuss the Moshav idea and, as news travels, more people have expressed an interest. The shaliach from Montreal, **Zvi Levanon**, has come to Ottawa twice to speak to the group and is very enthusiastic. He feels that the idea is definitely feasible and foresees no major

difficulties, providing that the group can increase to at least twenty couples and/or families. According to Mr. Levanon, the Israeli government will provide assistance in the form of financial aid, experts in farming methods, Hebrew teachers and whatever else might be required, for as long as this aid is necessary. In other words, all that is required of the group is dedication, a strong desire to live in Israel, on a Moshav, and the willingness to work hard.

The Ottawa group is still small. So far it consists of several teachers a student, a probation officer, a secretary and an accountant. Their backgrounds are just as varied, with some coming from youth movements such as Young Judea and Habonim and others who had no Zionist upbringing. Religious views in the original group range from non-observant, traditional to semi-Orthodox. The one thing they all have in common is the desire to live as Jews in the Jewish homeland and the desire to build a settlement and develop a lifestyle according to their own personal needs and specifications. The Moshav offers the unique opportunity to fulfil this desire. It offers the members the freedom to design their lifestyle, to make their own decisions.

During one of the meetings, it was suggested that the Moshav need not be strictly agricultural and several alternatives were mentioned. Among these alternatives were industry of some sort or a guest house for tourists. Many Canadians feel that they would be unable to adapt to farming as a way of life; others feel that they could and would enjoy it. According to Zvi Levanon, the Moshav would have to be agricultural for the first few years until the settlement is firmly established and self-sufficient. After that time it

would indeed be possible to change the emphasis to industry or tourism, according to the decisions of the members and the location of the Moshav. For instance, a tourist home would not be practical in an area where one exists or where none is needed. The original group would have some say in deciding where the Moshav would be located; the Israeli government has settlement plans for which areas of the country are to be developed in what order. The group would be given several locations which are to be developed and, from these locations, could choose the one that suits it.

In the near future, Mr. Levanon will be bringing to Ottawa a shaliach located in New York who is the Moshav expert. He will meet with the group and answer questions. There are many details to be worked out and this man will be able to provide a great deal of information. He will advise more exactly about the type of aid the Israeli government will provide, the amount, and the duration. He has dealt with other groups such as this and will be able to relate their experiences and rates of success. He will be able to advise on what type of farming and/or industry would be most successful and best for North Americans to undertake. He will add concrete facts to what has until now been mainly abstract thinking.

The most immediate goal of the group is to become larger. Without a group of 20-25 couples/families, the plan will have to be abandoned. That does not seem like such a large number to recruit from all across Canada but the problem is in reaching people, and finding those who may be searching for just such a plan. At present there is an advertising campaign under way; notices are being placed in various Jewish publications in Canada, and when the response comes in further plans will be made to keep up communications.

The first notice appeared in December in Shalom magazine. On December 20, 1976 a meeting was held in Halifax at the home of **Hedda and Frank Medjuck** for anyone interested in finding out about the proposed Moshav. **Diane [Koven] Poriah**, a member of the Ottawa group, spoke to approximately sixteen people who attended. There was a great deal of enthusiasm and almost everyone expressed an interest in being kept up to date on the proceedings. This will be the first "All-Canadian" Moshav to be started and a unique opportunity to be a pioneer! Anyone interested may contact the Zionist office in Halifax.

# CAPE BRETON EVENTS

## A Chanukah Celebration

by Shirley Chernin, Glace Bay, N.S.

To commemorate the Festival of Chanukah this year in Cape Breton, Glace Bay hosted an evening with **Mrs. Ruth Sohmer**, Yiddish entertainer from Montreal.

The program was sponsored by the Atlantic Jewish Council. **Dr. Philip Simon**, Executive Member, welcomed a capacity crowd as attendance was good from Sydney and New Waterford as well as Glace Bay.

The Talmud Torah class of Glace Bay lit the chanukah Menorah and each child participated in the saying of the Blessing. Gifts were then exchanged between the classmates.

**Dr. Philip Simon** introduced **Ruth Sohmer** whose material was a tribute to **Shalom Aleichem** - tales of the shtetl in Europe. For those of us who understood Yiddish it was a delight. For those who did not understand, Ruth explained as she performed and by her gestures and nuances the audience was captivated, especially by her interpretation of Jewish humor.

**Mr. Louis Siegel** formally thanked the guest performer on behalf of the Atlantic Jewish Council followed by a presentation of Cape Breton pottery made by **Mrs. Edith Jacobson** on behalf of the Hebrew Ladies Aid and Auxiliary of Glace Bay.

A social hour ensued and **Ruth Sohmer** was most impressed by the interest in Jewish culture and the depth of Yiddishkeit she found in Cape Breton.

## ISRAELI FOLK DANCERS OF CAPE BRETON



*Standing left to right: Sandra Epstein, Enid Lief, Jo-Anne Schwartz. Seated left to right: Kendall Nathanson, Arlene Epstein, Heidi Schwartz.*

by Rhoda Gaum, Sydney

Our group, the Enid Hasidinis, was formed last January under the direction of **Enid [Dubinsky] Lief** for the purpose of getting the teen-agers together for enjoyment of Israeli Folk Dance. We are sponsored by the Sisterhood Temple Sons of Israel and performed in our Synagogue last May.

On October 23rd we performed in the Community Ethno-Cultural Arts Festival sponsored by the Multicultural Arts Festival sponsored by the Multicultural Association of Nova Scotia (M.A.N.S.). We also participated in an ethnic play. **Brian Gaum** was a Halutz representing the pioneers of Israel in costume. Also a Sukkoth display was set up under the direction of Mrs. Avie Druker (Evelyn), and Mrs. Irving Schwartz (Diana). The sukkoth were made by the Hebrew School children of our synagogue.

Our group went to Halifax to perform on November 20th at Q.E. High School as part of the Cape Breton Region—the only Hebrew entry from across Nova Scotia.

In addition we were represented in a play and our Sukkoth display.

It was my pleasure to accompany our lovely young ladies and my son Brian alias Halutz to Halifax by bus on that occasion along with eighty other youngsters of all nationalities. Represented were the Lebanese dancers, Irish dancers, Hebrew dancers, Scottish dancers, Polish dancers and Ukrainian crafts.

A vote of thanks goes out to these young people and to Enid for doing such a wonderful job in promoting our culture and heritage.

A grant was received from the Department of Recreation and a Master Dance instructress was brought in from New York (Mrs. Ruth Sherman). A total of thirty new dances and instruction has been taught to Enid for the future. It is hoped that in the future another younger group will be able to be started. We have so far purchased a record player given to us by our Sisterhood, as well as music and records from our grant. We are looking to more good times in the future.



# Cape Breton Council of Hadassah-Wizo Hosts Successful Public Affairs Seminar

by **Sophie Sherman**  
**Public Affairs Charman**

The sixth annual Public Affairs Seminar sponsored by the Cape Breton Council of Hadassah-Wizo was held in the Temple Sons of Israel Synagogue on Nov. 20th and 21st, 1976. Eighty-five delegates attended, making it the largest number ever registered at our seminars. In her opening remarks on Saturday evening, **Mrs. Sam Sherman**, Chairman, welcomed the participants and stated that this year we were most fortunate in having **three** distinguished personalities as our guest speakers.

First on the program was **Mr. Moshe Ofer**, Minister Counsellor Embassy of Israel, Ottawa, Ont., who had just recently assumed this post. Mr. Ofer addressed the gathering on "Israel - a current and internal analysis".

**Dr. David Kushner** of Haifa, Israel, Professor of Middle East Studies, now visiting Professor at Dalhousie University, Halifax, N.S., was the next speaker. Dr. Kushner's topic was "Israel-vis-a-vis current situation with Lebanon". A spirited "Question and Answer" period then followed.

**Mrs. Garson Lecker**, President of the Cape Breton Council, extended a vote of thanks to each guest and made a presentation, stating that contributions to the Atlantic Baby Creche in Jerusalem were sent in their names.

On Sunday morning Mr. Ofer addressed the senior Judeans in an informal session - "Meet the Youth" - with **Mrs. Louis Allen**, New Waterford P.A. Chairman, presiding.



**Alan Nathanson, Sydney, Sophie Sherman, Sydney, Bruce Simon, Glace Bay, Richard Siegel, Sydney, Dr. D. Kushner, Halifax. In Front, Sheri Lecker, Sydney, Marlene Elman, Sydney, Mr. M. Ofer, Ottawa. In Background, Rabbi Y. Weinberg, Sydney, Newman Dubinsky, Sydney.**



**Mr. Robert Muir, M.P. Cape Breton, Dr. A. Prossin (in the background), Sydney, Edith Lecker, Sydney, Rose Schwartz, New Waterford, Sophie Sherman, Sydney.**

A delectable buffet lunch, capably convened by **Mrs. L. Schneiderman** and **Mrs. S. Bernick**, was enjoyed at noon after which the afternoon sessions of the seminar were opened.

**Mrs. H. Dubinsky**, Regional Chairman for N.S. and Newfoundland, presided at the first session. Dr. Kushner gave us a very enlightening and interesting talk on "Trends in Arab Propaganda". This was also followed by a brief "Question and Answer" period.

At the final session **Miss Fanny Cohen**, Glace Bay P.A. Chairman, presided. **Mr. Robert Muir**, Member of Parliament for Cape Breton, spoke to us on "Canadian Foreign Policy in the Middle East" and what he personally has done to promote the sale of Israel Bonds. Mr. Muir then presented the three Chapters of our Council with a Canadian flag in a delightful ceremony. A gift, - a certification of a number of trees planted in Israel in Mr. Muir's name, was then given to him by Miss Cohen.

Once again our seminar was considered by all who attended to be most educational and invoked enthusiastic response. We learned from our guest speakers and felt the seminar helped to carry out one of the aims of our P.A. Department, namely, "To diffuse factual information re Middle East and World Jewry" on the local level. It helped to realize that

"All Israelites are brothers,  
Responsible for one another".

# BT

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# FUTURE OF ATLANTIC JEWRY IN DOUBT

by Lee Cohen, Saint John

It was mentioned to me during a recent visit to the Halifax Zionist office that the Camp Kadimah Committee would soon be reconvening to organize its summer program for 1977. And it was during that afternoon's conversation that I was reminded, once again, of how quickly time passes from one summer to the next; how quickly we accumulate a long history of summers with the campers of one summer soon becoming the counsellors of the next. And as we watch Kadimah's children grow into Kadimah's adults we are forced to ask ourselves a very important question: Are our Jewish youth benefiting from the Kadimah experience? And, of course, one would be mistaken to assume that Jewish youth are not benefiting from Camp Kadimah. Satisfied with the answer to that question we are then required to ask ourselves the more revealing question: to what extent are Jewish youth benefiting from Camp Kadimah's summer program? And I am not talking about the handful of people who go on to Camp Biluim (Canada and Israel), or the people who participate in the one-year programs in Israel (the value of whose commitment to Zionist ideals is often questionable). I am talking about all of the Jewish youth who have passed through the ranks of Camp Kadimah since its inception. How much have all of these Jewish people benefited from Camp Kadimah? Or perhaps the question is better asked-how much have the Jewish communities benefited from all of us who have attended Camp Kadimah? And for the answers to these questions all we have to do is

look around us. Look at the difficulties various communities have in obtaining "minyanim"; look at the diminishing population of the Hebrew schools; the lack of concern by parents and children toward Young Judea; the fact that after the age of 13, the age when children are becoming old enough to intellectually comprehend ideological concepts, there are no Jewish education classes; the lack of concern for the plight of Soviet Jews; little or no Jewish social activities within the community except for the occasional over-indulgent Bar Mitzvah reception or dinner party strictly to raise money; the unquestioning preference of so many Jewish youth toward assimilation; the epidemic rate of intermarriage; the impotence of B'Nai Brith; the false notion that one fulfils one's Zionist and Jewish obligations by purchasing a Bond or fasting on Yom Kippur; and the list goes on. Obviously, the Jewish benefits one gains by attending Camp Kadimah are short lived once the individual returns to a "semi-Jewish" home, Christian schools and friends: For, if Camp Kadimah was capable of instilling as strong a sense of Jewish consciousness as we would like, it's campers would grow into adults who would take greater advantage of the semi-religious and political tolerance that exists in this country. But, instead we choose to sit back and pay the harsh price of complacency - cultural suicide.

As we in Atlantic Canada choose to alleviate ourselves from a Jewish perspective, of our social and educational responsibilities, we slowly

withdraw from one of the most important of Jewish challenges - the challenge of knowing who we are, understanding our history and knowing the value of preserving the Jewish way of life. Camp Kadimah cannot possibly handle this responsibility. If the children and attitude of Atlantic Jewry is as I have described, and I believe this is the condition and attitude of the Atlantic Jewish communities, then we cannot possibly expect Camp Kadimah to bear the responsibility of reviving such a depressed sense of Jewish consciousness.

Camp Kadimah 1976 is enough a part of history to be objectively assessed and it was, with little doubt, a summer season for which the entire Kadimah family should feel accomplished. It was the hard work of many people at many levels that allowed Kadimah to enjoy the particular level of success that it achieved, but it is this particular level of success with which we must always be concerned. In terms of creating a six-week summer program designed to bring Jewish youth together to work and play in a Jewish environment, Camp Kadimah was very successful. In terms of creating a six-week summer program designed to expose Jewish youth to a small sample of Jewish thought and culture, Camp Kadimah was again adequate. In terms of creating a six-week program that would illustrate to these children that contrary to world opinion Zionism is not evil nor destructive, and is in fact, vital to the survival and security of world Jewry, Camp Kadimah was once again successful. And for all of this success the Atlantic Jewish



community is thankful. But, we have no choice; we must be thankful; Camp Kadimah is all we have. And yet, inspite of this positive overview of the Kadimah program, it does not require a great deal of lucidity to realize that Camp Kadimah's greatest inadequacy is the fact it is only a six-week summer camp; a summer camp with a program that cannot possibly handle the responsibility or do the job that Jewish people of the Atlantic provinces require of it - and that is to make their children Jewish. It just cannot happen. If during the ten and a half months of each year that the child spends at home Jewish parents and the Jewish communities are too ill-equipped to raise Jewish children, sending them to Camp Kadimah for six weeks will not make a great deal of difference. As good as Camp Kadimah is - and it is good - it is still not capable of taking secularized and assimilated children, who come from homes where Judaism is only part-time illustrated by purchasing a Bond or possessing a 'Jewish Heart', and transform them into concerned believers in Zion. It takes much more than fun, games and Hebrew songs to develop a strong sense of Jewish awareness. Judaism is like a flower constantly blooming but never fully blossomed, or like a diamond that we must always be polishing lest we mistake the dust for the true ideal. And if we choose to let the future and security of the Atlantic Jewish Communities rest upon the mere six weeks our children spend at Camp Kadimah, and that appears to be what is happening, then the quality and concern for Jewish life in the Atlantic provinces will continue along its present path of deterioration. Aside from a few hours spent in Hebrew school each week (the value of which is also questionable), Camp Kadimah is the only opportunity our children have to live, learn and love with other Jewish children, and at best Camp Kadimah has only enough time to help plant the Jewish seed in their hearts; a seed that needs plenty of sunshine and water to grow, sunshine and water our children do not receive once they leave Camp in August to return to their home environment.

It has never been a secret in the

Jewish world that the whole of Jewish survival is dependent upon the education of the young, an education our children are not receiving. Just as poor education in medicine produces poor doctors, or a poor education in history produces poor historians, so will a poor Jewish education produce poor Jews or no Jews at all. In recent years it seems that parents became too preoccupied with giving their children everything they didn't have as children, and forgot to give them the one thing they did have - a fundamentally Jewish environment. It became far more important to produce accomplished doctors and lawyers than dedicated Jews. And the result has been less than satisfactory. We have created a generation of accomplished professionals who know little about their cultural heritage and who are producing a generation of children who know less than their parents.

This example of ignorance breeding ignorance must finally cease. The time has come to stop complaining about the fact that we are losing young Jews and to finally acknowledge the reasons why. The time has come to stop abusing the purpose of Camp Kadimah by burdening the Camp with the responsibility of solely providing for our children the very sense of Jewishness and concern for Israel that we cannot provide for them at home. We must realize that Jewish survival is not ensured merely by purchasing Bonds, working for Hadassah or having a Bar Mitzvah in Israel, but by raising Jewish children in a full and content Jewish environment; an environment where children not only receive meaningful answers to their questions, but will be able to see and live those answers. **The time has come to realize that we need a Jewish educational institution in the Atlantic provinces.** A community where Jewish students can live and learn with other Jewish students obtaining a comprehensive Jewish and Secular education. **The Atlantic provinces need a year round Jewish school!** I would like to suggest Camp Kadimah as the place to have it. Already established by and for Jewish people, Camp Kadimah's environment is very conducive to healthy learning and healthy living. Living conditions and an educational

program could be established at Camp Kadimah that would help provide its students with a real sense of Jewish identity, as well as a strong and real sense of self-worth, self-confidence and emotional independence—all of which are concerns the government public schools neglect. I would like to see established at Camp Kadimah an educational institution that would attract Jewish students from across Canada to participate in an educational program that is not pre-occupied with separating mind from body, intellect from emotion, rationality from spirituality; a program that will allow Jewish children to grow into concerned and successful Jewish adults. A success based more on who and what you are as opposed to what you have. Quite simply, I would like to see established in Atlantic Canada, a place where Jewish youth can live and study with at least half a chance of growing up Jewish.

As much as I realize that this whole idea of establishing a Jewish Academic Institution in the Atlantic Provinces, especially at Camp Kadimah, sounds like a crazy vision or a wild dream, I challenge each and everyone of us to take a good, hard look at our respective communities, at the potential that exists there for a healthy Jewish future for our children and their children and then decide if perhaps it isn't time to have a dream come true.

With a lot of soul-searching, planning, hard work and the restructuring of a few of our priorities, this much needed school could become a reality.

The first step was to write this article publicly offering the suggestion. The second step is for all of us to think honestly about the need for such an Institution. Once having thought about it carefully, perhaps you will write a quick note to the "SHALOM" giving an indication of how you feel about establishing a Jewish Educational Institution in the Atlantic Provinces.

I would like to conclude this article by stating that if Jews are going to reject any aspect of Judaism at least let us be educated enough to know exactly what it is we are rejecting.

**A.J.C.'s "SHALOM ATLANTIC" SEEN NOW IN HALIFAX IS AVAILABLE TO ANY COMMUNITY HAVING CABLE FACILITIES. PLEASE CONTACT MR. BARRY FRASER, PROGRAM DIRECTOR, HALIFAX CABLEVISION.**

# Moncton—Resurgo—We Rise Again!

by **Audrey A. Lampert**

With the declining birthrate of the 1960's, this city's Jewish community experienced "bad times", that is, the dissolution of our cub and scout troops, and later the disintegration of Young Judeaea. In addition, the fact that few young couples were settling here assisted in the general decline of community spirit. However, during the past three years, there has been a tremendous influx of young couples to our congregation. These couples include several former Monctonians who have returned to live here, bringing spouses and children; and others from such far away places as Israel and South Africa. All are most welcome, and have been instrumental in leading this community into an era of new spirit and optimism.

With this sudden spurt in growth, it has been discovered that there is, indeed, a core of adults who are interested in re-vitalizing the Jewish identity and in creating an environment in which an appreciation of our culture may be nurtured. Under the competent direction of **NATANIA ETIENNE** and **ALICE NAGUS**, kindergarden classes have begun. Eighteen pre-schoolers participate in this program immediately following the Sunday morning Shul Minyan-Brunch. The brunches, begun last year by

the Board of Directors of the synagogue, have been successful in encouraging men, women, teens and children to gravitate toward the Shul. Thus, it was decided to try a weekly song and dance program for the older children and adults. This group is under the instruction of **YAFFA TAL**, a talented Israeli pianist and singer. The teenagers, meanwhile, under the guidance of **SAM GORBER**, are involved in a leadership training program. If response to these projects is positive and productive, we hope to expand and include other aspects of Yiddish and Hebrew culture. One of the possibilities being considered is an adult study and discussion group. In the meantime, congregation President, **IRWIN LAMPERT**, has contacted the head office of B'nai Brith to determine the possibility of establishing a chapter of this organization in Moncton.

The large measure of interest that has been expressed by our growing community in both religion and culture is the first positive step toward eliminating the apathetic attitude of recent years. Moncton Jewry looks forward to strengthening the bonds with its cultural heritage, and to solidifying this foundation for its future by regenerating itself NOW! As this city's motto states: RESURGO...WE RISE AGAIN!

## HALIFAX WOMEN'S ORT



Halifax Women's ORT members at the 14th. Biennial ORT Convention in Ottawa with **Max Levy** Executive Director, Canadian ORT Organization. Left to right: **Max Levy**, **Shirley Sherman**, National Recording Secretary, **Barbara Alberstat**, Board Member, **Myrna Blumenthal**, Pres. Hfx. Women's ORT and **Kathy Jacobson**, 1st Vice-President, Hfx. Women's ORT, **Rene Dankner**, 2nd Vice-President, Hfx. Women's ORT.

by **Barb Alberstat**

Halifax Women's ORTists are in for a very busy and varied winter and Spring season. Starting with a "Little People's Puppet Show", directed by **Mrs. Margaret Stanbury** and her group of puppeteers. The three shows will be convened by **Mrs. Gayla Sullivan** on February 13, Sunday, at 12:30 p.m., 2:30 and 4 p.m. at the Spryfield Cinema. Charge of admission is 75c per child and \$1.00 per adult. The confectionery concession will be available. For more information or tickets, please call Gayla at 443-6304.

From the raves of those ladies who attended ORT DAY, 1975, the lovely dinner and evening held at the Citadel Inn, we are attempting to bring a similar evening to you again this year. Plans are well underway for ORT DAY, Wednesday, March 30, with a gala fish meal, to be held at the Board of Trade rooms, Scotia Square, with special guests, our newly appointed **Mrs. Dorothy Schoichet** of Toronto, and 2 selected ORT students from foreign schools to tell us of their homelands and their schools. These students are being sponsored by a grant from CIDA through Canadian ORT to travel across Canada, speaking to all ORT centres telling of their schools, backgrounds, etc., and taking back an up-to-date picture of their sponsors and friends in Canada.

The ORT Festival of Crafts Show and Sale will be held at

a new location this year - the St. Mary's Theatre Auditorium, on April 23 and 24. We hope with better facilities for parking and all crafts being shown on one floor, to attract more craftsmen and more shoppers. Our "Helping Hands" posters will be in view closer to the date of the show as a reminder. **Mrs. Shirley Sherman**, **Mrs. Donna Lesser** and **Mrs. Barbara Alberstat** are co-convenors this year.

The Annual Art Auction and Show will also be held at a new location this year - The Holiday Inn, Quinpool Road, Saturday evening, May 8, under the proven capable hands of **Mrs. Rita Lazar**.

**Shirley Sherman**, convenor of the "Golden Circle" Pin announced at the last general meeting that two more generous ladies have been added to the ever-widening Golden Circle; they are **Mrs. Abe [Elaine] Levanthal** and **Mrs. Max [Ida] Pascal**. **Mrs. G. [Gayla] Sullivan** became the first member of this group at the November meeting. This is a tax deductible donation. Monies are being used to support the D. Lou Harris School of Engineering at the Hebrew University. Anyone wanting to become part of this Canadian Golden Circle Club can do so by calling Shirley at 422-6738.

Many thanks to all the ladies for their continuing support of ORT's work - to give freedom from charity for thousands of young men and women in ORT schools.



HOLD FOR NOW

## Jewish National Fund of Canada News

### By the Year 2000

#### TODAY

we shall harvest what we plant today. Everything that we do now will determine the face and fate of the coming 25 years, and beyond. What the Keren Kayemeth has achieved in the past 75 years of its existence is not only basic for Israel and the Jewish people but a pilot project for the development in other countries and an example for the new century to come.

### Activities within the realm of...

#### TOMORROW

the world's population will have tripled but will food sources?

A shadow hovers over the world: the fear of hunger. The soil in old agricultural countries is tired and exhausted, rivers and seas are threatened by pollution yet tremendous areas on the earth's surface are still empty: the deserts. To what extent will it be possible to convert them to productivity? On a small

#### FOREVER.....

scale, the JNF has shown the way. In the Negev, the desert has been pushed back and replaced by fields. In the Arava, a desert agriculture has been established. In the fight against world hunger, Israel has a role to play!



Lt. Col. Amos Gilboa Educational Emissary from Jerusalem to the J.N.F. visiting students at the Saint John, N.B. Talmud Torah.

## Bequests to the Jewish National Fund

The Jewish National Fund of Canada is recognized as a Charity as defined by the Income Tax Act of Canada\*. Some suggested forms of bequests:

(a) I give devise and bequeath to the JEWISH NATIONAL FUND OF CANADA, IN THE City of Montreal, in the Province of Quebec, the sum of

dollars (\$) )

(b) I give, devise and bequeath the rest and residue of my property, real and personal, movable and immovable, of every nature and kind and wheresoever situate, including any property over which I may have a general power of appointment, to the JEWISH NATIONAL FUND OF CANADA, in the City of Montreal, in the Province of Quebec, in absolute ownership.

(c) I give devise and bequeath all my property (or "the residue of my property"), real and personal, movable and immovable, of every nature and

kind and wheresoever situate, including any property over which I may have a general power of appointment, to my Trustees upon the following trust, namely:

(Trust conditions for spouse, or other relative). Upon the death of my said spouse or upon my death should said spouse pre-decease me or die within thirty days (30) of my death, to make over my estate or the residue thereof then remaining to the JEWISH NATIONAL FUND OF CANADA in the City of Montreal, in the Province of Quebec, in absolute ownership.

#### Project can be established immediately

Once a person has made a bequest to JNF, a project can be established in Israel *immediately* — either in the donor's name or in the name of one the donor designates — by making a small portion of the gift (as little as 10% in many cases) available during the donor's lifetime. Alternatively, the project will be established after the donor's death in cases where the entire gift is payable by Will. The pages which follow give information on a number of JNF projects. For more details, contact your nearest JNF office.

\*Registration No. 0246231-09-08

## Memorial Prayers



Bernard M. Bloomfield, National Chairman of CANADA PARK inspects the model for the CANADA PARK Pavilion



Through the Jewish National Fund a contributor can arrange for the recitation of "Kadish" (Memorial Prayer in memory of a loved one), every day during the initial period and annually thereafter on the "Yahrzeit" (anniversary date). The Yahrzeit prayers will be recited in perpetuity by a scholar in a Jerusalem synagogue mentioning, in the time-honoured traditional manner, the name in Hebrew of the deceased.

Arrangements for the recitation of the memorial prayers are available to subscribers of Foundation projects through the Jewish National Fund without charge.



James F. Kay  
National President

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

#### Please direct inquiries to:

Peter Herschorn - National Vice-President for the Atlantic Region  
Bezalel Eliahu - Executive Director for the Atlantic Region  
1551 South Park St., Halifax, N.S. Tel. 429-7133

# HALIFAX HADASSAH-WIZO



**Clara Balinsky**  
**National President**

by **Bette Ross**

Since Channukah we have been active, but quiet. We looked after the Women's Division of State of Israel Bonds Drive and we sold \$42,000 worth of Bonds. Our canvassers are obviously excellent salesladies. In January we put out **Hayom**, our own Newsletter, with contributions from various members, and we also bid Bon Voyage to Council President **Shirlee Medjuck** who is one of 15 elected delegates from Canada to attend the World WIZO Conference in Jerusalem. This Conference will deal with policies that will affect every sphere of WIZO activities for the coming four years. We look forward to her report on her return.

In February, National President **Clara Balinsky** is coming to address our Youth Aliyah Drive. She will speak at informal home gatherings and the campaign will run from February 1-15, 1977. Hearing Mrs. Balinsky will be a real treat. She is an ardent Zionist and a true Jew. She has been an active member of Hadassah-WIZO for 34 years and in those years has served locally, nationally, and even internationally. Her visit will be a rewarding experience and a pleasure.

Bazaar plans are well on the way and the pace is gathering momentum. May 3rd is the date and Dalhousie rink is the place, and chairman **Barbara Paton** urges us to play "Seek and Hide" for Bazaar right now. Whatever we don't need we will sell and that brings money for Hadassah.

Plans are currently underway for a Public Affairs Seminar scheduled for March 26 and 27. We'll have a report on it in our next issue. Our reputation for success is preceding us and now we are about to broadcast our activities and our purpose to the region on television. Watch your TV times for details. We are to be on the new show, **Shalom Atlantic**, seen Wednesdays at 5:30 p.m. and repeated Sundays at 11:45 a.m. Hadassah is taping several shows for viewing in March and April. So as well as being hard workers we are also to be TV celebrities. Maybe fame and fortune, for Hadassah, of course, are on the way.

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## ***Arab Boycott Practices Widespread in Canada***

The report of the Commission on Economic Coercion and Discrimination has revealed a pattern of widespread Canadian compliance and complicity with the Arab boycott in both the private and public sectors. Released last week in Ottawa, the 92-page report detailed the ways in which private firms, banks, Boards of Trade, and Government corporations and agencies have been participating in both the restrictive trade and the religious discrimination aspects of the boycott. The Commission called for strong federal legislation and administrative directives to prevent the continued application of the boycott in Canada.

Professor Irwin Cotler of McGill University's Faculty of Law, the Commission Chairperson, and the Honourable Herb Gray, M.P. (Liberal, Windsor West), presented the report at a press conference held in Ottawa's Parliamentary Press Theatre on January 13. The other members of the Commission are: Professor Leo Barry of Memorial University, St. John's Newfound-

land, and former Minister of Mines and Energy in Newfoundland's Conservative Government; Professor Yves Caron, Corporate Law Expert from McGill University's Faculty of Law; Maitre Yves Fortier, President of the Quebec Section of the Canadian Bar Association; the Honourable Emmett Hall, former Justice of the Supreme Court of Canada; the Honourable Judy LaMarsh, former Federal Secretary of State; and David Lewis, C.C., Q.C., former Federal Leader of the New Democratic Party.

### **Boycott Application Outlined**

The report charged the major chartered banks of Canada, including the **Royal Bank of Canada**, the **Bank of Montreal**, the **Toronto-Dominion Bank**, and the **Bank of Nova Scotia**, with regularly processing letters of credit containing boycott clauses. The requirement by Canadian banks for the processing of letters of credit for proof of compliance by Canadian exporters demanded by Arab importers makes the banks participants in the application of the boycott in Canada, the report argued. **Canadian**

### **banks thus act as major enforcers of the Arab boycott in Canada.**

The Commission also found cases of boycott demands involving discrimination against Canadian Jews in both the public and private sectors and in all categories of documentation - sales contracts, tender offers and questionnaires. The government's of Ontario and Newfoundland have been confronted with requests that they drop Jewish underwriters for the financing of provincial projects, the commission's report said. Ontario rejected the request; Newfoundland's response is not known. **Major Canadian corporations, both private and governmental, have signed contracts incorporating clauses which discriminate against Jews.**

The Commission revealed twenty-two specific cases in which Canadian firms had received requests for compliance with boycott clauses, naming eight firms that had received such requests. **CAE Electronics, Cansult Ltd., Great West Steel Industries of Vancouver, the Canadian Middle East Consulting Group,**



**Industrial Fasteners of Montreal, Atco Industries of Calgary, and Peter Sheffield Inc. of Toronto** were cited as having agreed to such clauses. **International Harvester refused to comply** with the boycott requests it received.

The Commission found that tender offers received by major engineering, consulting and architectural firms in Canada require boycott compliance for the submission of bids. It discovered that **Boards of Trade in major Canadian cities have certified documents containing boycott clauses.** It revealed that, despite government policy statements to the contrary, the **Export Development Corporation** has continued to acquiesce in and facilitate the application of the Arab boycott in Canada. The Canadian government also has circulated information regarding Middle East trade opportunities requiring compliance with the boycott, and has even used Canadian facilities to provide information about compliance.

The Commission further expressed fears that implementation of the Canada-Saudi Arabia Memorandum of Understanding, signed in January 1976, may promote acquiescence in boycott-related transactions, including practices of a discriminatory nature against Canadian citizens. The report also said that the blacklist of Canadian firms seems to be predicated as much upon religious discrimination as upon any other ground. And it revealed that the boycott is beginning to have a "chilling" effect on Canadian business with Israel.

## **Commission Recommendations**

In light of the extensive application of the Arab boycott in Canada, the Commission recommended a number of legislative and administrative remedies.

It proposed that the government prohibit Canadian banks from processing letters of credit containing boycott elements. It further recommended that the Federal government enact legislation prohibiting Canadian firms from answering or complying with discriminatory boycott requests regarding the religious or ethnic character of its personnel. It also called for legislation requiring Canadian firms to report the receipt of boycott requests (within 30 days) and their disposition of each request.

The Commission additionally called on the government to adopt legislation and administrative regulations prohibiting it and its agencies from assisting or supporting the boycott, and prohibiting Canadian firms from complying with a foreign-imposed boycott against a country friendly to Canada or against other Canadian firms. The Commission called for the Export Development Act to be amended to authorize the suspension of export privileges for any company complying with a boycott undertaking. It also called for the Securities Commission to require disclosure of information concerning boycott activities and it urged that attempts be made to utilize existing provisions of the Combines Act to prevent firms or individuals in Canada from acting in compliance with the laws, policy directives or judgement of a foreign state.

## **General Conclusions**

The Commission concluded that the available evidence suggests that the majority of Canadian export transactions to the Arab League countries involve boycott compliance. Emphasizing that it supports and encourages increased Canada-Middle East trade, the Commission nonetheless stated its firm opposition to the inclusion of discriminatory foreign practices in commercial dealings with Canadians.

The Commission emphasized in its findings that resistance to the boycott does not result in loss of business opportunities, and it pointed out that many exporters had indicated that they would welcome anti-boycott legislation, allowing for equal and fair competition between all exporters, under the full protection of Canadian law.

In concluding the report, Professor Cotler wrote:

"The issue at this point goes beyond the question of the protection of Canadian sovereignty, the affirmation of free trade and the protection of the civil liberties of our citizens - though this alone would be enough. The issue, in effect, goes beyond the question of the boycott. What is at stake now is the credibility of our commitments and the integrity of our policies. At some point we must say - the sovereignty of this country is not for sale. In our policy on the Arab boycott we are really making a statement about ourselves as a people".

## **Strong Press Reaction to Boycott Disclosures**

The Commission's report received immediate and extensive press coverage. Both the CBC and the CTV National newscasts on January 13 led off with the Commission's report, and the CTV Backgrounder to the News that evening was a strong call for government action against the boycott. All major Canadian newspapers carried page one stories on the Commission's report and the international significance of the report was reflected by major articles on the disclosures by the **New York Times** and **Washington Post**.

Editorial opinion was unanimous in praising the Commission's report and criticizing the policy of the Canadian government. Toronto's **Globe and Mail** lead editorial "Serving the Arabs" (January 15), commended the Commission's report as "thoroughly documented" and "all the more persuasive by its balance and moderation". Though "compliance with the Arab boycott has become an established pattern in Canada", it charged that "So far the Government has done nothing but make wishy-washy promises which it has failed to keep. In the name of decency, Canada must prohibit compliance with the boycott."

In its lead editorial, entitled "Ottawa should fight Arab boycott" (January 14), **The Toronto Star** called for legislation forbidding Canadian firms from joining in the boycott, with failure to obey the law punishable by public exposure and graduated fines. "Before the situation gets worse, it must be made clear to the Arab League that Canada's sovereignty is not for sale and that morality still overrides profits", it concluded.

Reprinted from Canadian Middle East Digest.

## Dear Parents of Halifax Young Judaean,

Shalom. We would just like to inform you that Young Judaean in Halifax is well under way for 1977. We have five operational groups that meet regularly ranging from age seven to seventeen. The groups are as follows:

- Giborim - ages 10 and 11 years led by **Naomi Ross** and **Seema Wolman** 422-9205, 455-0291
- Kochot 1 - ages 12 and 13 led by **Arlene Ackerman** and **Seymour Rafuse** 429-8533
- Kochot 11 - ages 14 and 15 led by **Beth Smilestone**, **Brian Ross** and **Kenny Gordon** 423-0519, 422-9205, 429-6378
- Bogrim - ages 16 and 17 led by **David Newman** 423-5066



*Seymour and Arlene with 12 & 13 year old group.*

It looks to be a promising year for 1977. The Rashei Kenim (heads of Halifax) are **Brian Ross** and **Kenny Gordon**, and if you would like to know anything, please feel free to call us. The Regional Rosh is **Beth Smilestone** and the Rosh of Regional Programing is **Seema Wolman**.

If you would like any information we would be glad to hear from you. We hope we'll be seeing your kids soon.

L'hitraot,  
Kenny Gordon and Brian Ross

## KINUS AND ATLANTIC YOUNG JUDEAEA

by **Beth Smilestone**, Halifax

This year Canadian Young Judeaea is celebrating its 60th Anniversary. Our 33rd National Kinus was held at Camp Edphy, Montreal from December 27th to 31st. There were approximately 100 Judaean from across Canada at the convention. The new National Executive was elected while our retiring Mazkir Klali, **Alan Mark**, stepped down. The Kinus elected **Mark Joffe** as our new Mazkir Klali, **Pam Medjuck** as S'ganit Mazkira and also on the executive are those in charge of education in the t'nua, **Geoff Ghitter** and **Deena Adelstein**.

The program at Kinus entitled "The Dynamics of a Youth Movement" took several important issues that a Zionist youth movement must consider, ie. Aliyah, commitment, political alignment in Israel, political structure of a movement, etc., and examined each one. We compared Young Judeaea-what it is now to what we believe it should be. In the end we revaluated our own goals and tasks. The Kinus body left Edphy more aware of exactly what our movement

stands for.

One of the most important problems that Young Judeaea faces is the lack of knowledge of Senior Chavrei t'nua in relation to Israel's current events. Recognizing this, a resolution was passed at Kinus that once implemented, would see every registered boger and magsheim in the t'nua receiving the weekly overseas Jerusalem Post. Young Judeaea feels that it is essential that our youth take an active role in educating themselves in the issues that are effecting the State of Israel today. It must be stressed that Young Judeaea is not simply Camp Kadimah, Camp Mac-har or Camp Biluim. Our summer camps serve a vital role and if taken away the movement might cease to exist. But they are not an end in themselves. In a six-week summer session we can only begin to help young people become aware of their Judaism. A summer camp experience is divorced from the reality of growing up Jewish in Canada. Once we get back to our various cities it

becomes even more important that we continue this self-education. Young Judeaea supplies this continuity which strives year round to fulfill its goals as a Zionist movement.

At Kinus the Atlantic Region caucus, 16 representatives, met to discuss the problems within our own communities. **Richard Freedman**, Rosh Ken of Saint John, has graciously accepted, on behalf of the Saint John community, to host our regional **veidah** in March. There are four active Young Judeaea Centers in the Atlantic Region; Saint John, Halifax, Sydney-Glace Bay, and St. John's. Although none are without their problems, all are functioning quite well.

Thanks to the few dedicated madrichim, those who are lucky enough to be involved in Young Judeaea (and it is a privilege) are receiving the benefits of a Jewish education, close friendships and learning to understand responsibility.



# SISTERHOOD SIMCHA

by Anita Dubinsky, Halifax

A widely-attended Luncheon marking the Fortieth Anniversary of Sisterhood was held on October 27th, 1976 at Beth Israel Synagogue, Halifax. Of particular interest was a Memory Corner, a collection of photographs and memorabilia of Baron de Hirsch Congregants and the Jewish Community of by-gone days. **Leona Freeman** and **Helene David** presented these items in a dramatic display, including two newly-restored armchairs originally from the Robie Street Synagogue Bima.



**Elizabeth Weiner**, guest speaker 40th anniversary Beth Israel Sisterhood.

Keynote speaker **Elizabeth Weiner**, a Past President of Sisterhood, graphically described the activities of women in the Synagogue through four decades of community development. Participation in wartime hospitality in private homes, at the legendary Hostel and the Synagogue; the excitement of the birth of the State of Israel, the influx of many new Jewish citizens; the impact of a succession of Rabbis and the dedication of congregational leaders; the official opening of the new Beth Israel Synagogue in 1957-- all the events of the past paraded before us in a Saga of Jewish fulfillment as Mrs. Weiner reminded us of our ongoing responsibilities.

The names of the Charter Officers of the Sisterhood were read by incumbent President, **Shirley Wolman**.

President: **Dr. Mildred Glube**  
Vice-Pres: **Sadie Fineberg**  
Secretary: **Ada Zive**  
Treasurer: **Sarah Weiner**

The Past Presidents were recognized: **Dr. Glube**, **Ruby Jacobson**, **Manya Nathanson**, **Sara Sivlerman**, the late **Sophia Newman**, **Pinnie Green**, **Elizabeth Weiner**, **Sara Green**, **Betty Roza**, **Anne Greenblatt**, **Helen Webber**, **Beatrice Zemel**, **Evette Bowman**, **Juanita Sable**, **Anna Newman**, **Marlene Green**, **Anita Dubinsky** and **Carol Lee Loebenberg**.

**Sarah Weiner** lit the symbolic candle on the Birthday Cake, in view of her unique record as the Executive Member with forty continuous years of service.

Messages of congratulations were received from the Board of Governors of Beth Israel, Women's Branch of Orthodox Women of America, Halifax-Hadassah-Wizo, Past President **Anne Greenblatt** of Maryland as well as from **Mrs. Herbert Dobrinsky** and **Mrs. A. Greenspan**



**Shirley Wolman** President of Sisterhood 40th Anniversary Celebration with **Mrs. Manya Nathanson**.

whose husbands were former spiritual leaders of the congregation.

A silent tribute was observed in memory of departed members. Announcement was made of a substantial bequest to Sisterhood from the Estate of the late **Sophie Swedlin**.

Seated at the head table were **Rabbi Marvin Pritzker** who delivered a moving invocation and Hamotzi; **Cantor George Lieberman** who conducted the Birkat Hamazon; **Rose Pritzker**, 2nd Vice-President who thanked the main speaker; **Betty Ross** 1st Vice-Presi-



Charter Members - Beth Israel Sisterhood 40th Anniversary **Sadie Fineberg** (Mrs. M.B.), **Ada Zive** (Mrs. Manuel), **Sara Weiner** (Mrs. Morris).

dent; **Shirley Wolman**, President; **Clara Dankner**, Financial Secretary; **Lenore Brener**, Recording Secretary; **Barbara Gaum**, Corresponding Secretary; **Rene Cupefain**, Treasurer, who proposed a toast to Israel; Keynote speaker **Elizabeth Weiner** and **Anita Dubinsky** who presided over the program.

Live Membership Chairman **Evette Bowman** inducted six new life members and many members and guests generously donated to the Happy Day Fund, whose convenor is **Marsha Astroff**. The Sisterhood has presented to the congregation a large number of Grace Booklets (Benchers) inscribed for the special occasion.

The committee in charge of this special event, **Anita Dubinsky**, **Carol Lee Loebenberg** and **Barbara Rafuse**, express warm appreciation to all who participated in the Fortieth Anniversary Luncheon at the Beth Israel Synagogue.

Mr. Mac Silver, Exec. JRS.

# UNITED ISRAEL APPEAL

1310 Greene Ave  
Montreal

of Canada

\$100.00



**Michael Marcus,**  
**Executive Director,**  
**Atlantic Region,**  
**United Israel Appeal.**

## UIA DIRECTOR TRANSFERRED TO ONTARIO REGION

Atlantic Region Chairman for the United Israel Appeal, **ELLIOTT JACOBSON**, has announced that at the last meeting of the National Executive of the United Israel Appeal, a decision was reached to transfer Atlantic Region Executive Director, **MICHAEL MARCUS**, to the **Ontario Region**.

Michael originally came to the Atlantic Region in September of 1974 as the Executive Director for the **Canadian Zionist Federation** and the **Canadian Jewish Congress**, in which capacity he played an important role in the founding of the **Atlantic Jewish Council**.

Michael took over as Campaign Director of the **United Israel Appeal** in the Spring of 1975 and has served for the past two years in this position.

**Mr. Jacobson** was further quoted as saying "We in the Atlantic Region wish all the best to Michael in his new job in Ontario and we are sure that he will progress further in the UIA of Canada and continue to be a credit to our organization. We will miss Michael and his charming wife, Claudia, who, by the way, are expecting their first child in July."



"We would enhance the basis of family life and create a stronger, more cohesive family unit, if each one of us within our family discussed UIA; discussed giving; discussed Tzedakah as we have been taught through the many years"

**Joe Burman**  
**Chairman**

## THE UNITED ISRAEL APPEAL IN HUMAN TERMS

The following statistics were drawn from the report of the National Executive Director of the United Israel Appeal of Canada, **MR. LEO H. MARCUS**, to the annual meeting on October 24, 1976. They translate the work of the UIA from dollars and cents into human terms, not only with regard to the work that goes on in this country, but also with regard to the people whose lives were touched in Israel because of contributions in Canada.

## DID YOU KNOW, THAT IN 1976

1. **86,922** Jews in Canada indicated their support for Israel through a tangible gift to the UIA.
2. **45,596 men** contributed to our cause.
3. **41,326 women** made separate contributions.
4. **3,851 men canvassers** and **2,579 women canvassers** gave their time and their efforts as well as their money.
5. The UIA of Canada offers **mortgage assistance** to Canadians living in Israel, thereby assisting in their **Aliyah**.
6. The UIA of Canada provided transportation for **3,334 immigrants** and their belongings from the four corners of the earth to their new home in Israel.
7. The UIA of Canada provided housing and sustenance for **3,100 people** in Hostels during their initial period of absorption into Israeli society.
8. The UIA of Canada supported **2,854 students** in the universities of Israel.
9. The UIA of Canada supported **6,900 young people** in institutions of Youth Aliyah.
10. The UIA of Canada supported **7,936 children** in institutions for maintenance of children from broken homes.
11. The UIA of Canada supported **425 people** in **old folks homes** and subsidized food costs for an additional **13,930 senior citizens** of Israel.



## A Reply to Rabbi Peterseil

St. John's, NFLD.,  
January 5, 1977  
Dear Editor,

I would like to take advantage of your excellent magazine to answer the article which appeared in the Chanukah Issue written by Rabbi Y. Peterseil, of the Hebrew Congregation of Newfoundland.

It is interesting to note that in one short year, the Rabbi has managed to learn so much about the Jews living in Atlantic Canada. I doubt, however, that his views would be unanimously echoed by most of his neo-orthodox colleagues, for if they were, it would be very easy to understand his feeling that the "cultural Jew" "suffers from a failure to communicate." Upon close examination we might find that his sermon is "frightening, appalling, and unbelievable."

Is the "cultural Jew" dying, as the Rabbi gleefully contends?

I think not.

What Rabbi Peterseil calls the "cultural Jew" is, if I understand his arguments, any Jew who is not Orthodox in his beliefs; is the Jew who has survived the Holocaust; who has inherited the culture of his ancestors; who has known anti-semitism in all its forms. But he is also the Jew who fought the Nazi and was not content to sing Psalms on the way to the furnaces; he is the Jew of the Warsaw ghetto; he is the chalutz of pioneer Zionist days; he is the Jew who stood up to the invader in 1947-48, in 1956, in 1967, in 1969-70, and again in 1973, to defend the land, and to protect the land so that the "Torah" Jews also live in peace in Eretz Yisrael.

If this Jew is dying, as the Rabbi contends, then the Rabbi has not done his homework. Judaism, as any other faith or religion, has changed constantly through the thousands of years of its existence. The faith of Biblical days, of Temple days, of Babylonian days, of Diaspora days--the faith in each of these eras was not the same as its predecessor nor the same as the form of Judaism that followed each time span. Judaism has evolved from a pre-Biblical time of sacrifice and superstition through early monotheism, thru many forms of statehood, internicine wars, bloody purges, to a legalistic religion, and in times of dispersion to a religion which replaced animal sacrifice with prayer and the synagogue, and it has continued to evolve and change as

the times and places demanded.

Even neo-orthodoxy, which is quite different from the East-European Chassidic rabbinic Judaism in philosophy, has very quietly made changes as well. Neo-orthodoxy still demands that the Revelation at Sinai is an unquestioned fact, but it has also subtracted the older orthodox legalism and sets of rules from its canon. Albeit very quietly, nevertheless this is fact.

Neo-orthodoxy has also quietly managed to relegate belief in the hereafter, the *olam ha-ba*, to the background, a belief that traditional orthodoxy deemed very important. What has happened is that neo-orthodoxy asks its adherents to obey the laws and perform the mitzvot without having in mind the particular nature of the desirable consequences to which they should supposedly lead. But we can no longer obey an ordinance merely because God commanded it. We must know its social utility.

As the Rabbi points out, there is a generation of "questioning Jews" who question the admonition to obey without reason--to do because God told Moses that this was the way.

Surprisingly, neo-orthodoxy has committed the same sins as Reformism. Just as the Reformists have eliminated the most important element of Jewish law, so have the neo-orthodoxists. The latter have removed the whole civil code of Jewish law and are content to confine the scope of Jewish law to ritual observance.

Neo-orthodoxy 'substitutes for Jewish nationhood a mission of its own, the messianic program of propagating the teachings of the Torah, and it envisages the ultimate realization of this program. It is obvious however, that neo-orthodoxy does not take its messianism seriously, for characteristically enough it refuses to press the point of Israel's future. When messianism is a potent spiritual urge, it produces messianic movements, as it once did in Israel. But neo-orthodoxy is too sophisticated to produce messiahs.' (see source)

Nor can left-wing orthodoxy (Conservatism) be characterized any differently, for they handle the faith in the very same way.

So, what is left?

What the Rabbi calls the "cultural Jew."

This "cultural Jew" also worries about his future and the future of his family. He grapples constantly with his JEWISHNESS and with his mission on earth, his mission as a Jew. He also, believe it or not, worries about intermarriage. But he

does not treat intermarriage as does the neo-orthodox, who accept the conversion of a Gentile to Judaism **for the sake of marriage**. Does this type of conversion always lead to a better Jew? Perhaps so, but I like to think that the "Cultural Jew's" method of approaching this problem might be the better. It is certainly not the way of the bigot. We don't like to think of the non-Jew as a lower class human being, who is not 'worthy' of marrying a Jew. After all, even our sages have written that revelation is possible to anyone, Jew or non-Jew. They have left a place in "heaven" for anyone who walks in the way of God, who follows the ethical precepts of monotheism, and who practices goodness and honesty in his earthly dealings.

So if a Jew marries a non-Jew, it does not necessarily follow that the Jew is LOST. On the contrary, the non-Jewish spouse stands a better chance of being exposed to Jewish culture, ethics, and teachings than if he or she were forced to convert for the sake of the chupa.

The problem of the Jewish home and its adjustment to social conditions of modern life is the core of the "Jewish Problem." We must consider the readjustment which the home must undergo in order that it may continue both to influence Jewish civilization and to be influenced by it.

The Jewish husband and wife are expected to confer a Jewish "character" to their home, not a blind daily audit of blessings and prayers, but a Jewish "heim". This is easier, of course, if both parents are Jewish, but it is not impossible if only one is Jewish and is strong to act as an ethical Jew.

As I stated earlier, neither the Reformists nor the neo-orthodox have handled the inter-marriage question with any consistency, for both will convert a non-Jew for the sake of marriage. Consequently, in either case the Gentile accepts Judaism as an empty formality which has no bearing on the home being established by the marriage. Very often SUCH families are lost to Judaism.

If two civilizations are united in a marriage, the more vigorous of the two will be the one to influence the children. For this to happen, Judaism must be strong and sure of itself. It must be proud. It must have the power to encourage the non-Jewish partner in the marriage to maintain a Jewish home. This CANNOT happen with blind devotion to unexplained or unexplainable ritual. A mixed marriage is a challenge, and we must

Cont. next page

## Reply cont.

learn to live with this challenge, to nurture a love of JEWISHNESS. When the Jewish partner believes in the integrity and value of his Jewishness he will achieve a moral ascendance and make Judaism the civilization of his home.

Are we tribalists? Are we so exclusive? Our physical descent is secondary to our social heritage, or civilization.

The "cultural Jew" does not

believe that his ancestors lost the land of Israel because his people sinned, because they forgot God. They lost their land because they lost a war. He does not subscribe to the attitude of the non-orthodox that the Jew must not be overt in his desire to return to his homeland. No, he has fought for Israel and will continue to do so, in his way, in the only way that can work, with strength, with fervor, with the belief in his mission. He will

continue his mission to the world, the mission of being the people who gave the world morality and ethical practices based on a love of truth and on love of man.

Signed,

**Dr. Avrum Richler**, St. John's, Nfld.

Note: Source of quote:

Kaplan, Mordecai M., **Judaism As A Civilization**, Schocken, New York, 1967.

# YIDDISH REVIVAL IN HALIFAX

## Thrilled by Ruth Sohmer and Dora Wasserman Performances

by Sara Yablon

On Sunday Dec. 19th the Massada Club of Halifax had the pleasure of hearing Mrs. Ruth Sohmer, a Montreal Yiddish-English monologist in a performance at the Beth Israel Synagogue Youth Lounge.

Mrs. Sohmer's program was a delight to hear in Yiddish and English. She is an excellent raconteur of Yiddish jokes, anecdotes, songs and interpretations from Sholom Aleichem's writings. She carried the audience with her when portraying a young couple in love, a Grandfather's pride in an 'einikel's Bar Mitzvah, to the voice of the Bar Mitzvah Bocher himself. We, who were present enjoyed every minute of an all too short program. Her rendition of the old Yiddish Folk Song, "Yankele my Zuhn," touched me personally, perhaps, because I have a 'zuhn named Yankele.

In May 1972 the Canadian Centre for Folk Culture Studies, National Museum of Canada, Ottawa, undertook a project to collect Yiddish Folk Literature in Toronto. The request came from the Eliakum Zunser Centre for the Study of East European Folklore, Hebrew University, Jerusalem. This project was defined as a pilot project and broken into 4 categories. The fourth category, - Pre World War II material particularly interest me, as it contained the words and music of Folk Songs. There were over 910 Yiddish Songs, collected from 96 informants in Toronto alone. 280 of the Songs were collected intensively from 40 people in the "Bay Crest Jewish Home for the Aged," by 2 University Students working on this Project.

Need I say words and melodies, such as these treasures of our heritage are, will never be duplicated nor new ones composed from this source, the villages, towns and Cities of Eastern Europe.

A friend from Windsor, Ontario sent in a list of over 50 Yiddish songs he and his friends remembered from their youth in Europe. How many do you know? Here are some titles to jog your memory:

1. Oygen Schwartz, -Shein mit cheyn.
2. Das Oreme Kind (In Drosyn iz finster, in Drosyn is Nas.)
3. Ott seiner mir Yidelah (here we are Jews.)
4. Ich Bin a Balogole.
5. In Wald Beim Teich (Margaritkes)
6. Yidele, sog Mir Vu Bistu?
7. Bein Dem Brunem (Alle Ovent Kumpt a Maldel)
8. Ich Hob Fargessen Alle Liebste.
9. Papirossen.
10. A Kind Ohn a Heim.



This Season - two beautiful Programs. The Dora Wasserman Group and Ruth Sohmer were brought in by the **Atlantic Jewish Council** and the **Canadian Jewish Congress** for our pleasure, - both a joy to see and hear! More Power to the Council! But why don't you join us when these precious moments of Jewish pleasure are here in our midst?



## The Letters and Poetry of a Non-Jewish Yiddishist

His first letter came on January 30, 1967 dated according to the Jewish calander: The sixth day of Hannukah, 5727, in the city of Kubishiov, Russia. In this letter he writes: By nationality I am a Russian. I am 18 years old. I learned the Yiddish language over a period of two years and I just love it. I am very interested in Jewish life all over the world."

After his first poems were published in the Sovietische Heimland a Yiddish quarterly in the U.S.S.R. he wrote on October 19, 1969, (and it reflects his modesty); "The news that you and your friends liked my poems brought me "simcha bim'oni" (happiness in my house). What can be greater satisfaction for a poet (young or old) than the knowledge that his poems are enjoyed by the readers. Now think how important it is for me, the non-Jew, to know that my Yiddish poems captured the hearts of Yiddish readers all over the world."

In the next letter he writes: "I write in two languages, Hebrew and Yiddish. Mostly in Yiddish." On the



ALEXANDER BELOUSOV (KUBIE SHEV)

question of how he managed to learn the two languages he said that Hebrew was taught by his own wish and Yiddish he learned from the Jewish refugees that came from Poland to Kubieshev, and from books. (Kubieshev was the temporary capital of the Soviet Union when the Germans were close to Moscow and there were many refugees there). "From my knowledge of Yiddish you can see that there are many Jews in our city." 'His Jewish friends call

him plain Sender). He is now studying Norwegian, the language of his ancestors, and Ladino.

On the question of whether he would like to visit America he said that he would love to come. He knows that Jewish people are very hospitable. But he will wait, since he doesn't think that he deserves this great honor yet. He wrote many poems about the Holocaust. Among them was one about Anne Frank. He was greatly influenced by the writings of Ch. N. Bialik and translated a few of his poems into Russian. On January 20, 1970 he writes: I think that every one who would get to know the Yiddish culture, Yiddish language, literature and the people is bound to fall in love with this nation and its high culture. Since I learned the language and got to know the people, and all the sorrows and triumphs of this people became mine. I feel that it is my duty to contribute to its culture if my weak limited knowledge will allow me. He concludes in Hebrew: "I wish you health and happiness and success in all your endeavor. Yours in friendship, Alexander Belousov."

Contributed by Lottie Landa, Edmonton

א יידיש — אלטע מאמע מיט א גראען צאם!  
 דו זעסט. א שטיפזין איז צו דיר געקומען;  
 א יונג מיט אן אראפגעלאזטן קאפ —  
 א שר פאר די וואס מ'האט דיר צוגענומען.  
 נישט שמוס מיך אפ — קיין פרעמדלינג בין איך נישט.  
 איך האב ביי דיר קיין זיסקייט נישט גענאסן —  
 מיט בלוט און פייער איז געזאלבט דאס ליד.  
 וואס האט ויך פון מיין הארץ ארויסגענאסן.  
 ווהיין איך וואלט זיך נישט געלאזט גיין  
 נעפין איך דיר. מיט צרות גארניט אריס;  
 מ'פירט יעדער וועג צו א מצבה-שטיין.  
 די גאנצע ערד איז הויזקערדיק פון קברים.  
 דו זעסט — עס זענען מויב ווי הארמעט ווענט  
 נאך אייניקע להבדיל שוועסטער-ברידער;  
 א קללה זאל זיי קיינמאל נישט ויין פרעמד —  
 ווער האלט זיך גרויס. וועט ליגן אין דער נידער.  
 א שטיפזין בין איך. אבער דאך א זון.  
 עס זאל פאר קיינעם מער נישט ויין קיין חידוש —  
 נישט וואס זיך צו ווונדערן דערפון.  
 וואס כ'רופ דיר אן מיין מאמע-לשון. יידיש!  
 פון ברידערלעכקייט מ'איז דער העכסטער זין;  
 דו ביסט דערפאר מיר אייגן לייב און פייער.  
 ווייל כ'האט געירשנט דיר פון דינע מויטע זין  
 און דיר פארהיט פון ריווגרויסן פייער.  
 כ'וואלט בעסער אויסגעגאנגען באלד. די שעה.  
 אויף אייביק דיר פארלאזן. מיין געשעצטע.  
 אבי נישט וויסן. אז דו ביסט נישט.  
 אבי נישט פילן. אז איך בין דער לעצטער.  
 נאך כ'בין נאך ווייט פון שוומער מויט-פיר.  
 נאך לאנג כ'וועל דינע ווערטער זיין מחדש.  
 ווייל זיכער כ'בין — וועסט בלייבן אויך נאך מיר.  
 ווייל כ'וויסן גענוים — איך בין נאך נישט דיר קדיש.  
 כ'מוז שיקן נאך א פייערדיקן גרום  
 צו אלע אויף דער וועלט צעשפרייטע ברידער  
 און זאגן אמת. ווי איך בין א רוס:  
 — מיר ווילן זינגען. יידיש. דינע לעדער!



### TO THE YIDDISH LANGUAGE

By Alexander Belousov (Kubieshev)

Oh, Yiddish — ancient mother, grey and old!  
 A stepson came to see you lo, behold.  
 A fellow humble, gloomy with bowed head —  
 To compensate you, for the sons you had.  
 Do not reject me — a stranger I am not,  
 To know you, through suffering, was my lot —  
 With fire and blood is my verse anointed,  
 By my heart's dictates, yearning, appointed.  
 Ubiquitous are your torments and anguish,  
 Through the ages You've been made to languish.  
 All paths lead to the tombstones of your dead,  
 To their graves they have been brutally lead!  
 Scumious and hard are some of our kin —  
 Heartless, dehumanized, brimming with sin —  
 Condemned be their reput, cursed be their name,  
 They will remain history's greatest shame!  
 By birth a stepson, but a son indeed,  
 Your misfortunes make my heart suffer — bleed.  
 I embrace and accept you as my own,  
 Mother Yiddish will captivatng tone!  
 This is a sign of brotherhood true —  
 You are my own, and I'll always love you.  
 The inheritance of your sons, who perished,  
 To insure your survival I cherish.  
 To abandon you, I will never agree,  
 My desire is to see you strong and free.  
 I'd rather die, be left without a trace,  
 Than to see you, from existence erased."  
 Far am I yet, from begin silenced by death  
 I shan't remain mute, like all the rest  
 You will surely endure after I've gone,  
 There are more hearts like mine yet to be won  
 Let me proclaim to all dispersed brothers,  
 My devotion is deep like no other's.  
 Truly, honestly, as I am Russian,  
 Yiddish will be sung, with utmost Passion!

Editor's note: It is a rather sad commentary that our own Jewish youth know not Yiddish, "the dying language" nor Hebrew "the living language". To them is lost a rich cultural heritage.

# FOCUS: JEWS OF AFRICA

## *Growing Up Jewish In South Africa*

by Vivian Kramer, Halifax

My experience of growing up Jewish in South Africa is essentially based on my subjective impressions, which I'd like to share with you—impressions gained from living in a small coastal city with a substantial Jewish population and in Johannesburg, which has the largest Jewish population.

To begin, a few statistics will be helpful: In 1970 there were 118,000 Jews, half of whom lived in Johannesburg. 16% of South Africa Jewry is spread widely over the country—from substantial communities in the larger cities to smaller communities in the main country towns. Essentially an urban community, only 1.4% (1660) live in rural areas. South Africa's total white population is 4 million, while Blacks, Coloureds (mixed race), and Asians make up 21 million.

For me, being Jewish in South Africa meant feeling proud of my Jewishness—particularly in Johannesburg where Jews are heard and seen in all walks of life and are prominent in the professions (medicine, law, accountancy, teaching and dentistry); they are prominent in the arts, academia and the sporting world, commerce, manufacturing and light industry. Involvement in local politics is high, whereas the very few Jews who have achieved recognition at government level have nevertheless made outstanding contributions to the fight for human rights in South Africa.

Jews tend to live fairly prosperously, being mainly middle-to upper middle-class. However, poor Jews do exist who receive Jewish welfare and their names and numbers are a closely guarded secret. Unfortunately, a popular myth prevails concerning the tremendous wealth and power of South African Jews. While many Jews are successful in commerce and manufacturing, not one Jew owns or is part of the powerful mining and banking corporations. One of the wealthiest men in South Africa (and in the world) was Jewish till he converted "for business reasons." However, his father, also an extremely powerful and wealthy man remained a religious Jew till his death. Interestingly, the first mining magnates who build Johannesburg eighty years ago with their wealth and were also its most colorful personalities at that time, were all Jewish. Since then, mining

power has passed to the English and Afrikaner (descendants of Dutch, French and German settlers).

Being Jewish in South Africa means knowing there are well-funded and efficient agencies to care for the Jewish aged, the disabled, the mentally retarded and the poor. And being Jewish in South Africa as a child and teenager means belonging to various youth movements—either Habonim (Zionist), Betar (Revisionist) or Bnei Akiva (religious), these three being the biggest. It is through these organisations which the majority of Jewish youth join at least once in their lives, that South African Jews cement their commitment to Israel—either through Aliyah or through U.I.A. donations (which are not tax deductible). South African Jews are keen to tell you of the numbers of friends and relatives who have settled in Israel. It sometimes seems as if being Zionist in the South African sense of generous donations to Israel, frequent trips to visit or a son or daughter on Machon for a year, is something of a status symbol. And certainly those wealthy Jews whose contributions to Israel are not as generous as they should be can be made to feel uncomfortable in the big city of Johannesburg, which is actually a very small shtetl when it comes to gossip and scandal.

Being Jewish in South Africa is also being part of a settled community where the biggest move and probably the only one a family or individual may make is from Cape Town to Johannesburg or from the rural areas into a bigger centre. People meet through Habonim or at university; they marry and generally live near their parents or other family. Everyone knows everyone else because everyone basically seems to have come from Lithuania. Being without a large extended family is the exception in South Africa and usually all the family (grandparents, uncles, cousins, etc.) live in the same city. One's family is one's passport into society. If you have a famous uncle, your father is a successful and well-known businessman, or your third cousin is that fantastic gynecologist all the women go to, then you have it made. People do favours for friends of friends and everything can be got wholesale. Provided someone you are trying to do business with, or date, or marry, knows at least one other person who

knows you, you will be alright. The situation is a cosy one provided you are part of it. To break into a clique could be difficult, particularly if you are a foreigner. However, South African hospitality, given the sunny climate and the easy servant-filled life is warm and open and this applies to Jews as well. Unfortunately in some circles financial wealth makes one that little bit more entertainable, but this is probably a universal Jewish trait amongst certain Jews.

Jews in South Africa are more likely to be traditionally orthodox and pray in an atmosphere that I imagine is similar to the 'davenning' and 'chazonis' of the old country. In this noisy hum children are welcomed as soon as they can walk. The Chassidic movement has recently enjoyed a revival amongst young people, particularly since the arrival of a few young inspiring Lubavitch rabbis. The Reform movement which is actually American-Conservative has been going since 1937. They have found that to keep their members they must traditionalise their services in the direction of more Hebrew and more "chazonis".

Being Jewish in Johannesburg is probably much the same as being Jewish in New York. There is a Kosher restaurant and a kosher hotel. Every Friday the newsagents supply three Jewish newspapers (one in Yiddish), and a cultural magazine appears monthly. All corner cafes sell chalah, everyone knows what bagels are and if one is looking for a quieter, smaller version of the Lower East Side then Doonfontein is the place to visit for kosher foods. Most of the big supermarkets have kosher counters and before Pessach and Rosh Hashanah most commercial outlets advertise their good wishes in the newspapers. Jews, particularly, seem to keep the restaurants and theaters going.

Being Jewish in Johannesburg means that really all Jewish pre-schoolers attend nursery schools attached to synagogue, while one third of elementary and high school students attend Jewish day schools. Being Jewish at Johannesburg's University of the Witwatersrad means that the Arts Faculty unofficially closes down on major Jewish holidays.

Despite the fact that this homogeneous settled community enjoys prosperity, abundant living space



and a high standard of living, why are South Africa's Jews so insecure? Our grandparents came to South Africa to provide a haven from prgrams and persecution. They succeeded but their grandchildren feel increasingly hesitant about the future of the white elite of which the Jews are so much a part.

The main problem is that South Africa's 21 million black, colored and Asian people are denied equal economic, political and social opportunity in the white urban areas. The government (which represents the majority white Afrikaners) claims such opportunity is available in specially set aside tribal areas (or homelands). However, Urban Blacks who have recently shown their frustration in a series of racial disturbances want parity in the white urban areas. The government of 28 years which represents the Calvinist, arch-conservative section of the population and which has traditionally regarded Blacks as "hewers of wood and drawers of water" refuse to concede any more than the most minor concessions. Attitudes are, however, changing among the educated Afrikaners, but presently the situation seems unhealthy and change is slow.

How do the Jews fit into this racial stalemate? My general feeling is that Jews are mercenary enough to continue to reap the benefits of a society that offers cheap Black labour, yet sufficiently mindful of their past as the persecuted and wandering Jews to empathise with the aspirations of the Blacks. This they do by supporting anti-government political parties and generally by exercising respect and concern for Blacks in day to day contact. Black welfare agencies receive generous contributions from Jews, servants in Jewish households often enjoy better wages and are frequently regarded as part of the family rather than "the maid". A few years ago Jewish farmers were accused by Afrikaner farmers of paying their labourers too well. Thus the older Jew tries to work within the system to alleviate the poverty and the red tape that surround Blacks in the cities. Their university-going children tend to more radical activities (either in word or deed) as their exposure to an academic climate highlights the anger and frustration of the educated urban Black student who himself is far more radical than his parents who make up the generally conservative Black population. Education is racially segregated and though the English universities have been labelled tra-

ditionally liberal, even the interracial contact at that level is minimal. Small wonder then that the majority of White South Africans don't see cause for concern.

Young Jews often accuse their conservative elders of forsaking their tradition of fighting against oppression, oppressed themselves as the Jews have been. Yet the feeling in the institutionalised Jewish bodies who oversee the cultural and social fragment of Jewish community life filters down to the community - and the message is "Don't rock the boat, don't incite anti-semitism and don't jeopardise your lives in this beautiful country". Anti-semitism does exist from the usual form of polite exclusion from various suburbs and country clubs to the more worrisome Nazi cells whose members are staunch Afrikaner Calvinists, often with government influence. Being strongly Zionist and having dual allegiance to South Africa and to Israel gives South Africans the impression that the Jews don't really belong though their role in South African life is out of all proportion to their numbers. At present anti-semitic statements are unpopular, particularly with South Africa's new trade links with Israel - but the Jews in their suburbs with their own country clubs, doing business with each other and supporting their own professionals are fairly immune from antisemitic encounters. In all my years in South Africa I never encountered antisemitism and my Gentile friends were familiar with our traditions and language expressions because of the many Jews they came into contact with.

Unfortunately the problem for the Jews of South Africa may also become their saving grace. Jews can always go to Israel and because they know this, there is little commitment or risk their freedom in working towards a better deal for Blacks. Those Jews who felt morally obligated have either been banned, jailed or exiled for their opinions and actions, if their activities threatened government policies. Others have left rather than remain in South Africa, feeling guilty about their unrealistically privileged yet insecure position. The majority, however, hope that change, when it comes, will be peaceful. In the meantime they endlessly discuss the situation and, as a friend remarked, in a figurative sense are living out of suitcases - just in case they once more have to go.

The situation and the moral tone of the lifestyle as I have described it may seem incomprehensible to some-

one who has not lived or spent time in this beautiful country where western sophistication and primitive tribalism meet and interact. But for one who has loved the land and been emotionally involved with all of its people, it would be sad if the solution to South Africa's problems were violently resolved causing a massive Jewish exodus, let alone the disruption of life for all of South Africa's peoples. In any such event South Africa's Jews will prosper again as their grandparents did - but it is the Blacks who have the most to lose economically if their only guaranteed gain is a rather useless political vote.

## Opportunities in Israel

### RETAIL CLOTHING

#### FASHION SHOP 522/23/55

Womens fashion shop for sale in new commercial center in Jerusalem. Available in 1977. Assets, 308 sq. ft. and basic equipment \$62,500. No rent and a possibility of 66% mortgage on investment of \$75,000.

#### LINEN SHOP 503/23/53

Linen shop (430 sq. ft.) for sale in Ashdod (south of Tel Aviv). Total assets, \$41,250. Sales, \$12,500. Investment, \$43,750.

#### LADIES' CHILDREN'S WEAR 479/23/52

Ladies' and childrens' wear shop for lease in Jerusalem. Annual rent for 1,200 sq. ft., \$10,500. Total assets \$37,500. Estimated total sales, \$75,000. Asking \$43,750.

#### FABRIC STORE 480/23/52

Fabric store for sale in Tel Aviv. Trading primarily with costume and uniform makers. Key money, \$12,500; annual rent for 320 sq. ft., \$1,000. Inventory, \$30,000. Estimated sales, \$62,500; investment, \$75,000.

#### FABRIC SHOP 481/23/52

Fabric store (1,020 sq. ft.) for sale in Rehovot (south of Tel Aviv). Key money, \$27,500; annual rent, \$2,000. Equipment, \$7,500. Estimated sales, \$250,000; investment, \$6,750.

#### CHILDREN'S WEAR 482/23/52

Children's wear shop (300 sq. ft.) for lease in Jerusalem. Annual rent, \$1,800. Estimated sales, \$25,000; investment, \$6,750.

#### MEN'S-LADIES' WEAR 483/23/52

Ladies' and men's wear store (250 sq. ft.) in Tel Aviv. Total assets, \$20,000; estimated sales, \$37,500. Asking, \$25,000.

# The Lost and Endangered Tribe of Israel: The Falashim of Ethiopia

by Ben Goldberg, Halifax

In the summer of 1972 I, along with three friends from the Hebrew University, traveled to Ethiopia, Kenya, Uganda and Tanzania. While still in Israel we had managed to contact various academics in order to discover the practicality of visiting a Falasha village during our stay in Ethiopia. Their answers were all very similar... "Go to a town called Gondar in northern Ethiopia (towards the Sudanese border) and there try to make contact with a Falasha. Hopefully they will escort you to a nearby village. Equipped with only this knowledge we left for Addis Ababa the capital of Ethiopia. A two day bus ride over hundreds of miles of countryside and through countless villages brought us to Gondar where we commenced our search for the enigmatic Falashim.

Little is known of the true origin of the Falashim who are sometimes referred to as the Black Jews of Africa or the Lost Tribe. According to their own traditions and folk-lore they originated from the notables of Jerusalem who accompanied Menelik, the son of King Solomon and the Queen of Sheba, when he returned to Ethiopia. Modern theorists have tended to accept the view that they are of Hamitic origin and belong to the Agau family of tribes which already formed a part of the Ethiopian population prior to the settlement of the Semitic tribes who arrived from southern Arabia or Egypt. It is assumed that these Jews assimilated into local population and many of the local inhabitants converted to Judaism. Thus Judaism is thought to have been widespread in Ethiopia prior to that country's conversion to Christianity in the 4th century. Ethiopia's conversion to Christianity brought with it antisemitism which manifested itself in the outright persecution of the Falashim. As a response the Falashim retreated from the coastal region into the mountains north of Lake Tana. It is in this region that Gondar is located. Over the course of centuries the plight of the Falashim has not changed significantly. They have always felt themselves isolated from and disliked by their non-Jewish countrymen. Prior to 1650 the Falashim lived in political independence in northern Ethiopia and were ruled by their own King and Queen. After that date, however, the Falashim participated along with other Agau tribes in an unsuccessful revolt against the Ethiopian monarchy and having lost the revolt also lost their political autonomy. The Falashim were presented with the alternative of conversion to Christianity or death. Thousands who refused baptism were killed or sold into slavery. Their lands were confiscated and they were compelled to till them as lessees. In the course of time they were allowed to return to their Judaism but the prejudice that many Ethiopian Christians felt towards the Falashim persisted and still exists today.

Being aware of the fact that the Falashim were a persecuted minority and being ourselves confronted with obvious language problems we planned a strategy to make contact with the Falashim of Gondar. The solution we felt was to simply wear our mezuzah or Magen Davids outside rather than inside our shirts. Should this fail to attract their attention another plan would have to be devised. So we commenced our plan of action and within a very short time were approached by two Falashim boys of about 18 years of age who had come from the Falasha village of Ambober and who, fortunately, could speak Hebrew in addition to their native Ge'ez language. The Jewish Agency has for some years trained in Israel a few

Falashim from various regions of Ethiopia in order that they might return to their villages and instruct the villagers in methods of hygiene, agriculture and Hebrew.



*The author (2nd from left) with two friends from the Hebrew University flanked by two Falasha boys who are now in Israel working on a kibbutz.*

Seyoume and Aragua, our two Falasha friends, had both benefitted from the instruction of an Israeli educated Falasha.

Seyoume and Aragua were ecstatic with having met us and were even more delighted to discover that we wished to visit their village. While in Gondar, however, they were hesitant to join us for even so much as a cup of tea in one of the dozens of tea shacks which were scattered around that city. Poverty and disease were the chief characteristics of all but a few Ethiopians in Haile Selassie's Ethiopia of 1972 and both Falashim were genuinely frightened to be seen receiving 'favours' from westerners. They suffered enough because of their Falasha status and did not want to exasperate the situation. We therefore agreed that they would go to our hotel room where we would bring food to them and where they would remain until the next morning, at which time we would all set out on foot for an eleven hour walk to Ambober.

The trek to Ambober was exciting and tiring. The terrain was very hilly and criss-crossed with dozens of small rivers which had to be forded. From hill tops we could see a great many Ethiopian villages which consisted of only grass shacks and few poorly cultivated fields. While we were in Israel we were told that on several occasions alleged prophets had arisen amongst the Falashim, promising to lead the Jews of Ethiopia to the Promised Land. In 1862 such a prophet succeeded in creating a messianic movement causing thousands of Falashim to leave their villages on foot over this same terrain for the Holy Land. Most are said to have died on the way and the remainder returned destitute and disillusioned.

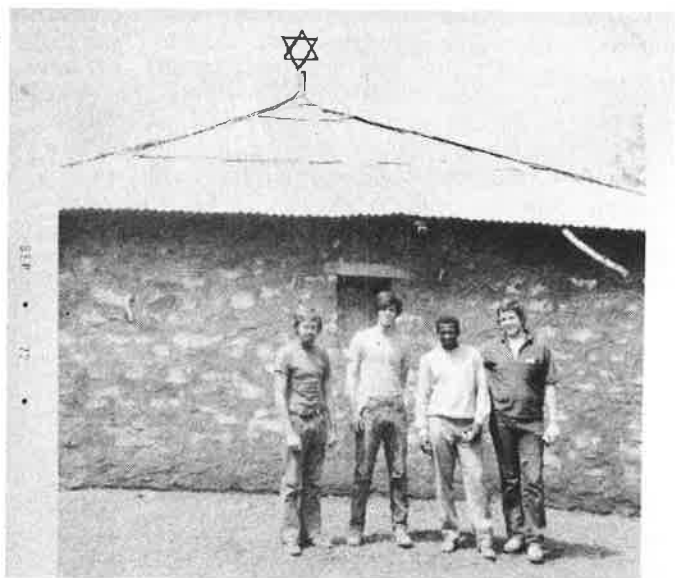
The approach to Ambober was through a very long valley. Two look-outs were stationed up in the hills about a quarter of a mile before the village. After a short exchange of shouts in Ge'ez between them and our guides we were

v h c o l o e f t f f c f u v t i o f t l



welcomed by yells of shalom, shalom. The look-outs had obviously made the villagers aware of our arrival as we were greeted by the entire two hundred members of Ambober. A Falasha of about thirty years of age by the name of Dov officially welcomed us. He had been the representative from the village who was educated in Israel and afterwards returned to Ambober in order to teach. He spoke a very fluent Hebrew and ushered us into his house which was, as all the other houses in Ambober, a grass shack. A large fire was burning inside the hut and we took up seats on animal skins which surrounded the fire. His wife who held a small child to her breast with one hand, prepared coffee for us with the other.

Dov explained that he had spent four years on a Kibbutz in Israel in order to learn skills which he could bring back to his village. He asked many questions about Israel's economy and the political situation. He admitted that it had been very difficult to return to Ambober after four years in Israel but he felt that it was his duty and expressed a hope that in the near future perhaps all Falashim would immigrate to Israel.

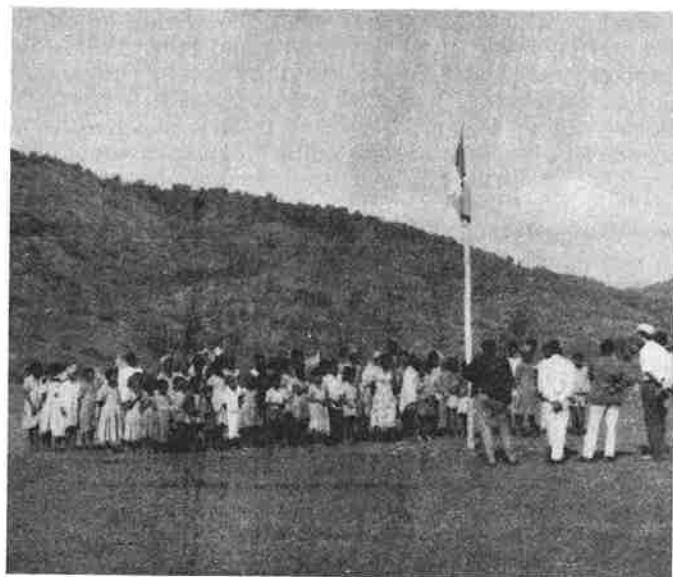


*Falasha synagogue at Ambober (note Star at top).*

After a short while we were conducted on a tour of the village. It was very similar to those Ethiopian villages we had passed en route to Ambober. One very obvious difference however, was the large stone hut in the centre of the village which had a Star of David lashed to the top. This, their synagogue, had been constructed with the aid of Israelis sent over by the Jewish Agency several years before. We were taken to the synagogue and greeted by priests who were distinguished from the other members of the village by the turbans which they wore on their heads. The priests claim descent from Aaron but in practice every Falasha who is of good character and is from a respected family can assume priestly functions if he is well versed in the Bible.

Having taken off our shoes in accordance with their custom, we went with the Priests into the synagogue. A five-hundred year old Bible written in Ge'ez was unwrapped from its silk covering in order that we might view it. (The Bible of the Falashim is in the same translation as that adopted by the Ethiopian Church: it includes, in addition to the 24 books of the Bible, a number of Apocryphal books. The Talmud did not reach the Falashim, but some traditions which correspond with those of the Gemara and the Midrash are to be found in their writings).

Leaving the synagogue we went to the only other stone



*Falasha children of Ambober*

structure in Ambober which was the infirmary and was also constructed with the aid of Israelis. A young man of about 20 years of age proudly introduced himself as the doctor of the village and showed us the few dozen medical instruments which were neatly wrapped in white cotton cloth. The 'doctor' had been taught his profession from the visiting Israelis and having learned how to read Hebrew he had further educated himself from books in the rudiments of medicine.

The Falashim are mainly engaged in agriculture and Ambober was no exception. Surrounding the village were large fields in which the Falashim tilled the soil with the aid of primitive wood plows pulled by oxen. As the Falashim do not own their own land they work it for the absentee landowners and pay over 50% of their produce to these landowners. In addition to farming the Falashim engage in crafts such as pottery, spinning, weaving, basketry and small scale metal work.

After our tour we were taken to a grass hut which was to serve as our home for the next five days. Dov informed us that we would be dinner guests at different 'elders' homes each day as all had requested the honour of entertaining the Jews who had come from Israel. That night we ate with a priest's family and were served lamb along with a



*Cripple leading blind*

substance which resembled barley. The Falashim do not eat raw meat like other Ethiopians and they observe the pentateuchal laws concerning the ritually clean and unclean animals. The meal was eaten with the hands. Before dinner a young girl came to each of us with two pitchers in her hands - one being filled with water. She proceeded to pour the water from the one pitcher into the other in order that we might wash our hands. A blessing was then said and the same procedure was gone through at the completion of the meal.

After dinner Ethiopian dances were performed in our behalf by the children of the village. Instruments were played by a number of adults and everyone appeared to be having a very good time. It was not long before my three friends and I decided that we should repay the Falashim for their kindness by giving an impromptu demonstration of Israeli folk dances. Although none of us ever claimed any degree of expertise in dancing the hora, we were not prepared for the laughter which accompanied our each and every step.



*Some friends*



*Huts at Ambober*



*Medical Centre built by Israelis*

Four days later we left Ambober. As a Gift to the village we gave dozens of Israeli books, pictures of Jerusalem, and some Knives and tools which we had purchased in Addis Ababa.

The return to Gondar took us past a Protestant mission which was less than two miles from Ambober. It was of modern construction and was equipped with an electric generator. The mission had been set up by an English society whose chief objective is the conversion of Jews. Almost every Falasha village is threatened by at least one adjacent mission and some of the larger villages are known to be surrounded by up to three. The presence of such missions has resulted in the dramatic decline of the Falasha population from 500,000 in the 16th century to the present 28,000 who live in some 488 villages and two towns within the provinces of Begemdir, Tigre and Wollo.

Although our guides were against our visiting the mission we decided that we wanted a first hand look. An English lady of about 40 years of age welcomed us and offered us coffee and cakes. We had introduced ourselves as Canadian and American Jews and had told her that we were interested in her activities. Quite unabashedly she explained that her sole aim was the conversion of Ambober to Christianity. Her work was going very well and in fact the boy that had served our coffee was a recent convert. Frequently she would commence speaking in Ge'ez to Seyoum and Aragua who sat silently beside us

looking at the ground while refusing to partake in any of the food offered by our hostess. Only afterwards did we discover from the two Falashim that the missionary had been telling them that if they would come to live in the mission she would teach them to speak English, help them get a proper education and allow them to use the Land Rover ambulance which the mission possessed. Both of the Falashim had been afraid to glance into her, or the convert house-boy's eyes for fear of being cursed. As we walked from the mission towards Gondar they would spit on the ground each time they mentioned her name.

Latest reports from Israel indicate that there are presently 400 Falashim currently living there. All are successfully employed. Some are attending universities and a few are studying for the rabbinate. All adults serve in the army. Unfortunately, the report adds many of those in Israel have parents, spouses and children living in Ethiopia eagerly waiting to join their relatives. Recently the Joint Distribution Committee and the American Association for Ethiopian Jews have adopted a four-point program of relief, Jewish education, vocational retraining and aliya for Ethiopian Jews. In 1975 I learned that both Seyoum and Aragua had made Aliyah and are now living on Kibbutz. Their families and friends remain in Ambober, hoping that sometime in the future they too will reach the Promised Land.



# WHAT'S HAPPENING IN ST. JOHN'S

by Helen Nathanson

In November our community was privileged to have as guest speaker **Leo Barry** - a representative on The National Commission on Economic Co-ersion and Discrimination". He spoke to us on the "Effects of Arab Boycott of Israel on the Canadian Economy". During the evening Mr. Barry also told us about his recent visit to Israel and his favourable impressions. A social cup of tea was served by **Eda Alexander** and **Marion Swersky**.

Hadassah's Nahalal Dinner during this month, was catered by the executive. After a delicious supper the women were given a questionnaire by **Ann Hutchinson** - Newfoundland President of the Consumer's Association of Canada. We learned what procedures to follow when problems of this nature arise.

For the Shabbaton in Halifax over the Thanksgiving Weekend, **Rabbi Peterseil**, together with **Hannah Wilansky**, **Dietza Auerbach** and **Neal Wilansky**, represented our community. The Rabbi spoke at the brunch sponsored by the Halifax Sisterhood on the all important topic of intermarriage. Neal was continuously busy with his video equipment preserving the weekend for all on tape.

Sponsored by the Atlantic Jewish Council, **Mr. Marty Penn**, Director of the Soviet Jewry Committee of the Canadian Jewish Congress came to St. John's. He brought with him a film entitled "Out of Bondage" - the exodus of Jews from Russia.

Once again our Sisterhood ladies gathered together their outgrown and outmoded clothes, cleaned their cupboards of unwanted articles and went looking for a vacant store. Through the efforts of **Dorothy Riteman** they opened for business on November 15th through the 18th. Business was brisk and the monetary results were gratifying.

**Nardy Nathanson** was able to obtain the film "Rescue at Entebbe" from the Atlantic Jewish Council. Those who had missed it on television, or who wished to relive its excitement, were treated to its viewing at the Synagogue on Sunday, November 28th. We were proud Jews as the drama unfolded. Tea was served by Hadassah with **Helen Nathanson** and **Linda Mendoza** as acting hostesses.

Sisterhood decided to have a "small" bake sale on November 22nd to take advantage of the busy fall trade. They advertised - sent out a few personal letters and waited. But they were overwhelmed by the response. In 20 minutes they were completely sold out with disappointed people still arriving. Our ladies felt that their own personal expense in baking was well compensated by their terrific "gate". **Dorothy Riteman** and **Helen Nathanson** co-chaired this successful project.

December brought with it quiet times for the organizations - with Chanukah being the highlight affair of the month. The nursery school had their celebration in shul with special refreshments and games while Rabbi Peterseil entertained the Hebrew School at home where he personally make them latkes. The community party was held on the 19th with cooks **Tova Auerbach**, **Genny Lipkus**, and **Helen Nathanson**. **Rosalie Flomen**, **Rosie Levitz** and **Naomi Wilansky** made sure everyone was served. The programme for the evening was organized by **Rosalie Flomen** with **Ruth Kantorowitz**, **Marge Smilestein** and **Rosalie** taking part. A sing song completed the evening's festivities.

Young Judaea Kinus in Montreal saw three of our teenagers attend. **-Dara Nathanson**, **Avrum Flomen** and **Jeff Cohen**. From all reports a good time was had by all.



A Chanukah Skit — **Rosalie Flomen**, **Ruth Kantorowitz**, **Marge Smilestein**.



Our Bartender

## B'Nai B'Rith: Terra Nova Lodge

by **Av Richler**, St. John's

Terra Nova Lodge, B'Nai B'Rith recently celebrated CHANUKKAH at our President's home where a large crowd enjoyed latkes, songs, stories, dreidl games, and the exchange of gifts for the youngsters.

Our second anniversary is fast approaching and we are planning a spectacular project for the spring season, as well as a Purim party.

Our lodge has been instrumental in the formation of a Hillel chapter on the MUN campus under the enthusiastic leadership of **Bob Brym**. Bob has inspired quite a few of our Jewish students and we expect great strides will be made in the coming months by this group. The chapter is co-sponsored by the Atlantic Jewish Council and by B'Nai B'Rith.

# CAPE BRETON NOSTALGIA



*Hebrew School Young Judea Club New Waterford - 1934.*  
 Front row (seated): Dr. Joe Schwartz (deceased), Bill Nathanson - New York, M. Hassan - Israel, S. Karrel - Glace Bay. Second row (seated): Rabbi Levine - Israel, Gertie (Gorelick) Shane - Halifax, Fae Conter - Montreal, S. Hassan - Israel, Freda (Hamburg) Columbus - New Waterford. Third row (standing): Edna Schwartz - Toronto, Bella (Udovin) Shore - Glace Bay, R. Hassan - Israel, Hy Udovin - New Waterford, Moe Medjuck - South Africa, Dorothy (Nathanson) Ralin - New York. Back row (standing): Fanny (Gorelick) Rosenblum - Glace Bay, Mitzie Medjuck - New York, Nettie (Allen) Simon - Glace Bay, Dr. Nate Epstein - Hamilton, Ruth (Schwartz) Goldbloom - Halifax.

## Atlantic Region Young Judeaea

presents  
 "VEIDAH '77"  
 hosted by

Saint John, N.B.

*"the pride and joy of Young Judeaea" ..... Richard Freedman*

**Friday, March 18 — Sunday,  
 March 20**

For YJ'ers from Machar age (or 14) and up.



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Rates are subject to certain conditions and change without notice. Full information is available on request.



# Jewish Experience in Art Exhibit

## A Radio Review

by Marjorie Whitelaw

This exhibition grew out of an exhibit of the same name held by the Jewish Museum in New York a year ago. **Mary Sparling**, the director of the art gallery at Mount Saint Vincent, organised this exhibition herself. It is I should think the most important, impressive -- pick your own superlative -- achievement in Halifax art history, probably in the Maritimes, for most of the major events of the past few years have been the arrival of travelling exhibitions from Ottawa, Toronto or other centres. This one is a Halifax affair.

What is so special? Well, it's special in a number of ways. For one thing, it contains works of international importance in the art of the last fifty or sixty years which we very seldom see in these parts. There are two Chagalls, eight lithographs by Salvador Dali, three Epstein's, a Ben Shahn, a Samuel Bak, a Maryan -- these last two are perhaps specifically Jewish artists whose lives have been dominated by the events in Nazi Germany now usually referred to as the Holocaust. Then the exhibition itself is a celebration of the Jewish festival called Chanukah. In the season of the year when Christians celebrate the birth of Christ, the Jews have Chanukah, the Festival of Lights -- you may have seen the candelabra with the nine branches which are used at this time. And on the night of the opening of the exhibition there were Chanukah lights, just one each, burning in several of the special candelabra -- they are called Menorah -- which were in fact part of the exhibition, for a representation of a Menorah is a favourite, perhaps symbolic design, much used by Jewish artists. The festival lasts for eight days, and an extra candle is lit on each day, with the centre candle and the four on each side burning triumphantly on the ninth day. It commemorates the victory of the Maccabees over the Syrians in 165 B.C. The lighting of the candles is derived from the legend of a miracle which occurred when the Maccabees restored the Temple in Jerusalem and a one-day supply of holy oil burned for eight days until a new supply was obtained to keep the eternal flame burning.

I'll just tell you a little about the opening of the show, for it was very interesting -- The Jewish population of Canada is not very great -- the latest census figures seem to indicate that there may now be around three hundred thousand right across the country -- and in Halifax there are, I am told, about 400 families. And no, they weren't all there that night. But certainly the great majority of the guests at the opening were from the Jewish community in Halifax -- there were two rabbis wearing little black skull caps -- and some of the most elegantly and tastefully dressed women I have seen for a long time. For these people this was an event far beyond the normal limits of an art gallery opening -- this was the testament of their



collective experience, and for them the paintings and sculptures had a special and deeply moving meaning which went beyond my own possibilities of comprehension. Let me tell you about some of the paintings and sculptures they were looking at. One group -- just as we came in the door -- had been lent by the Jewish Museum in New York, most of them dealing with some aspect of religious observance. There was a fascinating painting of a Jewish woman, the mother of the family, sitting quietly at home on a Friday evening waiting for her husband to come home from the synagogue. One of the rabbis explained to me that the woman is the power in the home; it is she and only she who can light the candles on the Friday night; this woman is wearing a very beautiful and complicated headdress of white linen, under which presumably would be her shaven head and wig. Then another by Max Weber, who died in 1961 -- he studied in New York at the Pratt Institute and later in Paris with Matisse. This painting is called "The Talmudists", and shows a group of men seriously engaged in the most rational and educational aspects of Jewish communal prayer, the study of the Torah. The painting is a sort of homage to the house of learning. Then there's a delightful drawing by Epstein from his New York period, before he went to London and world fame. This chalk drawing is called East Side people that's New York's East side, of course -- and it shows an elderly peddler, perhaps, in a dusty bowler hat, with a background of people in one of the East Side markets. I'm familiar with Epstein's work as a sculptor, but I don't remember seeing any of his drawings before, and I found this somehow very touching.

One wall shows paintings of another sort entirely -- paintings dealing with that massive human impossible-to-assimilate

tragedy, the holocaust, the gas chambers. **Natalie Oler** of Halifax painted the shuffling parade of victims being herded into the chambers. Samuel Bak, who currently lives in New York and whose first exhibition of drawings was in the Vilna Ghetto in Lithuania -- he had been corralled into the ghetto in 1940, escaped from it with his mother, and recaptured again. He was one of only 150 survivors among 80,000 Jews of that city famous for its Jewish learning and academic tradition. His impressions were so dreadful that they could not be told as they were, and so he fell back on symbolic language -- there are two lithographs in the show, drawings with a curious classical style but with surrealist symbolism -- man trapped by illogicality, or perhaps by logic.

On the opposite wall, reflections perhaps on life as a stronger force than death. A delightful, almost Persian oil painting, full of gay patterns, the *Gates of Paradise*. A large Ghitta Caiserman-Roth, poet and friend -- just two men walking across a stretch of grass, but one somehow knows a lot about the grass, the kind of day, the men and their relationship with each other -- a warm mature kindly friendship -- I wondered if the poet was A.M. Klein, who was so much a part in Montreal of the Jewish participation in the intellectual and artistic strength of the modern world. Several paintings of Adam and Eve by various artists, one of the Chagalls, again warm and human -- portrait of artist and wife. And an whole panel devoted to the lithographs and drawings of **Henry Orenstein**, that most gentle and thoughtful of Halifax artists -- he is in the graphics department of the CBC in Halifax but was for a while president of the Canadian Society of Graphic Art. Here we see his interest in working class life which is also Jewish -- in the garment industry in Toronto -- and a delightful drawing of a housewife in Sudbury working in her garden against the destroying fumes coming from the minestacks in the distance.

There were four examples of the work of **Joseph Kashetsky**, that brilliant young artist from New Brunswick who died so tragically two years ago when he was only 33 -- his ink and wash drawing of Chanukah Lights is the cover of the catalogue, and Marc Chagall's absolutely delightful watercolor of flowers, with a strange bird peering through the foliage, is the back cover.

The gallery at Mount Saint Vincent is in two parts -- there is a small upstairs section -- and here were two memorable sculptures, a group in wood of six figures dancing the horah, that fine vigorous rhythmic dance. And an Epstein head which I remembered from my Montreal days, for it was then in the Montreal Museum -- it's the head of Ellen Ballon, the Montreal pianist who was much loved there both as a performer and as a musician who was anxious to help young musicians get launched.

## New Honourary President for Halifax's Shaar Shalom Congregation

by Judge Nathan Green



The congregation has a new honourary President. He is **Frank Zebberman**...At the synagogue's annual general meeting on November 28th, a Resolution was unanimously passed appointing him as honourary President of the congregation.

There is no one in the congregation more worthy of this tribute than Frank. During the 23 years since its founding, he has served as president for four and one-half years. Mathematically, that represents a large percentage in the time of the life of this congregation to this date, but more important, these years were stormy ones, and he managed with his seemingly endless reservoir of patience and dedication to keep things on an even keel.

He is a worthy successor to our esteemed founding president, the late Noa Heinisch. It must be noted that during the years that Frank was not in office as president, he was constantly involved either in Men's Club, Chevra Kadisha or some other phase of synagogue activity. His credo, I believe, is best typified in a verse from Micah:

"It hath been told thee, a  
man what is good,  
And what the Lord doth require  
of thee  
Only to do justly, and to live  
Mercy, and to walk humbly  
with thy God."

Frank, we wish you good health and long life in your new and well-deserved appointment.

## YARMOUTH REPORT

by Hubert Lynch

### YARMOUTH CHAPTER OF HADASSAH CELEBRATES 54TH ANNIVERSARY

The Yarmouth Chapter of Hadassah and the Agudath Achim Society of Yarmouth held a joint evening to celebrate the 54th Anniversary of the Yarmouth Chapter. Convenor of the affair was **Mrs. Herman Shapiro**, assisted by **Mrs. Sheldon Cohen** and **Mrs. Hubert Lynch**. President **Meyer Abraham**, looked after details for the Agudath Achim Society.

Although small in numbers the local Chapter of Hadassah has been a going concern over the years.

The usual lighting of the candles on the Anniversary cake took place, and a substantial amount of money was raised for Israel.

Mr. Marty Penn sponsored by the Atlantic Jewish Council and Congress spoke on the "Plight of Soviet Jewry", and a film on that subject shown.

A very enjoyable evening was held by all those able to attend.

### VETERANS' TOUR TO ISRAEL IN 1979?

Now that more veterans have joined up, there should be quite a few members across the country, and perhaps a Maritime Tour in 1979 for veterans and their wives can be arranged. However, for those who have been to Israel, a selective tour of areas not on the usual Tour route should

be drawn up, along with visits to Israeli service bases. I am sure that many of the Jewish Veterans would like this type of trip. There should be a good package deal arranged for this.



Mr. Martin Penn addressing the Yarmouth Community, on the "Plight of Soviet Jewry" during the Yarmouth Chapter Ulhadassah's 54th Anniversary. He was sponsored by the Atlantic Jewish Council and Can. Jewish Congress. (Photo by I. Abraham)



Left to right: **Leonard Dubinsky, Lester Pink, Marty Penn, Sam Cohen, Moshe Starets, Irving Pink, Pres. Meyer Abraham, Archie Cohen, Herman Shapiro.**  
(Photo by Ira Abraham)

(Photo by I. Abraham)



Left to right: **Mrs. L. Dubinsky, Mrs. Sheldon Cohen, Mrs. Sam Cohen, Mrs. L. Pink, Mrs. H. Shapiro, Mrs. M. Starets, Mrs. S. Gilis, Mrs. I. Pink, Mrs. M. Abraham, Mrs. H. Lynch, Mrs. F. Tilson, Mrs. F. Fluss, Mrs. H. Strug, Mrs. R. Panelman, Mrs. A. Cohen, Mrs. M. Attis.**



# AMBASSADOR SHALEV AT STATE OF ISRAEL BOND DINNER IN HALIFAX



## STATE OF ISRAEL BOND DINNER—HELD RECENTLY AT THE HOTEL NOVA SCOTIAN

*Mordechai Shalev, Israeli Ambassador to Canada, guest speaker at the State of Israel Bond Dinner with the committee and presentations of the 25th year plaques to Martin Herschorn, Canvass Chairman - Men's Division; Marianne Ferguson, Chairman - Women's Division; Leah Epstein, Canvass Chairman - Women's Division and Mr. S. Paul Zive The Ben Gurion award as Chairman for Halifax-Dartmouth State of Israel Bond Campaign. Left to right: Martin Herschorn, S. Paul Zive, Marianne Ferguson, His Excellency Ambassador Mordechai Shalev, Leah Epstein, Mr. Mitchell Franklin, Atlantic Chairman for State of Israel Bonds.*

### Canadian-Israeli Relationships "Good"

Relationships both in and out of government between Canada and Israel are "very good," according to Israel ambassador to Canada. **Mordecai Shalev** was in Halifax to attend a press conference and a dinner, sponsored by the Israeli Bonds campaign committee. Mr. Shalev said the visit to Israel by Prime Minister Trudeau and External Affairs Minister, Don Jamieson, within the past year proved successful in strengthening the bonds of understanding between the two countries and provided a good opportunity for Canada and Israel to exchange ideas and learn from one another.

"What we need from Canada, as well as from other countries, is a great deal of understanding and support for our position in the fight we have with the Arab countries. 'Since Canada maintains good relations with both sides, we would

like to see Canada impress upon the Arabs the need for peace negotiations right away,'" Mr. Shalev said. The ambassador said his country is ready for peace with either the Arab people as a whole or with each Arab country on a separate basis. In any case, a change of attitude by the Arabs is needed so they will give up once and for all the idea they can eliminate the State of Israel.

Mr. Shalev said one of the main projects initiated under his term of office is a new joint economic committee between Canada and Israel. Government representatives from each country will work together as a committee for the purpose of initiating and activating special programs which will improve and develop economic affairs between and within both countries. He would like to see a strengthening of import and exchange practises between Canada and Israel. He said both countries have a lot to offer one

another in the line of materialistic goods. Electronics is one major field where production could be developed in both countries for mutual benefits. Mr. Shalev said he is working on the promotion of a united effort by Canada and Israel in their support of Third World Countries. He believes aid could be more efficient if both countries combined their efforts in a "complementary" manner by sending experts overseas to help developing countries become educated and skilled to the point where they can achieve independence and productivity.

Mr. Shalev would like to see more exchange taking place between music educators from both countries. A Canadian musicologist is now studying in Israel. "A year ago the Israeli Harmonics Orchestra played in Canada and the concert was sold out. We would like to see a Canadian orchestra come to Israel next," he said.

# ATLANTIC JEWISH WAR VETERANS OF CANADA

by Acting Adjutant, Jack Collins

Since the first announcement regarding the information of an Atlantic branch of the Jewish War Veterans of Canada, the response has been enthusiastic and most gratifying. I take this opportunity to list herewith our membership as at December 15, 1976.

Abraham, Meyer	Yarmouth, N.S.
Bernick, Allan	New Waterford, N.S.
Block, Harry	Halifax, N.S.
Clelekower, Alfred	Dartmouth, N.S.
Collins, Jack	Halifax, N.S.
David, Frank	Sydney, N.S.
Ferguson, Henry	Halifax, N.S.
Ferguson, Lawrence	Halifax, N.S.
Franklyn, Mitchell	Saint John, N.B.
Hammerling, Dr. James	Halifax, N.S.
Jake, Maurice	Moncton, N.B.
Kohler, Morris	Halifax, N.S.
Lecker, Dr. Garson	Sydney, N.S.
LeVine, Arthur	Halifax, N.S.
Lynch, Hubert	Yarmouth, N.S.
Shapiro, Rose	Yarmouth, N.S.

Meltzer, Gar  
Miller, Charles  
Myer, David  
Pink, Lester  
Sable, Dr. Hy  
Saltzberg, Herman  
Schwartz, Bernie  
Shapiro, Herman  
Solomon, Aaron  
Stone, Peter  
Udovin, Hyman  
Udovin, Morris  
Webber, Harvey  
Yazer, Jack  
Yazer, Mendel  
Zive, S. Paul

Saint John, N.B.  
Sydney, N.S.  
Halifax, N.S.  
Yarmouth, n.s.  
Halifax, N.S.  
Halifax, N.S.  
Stephenville, Nfld.  
Yarmouth, N.S.  
Dartmouth, N.S.  
Halifax, N.S.  
New Waterford, N.S.  
New Waterford, N.S.  
Sydney, N.S.  
Sydney, N.S.  
Sydney, N.S.  
Halifax, N.S.

To the membership now enrolled and to the many who have asked for elaboration as to the aims and purposes of the organization, I take this opportunity to briefly edit the incorporating aims detailed in the letters patent under which the organization applied and received its Chapter in Montreal.

1. To create a political organization under the name of Jewish War Veterans of Canada.
2. The organization to maintain true allegiance to Canada, and to combat whatever tends to impair the permanency of our freedom institutions.
3. To uphold the fair name of the Jew and to help fight his battles whatever and wherever unjustly assailed.
4. To encourage the doctrine of liberty, equal rights and justice, and to combat bigotry.
5. To instill love of country and to preserve the memories and records of patriotic service performed by the men and women of our faith.
6. To honour the memory of our heroic deed, and to

shield from neglect their graves.

7. To be part of the International Jewish War Veterans that include countries such as Australia, Belgium, Denmark, France, England, Holland, New Zealand, South Africa, United States, and, of course the State of Israel.
8. To attempt to establish contact with veterans in the Soviet Union and our Jewish brethren there.

Your identification with the organization at present is merely for strength and unity. We look forward to a get-together in Halifax in March of this year at which time the opportunity will present itself for us to meet with our Montreal leaders, and to select by democratic process, those who are to represent us in the Maritimes.

May I, in closing, extend a welcome to you all and my wish for you and yours to have a Prosperous Year.



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# A JEWISH PRESCHOOL IN HALIFAX

## A Proposal

by Elaine Goldstein, Halifax

Upon our arrival in Halifax, in October, my husband and I began to look for a Jewish Preschool. We were very surprised to find that there was no such entity here. Last year, our daughter, Tiah, attended a "Gan" in the Ottawa Jewish Day School, five mornings a week. We were hoping to be able to continue that experience here; sadly, we were mistaken. Consequently, with the help of some friends, I have been planning and organizing a preschool for Jewish children.

It is generally accepted that during the first five years of life a child learns the most about himself, his capabilities, and his limits. These are the most important years because this is when his character is formed. I think that this is certainly an excellent time to introduce the values and history of Judaism through the medium of a Hebrew Nursery School.

Why should anyone want a Jewish education for his child? There are many reasons; first and foremost being the issue of identity. I feel that having sent our daughter to a Jewish school-even at the tender age of three, she has developed a strong sense of her own Jewish identity. True, she does receive some Jewish education at home, but I don't think that this is enough. I am not abdicating my responsibilities as a Jewish parent by sending her to such a school, I merely want to enlarge upon and reinforce the knowledge that she receives at home through the rituals and visual symbols which we choose to use. Tiah's enthusiasm for "things Jewish" which she brought home from school last year has spilled over to enrich our family life.

Last night we were discussing with friends, a common predicament. None of us considers himself religious, yet we all have a strong sense of cultural Jewish identity, which we want our children to have as well. Yet, how can we teach them; how can we reach them to impress upon them how important it is for us to maintain our heritage?

Another reason in favour of a Jewish pre-school is to counteract the influence of the prevailing gentile culture. When December arrived in my first year of teaching in a secular nursery school, I was, with the other teachers, responsible for planning and executing activities in preparation for Christmas, culminating in a visit from Santa. For a full month, we saturated the children with Christmas "fun" (to this day, I sing Rudolph the Red-Nosed Reindeer through gritted teeth!) Perhaps my "pro-Jewish" feelings are a reaction to this. Whatever the reason, I think that Jewish children, especially the little ones, need some extra encouragement, help and guidance to come through these trying times without undue distress. It is very hard for a three or four-year-old to understand why Santa visits his classmates and not him; it is hard for him to understand why he can't have a tree with pretty lights.

To quote from Fredelle Bruser Maynard's book, "Raisins and Almonds"

"...Being Jewish was mostly not doing things other people did..."

How would a Jewish school differ from an ordinary preschool? In a normal secular school the children are given activities geared to the development of both large and small muscle skills, social and language development, art activities, music and movement, field trips and visitors. In our program, we would offer (for your added enjoyment) stories of Israel, old and new, Hebrew songs and dances; the Hebrew language would be used as often

## THEIR FUTURE?



as possible; the Jewish holidays could be celebrated with activities and "creations". How would you like a gilded wood and bottlecap Menorah to grace your mantelpiece next Hannuka? It's guaranteed to work too!

I would be interested in hearing from any interested parents. Perhaps we can get together to discuss the practicalities of the issue. We can then present our proposals in the forthcoming issue of the Shalom.

### About the Author:

She received her training at Algonquin College, Ottawa in 1970-72. From Jan. 1973 to June 1975 she worked as senior teacher in the Ottawa YM-YWCA nursery school. The program consisted of 1/3 subsidised children and 2/3 fee-paying students, and ran five mornings and four afternoons a week. From October to December, 1975, and February to June, 1976, she was assistant to the director in a small Headstart program in Ottawa.

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I will be glad to meet with you, your Lawyer, or your Accountant to discuss any of the above ideas.



**Keith R. Coles, C.L.U.**  
410 Cogswell Tower  
Scotia Square  
Halifax, N.S.  
425-5739



# FREDERICTON NEWS

by Jennie Brown

Mazel-Tov to:

**Rose and Larry Eusler** on the occasion of their 25th wedding anniversary.

**Rabbi and Mrs. David Spiro**, and **Mrs. S. Spiro** on the birth of their granddaughter, and great-granddaughter **Rena**. Proud parents are **Mr. and Mrs. Marty Schiffmiller**, Flushing, New York.

**Mr. and Mrs. Albert Brym** on the appointment of their son **Bob** as Professor of Sociology, on the Faculty of Memorial University, St. John's Newfoundland.

**Mr. & Mrs. Hyman Rozovsky**, formerly of Toronto, have taken up permanent residence in the Fredericton community. A hearty welcome.

We bid shalom to **Amelia and Harry Goldman** on their trip to Jerusalem where they will be guests of their son, **Dr. Malcolm and Mrs. Goldman and family**.

The community was saddened by the loss of **Reva Webber**, beloved wife of **Herbie Webber**. She leaves to mourn a daughter, two sons, three sisters, a brother, and several nieces and nephews.

## HADASSAH MINI BAZAAR

The seventh annual Bazaar was held by the Lillian Freiman Chapter of Hadassah-WIZO in Fredericton. Thanks to the generous response of manufacturers and local merchants, the booths were well stocked with beautiful merchandise. Hourly drawings were held for grocery vouchers and the door prize of \$100.00 was drawn for at closing time. Due to the concerted efforts of many hard working committed members, the project was most successful.

## SISTERHOOD CHANUKAH PARTY

A successful Chanukah party sponsored by the Sisterhood was held in the vestry of the Synagogue. The traditional Chanukah treats were enjoyed by the entire community and a happy time was enjoyed by young and old. Plans are being finalized for a Purim Party, which will be held for the adults and children. Looking forward to another good turn-out and wishing everyone a happy and healthy Purim.

## News Tidbits From Saint John, New Brunswick



**LAPEL BUTTONS WITH A FACTORY LOOK** — Key Industries, a project to provide an industrial setting for handicapped adults at the Kiwanis Vocational training Centre in Saint John, is proving daily that handicapped persons can produce products of a professional quality.

Here Mrs. Diane Wonderer, special care co-ordinator at the centre, displays some promotional lapel buttons made by the handicapped. Although machinery to construct the buttons has only been in operation six months, over 10,000 buttons have been made.

by Rebecca Jacobs

The Sisterhood had a Family Channukah Luncheon which was a great success--the food was excellent, the congeniality perfect and a tribute was paid to the Custodian **Mac Carpenter** and his wife **Doris** on his Bar Mitzvah year. **Mrs. Erminie Cohen**, President of Sisterhood was in charge.

The annual meeting of Shaarei Zedek Congregation was held on Sunday, December 12, 1976 at the Jewish Community Center. The following were elected to serve on the Board: Officers-President, **Mr. A. Calp**; First Vice President, **Mr. L. Michelson**; Second Vice President, **Mr. N. Holtzman**; Recording Secretary, **Mr. N. Hamburg**; Corresponding Secretary, **Mr. J. Alder**; Financial Secretary, **Mr. Leonard Kaplansky**; Treasurer, **Mr. N. Green**. Directors- **Dr. J. Arditti**, Past President; **Mr. B. Bloom**, **Mr. M. Brym**, **Mr. I.J. Davis**, **Mr. J. Everett**, **Mr. B. Freedman**, **Mr. N. Franklin**, **Mr. B. Goldstein**, **Mrs. R. Jacobson**, **Mrs. E. Cohen**, and **Mr. E. Levine**. This is the first time in the history of the Synagogue that women were elected to the Board.

**Dr. Lou Freedman** was instrumental in bringing to our community **Professor Yoram Dinstein**, of Tel Aviv University, who is currently on loan to the University of Toronto. His doctorate is in International Law, and he spoke to a joint meeting of Rotary and Kiwanis and at night to the United Services Institute. He made two excellent presentations on the situation in the Middle

East and was enthusiastically received by both audiences.

**Lt. Col. Amos Gilboa**, the JNF's Shaliach for Education, visited our Young Judeans and Hebrew School in the company of **Bezalel Ben-Eliahu**, Executive Director of JNF for the Atlantic Region. He showed films of the Yom Kippur War and spoke on the importance of JNF in the life of Israel. Small committees were formed to have more trees sold on various occasions in the Canada Park. **Richard and Michael Freedman** and **Fred Davis** helped with the projection of the film.

The Shomer Club, under the capable chairmanship of **Harry Cohen**, president, is a very active group. They meet every other Sunday and always have an interesting program. **Mr. Abe Calp** who visited Russia after a lapse of fifty years was a speaker at one of the meetings. He wove a beautiful picture of life in Russia in 1917 and his return to the various places he knew in his youth. The slides of the cities he visited and the treasures still in possession of the Russian people made it a memorable evening. At the next meeting on January 9th, **Rabbi Eisenberg** interviewed one of the Octogenarians and on January 23rd the family of **Jacob Cohen** honored him on his 90th birthday with a special orchestra and singers and, of course, refreshments.





## REFLECTIONS ON THE 1976 HALIFAX UNITED JEWISH APPEAL

by Sam Jacobson, Chairman

The results of this year's campaign besides being 20% down some from last year are far from satisfactory. The figure should be and could be easily twice what it in fact is.

While as Chairman I do not believe in excuses but only the results, an explanation is in order. In the first place, economic conditions in Halifax during the last 12 months have been far from kind to a very large percentage of our major contributors. This, plus the fact that as the community gets smaller due to people moving away and many of the senior citizens who have been the backbone of our campaign passing away, the number of substantial contributors has diminished. Furthermore, the number of our contributors of the merchant class has almost disappeared and has been replaced by a large number of second generation professional people. This generation, not having lived through the Second World War and the Hitler period, are not as close to Jewish tragedy of this generation or to the needs of Israel as they might be. Perhaps a special kind of campaign or project should be devised for the medical, dental and legal professions or for each one of them separately so as to give them an opportunity and a responsibility to contribute up to their potential. In this community, as no doubt in many other, the professional group contributes far less than might be expected of them.

One of the factors affecting the United Jewish Appeal are special projects which are geared to particular institutions.

As almost every other community is approached for these special campaigns, this does not excuse Halifax from being possibly the lowest per capita contributor in all of Canada.

Another matter which came up at some of the meetings of the committee was the fact that contributions to the United Jewish Appeal no longer carry any special social distinction as do contributions to some of the other institutions.

Furthermore, Halifax is in the unfortunate position of being too large a community to have the benefit of a

closely knit and small intimate community. On the other hand, it is too small to have the advantages of a large community where economic and social pressures can be brought to bear through economic interdependence and social privileges that can be granted or withheld.

While our enemies spend tens of millions of dollars influencing public opinion to which the Jews of the world are exposed and which results in some Jews becoming allies of those who would destroy us, we sit by waiting for a crisis to stir us to action. In other words, we do not take the initiative to act on our own behalf, but only to react at the option of our enemies. Even the heroic rescue at Entebbe was a reaction to Arab initiative and whose identity and whereabouts were unknown to us.

With all that has been said, there is also a positive side to the picture. Out of the approximately 350 potential givers, plus 100 non-affiliated Jewish families, over 200 have contributed. Only 66 have never contributed and only about 25 have refused. We have had 40 volunteer canvassers that have gone out and covered cards. The lack of interest from the younger members of the community and especially from the professional group must be changed or conditions in the future will not improve. This is a long-term problem that can only be resolved on a national or global basis.

The following people deserve special thanks for their contribution and hard work in the campaign:

1. Mr. Herman Saltzberg, Canvass Chairman
  2. Mr. Joseph Zatzman, Special Names
  3. Mr. Ben Prossin, President, Atlantic Jewish Council
  4. Mr. S. Paul Zive, Vice President Atlantic Jewish Council
  5. Mr. Michael Zatzman
  6. Mr. Henry Ferguson
  7. Mr. Martin Herschorn
  8. Mrs. Leah Epstein
- and the many other active members and enthusiastic workers.

# HALIFAX SCENE

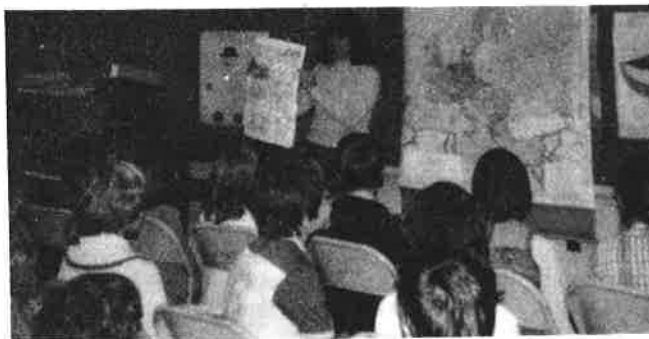


**Rabbi Leo Heim** addressing members of the Shaar Shalom Women's League and Massada Club at a Sunday viewing of the Jewish Experience in Art Exhibit. **Rabbi Heim** provided background on the themes and truly made the paintings come alive. Standing behind **Rabbi Heim** is **Dr. Richard Goldbloom**.



A.J.C.'s "Rikudai Am" Dancers led by **Shimona Kushner** will be performing at the Multi-Cultural Concert on Sunday, February 13th at St. Pat's High - 2:00 p.m. and on "Shalom, Atlantic", Cable 4.

Dancers:	<b>Myrna Rubin</b>	<b>Anna Lee Cohen</b>
<b>Shimona Kushner</b>	<b>Elana Landa</b>	<b>Pam Arron</b>
<b>Pam Mazer</b>	<b>Beth Smilestone</b>	<b>Elaine Goldstein</b>



**Mrs. Shimona Kushner** discussing Israel with the Grade V classes at Northbrook School in Dartmouth where Israel and the Jewish people are part of the curriculum. **Shimona** is a member of the A.J.C.'s Speakers' Bureau.



## YOUNG ADULT CLUB

Some of the twenty-six young adults who enjoyed the first program of this season. It featured a discussion on "Prospects for Peace in the Middle East."



**Join Shirley's Freisch Folk Choir.**



**Marty Penn** addressing a meeting of the A.J.C. offices on the topic of Soviet Jewry. Those in attendance were, clockwise: Guest, **Marty Penn**, **Dr. David Kushner**, **Dr. Norman Pareira**, **Howard Karp**, **Amos Gilboa**, **Michael Marcus**, **Shaul Landa**, **Richard Saxe**. Missing: **Bezael Ben Eliehu**.



## MASSADA CLUB

Members are seen aboard special bus about to leave for the Mount's Art Gallery to view the very special Jewish experience in the Art of the Twentieth Century Exhibition.

For more information on any of the above activities please contact the Atlantic Jewish Council office at 422-7491.



# BOOK CORNER

by Shaw Saltzberg,  
Halifax and Toronto



**The Sunflower**, by Simon Wiesenthal, Schocken Books, 1976, \$9.00, 215 pp.

One of the most appalling reactions to the horror of the Nazi Holocaust must come from the contemporary liberal-humanist, whose belief in a "universal condition of mankind" denies the Jew his particularity even in death. For the liberal-humanist, Auschwitz is the same as Hiroshima, and the death of six million Jews not fundamentally different from that of twenty-three million others.

While this position has some vestige of truth it is also true that after the Holocaust no Jew can permit himself the luxury of being a "man-in-general." For if nothing else, the gas-chambers taught Jews once again what it means to be singled out as a particular people.

In Simon Wiesenthal's new book, **The Sunflower**, we are faced with the particularly complex moral question (drawn from Wiesenthal's own experience) of whether or not a Jew could remain a "man-in-general" during the Holocaust.

A young Jew is taken from a death-camp to a makeshift army hospital. He is led to the bedside of a dying Nazi soldier who, in a cracked whisper, confesses to having participated in the burning alive of an entire village of Jews. The soldier, terrified of dying with his burden of guilt, begs forgiveness from the Jew. The Jew, torn between horror and compassion for the dying man, finally walks out of the room without speaking.

Was the Jew right in denying the repentant Nazi absolution? The answer might be no if one views both the Nazi and his victims as instances of "man-in-general." "They were only human, after all." While the answer might be yes if one takes into consideration the Nazis' division of "man-in-general" into "superior Aryan" and "inferior Jew." The question of forgiveness is not easily solved, however, and Wiesenthal's well-known activities in bringing Nazi war criminals to justice attests to his life-long concern with the whole dilemma.

**The Sunflower** is a valuable book not only for its sensitive portrayal of the moral question, but also for its fascinating symposium of responses to Wiesenthal's action. Thirty-two prominent thinkers comment and their exegetics range from the wrath of Irish author Constantine FitzGibbon- who would have strangled the Nazi in his bed- to the mercy of Catholic theologian Jacques Maritain-who recommends that Wiesenthal make haste in forgiving the Nazi in prayer so as to put his conscience at rest. Other perspectives come from Gabriel Marcel, who would have offered forgiveness but left the final decision to God, and Herbert Marcuse, who maintains that absolution does nothing more than perpetuate the crime.

Having read just last week that seven out of ten secondary students in New York City have never heard of the Holocaust, I daresay this book is welcome. Time has once again proven the great healer, and thus we need the likes of Wiesenthal to reactivate our collective consciences. For, as he wrote in the New York Times: "The schools would fail through their silence, the Church through its forgiveness, and the home through the denial and silence of the parents. The new generation has to hear what the older generation refuses to tell it."

"The human condition today" said Bellow in his Nobel lecture last year, "is one where we stand open to all anxieties. The decline and fall of everything is our

daily bread, we are agitated in private life and tormented by public questions."

Yet writers are failing, he went on to say, for despite their intellectual posturing and pseudoradicalism, they are really very conservative. What would writers do today, Bellow asks, if they were to recognize that an immense desire had arisen for a return from the periphery, for what was simple and true?

**To Jerusalem and Back** is Bellow's personal attempt to deal with what is most "simple and true" in the realm of Jewish life today - namely, the existence of Israel as a state. In his new book, which is based on a trip to Israel in late 1975, Bellow is primarily concerned with the problematics of Jewish political survival. Since it is his contention that "Jews, because they are Jews, have never been able to take the right to live as a natural right", he is particularly interested in probing the current dependence of Jewish survival on Middle East politics and American solidarity.

Bellow explores this theme through a wide range of encounters with people intimately connected to the Middle East. His book is full of talk. Everyone from Kissinger and Rabin to the barber of the King David Hotel in Jerusalem is interviewed, and the result is a barrage of theories about the Arab countries, the U.S., the U.S.S.R., the Palestinians, and Israel itself. Bellow's position amongst all the banter is that of a referee, constantly weighing his subjects' remarks against his own humanitarian sensibility and American democratic pluralism.

In his Nobel lecture Bellow chastised the world for making "bosses of its intellectuals". In **To Jerusalem and Back** he continues in this perspective with open admiration for the kind of person who shuns the veil of ideology in favor of a more worldly and humane approach to political problems. Thus Sartre's views on the Middle East exemplify how "A great deal of intelligence can be invested in ignorance when the need for illusion is deep." While at the same time Jerusalem mayor Teddy Kolek is treated with near veneration: "Kollek is a hurtling, not a philosophical soul...He fights to preserve the city which holds the soul of his people."

No book by Bellow would be quite right without the appropriate touches of humor and irony. A good example in this book is Bellow's encounter with an ultra-orthodox Hasid on his way to Israel. The Hasid is mystified that Bellow speaks Yiddish but does not eat Kosher food, and, in an attempt to save his soul offers a bribe:

"So let's make a deal. I am prepared to pay you. If you will eat nothing but Kosher food, for the rest of your life I will send you fifteen dollars a week."

"Kosher foods are more expensive than other kinds. Fifteen dollars isn't nearly enough."

"I can go as far as twenty-five." While some authors would have used this incident merely as an opportunity to retreat into ironic self-withdrawal, Bellow seizes the chance to conduct a serious study of Jews in the Diaspora and their relation to Israel and their religion.

Far more than a travelogue, this book represents a broad attempt to get to the heart of what is "simple and true" for world Jewry today.



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# RESPONSE I

## Reactions and Comments About and To Jon

**Dear Jon:**

Your submission to the Chanukah edition of "Shalom" is provocative, to some degree frivolous and largely misleading. The fact that you have written at all on the vital topic of youth participation in Synagogue life in Halifax leads us to believe that you are honestly seeking answers and reassurance. Therefore, as members who have been involved with Beth Israel, we are moved to respond to you and perhaps to others among your contemporaries.

Your plea to be admitted into this community is superfluous. Our Shul is always open. You are always welcome to join in the two daily minyanim and services on Shabbat and Yom Tov. Are you among those present?

Would that it were true that "all of the Jewish community feasts on Friday night". (A statement of this sort would be interpreted as a slight if it came from a non-Jew). Many of our community are occupied in business and/or in entertainments. Unfortunately not all homes celebrate Friday night the way you fantasize. It is ironic that on the page facing your article a note of appreciation for hospitality was signed Hillel - AUJS. When Hillel - AUJS meets, are you present, Jon? Do you enjoy the meals, movies, social gatherings of Hillel held in the synagogue? Ask your friends and they will tell you of the free and open use of our facilities.

As a university student you must have learned something of the process of logical thinking, ie. to reach a conclusion on the basis of evidence. How do you decide that "coercive tactics or blackmail or stranglehold" are a part of Synagogue life? We would appreciate the facts.

There seems to be more of a common ground shared between us than you suggest. Like most congregants of the Synagogues here, we, too, are concerned, like you, about the apathy, the assimilation percentages and the phenomenon of Aliyah. Perhaps those of us who have carried responsibilities of synagogue administration are looking to you and your generation as a source of fresh strength. It has often happened in Halifax that young university students, from other centres, remained here after graduation and tried to play a constructive role (we are in that category). What about you, Jon? In the near future when you leave the schoolroom, will you be a chain in the three thousand year link of traditional Judaism? Or will you still sit back and write anonymous letters?

The departure of your friend for Israel is not a calamity. For many years a vast majority of our congregants have been striving to support the flourishing State of Israel. It is a source of pride that some of our young people choose to live in Israel. We do not regard Aliyah as a contemptuous rejection of our congregational life but rather as a personal option that appeals to many people the world over. Are you planning Aliyah, Jon? Or are you planning to stay here and strengthen Jewish life by your personal commitment?

If, as you state, the Synagogue has failed us miserably, it may be that the word of the Torah falls on deaf ears. Perhaps the leaves in your forest of self-delusion, dear elf, have clouded your receptivity to the ageless truths.

We ask your patience in clarifying "self-interest Judaism". What is that? It is what Hillel meant by "if I am not for myself who is for me? If I care only for myself, what am I? Im ain ani le me le..." Perhaps this is not an irrelevant issue: the Chevra Kadisha, our Holy Burial Society, does not leave their onerous responsibilities to others, either. In the prime of your vigour, Jon, are you present to help them?

Our basic message to you is one of encouragement and welcome. The more you put into our community, the richer you will become in terms of human understanding, self-respect and humility. In other words, you too can become a valued part of the Kehilla by coming **into** it, not standing aside and waiting for the harvest from the toil of others.

While you're thinking it over, come in, select a book from our well-stocked library, make yourself at home in our Youth Lounge, play basketball, go skating with the families, have fun! We do it all for YOU!

**Ralph Loebenberg, M.D.**  
President Baron De Hirsch Congregation  
**Anita Dubinsky**  
Social Action Committee  
Baron de Hirsch Congregation

## WILL SOMEONE, PLEASE, HELP JON, OR...

**by Rabbi Benjamin G. Eisenberg, Saint John**

Yes, I remember you, Jon. I hope you are really a student and not a literary device behind which someone is hiding in order to offer all this criticism. I wouldn't have cared to address myself to a literary camouflage, but to a real student, yes. I was once a student and my children were students and all my life I have dealt with students. Sometimes I was even able to help them. I hope I can help you.

I read carefully your article in the December 1976 issue of "Shalom" and read once again your first article in the April 1976 issue. Your outcry in the first is more of a personal nature. There you seek love, friendship, companionship, community recognition, home hospitality, greater cultural activity at Hillel. Though some of these things still worry you in the second article ("There are many of us who seek little more than an invitation for Shabbat dinner"), your criticism of the campus and the Jewish community is on a broader scale and in greater depth. Your conclusion is most pessimistic for you have given up on the community and are urging others to do the same--You say: "I think that you must leave the community and I must follow you."

Jon, if it is not too late, I would like to help you. Since I do not live in Halifax, I can only help you in two ways: One, by appealing to those in your community to do all they can to fulfill your yearning for greater friendship, sharing, caring, qualities.

*Cont. next page*



which you claim "have gone the way of the Six Million; "Two, by making you see yourself as I see you through your two articles, for thereby you may find another alternative.

Jon, since I don't know you personally and even doubt whether you are a real person, the only material I have by which to judge you is what you have written in "Shalom". The human personality is far too complex to be understood in all of its mysteries even in volumes of books and certainly not through a few pages. But I will do the best I can and as honestly as I can.

Like all of us you want to be loved, recognized as a person, spoken to, receive friendship and hospitality. Did it ever occur to you that the Haligonians whom you met in the Synagogue crave these things with even greater yearning. For many years they spent their lives in a small town. Many of them did not even have the opportunity to go to college. To them you represent the big city, the college boy, the one who may become a doctor, a lawyer, an engineer, while they slaved away at menial tasks. Even though you may feel as the outsider, it is they who stand in awe of you and are too diffident to strike up a friendly conversation. How different it would have been and still can be, if you would have gone out of your way to introduce yourself to the local young people, to take out a local Jewish girl. The Rabbi was too busy to introduce himself during the Holy Days and he apologized to you when you introduced yourself on Shabbath in November. He was nice, he was interested in your work, you promised to come to Shul on Shabbat and you say that "the meeting still lingers as one of the highlights of your first year". I know the Rabbi, and he is a learned, intelligent and interesting man, and yet, you condemn him and all other Rabbis by saying in your second article that "from the Bima there spouts forth irrelevance", a phrase which I have seen used by other anti-clerics who make the Rabbi the scapegoat of their own shortcomings, just as antisemites make the Jew the scapegoat of their failings. You condemn boardrooms and say that from there "come forth warped concepts of something known as self interest Judaism". Without our board members, who give of their time, effort and means, there would be no synagogues, Hebrew Schools or Yeshivot on the North American continent. True, they may not always act with the wisdom of Solomon, but they are willing to be corrected by

the Torah voice coming from vigilant Rabbis.

You may be an introvert and therefore your difficulty in winning friendships. But why has the Synagogue "failed you miserably", as you say in your second article. I believe it is because of your religious weaknesses and inconsistencies. Rosh Hashanah Eve you spent at a party instead of going to Shul. You **did** go the first day. You **did not** go the second day. You **did** go on Shabbat Shuvah (Sabbath of Repentance). You **did** go on Kol Nidre and became both hungry and nauseated. You **did not** go on Yom Kippur. You broke your fast at 2:30 P.M. You **did not** go all of the nine days of Succoth. There is almost a teeter-totter vacillation in your religious conviction and I don't believe you come to the Synagogue with the belief in the power of prayer and the efficacy of repentance. You, like many others come to the Synagogue like an unbending empty vessel challenging the Rabbi and the ritual to fill you with religious fervor and inspiration, without giving a little of yourself. I recall a Meshulach (charity collector) coming to the house for the money in the "pushke" (charity box). My mother was rather embarrassed to find so few coins in the box and she said, "Well, it's my own fault. Had I put in more, I would have taken out more." If we find the Synagogue inadequate, it is because of our own meagre input.

There was again little input as far as Hillel-Aujs is concerned, if what the "Elf in the Forest" answered you, Jon, is true. Where were you, Jon, during all those Activities?

By this time, Jon, you must be saying to yourself: Here is a Rabbi who says he wants to help me and he is saying all these nasty things to me! But, believe me, Jon, I feel that the strength you do possess far outweigh your weaknesses. I admire you for these strengths, and I believe they portend latent Jewish leadership, if you direct them into the proper channels, constructive rather than destructive criticism, working from within the so called "establishment", rather than throwing stones at it from without.

In a day and age when students entering college do not know how to read or spell, you are quite literate and literary. Furthermore, you possessed the passion, the drive and the zeal to voice what was on your mind. You felt grief inside when "Zionism became racist by definition at the United Nations". Though you do not wish to make value judgements (no shame to make them, for Judaism

itself is a value judgement), yet you feel uncomfortable, to say the least, at your friend taking up with a gentile girl and dropping out of active participation from the Jewish community. To me Zionism is part of Judaism and therefore your feelings for Israel as an alternative is praiseworthy. I admire your feelings of anger at those who think that the community needs Jews instead of Zionists. What should be said is that the community needs more religious Zionists and less secular Zionists. Zionists are Jews and Jews are Zionists (with the exception of a Christian who becomes a Zionist).

So, you see, Jon, you have many strengths. Use these strengths wisely: Don't "wait to be adopted by a Jewish family". Adopt a Jewish family yourself. Don't wait for the greeting of "Shana Tova" to come to you first. **You** say it first. Did you know there is the reward of longevity for the Mitzvah of greeting your fellow man first? Yes, the Rabbis say that he who greets his fellowman first, his days and years will be prolonged. If you know that the Bima is irrelevant, then you must also know what is relevant. Demand it of the Bima. If, as you conclude, the community has nothing to offer, what is it that you would like them to offer. If from the Synagogue "classrooms ignorant children come forth", what would your suggested curriculum be?

I sincerely hope that you haven't given up on Halifax. But, if you have, have you ever thought that there is another alternative beside Israel. That alternative my three daughters took when they entered university. They all went to Stern College which is a branch of Yeshiva University, where they received both secular and religious education. You could enter Yeshiva University, not necessarily to become a Rabbi, but to receive a good secular education, plus a good Jewish education, plus a good Jewish environment. If economics are a factor, a scholarship may be arranged.

And if you are to remain in Halifax, my plea to the Jewish community is: **WILL SOMEONE, PLEASE, HELP JON, OR WILL JON, PLEASE, HELP SOMEONE AND THUS HELP HIMSELF!**



# A REPLY TO JON

It was with interest and, as a fellow student in the Halifax Jewish community, a sense of empathy that I read Jon's first message to Shalom. (At this point I make no reference to his more recent communication to this bulletin). He raised a number of evidently valid points given his experiences with both the local Jewish student and adult communities. His experiences at Shul are of course unfortunate, more appropriately, tragic. In other Jewish communities it is a common occurrence for a stranger to Shul to receive not one but several invitations for a Shabbat meal. The situation here is one indeed to be ashamed of. I might add, however, that I found the Rabbi of the Shul I attended a most gracious person, not hesitating to invite a friend and myself to his home for Sukkot celebrations.

As for Jon's analysis of the Jewish student population in Halifax, my own experiences bear out all of his comments. During the three and a half years that I have been here the Hillel-AUJS organization has offered little more than occasional social gatherings to its few members. For those who seek alternative forms of Jewish expression (and that number is existent here, though vanishingly small), very little exists in this community. I have been personally involved in the organization of such a Jewish student interest group. From a list of seventy university students and even with advertising through Hillel-AUJS, we have managed to attract only twelve to fifteen individuals committed to questions of their national and religious heritage.

Through my experiences with Jewish students, I can divide them into three main types. The predominant group is composed of those who unquestioningly accept the status quo and seek to perpetuate it by failing to initiate progressive changes. Most students today, both Jews and non-Jews alike, seem content with the present state of affairs. This feeling permeates all aspects of their lives, including their religious affiliations. These students fail to face such immediate problems as the quality of their own education, not to mention more far-reaching social, political and religious questions. They have willingly inherited both a society and the prevalent attitudes which went into creating this system.

The second most evident group comprises those who recognize the problems of their communities but rather than trying to deal with these, they flee to other centres, usually small campuses where they can more easily escape the attitudes which they have come to despise. These people hide in the trappings of their secular lives, often but not always denying their own Judaism.

Finally there is the smallest and in many respects the most unpopular group. These are the people who readily identify and confront current Jewish and Zionist issues, seeking both to educate themselves and to maintain an awareness and practice of their own heritage. This group is ignored by all sides since it is in opposition to both the "acceptors" and the "fleeers".

It is to this group that Jon professes to belong. On the basis of his first article I would certainly classify him as such. However, having read his more recent protestations, I have realized that Jon does not fit any of the above three categories. Rather, he represents a small faction of self-righteous individuals who offer criticisms of a highly unconstructive and often erroneous nature. I consider this the most dangerous group because, although they aptly recognize many

problems in their communities and so have genuine religious and Zionist convictions of their own, they wantonly attack the Jews of the Galut. Instead of alleviating the situation, this attitude serves only to aggravate the existing problems by justifiably turning community leaders against all criticisms, particularly those from genuinely concerned factions.

I do not intend the present article to be a defence of this or any other Jewish community; of course there are problems. Rather, it is a condemnation of the disparaging insinuations and irresponsible tactics espoused by Jon and his type. I also wish to point out a few inaccurate statements which Jon made in his second article, apparently due to his limited knowledge of what is now happening in Halifax.

Jon's generalization that our community is "living in the negative", though not clarified by him, can have only one meaning for me. Jon seems to have been so profoundly affected by those who do not meet his standards of Jewishness that he feels all is lost here. It would be foolish for me to deny the existence of assimilated Jews and those who feel that Israel Bonds are a poor investment. But shall I allow these people to colour my faith in the remainder of the community which believes strongly in its religion and in the continued survival of Israel? If I did then there would be one less individual contributing to the solidarity of the Jewish people; and if everyone succumbed to Jon's pessimism, then there would be no Jewish people. Fortunately it is an historical fact that throughout the ages Jews have resisted such resignation and in the face of opposition have strengthened themselves with the reaffirmation of their own beliefs. I believe that Jon has a vital lesson to learn with regard to the formula for his own survival and the survival of his fellow Jew.

I label Jon a pessimist. Perhaps this is too mild a term for one who feels that his is a life of "non-existence in Halifax". This declaration causes me to question the strength of Jon's own Jewish convictions. He appears to be inflexible, unable to cope with conditions that are not to his liking. However what particularly bothers me is that he generalizes to "our" non-existence. I speak only for myself in saying that I do not share this pessimistic attitude but I am certain that there are others who would agree with me. I reiterate that here, as anywhere else in the world, there are problems for one living as a Jew. However, if our frame of reference is one of non-existence, then how can we surmount these problems? Jon evidently has not considered this or does he care?

It seems that JON really does not care what happens to Diaspora Jews. His plan is to leave North America and move to Israel where "at least the mundane is Jewish and if that is the case, so the alternatives must be in terms of Judaism as well". This is an odd sort of logic for one who seeks a more viable Jewish existence. Does he feel that in Israel he will meet no adversity in achieving this goal? I suggest that one must work as hard in Israel as elsewhere to achieve the level of religious fulfillment implied by Jon. Judaism is a way of life and although it is inextricably linked to Zionism, to Israel, the same tremendous effort is required for one to be observant in Israel as elsewhere. It may be that Jon simply has not tried hard enough here and for his sake I hope that his efforts are greater in his new home.

I would now like to address myself to some of Jon's uninformed errors and several of his gross outrages.



First, it happens that all of the Jewish student population of Halifax is not dead. For the past year and a half I have been associated with a group of Jewish students who meet regularly on Friday evenings for serious discussions of issues relevant to Judaism and to Israel. Nobody by the name of "Jon" has attended our meetings. Other activities exist in Halifax for those interested in folk singing and dancing. It is ironic that Jon's second article was published opposite "The Halifax Scene" in the last edition of Shalom. Considering its size, the community does have something to offer for those who wish to take advantage of it.

Jon maintains that nobody cares about him and makes the slanderous statement that "irrelevance spouts from the bima" of our synagogues. I suggest that Jon should swallow his foot and then proceed to one of the Dalhousie residences for a kosher meal, courtesy of the efforts of one of the local "spouters". An apology for Jon's outrage in regard to this matter is certainly in order.

For some inapparent reason, Jon has something against the gathering of Jewish students at the synagogues for basketball games. Perhaps he would rather have them playing with non-Jewish friends at the YMCA. At a time of mass assimilation by our youth we cannot afford to demean even such apparently trite indications of Jewish solidarity.

The adult community has not been entirely delinquent in its relationship with the Jewish student population of Halifax. Our student group has been

approached by one of the Shuls to participate in an adult-student Oneg Shabbat and any other interested people are certainly welcome to attend. This effort was initiated entirely by the adult community in an attempt to create a dialogue with local Jewish students. I regard this as an indication of concern on the part of the Halifax community for those who are visitors in their midst. Can this be "misspent energy" where "Jewish values have gone the way of the 'Six Million'"? The answer is a self-evident "no". Furthermore, I regard Jon's flagrant reference to the "Six Million" as morally disparaging and historically inept.

Finally, I wish to comment on the identity of "Jon". This is apparently a pseudonym adopted by some discontent person, presumably a student in this community. Why he refuses to identify himself is not clear, but this tactic does exemplify the overall weakness of his character.

As a final challenge to the injurious nature of Jon's attack on the Diaspora Jew, I offer this plea to the Jewish community. Ignore the irresponsible raving of Jon and his type. They seek only to undermine those less perfect than themselves with their self-righteous patter. Take heart in your heritage, in Judaism and in Israel, seek to identify your faults, striving to improve Jewish life in the Galut, and above all, never succumb to the multitude of pressures which threaten to topple our united strength.

(signed)

Alan M. Michelson.

## Dear Mr. Landa:

I wish to take strong exception to the tone of Jon's last letter to our community. While I do not doubt that his analysis of certain community issues is correct, I do believe that he is completely misguided in the choice of specific frames of reference.

I consider Jon's reference to the Six Million to be completely disgusting. Too often today do we see the Holocaust considered merely as one of a long list of historical atrocities. All too frequently the acts of one or a group of people are compared to Hitler's atrocities against the Jews. In such a context, the Holocaust and the death of six million Jews are reduced to the mundane.

The acts of Nazi Germany are singular in the history of the world—they are unique in their philosophy, in their execution and in their milieu. The Holocaust stands alone as a tragedy for the Jewish people and also for the rest of the world. In this, these events demand our constant study and our present actions must be fashioned in their light. The Holocaust must be a determinant of our present course of action like few other events in Jewish history can be.

It is with this view that I deplore the use of the Holocaust as a hanger for bitterness and criticism and as a slave to expediency and rhetoric. If the purpose of Jon's comments is to evaluate our Jewishness, then he must first evaluate the Jewishness of his own attitude towards the Six Million.

Sincerely yours,  
Norman Rosenblum

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PROP. F. W. GOLDSTEIN



# "A Response to the Inaccurate and Confused"

After reading your article in the "Shalom" Kislev-Tevet 5737) a few times, I could not help but wonder at the inaccuracies and false resentment which you express.

First of all you make a statement- "it seems that all of the Jewish community feasts on Friday night" which seems to be highly insulting. You would think that the people in this community are hungry wolves who run wild parties on Friday night. If you look in the "Code of Jewish Law" it says, "And you shall call the Sabbath a delight", meaning that all week one normally eats plain meals, but on Shabbos one should eat like a **king** even if it means having to borrow. Was it not the sage, Shammai, who would save special food that he found during the week, for Shabbos? Yes, it is a mitzva to **feast** on Friday night.

You continue on by saying "it seems (on a holiday) that every dining room in the city was so full this year that room for not even one more chair could be found". We have a Hillel-Auks organization which is run with full community support. Before Passover, calls were made to families who readily (with pleasure) opened their homes to anyone wishing to have a place for the Sedorim. Signs were placed in the University buildings regarding this offer. Both Congregations were more than eager to have students join them and their families or to place them in other homes for the Sedorim which was done in many cases. In fact, for Rosh Hashanah and following the fast on Yom Kippur, many students were invited for meals at the homes of different families from both Synagogues. Don't expect the people to send out a search party for you. They are not magicians. There are so many students present that they are not aware of, for they do not make themselves known. Are you one of these?

Your friend who fell in love with a non-Jewish girl did so, not because of a lack of love from the Jewish community, but due to a lack of personal commitment to Judaism. A person who is committed to G-d and the Torah will find his true love ultimately and not look for a false crutch to lean on. Let us not forget that there are many Jews in this world who underwent the tortures of hell, but yet remain faithful because this is what their souls told them to do. In Israel (with due respect)

although religion is much stronger, one will also find areas of prejudice and jealousy but they will not be felt as much because Israel is a larger place where Halifax is a much smaller one.

It is obvious that you have negatively singled out people who do not wish to have anything to do with Jewish life outside of or in Halifax. If you would do some more research you would find a large number of people who are religious as well as good Zionists. You might take the time to attend services on a Shabbat where you will find a fair attendance in Synagogue (between 70 and 80). The Beth Israel has a daily minyan which has missed only twice since last winter.

A person should do some research before criticizing. You might be interested to know that besides basketball, soccer and volleyball, both Synagogues have their own

cultural as well as religious programs. There are many young men who have already said Haphtorahs and I know of a larger number who will be doing one in the near future. There are classes in Talmud and prayer which one can partake of. There are Sunday morning breakfasts which sponsor interesting speakers and which are open to all.

My dear Jon, what you need is a community which is worthy of your presence. It seems that we are not righteous enough for you. Maybe you will find a community somewhere which will roll out the red carpet for you and think only of your interests and not their own.

In summation may I say that it is easy to criticize another but it is difficult to look at the other side of the coin.

Signed,  
Cantor George Lieberman, Halifax

*Greetings to the Atlantic  
Jewish Community on this  
holiday of Tu B'Shevat*

*from*

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As I begin to respond to these replies to **Jon**, I am very much aware that I do so as an individual with whom many may be able to identify. For no longer is **Jon** one who speaks out from the ranks of anonymity, but at least the person who wrote those words is now a real individual.

No apologies are offered for **Jon's** two outpourings but rather I pray that you shall bear with me as I attempt to put **Jon** in a real context and perhaps to make his comments even more meaningful, if not more clear. At the outset I thank those of you who replied to him in writing, and to others who reacted to him in any manner whatsoever, whether it was anger or empathy, complete dismissal or a degree of understanding.

I am not **Jon**; even though I was the author of his comments. Nor is anyone else **Jon**, at least in total, but rather each student in this city is a part of him. His errors, his disdain, his ambivalence are present in all of us that go to school in Halifax. What he said was not the product of a rich imagination, but rather it is the result of a negative exposure to Judaism, which he has had to try to come to grips with. My wish is to affirm much that he said, not by way of attack on those who participate and lead, but rather by way of asking everyone to look around and to see truly how few partake. Our strength is not to be measured by numbers, that is true, but it is the degree of commitment which guarantees a future and that is what so few have. The label of Jew is not one which can be worn without effort - for all that we do should be affected by not just the name, but by what lies behind it.

**Jon** speaks in the most critical terms of what exists here, the motivation for that perspective is the decided lack of vitality which Jews exhibit here. It is obvious that some attend, that some participate, but it is more obvious that many do not. **Jon** speaks out not as one who is self-righteous and too good to participate, but rather as one craving something relevant for him to participate in. This is my plea to the established community, but it must be accompanied by another statement of the obvious. Many are lost - the age old story of assimilation is not to be reversed by a series of semi-intellectual letters passing across the pages of this journal. So many Jewish students see no hope other than to abandon a sinking ship.

Thus they cease to seek out Jewish causes; they relate to the world as people who have been de-motivated by Judiasm rather than as individuals who have a foundation of knowledge and positive experience with which to cope with the modern world. In criticism, **Jon** sees himself caught in a "stranglehold". He has been well equipped for taking on responsibilities as a Jew. In fact he knows that he is anything but equipped at all, and thus his logical response is twofold - on the one hand he ceases to participate and does other things, and on the other hand he rationalizes his actions by complaining. Yet he honestly does not have the ability to do anything else.

This is how I perceive of the young Jews in this (and many other) communities. They cannot be Jews because they do not know how. That is not to advocate that all must be regular attenders at synagogues, or at Men's Club, or of Hadassah, but it is to suggest that these activities become the foundation of many people's Judaism rather than the manifestations of it. The onus is not upon the organizers or the leaders, but rather it is upon every individual Jew. As **Dr. Loebenberg** so aptly quotes Shammai, "If I am not for myself, who will be for me?" Each Jew must be able to do for himself and that requires support from his community as well as the tools with which to work. But each Jew must desire to do for himself as well and that is where we as a community have failed, that is where so many Jewish families fail, that is why it is so important to clearly understand the real reasons and motivations for decisions which effect the entire community. When narrow or limited perspectives are allowed to rule, the breadth of Jewish tradition is being denied and replaced by modern secular values and viewpoints. I guess that I suggest that three thousand years of history must continue to affect what we do today - not so that we blindly advocate or follow a particular path, but so that we wisely chose the best alternative which is available.

At present I do not hold out great hope for a continued or vibrant existence of this community. So many of the small communities in Atlantic Canada are on the verge of total disappearance, mostly because their numbers have been ravaged. Once alive and strong communities can see the end of their existence. They too

failed to fill the voids of their members. In a different way Halifax's future may look equally as bleak.

My choice is to leave here and to try Israel - it is not because I am being chased away and it is not because I could not live here. Rather it is because I can only see my future as a Jew in Israel. I have long ago committed myself to remaining within and I'm thankful that somehow I have acquired the minimal tools to do so in a way which is satisfying to me. It will require as much effort there as it would if I were to remain here, but both the standards and the potentials exist on a higher plane there, and thus at present that is where I see myself.

I do not wish to extend my license and so I shall end presently. **Jon** needs help, but maybe even for him it is too late. Rather it is your task to prevent there being other **Jons**. I do not have definite answers. I only see friends of mine who are lost and that bothers me; I see as well that for some reason they find little here that is very attractive to them as Jews.

With this I put **Jon** to rest. Many that are a part of him can be reached, others cannot. But if he has had anything valid to do, it has been to hold up a mirror reflecting an unpleasant and complex image. He should not be forgotten, nor quickly dismissed for he is too many people to allow that to happen. If the future lies in his hands, it will not be easy, for any of us. As Jews we are not used to being attacked from within, **Jon** is not a fifth column but a very weak link in a long chain.

I am a spokesperson for no one, but I have seen much and now I have tried to implant some of it. However the field is muddy and thus the walk across it must be so, and I cannot help but wonder, what grows in mud?

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***Darrell Pink** is a second year law student at Dalhousie University. He graduated through the ranks of Canadian Young Judaea, was very active on the Camp scene and was instrumental in initiating the "Oneg Group" of students who meet weekly for discussion of Jewish topics and issues.*

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## Dry Bones



## LUDWIG WOLPERT EXHIBIT



by Jack Steinberg, Saint John  
age: 10

The works of Ludwig Yehuda Wolpert, master silversmith, previously exhibited at the Jewish Museum in New York, are now on exhibit at the Maurice Spectrui Museum of Judaica in Chicago, Illinois. In March the exhibit moves to Judah L Magnes Memorial Museum in Berkley, California, and in the summer it will be at the Hebrew Union College Skirball Museum in Los Angeles. The exhibit celebrates its 75th year of this productive artist.

Ludwig Wolpert was born into a Zionist family in 1900 near Heidelberg, Germany. In his early years, he studied art and sculpture. In 1933, with the Nazi's coming to power, he emigrated to Jerusalem where he became professor of Metalcraft at The New Bezalel School for Arts and Crafts. The simple, flowing lines of his modern sculpture influenced an entire school of Israeli craftsmen. In 1956 he accepted an invitation to join the Jobe Nascher Workshop for silversmiths who make Jewish Ceremonial objects, at the Jewish Museum and he has been an artist and teacher there ever since.

In his long career Ludwig Wolpert has designed the silver Torah Ark presented to President Harry Truman by Dr. Chaim Weitzman in 1948 as an official gift of the new Israeli government. He has produced over 65 Jewish ritual objects in modern design- ranging from Hannukah menorot to Seder plates. His objects also glorify the Hebrew letter.

Note: Jack is the son of Dr. Barry and Edythe [Freedman] Steinberg.

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# THE SPELL OF WORDS — ZIONIST, ISRAELI, JEWISH, JEW

by Yehoshua Siskin

To be a Zionist, it is not necessary to live in Israel. Veterans of the Israeli army who live in the diaspora and return to Israel when it is at war, are Zionists. They believe in the idea of a state for Jews in Israel and by risking their lives for that idea become Zionists of the first rank. Similarly, Jews who come to Israel as volunteers, whether in time of war or peace, are Zionists. They take part in providing for the well-being of Israel. On another level, Jews living in the diaspora who contribute money to Israel, and so share Israel's financial burden, are also Zionists. Through their money, they help to keep Israel strong.

To be a Zionist, it is not necessary to be a Jew. When Herzl spoke at a Zionist meeting in London in 1898, seated next to him on the speakers' platform was a priest. During his speech Herzl remarked, "The presence of this honored gentleman (Father Ignatius), seated to my right, proves to you that it is not at all necessary to be a Jew in order to support our idea." Lord Balfour was a Zionist. President Truman was a Zionist. Daniel Moynihan is a Zionist today, as is the priest who represents Costa Rica at the UN. The words and actions of these men show that it is possible to be overtly devoted to the idea of a state for Jews in Israel without being a Jew.

To be an Israeli, it is not necessary to live in Israel. Several hundred thousand Israelis have taken up permanent residence in all parts of the world, mostly in the United States and Canada, but also in Venezuela and Brazil, in France and Britain and Germany, in South Africa and Australia.

To be an Israeli, it is not necessary to be a Jew. Among the most loyal Israelis are thousands of Druzes, Circassians and Arabs, be they Christians or Moslems, villagers or Bedouin. Druze serve in the Israeli army, and there are Circassians and Arabs who do the same, all voluntarily. In reaction to the anti-Zionist Resolution of the UN, the Arabs of Abu Ghosh, just west of Jerusalem, asked to be made eligible for military service; a few days later, the heads of twenty-five Arab families in Jaffa volunteered to serve in the Civil Guard. All of these groups — Druzes, Circassians, Arabs — have proved beyond doubt their right to the title of "Israelis".

To be Jewish, it is not necessary to live in Israel. In fact, when the word "Jewish", together with the motivations of those who use it to identify themselves, is examined, it may be seen that the Jew who considers himself "Jewish" — as opposed to "a Jew" — is unlikely even to consider living in Israel.

In the course of history, and particularly in modern times, "Jew" has become, for many people, a word of

opprobrium. Since the French Enlightenment, at least, many world renowned writers and spokesmen for "human progress" have been unable to speak of the Jew except in a cynical, negative, or destructive sense. Voltaire and Marx, for example, had little less than scorn for the Jew. Today, gentiles avoid the word "Jew" when speaking, especially when Jews are present, because for them it is a word that has automatic antisemitic overtones, and is therefore, in their eyes, a term of abuse. For many gentiles, it is as if to use the word "Jew" were to demonstrate feelings of prejudice against Jews — feelings which, incidentally, these same gentiles may have after all.

Tragically enough, history's verdict on the Jew, to say nothing of polite society's, has often become the Jew's own verdict on himself. In English-speaking countries, for example, a Jew, as well as a gentile, will say, "He is Jewish"; seldom, except in a pejorative sense, "He is a Jew." And the locution, "I am a Jew", is scarcely ever heard, as though "Jew" in such a context were a misnomer. The world has made many Jews feel uncomfortable about their identity; in reaction, they wish they were not Jews.

What, then, does this have to do with living in Israel? The one who considers himself Jewish betrays discomfort at identifying himself fully as a Jew, as if to be "only a Jew" were a sign of inadequacy, something to be ashamed of or embarrassed about. Such a Jewish Jew is unlikely to want to live in Israel for the simple reason that no Jew who is uncomfortable being a Jew, is likely to feel that Israel is the place for him.

To be Jewish, to have Jewish qualities, or to make one's personal well-being identical with the Jews' well-being as a nation, it is not necessary to be a Jew. Pablo Casals once wrote, "When I am conducting and tell the orchestra members, 'Play Jewish', they know what I mean. My friend Sasha Schneider sometimes says to me, 'You know, Don Pablo, you are really Jewish...You may have been born of Catholic parents in Catalonia, but actually you are Jewish. For one thing, you could not play as you do it you were not.' I appreciate that compliment, but I tell Sasha that there are exceptions to every rule."

When you are genuinely concerned about the plight of a people, you may just as well be one of that people yourself. Their well-being becomes your own. You cannot be at ease as long as they are not. The gentiles who helped save Jews in Nazi Europe, often at the risk of their own lives, had this kind of concern. They made their plight and the plight of the Jews they helped one and the same: they could almost have been Jews themselves.

Just as assimilationist Jews in nineteenth and

twentieth century Germany responded to the universalistic ideals of Schiller with a fervor that made them more German than the Germans, so there is the phenomenon of gentiles more Jewish than Jews. Where positive action is concerned, Emile Zola did more for the pride of world Jewry in accusing his countrymen of injustice in the wake of the Dreyfus trial, than many Jews, such as Alfred Dreyfus, for example, have ever done. Dreyfus, an assimilationist Jew, could declare, "I am innocent. Vive la France!", yet not once in his life would he do or say anything to identify himself as a Jew. As a Frenchman, Dreyfus was proud and courageous; as a Jew, he was frightened, forgetful and ashamed.

Douglas Young, the eloquent Christian spokesman for Israel who directs the Institute for Holyland Studies in Jerusalem, seems more Jewish than many rabbis in the diaspora who are ambivalent about their "position on Israel", who can speak of Israel in glowing terms only when it is at war fighting for its life. Similarly, the young Scandinavians who yearly come to kibbutzim to work as volunteers are more Jewish than certain affluent young Jews in the diaspora who may have never been to Israel, tend to side with the views of Arab extremist and terrorist groups, and are embarrassed by the existence of Israel in general.

The greatest enterprise of the Jews in the last hundred years has been the re-establishment and re-creation of the Commonwealth of Israel. Anyone who promotes the enterprise and adds to the creation which is Israel contributes to the welfare of the Jewish people. If those Jews who, through assimilation, tried to turn Schiller's universalistic fantasies into reality, were more German than the Germans who would not accept the Jews as equals, then the gentile Hovevei Zion, lovers of Zion, are more Jewish than Jews who refuse to participate in the rebirth of Israel. The only difference is that, while Schiller's ideas never had any basis in reality, the idea of Israel's rebirth has existed for 2,000 years.

Zionist, Israeli, Jewish. It is possible to be all of these without living in Israel. It is possible to be all of these without being a Jew. But where does the Jew, who is a Jew and nothing else, fit in? How can he be identified? How is he to be properly introduced?

To be a Jew today, a Jew in one's innermost being, it is necessary to live in Eretz Yisrael.

Once, when dogma separated the Jew from the gentiles around him, he could be sure of his identity and the identity of his children. Today, when there is no longer such a separation, this is no longer the case.

Yet while it is apparent at the present time that the Jew can live a life of continuous inspiration and completeness only in Israel, it is still claimed by many that the Jew can be a Jew, inspiration and completeness aside, anywhere in the world. But people who hold this belief, and here most diaspora Jews are included, fail to understand what it means to be a Jew.

For the Jew to be authentically a Jew his primary concern must be the continuing existence and strength of his people. This was true before the Second Temple was destroyed; it is true — among Jews who are Jews and nothing else — no less today.

One way a people ensures its survival and strength is in the care which it takes in the education and upbringing of its children. It is no wonder that the Jews, who have existed longer than any people in history, have traditionally regarded the upbringing of their children as a matter of supreme importance. Yet today, when the secular Jew, at least, is faced with the decision of where to raise his children, he is an apostate from his people, in a certain sense, if he decides to raise them in the diaspora. The number and proportion of Jews in the

diaspora who marry non-Jews increases every year. In some diaspora communities, the rate of intermarriage is as high as 50 to 60 per cent. What can secular diaspora Jews do to ensure that their children will desire to be Jews and nothing else? The answer is one that few in the diaspora will admit to: that it is almost impossible for the diaspora Jew to raise his children with a strong, incontrovertible sense of their identity as Jews.

In Israel, there are four factors which provide the Jew with opportunities for continuous affirmation of his identity: the language, Hebrew; the Jewish holidays, celebrated as national holidays; the geography, laden with ancient landmarks of the Jewish people; the people three million of whom are Jews.

The orthodox Jews in the diaspora, while they may be more or less certain that their children will marry Jews, can hardly express concern for the continuing existence and well-being of their people, as a whole, without living in Israel, they should be reminded that "nothing takes precedence over piku'ach nefesh, the saving of life". When Israel must go to war, many Jews are killed. But if Israel's defense were stronger, it would be less vulnerable to attack, and the casualties it would suffer — in the event of war — would be fewer. Fullscale war aside, there are places in Israel where the presence of more people could prevent loss of life. If, for example, on the evening when terrorists approached the orthodox settlement of Ramat Magshimim there had been more guards, if 200 yeshiva students from the diaspora had immigrated to Israel and settled there, there might never have been an attack. Sheer force of numbers, new immigrants — be they orthodox or secular Jews — could strengthen Israel, by settling its borders and by serving in its army. The likelihood of war or terrorist attack would be reduced; lives of Jews could be saved.

But adding to Israel's quantitative strength is only one dimension of the contribution Jews, as new immigrants, could make to Israel's ultimate security and well-being. The contribution immigration en masse would make towards strengthening Israel from within would be far more significant. A new wave of immigration coming from the West would be a wave of idealism breaking over Israel's shores; everyone would be given new inspiration. No nation on earth can be expected to fight four major wars in twenty-five years and emerge untainted. With all the tragedy Israel has lived through since 1948, especially against the background of the Holocaust and the disregard the world has continued to show towards the Jew ever since, it is understandable that former idealism and resilience have given way to discouragement and cynicism in some sections of Israeli society. If piku'ach nefesh is to be taken seriously, that is, if Israel is to be given new strength to persevere, from without and from within, mass immigration must take place.

Until the eighteenth century, to be a Jew meant to live every aspect of life as a Jew and nothing else. Judaism had never been just a religion; it had been a complete way of life lived as a member of a close-knit community. You were either a Jew with every step you took, or you were not a Jew at all; furthermore, when you walked or prayed or studied, you were always with others, never alone. Today, when the ghetto is no more, it is possible to live completely as a Jew only in Israel.

When the Jew left the ghetto, the most unique and valuable element of his former existence — the intimacy of community life — was gradually lost; only the rebirth of Israel has made such community life possible again. It is this intimacy, perhaps, which Ben-Gurion had in mind when he proclaimed that Israel was the only place on earth where he could live completely as a Jew.

—Reprinted from Forum

# FIRST BUILDING OF THE Z.O.C.'S YOUTH CENTRE DEDICATED IN JERUSALEM

SPECIAL TO SHALOM

On Sunday, November 14th, 1976 the first completed building - out of 4 under construction - of Z.O.C.'s Youth Centre in the Jerusalem Forest was opened in the presence of MAYOR TEDDY KOLLEK of Jerusalem and numerous Canadians who travelled under the leadership of DR. GEORGE LIBAN to Israel for this festive occasion. The dormitory building dedicated to the memory of the late SAM KAPLAN of Burlington Ontario consists of 3 wings and 24 rooms for 60 occupants.

Mayor Teddy Kollek greeted some 150 participants, mostly members of the Kaplan family and Canadian friends and members of the Zionist Organization of Canada; he expressed his gratitude to the Z.O.C. for initiating the project in 1972 under the leadership of DANIEL MONSON Q.C. and also thanked MRS. ANNE TEITELMAN-KAPLAN and her family for providing most of the funds necessary to the construction of this dormitory for youngsters.

DR. GEORGE LIBAN on behalf of the Presidents and Officers of the Z.O.C. and Z.O.C. Charitable fund extended thanks to the Mayor of Jerusalem and to the staff of the Jerusalem Foundation who were instrumental in the final planning. He also thanked DR. DOV JOSEPH former Israeli Minister for having accepted to be the Honorary Patron of the Z.O.C. Youth Centre, to the Israel Resident Committee headed by MR. JARVIS FREEDMAN (formerly of Ottawa) and to the former Israel Ambassador to Canada MR. ARTHUR LOURIE, to MR. AMNON GIL-AD, former Director of the Israel Government Tourist Office in Canada for their participation in this auspicious event.

DR. LIBAN then presented MAYOR KOLLEK with an Eskimo painting after which the Mayor in turn gave Dr. Liban a medal for the ZIONIST ORGANIZATION OF CANADA with the inscription:

"To the Zionist Organization  
Of Canada  
Teddy Kollek

November 14th, 1976  
Initiation of The Canadian Youth  
Centre Jerusalem Forest"

MRS. FRIEDA KAPLAN (mother of the late Sam Kaplan) and her 9-year old grandson ELIEZER TEITELMAN then unveiled the plaque bearing the emblem of the Z.O.C. and reading as follows:



From left: Ruth Cheshin Director of the Jerusalem Foundation with Mrs. Anne Teitelman Kaplan, Ambassador Arthur Lourie, Dr. Dov Joseph and Dr. George Liban.

"This building is dedicated to the loving memory of SAMUEL KAPLAN, TORONTO by his mother and sister, FRIEDA and ANNE KAPLAN. He was an ardent Zionist and a lover of Eretz Israel."

RABBI MOSHE DRAZIN OF NEW YORK, a relative of the Kaplan family then affixed the Mezuza on the door of the new building and MRS. ANNE TEITELMAN cut the ribbon to the entrance. A short memorial service by RABBI DRAZIN and a few remarks by MRS. THEITELMAN concluded the official opening.

A beautiful buffet luncheon was then tendered by the Jerusalem Foundation (who is in charge of the construction) to the assembled guests and participants.

The dormitory consists of 3 wings bearing in the lobbies of their respective wings dedication plaques

to HARRY & MARY LIBERBAUM of Toronto as well as to BLAYNE LASTMAN of Toronto who have made substantial contributions towards this project.

Adjoining to the dormitory 2 more buildings are now under construction: the first one a Seminar and Study Room Building which will also contain a Library to be completed by April 1977 and a second dormitory - also for 60 occupants - to be opened in the Fall of 1977.

The Seminar and Study Room Building will have a big entrance hall the funds for which have been donated by AJALON LODGE of Toronto including funds contributed in memory of the late JOHN R. DEVOR; this building will also have a memorial plaque containing the names of all the donors to the entire project.



First dormitory building in Z.O.C.'s Youth Centre in Jerusalem is completed. Two more dormitories and a seminar and library building is under construction and will be ready for occupancy in 1977.



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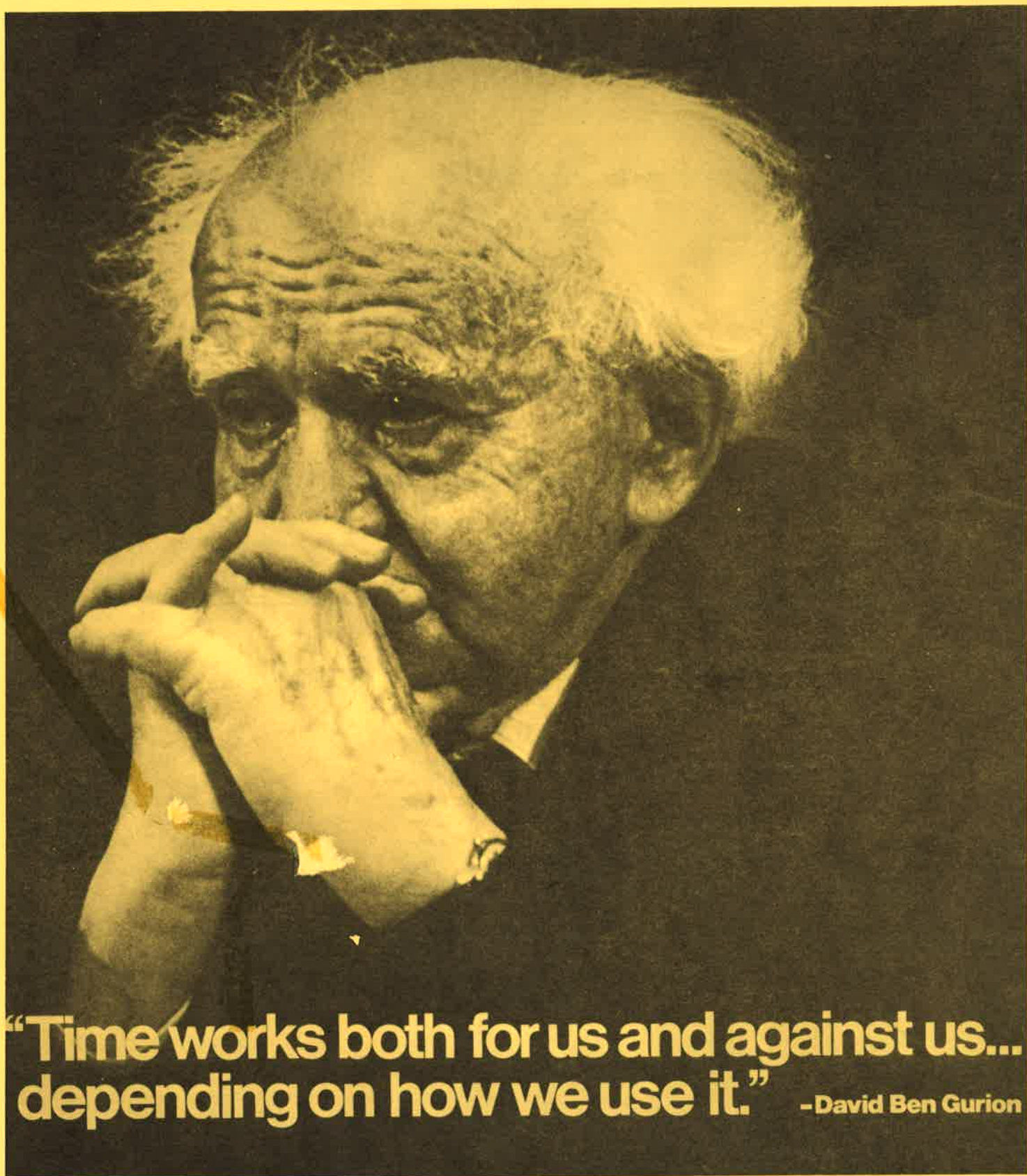
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