

**SHALOM**



**29th  
Anniversary**



*From Holocaust to Independence*

**Atlantic Jewish Council**

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# THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL JOIN WITH JEWISH COMMUNITIES AROUND THE WORLD IN EXPRESSING OUR SOLIDARITY WITH ISRAEL ON THE OCCASION OF HER 29TH YEAR OF INDEPENDENCE.

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Editor and Executive Director of Atlantic Jewish Council: Shaul Landa  
Chairman, Publications Committee: Zack Rubin  
Chairman, Atlantic Jewish Council: Joseph Zatzman  
President, Atlantic Jewish Council: Ben Prossin

## Contributors:

Dr. Leon Kronitz  
Michael Zatzman  
Charles Oler  
Helen Rosen  
Mrs. Julius Solomon  
Sandra Hoffman  
Aba Beer  
Rabbi Y. Peterseil  
Norman Lipschutz  
Simon Rosenblum  
Norman Rosenblum  
Susannah Fried  
Bezalel Eliahu  
Lil Garson

Annette Strug  
Ben Prossin  
Shaul Landa  
Frank Medjuck  
Asher Smofski  
Bette Ross  
Shimona Kushner  
Ian Borer  
Anna Newman  
Mort Lazar  
Roz Smith  
Howard Karp  
Shmuel Frenkel  
Samuel Jacobson  
Helen Nathanson

Lena Kutziner  
Warren Cohen  
Seymour Kaufman  
Bernard Nathanson  
Shirley Chernin  
Rebecca Jacobson  
Erminie Cohen  
Miriam Jacobson  
B.J. Kayfetz  
Alan Michelson  
Lee Cohen  
Brian Ross  
Earle Bowman  
Jack Collins  
Avrum Richler

Bernie Mandel  
Vitaly Khalif  
Myron Mark  
Beth Israel Synagogue

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Deadline for Next Issue Wednesday, May 25, 1977

## Guest Editorial

ירושלים בירת ישראל - לנצח !

**Dr. Leon Kronitz**

Executive Vice-President  
Canadian Zionist Federation



"Our feet are standing within thy gates, O Jerusalem - Jerusalem which is built as a city that is bound firmly together...Pray for the peace of Jerusalem: they shall prosper that love thee."

(Psalms 122:2,3,6,)

Jewish devotion to Jerusalem began three thousand years ago, when King David designated it the capital of his kingdom. After the destruction of the First Temple of Solomon, Jerusalem remained the spiritual, cultural and national focal point of Jewish life.

Under Greek and Roman conquest, the preservation of Jerusalem was the motivation for Jewish resistance and struggle. In 166 B.C.E. the Maccabeans fought for Jerusalem. From 67 B.C.E. to 70 C.E. the Jews revolted time and again to preserve Jerusalem, until the Second Temple was destroyed and people exiled.

"If I forget thee, O Jerusalem, may my right hand forget its cunning." This cry has summoned every generation of Jews and urged them to rebuild Jerusalem.

When, in 1948, the State of Israel was re-established, Jerusalem again became its capital. The Armistice Agreement with Jordan, signed in 1949, assured freedom of access to the Jewish Holy Places and cultural and humanitarian institutions in the Arab-held sector of the city. Article 8 :Paragraph 2 of the Agreement, guaranteed that Jordan would assure the "resumption of the normal function of the cultural and humanitarian institutions of Mount Scopus and free access to the Holy Places and cultural institutions and the use of the cemetery on the Mount of Olives". This agreement was never honoured. Jews were not allowed to pray at the Western Wall - the holiest

place in the world for all Jews. Even Israel's Moslems and Christians were barred from praying at their holy shrines in Jerusalem. On June 5, 1967, at the beginning of the Six Day War, Jordanian artillery began shelling the Israeli sector of Jerusalem. The Israeli government, through the U.N., had informed King Hussein that Israel would not attack Jordan, provided their assault on Jerusalem ceased forthwith. Jordan continued its bombardment on Jerusalem. At the end of the bitter struggle, the Israel Defence Forces, in hand-to-hand combat, overpowered the Arab Legion and reunited Jerusalem. The barbed wire which had divided the city was removed immediately and the government of Israel pledged that it would never again be re-erected in the city. All of Jerusalem was in Jewish hands.

For the first time in two decades, Jerusalem was no longer a military frontier and access to the shrines of three great religions was free and open. The special character of Jerusalem was preserved and reverence for the holy places assured. Arabs and Jews mingled in the streets and market places assured. Arabs and Jews mingled in the streets and market places of the city and, with rare exceptions, peace and serenity prevailed.

Now, a unified Jerusalem is the capital of the sovereign State of Israel. It is the seat of the President, of the Knesset, the Supreme Court, the government ministries, the Chief Rabbinate; the headquarters of the World Zionist Movement and the Jewish Agency. Jerusalem will remain, forever, the capital of Medinat Yisrael.

Israeli sovereignty is based on historic rights and does not conflict in

any way with the interests of Christianity and Islam. The concept of an internationalized Jerusalem is neither realistic nor practicable. Internationalization is not a religious imperative of any of the three faiths involved. The destiny of a city cannot be divorced from its inhabitants, certainly not from a people which has been linked with it for 3,000 years. No international rule can possibly grant more administrative autonomy or more freedom of religious activity than the present administration offers to all its citizens. Jerusalem now is an open city. Religious freedom and protection of the holy places are guaranteed: a city in which all the inhabitants enjoy prosperity and freedom; a city which is an example of co-existence of Jews and Arabs.

Jerusalem today is a flourishing cultural and spiritual centre. It is a centre of theological study and research; archaeological excavation is of unprecedented scope and intensity; the Hebrew University, with its three campuses, is a centre of Jewish higher learning and research; a city of Yeshivot, museums, art and science.

There is an old saying: "Ten measures of beauty came into the world; Jerusalem received nine measures and the rest of the world, one. Ten measures of suffering came into the world; Jerusalem received nine and the rest of the world, one." Throughout its long history, Jerusalem has endured much suffering, but it is still a city of great beauty and, in the eyes of the Jews, perhaps the most beautiful city in the world.

It is an awe-inspiring experience to view the Golden City - its variegated colours in the light and shadow of sunrise or sunset; to see the stones of Jerusalem is to stand and see, in the mind's eye, the whole Jewish world - because according to tradition, Jerusalem is the centre of the world. To stand in Jerusalem, is to sense, to the depths of one's soul, the beauty and the glory of Jerusalem Eternal.

"Yerushalayim" means "The City of Peace". It is the city of martyrdom and redemption; it is the city of love and loyalty; it is the city which symbolizes faith in the future..

At noon, on Iyar 28, 5627 Zahal parachutists - under the command of the present Israeli Chief of Staff, General Mordechai Gur - reached the Kotel Maaravi (Western Wall). The

Continued

Chief Chaplain of the Army, Rabbi Shlomo Goren, carrying a Torah scroll, together with soldiers still carrying their rifles, held the first Mincha Service there after nineteen years. The Shehecheyanu followed the Kaddish. Tears of grief for the fallen mingled with the tears of joy for the liberation. Following the

prayers, a cry of exaltation: "This Year in a Unified Jerusalem", echoed far and wide. A thunderous Hatikvah concluded the prayers at the Western Wall on this first Yom Yerushalayim.

On this, the tenth Yom Yerushalayim, let us add our own prayer: May peace and tranquility reign forever over Yerushalayim, the city of peace,

and may serenity, freedom and prosperity continue to be granted its inhabitants

NOTE: This article was published as an editorial in the "Canadian Zionist". It is written by Dr. Leon Kronitz whose editorials appear in the "Canadian Zionist" under the name Arye Ben Dov.

## Letters to the Editor

### On Vivian Kramer's South Africa

Dear Mr. Landa,

Please accept my warmest congratulations for the very high standards you continue to maintain with every welcome issue of "Shalom". It is a forum for the voice of Maritime Jewry which was sorely needed and I am certain that it has won the krespect of all its readers.

More by way of comment than criticism, I should like to write you about the splendid article submitted by Vivian Kramer on the Jews of South Africa.

Its beginning was informative, warm and "haimish" conjuring up for the reader those same "atavisms" innate in all Jews who spring from a background of the "shtetl". These émigrés, in a very particular way, have made the traditional village problems-more often called the ghetto problems - the very nature of their Jewish expression. Some historians have suggested that an oppressed way of life, while it added immense colour to Jewish folklore, was so intertwined with religious belief that it became difficult to separate one from the other, and the fundamentals of Jewish principle became clouded. Unfortunately, fundamental Jewish philosophy and law were camouflaged long before Jews emigrated to the British Dominions beyond the seas, to the United States of America and to the other far-flung places where Jews reside. The need to earn a living and the need for physical and emotional protection were always the immediate concern of the Jew in Diaspora.

That these "needs" did violence to Judaic principle is the tragic legacy of the displaced person, and compelling questions have always remained. What price economic security? What price salvation? Add to

these questions the Biblical injunctions "Love your neighbour as yourself" and "be kind to the stranger because you were a stranger in a strange land", then sprinkle on a little of one's right not to rock the boat, and we have an immense psychological "mess of pottage". But the article was strangely incongruous. It was the latter part which displaced the same kind of political naivete or perhaps less pejoratively the same kind of wishful political thinking from which the vast majority of us suffer.

We have been reading the Hagadah story for more than two thousand years but time and again we fail to learn its fundamental Jewish lesson of freedom. History repeats itself, again and again, but we grow no wiser. We continue to think that less harm will come to us if we pay higher wages to our servants, instead of asking will these extra pennies raise their standard of living; and our suitcases remain packed. We scurry about amassing great wealth secure in the thought that we will buy our safety with gold. But our gold is extracted from our teeth when our burned bodies are on the way to the ash-pit and our thoughts are with the angels. We no longer need our suitcases.

Because we can blend with the social background and live seemingly tasteful lives we think no one will notice us. We can even wear the same "horse-blinkers" common to all societies which block from immediate view the monstrous indignities occurring all around so long as we are ready to pack our things and move again.

But it was really the last sentence in the article which might cause some difficulty and which sparked my need to write you. I really

do not believe that Vivian Kramer's colonial slip was showing but the notion she ambiguously expresses warrants close inspection so that we do not draw a conclusion she did not intend.

There can never be, in a democratic society, a "useless political vote". If the society which she hopes for is not to be democratic, then by definition it must be fraught with all the pain and degradation man is capable of heaping upon his neighbour.

Make no mistake, in a totalitarian state or in any autocratic system where its most benign dictator still fosters and continues to support the principle of inequality of opportunity, all the quiet and calm and a semblance of peace are queer comfort. If governments rule with a tacit acceptance that hooliganism will stifle the voice of the common man, keep your suitcase at the ready.

The failure to improve the human condition and set man upon a path to liberty of a political cause, no matter how inept, which has as its goal the right of people to cast their vote freely, is unexampled in the social history of mankind.

Be it a "still small voice" in the wilderness, one's freedom begins when one has the political right to choose. If human beings, in a society, fail to gain this right their freedom is nowhere in sight and tyranny will reign with its own pernicious formula for human welfare.

Perhaps the message of Pesach is indeed simple, "No man is free unless all men are free".

With my very best regards, and  
sincerely,  
**Charles Oler**  
Embassy Towers  
Halifax, N.S.

Letters Continued

# Renaissance Revisited



*Audience At Renaissance Music Programme*



*Renaissance Music Singers from Dalhousie*

by **Sandra Hoffman**

The auditorium of the Halifax's Beth Israel was the scene of an unusual musical experience on March 6th, when the Board of Governors, in conjunction with the Massada Club, sponsored an afternoon of Renaissance Music. A group of students from the Dalhousie University Music Department, under the direction of Professor David Wilson, combined with **Cantor George Lieberman** and Dr. Lowell Shore to provide a moving and exciting performance of choral music.

Professor Wilson explained how the music and singing of the Christian Church evolved from priestly chanting in early temples and synagogues. His scholarly commentary was illustrated by the transformation of "Oleinu", as presented by the Cantor, into Gregorian chant, in classic Latin, by his students. The audience was thrilled by the Hebrew rendition of traditional selections. "Adon Olom", "Ein Kelohanu" and "Hashkevanu" by the talented Dalhousie students. Their melodic harmony, accented by several solo voices, was matched by their clear diction of what must have been "new sounds", to them. Obviously a great deal of disciplined preparation preceded the concert.

Cantor Lieberman briefly illustrated the six "trop" employed at different Yom Tovim and Sabbaths. His delivery of "Kol Nidre" was on his usual high standard. Dr. Lowell Shore, a member of the Beth Israel Choir, continued the Yom Kippur theme with his powerful rendition of "Ya'aleh" and "Kee Heenei". Dr. Shore also rendered a portion of the Blessing of the New Month.

At the conclusion of the program **Dr. Ralph Loebenberg** presented to the Dalhousie group a gift recording of Yossele Rosenblatt's classic renditions. **Sandra Hoffman** expressed to all participants the deep appreciation of the Social and Cultural Committee and of the audience.

A social hour of refreshments completed a most stimulating event.

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# THE HOLOCAUST

**Memorial programs were held in every Jewish community in the Atlantic Region - we did not and shall not forget! Further details and photos in next issue.**



*A "survivor" de-lousing his clothes at Belsen.  
(Camera Press)*



*Eichmann's "Final solution" called for complete extermination of all Jews — even these children.  
(Wiener Library)*



*Starved, beaten, shot, worked to death — these hundreds of dead were dumped in a communal grave at Belsen. (Camera Press)*

# Message from the Secretary-General of the National Holocaust Committee: **A NEW CHALLENGE**

by **Aba Beer**

The fight against anti-Semitism is the daily bread of Jewish communities and Jewish defence agencies. It is an unending struggle against a hudra whose heads, having been cut off, grow and multiply again and again. It is not always the most rewarding and constructive activity in Jewish life. One would often wish that more of the energies employed in this struggle could be used to more constructive purpose - in deepening our religious, cultural, and social life, and notably in strengthening Jewish education. But it is, nevertheless, a necessary fight, and we have to pay attention to anti-Semitic provocations in order to protect the honour and the basic rights of the Jewish people against defamation, calumny, and future persecution.

This is all the more true since in recent times a new and formidable challenge has been thrown at us, which is destined to undermine the whole position of world Jewry and Israel, and to deny the legitimacy of all that we have stood and fought for during the last three decades.

## **A MYTH**

In a series of recent publications, an attempt is made not only to question the exact number of Jewish victims of Hitler's campaign of total extermination of European Jewry, but also to deny that such a campaign was ever conducted, that extermination camps ever existed, and to pretend that those who died - whose numbers are described as insignificant - were the accidental victims of population transfers, etc., etc. The holocaust becomes a "myth". The Jews are accused of having invented the stories for the purpose of exploiting this "legend" in contemporary politics, in order to gain sympathy for the Jews and support for the Jewish State, to extort money from Germany, and to serve other similar political needs of the Jewish people.

We could ignore and dismiss these ludicrous lies as utterances of cranks and of the lunatic fringe if they were isolated phenomena. But it appears that a whole network of deliberately obscure forces are collaborating in this attempt, and are pursuing systematically their evil aims. Some of the publications are widely distributed in a number of countries, even to schools; and translations into several foreign languages have been announced.

Did Six Million Really Die?, The Myth of the Six Million,

The Six Million Swindle, It Never Happened After All, The Auschwitz Lie, and Die Sohne der Finsternis (The Sons of Darkness), are some of the most notorious titles.

## **Latest Example**

The latest example in this series of publications is the book *The Hoax of the Twentieth Century* which was published in London by the Historical Review Press, by a professor of electrical engineering at North Western University in the United States. It has recently provoked an outcry of protest by members of the faculty and students at the university at which the author is teaching. It is one of the most vicious publications which, under a veneer of scholarship and respectability, tries in a typical pseudo-scientific way to cast doubts on all sources and testimonies about the Holocaust. Most of the sources, the author claims, are either Jewish or Eastern European (Communist), and therefore in themselves not trustworthy. And he dismisses in similar expeditious ways statistics, testimonies and other proofs. He accuses particularly the World Jewish Congress — which, as is well-known, was one of the main leaders in the fight against the Nazi onslaught, and the first to inform the world of the Nazi plan of total extermination of European Jewry — as being one of the major sources of the "extermination legend".

## **United Effort**

The world Jewish community cannot let such systematic action of calumny and distortion pass without reacting. The new anti-Jewish attack tries to undermine the whole moral case on which world Jewry's action rests, and is destined to poison the minds of younger generations which has no memory of the Hitler years, and make this generation doubt the truth of Jewish suffering and the honesty of Jewish aspirations. We have learned from Goebbels, that the greater a lie and the more often it is repeated, the more it will be believed.

A united imaginative Jewish effort is necessary to combat this new major attack. The World Jewish Congress, the Anti-Defamation League, and the Board of Deputies of the British Jews, are already in consultation on the best ways to take up the challenge. We hope the Jewish community will be worthy of the hour.

# **1943 - 1977**



**THE MEMORIAL WALL AT YAD VASHEM  
Jerusalem, Har Hatzikaron Israel**

# July 15, 1942: THE DAY HE TOOK GRANDFATHER AWAY

by Rabbi Yaacov Peterseil, St. John's NFDL.

Grandfather swayed gently back and forth...back and forth...ever back and forth...

Death touched his waistcoat and smiled.

"Well, Reb Moshe. Are you ready?"

Gently back and forth...

"You are a learned man, Reb Moshe, and so you must know that it is not my decision to take you away. I am only a messenger. An angel who obeys His command. Even as you must obey, Reb Moshe."

Gently...gently...back and forth...

"Please, Reb Moshe. A man your age should be happy to come with me. What have you here? Food? There is never enough. Clothes? But for Shabbos and Yom Tov you would live your life in rags. Your wife? Sons? Is that what is troubling you? Well, they too are going with you Reb Moshe. Truly, there is nothing left for you, Reb Moshe. So, Come."

Grandfather swayed...back and forth...gently...

"Reb Moshe, listen to me. Even the Moshe of blessed memory went when He called. Certainly, there was some small fuss and bother. But you yourself know how rumors can make from a spring shower a miraculous flood. Believe me, when the time came even such a great leader fell in line. And you, Reb Moshe, are you just going to stand there and shuckel all day? Is that fair? Is it right? Why should you keep a messenger of His waiting?"

Back...back...ever back...

"What would if everyone decided to stay? Nu, you tell me. What would be? Where would everyone find room on the world? A tzaddik such as you must see that, no, Reb Moshe? So, stop swaying. Stop the prayers. And come."

Ever...back...ever...forth...

"Enough! I have tried reason. Logic. I have tried to talk to you in the



language you understand. But you are like your people, a stubborn man, Reb Moshe. And I, I am not the Angel of Patience or Mercy who has nothing to do but talk and sigh and try to understand. No! I have a full day's work ahead of me. You are not the only one who must come to Him. These are hard days, Reb Moshe, not only for His Children, but for His Servants also. The world must be made barren of Jews, Reb Moshe. I have my quota, and, if it must be I will use powers you cannot imagine to make you come home. Do you hear me, Reb Moshe?"

Swayed...grandfather...ever...

ever...back and forth...

"All right! You think shuckels help? You think prayers save? You want to redeem yourself? The world? Stop madness? Stop even death? Ha! You are a fool, Reb Moshe. I tell you, as the messenger of the One-Who-Sits-On-High, that shuckels and prayers do not help. Once, maybe. But no more. Do you know how many Reb Moshes I have taken home? Do you know how many have wept to the wall and wailed in prayer? In these days I have touched thousands — millions! All shucklers and prayers. And they have all come home. Do you know why, Reb Moshe? Shall, I the Angel of the Almighty, tell you why?"

Grandfather...back...grandfather...and forth...

"Because, Reb Moshe, the truth is that He is not ready to hear their prayers — or yours. Perhaps your father or grandfather or great-grandfather sought to banish Him from their hearts. Or, perhaps the Eighth Day has come and He has sent me to collect you. Whatever the reason, He is ready to hear neither your shuckles nor your prayers. Maybe to your children he will listen. But to you — never!"

Gently back...grandfather...gently...gently back...

"Why so many? Why now? Is that what bothers you, Reb Moshe? How can I answer such a question. I am not He. But if you ask what I, a simple Messenger, believe, I answer that just as He held back punishment for the golden calf, so He has waited for you, Reb Moshe. Because you are a pure man, Reb Moshe. And because only a pure man can feel the full weight of His punishment."

Gently swayed...

"And why should you not suffer? If He wills it."

Grandfather...grandfather...grandfather...

"So come, I am only a Messenger. And it is your time."

# JUSTICE DEMANDS THAT THE NAZI MURDERERS OF OUR PEOPLE BE PUNISHED!



by Norman Lipschutz, Glace Bay

A recent editorial in the **Chronicle-Review** attracted my attention. Entitled "Jews Must Act" (July-August issue), it states that "at the end of 1979 the Statute of Limitations for the crime of murder in West Germany comes to an end. This includes murder committed by Nazis during the Second World War. After 1980, people with Jewish blood on their hands will be permitted to operate in German society without fear even of legal sanctions." The editorial goes on to chastise Jewish leadership for the failure to intercede with the Bonn government, that this evil day be postponed or that the Statue of Limitations be nullified.

We must be crucially aware that Jewish leadership has treated this vital problem in cavalier fashion for far too long! In fact, ever since the conclusion of the bestial war in 1945, organized Jewry has been irresponsibly lax in pressing for the apprehension and conviction of the executioners of our people — with dire consequences to the State of Israel and Jews throughout the world. Untold thousands of Nazi murderers have been allowed to escape and to entrench themselves in various South American countries, the United States, Canada, as elsewhere — and to spread their poisonous teachings throughout the free world. Others have infiltrated the Middle-East and have helped Nasser and other

enemies of Zion in preaching the gospel of hate!

Despite organized Jewry's indifference, the world has come to recognize that an individual Jewish conscience indeed existed and one that manifested itself through the superhuman efforts of such commendable personalities as Tuviah Freidman of Israel and Shimon Wiesenthal of Austria. These two heroes of our people have been instrumental in pursuing the killers of our brethren to the ends of the earth. At enormous personal sacrifice they sought to flush out the perpetrators of the most gruesome crimes in mankind's all too bloody history. The whereabouts of Adolf Eichmann has been discovered by Friedman and every effort made by him to persuade Israeli authority to assume the historical task of bringing this arch-criminal before the tribunal of justice to answer for his heinous crimes against our people. It took enormous persuasion . . . but at the end, Israel stunned the world and embarked on the historical odyssey. But this remarkable feat, unique as it was, remained but a single so-called "spectacular", as if to state that the capture of one mere Eichmann could somehow atone for all the massacres and all the atrocities, and that the conviction of one mass-killer could vindicate the thousands of other executioners engaged in the slaughter of fully one-third of our people.

Through intervening years Jewish leaders have been busy collecting reparations, and to enjoy the benefits of such reparations . . . now, though initially opposed to any dealings whatsoever with the "yorshim" of the Nazi regime, one has to be realistic and admit that reparation funds obtained from Germany have helped the State of Israel and thousands of Nazi victims to somehow rehabilitate their shattered lives. One must not overlook the fact that we have settled for a mere pittance in recompense for all the treasures stolen from our people during the ten years of Nazi terror. That is not to say that we should have forgotten the

Nazi demons and should have forgotten them for their horrendous crimes!

Jewish leaders, to our eternal shame, have been far more interested in pursuing business and trade-transactions with the former enemy, all sealed in traditional fashion to the accompaniment of the click of champagne glasses . . . There was no end to the "Lechayims" exchanged in the process of establishing so-called normal relations . . . It has thus become a matter of acute embarrassment even to suggest to the Germans that there remains the small matter of Nazi war criminals . . . The task was left to such "dreamers" and "hopeless idealists" as Tuviah Friedman and Shimon Wiesenthal . . . Let them pursue the insignificant matter further . . . Official and organized Jewry was to wash their hands of the affair . . . Mr. Wiesenthal, in fact, proved so disgusted with the lack of response on the part of Jewish leadership, that he refused even to appeal to Jewish organizations for financial support, and carried on his heavenly mission with voluntary contributions sent to him by interested individuals — and so saved the honour of our people!

Shimon Wiesenthal with his Jewish Documentation Centre embarked upon his heroic and stupendous task of prodding German officialdom, and as a result succeeded in bringing but a small proportion of Nazi criminals before the bar of justice, after amassing volumes of evidence against them. Surviving witnesses from Israel, the United States, Canada and other parts of the Jewish world have come to Germany to re-live the war-time horrors and to point an accusing finger at their tormentors and the murderers of their dearly beloved — but here too — to our utter dismay — our newly-found "allies" have meted out ridiculously-low sentences or else have dismissed charges "for lack of sufficient evidence . . ." One had to search in vain for organized protests by Jewish officialdom against this travesty of justice . . .

To enumerate all trials and sentences meted out would entail a sizable volume — but suffice here to give but a few examples in order to better illustrate the above contention. I quote from my editorial in the "Atlantic Mirror" (April-June 1967 issue), entitled, "War Criminal Trials in Germany and Austria": The trial of Zech-Nentwich should serve as an illustration. Convicted of the mass-murder of five-thousand innocent men, women and children in an Eastern European city, this particularly vicious monster was handed a four-year sentence . . . What a mockery of justice! The exterminator of 100,000 of Vilna's population enjoyed the singular honour of being greeted by enthusiastic applause and with bouquets of red roses by his compatriots when an Austrian court acquitted him for lack of evidence . . ." (There are reports from Germany that of late many killers have been released from prison after serving but a brief period.)

True, vengeance is the Lord's! But the task of a civilized society is to oversee that justice is done! Surely, a civilized state, to deserve the title, must not tolerate murderers within its borders. This holds true of Germany, South-American countries, the United States and Canada — all harboring known and identified Nazi mass-murderers!

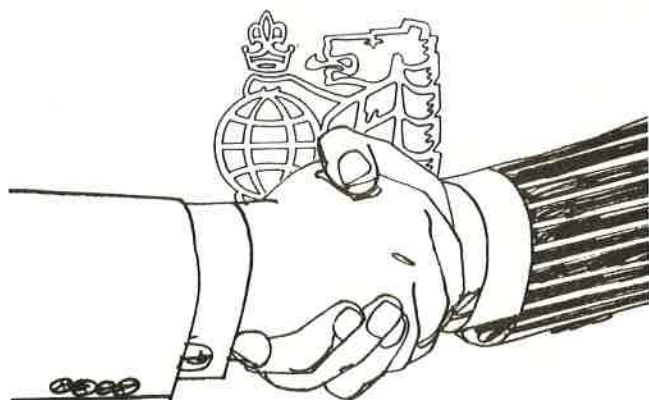
Mr. Wieselthal has attempted to

convince the United States that it should investigate some of its "immigrants with a past . . .". He succeeded to a degree, in that the U.S. Immigration and Naturalization Service announced it will try to deport seven persons accused of atrocities. Mr. Wieselthal states that **there perhaps are twice as many criminals in Canada as in the United States**, but that he had failed in securing official Canadian co-operation in pursuing them . . . Jewish organizations in particular, kindly take note . . . An energetic effort should be made without delay to arrange for the extradition of these miserable creatures to the theatre of their crimes. We are aware that the C.J.C. has made a feeble attempt to intercede, but there should be no respite from the task at hand. An effort undertaken without zeal or enthusiasm is doomed to failure. We have far more important tasks to pursue than "ale Montog un Donershtog", to waste our energies on the picture-taking with past or present Canadian big-wigs and in organizing futile and sterile manifestations and demonstrations on behalf of dubious causes.

Editor, Arnold Ages states in his article, "Germany — Return to the Haunted Land" — Sept. issue of the Chronicle-Review — that "very few Jewish tourists visit the country, 31 years after the war. The memories are still too strong." I wish a similar

statement could be made concerning Jewish leaders and Israeli authorities . . . for them, obviously, Germany offers no barriers . . . Their memories are all too short . . . That fact alone would perhaps explain why there has been no action by authoritative Jewish circles or why they are not alarmed about the threatened termination of the Statute of Limitations. Would it be "chutzpedig" on my part to suggest that our leaders would welcome the end of an issue which has always had the tendency to crop up on the most inauspicious and highly inopportune occasions and embarrass the hell out of them, especially when they find themselves in the midst of negotiating yet another advantageous deal . . . with their German hosts? For the vast majority of our people who swore NEVER TO FORGIVE NEVER TO FORGET, it is a far different matter. We are resolved to see that justice is meted out to the assassins, so that our martyrs can rest in peace . . .

Even at this late stage it would be of paramount importance if we could somehow organize a movement for the specific purpose of assisting Shimon Wieselthal in pursuing the killers of our people to the ends of the earth. Justice indeed demands that they be punished. We must at all times remember the Nazi murderers as year after year we pay tribute to the heroism of the millions who died "Al Kiddush Ha'Shem."



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Norman  
Rosenblum

## A New Look at Holocaust Commemoration

by **Simon Rosenblum** and **Norman Rosenblum**, Halifax, Nova Scotia

Recently, University of Toronto Professor Emil Fackenheim remarked, "to remember the Holocaust and thus oppose it is a necessary condition for an authentic Jewish identity". While authenticity is a complex concept and difficult to define, it is easy to agree with Professor Fackenheim. Opposition to the Holocaust is readily felt and expressed but it does not automatically reflect any particular development of Jewish consciousness. Thus, we might say that remembrance and opposition to the Holocaust is a necessary but not sufficient condition for Jewish authenticity.

Of late there has been an upsurge of interest in the Holocaust indicated by recent films, novels, news articles and, most significantly, in the increasing number of college courses that focus on this subject. Concurrently, there has been a renewed preoccupation with the so-called "Jewish condition". In an effort to make this development more widespread (only a relatively small number of Jews are actively involved in this pursuit at present), we would propose that a day of mourning be set aside for victims of the Holocaust in the Diaspora, as is done in Israel.

The Holocaust remains a basic trauma of Jewish society. For the generation that lived through the war and for those who suffered loss of family and friends on the battlefield or in the death camps, the agony of the event has made any effort to confront the evil of the concentration camp, a task beyond human resource. For obvious reasons it was difficult to write and speak about it—language invariably breaks down under the weight of this subject. We sense that now there is sufficient emotional and physical distance to open the discussion.

At present, the Holocaust is memorialized in various ways in our communities, but the scope of the remembrance rarely goes beyond the memorial stage, that is, a time when we personally mourn for those who had perished. While it is, indeed, essential for us to honour the Six Million through personal - religious mourning, we should recognize that the uniqueness of the Holocaust brings fourth major questions for the Jewish nation and for all of mankind. It is therefore appropriate for all sectors of the community, both religious and secular, to join in a Memorial Day during which we leave our normal business and turn our full attention to the burning issues which we can and must now face.

A more enveloping Yom Hashoa would have the positive function of raising deep existential questions of identity. The revitalization of Jewish institutions and debate concerning the reasons for and implications of the Holocaust. This discussion could focus on such questions as: Was the tragedy Jewish or human? Does the state of the pre-Holocaust Jewish community have implications which confront the establishment of present communal objectives? Should our study concentrate on the discussion of anti-semitism or on totalitarian politics in general? Can the Holocaust be better understood as a product of unique individuals and circumstances or as an expression of the banality of evil? Is anti-semitism inevitable? And has the creation of Israel whose establishment was given necessity as a reaction to the Holocaust significantly contributed to the security and survival of the Jewish people? These questions need not be kept from the reach of our youth for whom the study of the history and spiritual-material culture of such communities as Kishnev, Frankfurt and Warsaw can be a vehicle to "live" a past which often seems far away and better forgotten.

The issues that we have suggested certainly defy easy answers. Indeed, the human imagination seems most inadequate to devise meaningful ways and means of commemoration for an event that seemingly transcends understanding. But, the communal discussion of these and other problems provides a suitable incentive for the establishment of and participation in a Holocaust Memorial Day.

---

## Congratulations to Israel

from



 **DOMINION**

# Post Scriptum

by Susannah Fried, Halifax

The beat and hum  
of the Deutscher Triumph - Marsch  
the flag with a swastika  
hoisted up and the drum  
the thrill of the passers-by  
and the shrill of the sounds  
reproduced a thousand times . . .  
A new era has just dawned  
they are being told . . .

A few moments of one's life  
and now again  
they try to tell us  
it is all a hoax  
- a lie that was man-made-  
argues the devil incarnate.  
But look at the shrivelled image:  
his fine face fast sinking  
yet now they say: a hoax  
- an arrogant wishful thinking . . .

We came a long way now,  
we have to remind ourselves  
what happened a few years ago  
that we may remember a few years hence  
the joke said in answer to:  
I am a Jew:  
"I thought there was no Jew left no more!"

A few moments of one's life  
and then again:  
the sound, the whirl, dagger and knife  
and all that remains  
is the melancholy eyes  
a smile in my brother's face  
looking in surprise  
on the surrounding lies . . .

Far away in that town  
that I used to call mine  
they would wish  
that it were a hoax  
yet they read my brother's name  
and they all sound the same  
Kurt Hoffmann  
and David and Jacob  
and Klara and Hermine  
and Benjamine . . .  
They all sound the same  
on the marble wall  
yet when you look long enough  
you see their lips moving in a silent call:  
Here am I, caught by evil and surprise  
but you: nevermore!



# THE STATE OF ISRAEL

ON ITS

29th YOM HAATZMAUT - April 21, 1977

וכי־תבאו  
אל־הארץ  
ונטעתם  
כל־עץ  
מאכל

"And when ye  
shall come  
to the land,  
ye shall plant  
all manner  
of trees"

Leviticus X1X, 23



is greeted by

THE ATLANTIC REGION BRANCH

of

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The following represents only a **partial** list of gestures and events which recently took place on Israel's behalf:

- .... Dr. Lewis H. Freedman NEGEV DINNER with a record number of 215 in attendance.
- .... Abe and Goldie Davis - enrolled as Foresters in CANADA PARK.
- .... Dr. & Mrs. Lewis H. Freedman and their children became Yeomen of CANADA PARK.
- .... The Selick Family of Moncton - planted a Grove of 1000 trees in CANADA PARK.

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FOUNDER OF CANADA PARK  
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FOREST OF 36,000 TREES  
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FOREST OF 18,000 TREES  
FORESTER OF CANADA PARK  
FOREST OF 10,000 TREES  
GUARDIAN OF CANADA PARK  
NACHALAT CHAI  
NACHALA  
YEOMAN OF CANADA PARK  
SPECIAL PROJECT  
WOOD OF 5,000 TREES  
WOOD OF 2,500 TREES  
GROVE OF 1,000 TREES

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- involves a minimum subscription of \$ 100,000
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- involves a subscription of \$ 10,000
- involves a subscription of \$ 10,000
- involves a subscription of \$ 10,000
- involves a subscription of \$ 6,000
- involves a subscription of \$ 3,000

**Peter Herschorn**  
**Vice-President for**  
**the Atlantic Region**

or

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# CAMP KADIMAH FEATURE

## A Parent's View of Camp Kadimah

A Monologue by Lilly Garson, Halifax

It's spring again, and that means one thing - Camp Kadimah. Children's camps are now considered as important as vitamins and vaccinations. It seems that during the summer youngsters need fifteen hours of programmed activity a day - all of it with kids their own age, as far from their parents as possible. That's known as enrichment. Personally I think that children should be separated from their peers until they're about 35 and have some sense. But my children win out, as they usually do, and each year they're off to camp. So far I've managed to survive the experience, but not without scars. As for the children, I hate to admit it, but they thrive.

The camp season falls into four parts, all equally traumatic. First there's the shopping and labelling period then the letter writing and CARE package phase. Next comes Visiting Day, and finally we have the return of the savages. If you sent three children to camp, 13 will return. Campers are like pack rats, they move in large groups.

I used to spend most of June frantically sewing tapes. I was naive enough to think that if an item was labelled, it would eventually find its way home. A nechtigen tag. Name tags have very little effect on the number of articles that get lost or left behind, so now I take a more casual approach.

But I never did learn to be casual about letters. I mean, what do you do when you get a letter from a ten-year-old saying, "Dear Mum and Dad, this is the worst day of my life. The end." You aren't supposed to call the camp, or God forbid, visit, as that interferes with the child's adjustment. Parents are considered one of the great natural hazards of any children's camp, on a par with rain or contamination of the water supply. So I wait it out for a few days, and pass the time by nagging my husband. Finally a second letter arrives. "Dear Mum and Dad, if my

writing is hard to read, it's because I'm depressed." That does it. My husband and I drive to camp, and find our daughter, who looks marvelous, and can't remember why she was upset. She greets us with a request for a CARE package. She says she's the only child in her cabin who hasn't received one, and everybody's talking about it. I'm appalled. I've been going by the rules that said Care Packages weren't allowed, but what kind of Yiddishe mother follows



rules? I promise to do better, and we leave quickly, after being told by the Camp Director that we had disrupted the whole Camp.

A week later another letter. A long one. It begins, "Please send the following," and it goes on for two pages. I breathe a sigh of relief, and I realize she's her normal self again.

But it's too early to relax. There's still that monumental meshugas known as Visiting Day. We pile the car up as though we're leaving on a

cross-country safari, and then set out at a hair-raising clip to Barss' Corner. We're afraid that if we're five minutes late, the children will think they've been abandoned. But we never fail to take one wrong turn. By the time we reach Camp our kids are standing around looking very worried - but not about us. They're worried about whether we brought enough food so they can have a party every night until Camp is over. Yes, we've brought enough food, and so have all the other parents. In fact on Visiting Day there's no place in the Western Hemisphere with more food than Camp Kadimah.

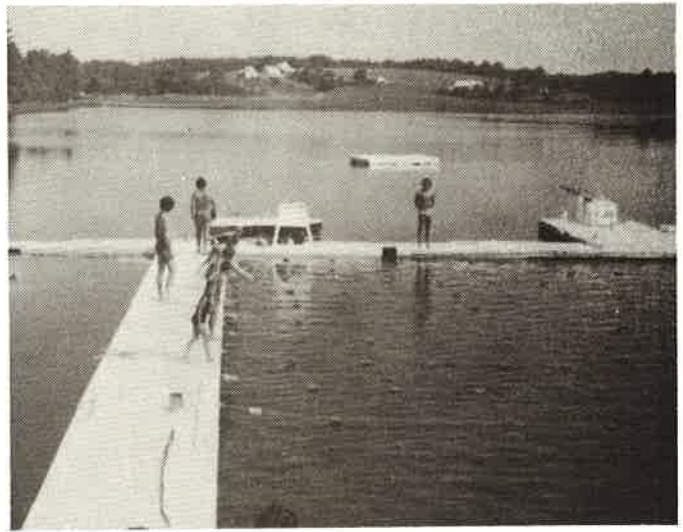
And finally the campers return. At the bus station I don't recognize ours because they're wearing clothes I never saw before. Trading clothes is a major camp activity, especially new jeans for old. Our children aren't tanned because it rained a lot, and they are exhausted because they spent most of the night saying good-bye to their friends. I don't know why they had to spend so much time saying good-bye, they're bringing all their friends home. We manage to sort our crew out, and pile them in the car, but they cry all the way home because Camp is over. Cheer up, I tell them, you're with Mum and Dad now. That causes more tears.

The next day their trunks are delivered - the same trunks I had packed with such loving care a short while back. Everything is sodden and mildewed and full of sand. Unused stamps are floating around, as well as a few odd socks. I promise myself that this is the last time I'll go through this. But, of course, it's an empty promise. The long distance calls and the pounds of mail that keep coming tell me something. Camp may even be important for the kids. Maybe as important as vitamins.

### Editor's Note

Watch Lil Garson and Ann David on Shalom, Atlantic, Wednesday and Sunday, May 4th and 8th.

# Letter To Parents



Dear Parents:

Camp Kadimah is looking forward to another successful summer. Our staff has now been chosen and includes **"Mama" Goldstein** as cook and **Evvy Carnat** as song director and official "spirit monger".

This year will see the continuance of the sailing and riding programs. We have five sailboats, and we hope to have several ponies for the children to enjoy. Camp Kadimah offers thirty different activities ranging from sports and water-front to drama and arts and crafts. At the same time, the camp provides children with a creative and educational Jewish environment. In fact, the experience at Camp Kadimah goes a long way in forging the Jewish-Zionist identity of our children. It is not only a desirable place for someone else's child, but you as parents and we as a people have everything to gain from your child attending.

Besides it is a fact that once summer comes, campers have a lot more fun than city kids. Encourage the developing links between your child and nature and your child and the Jewish nation.

**Opening Day - Monday, July 4th.**

**Visitor's Day - Sunday, July 31st.**

**Closing Day - Monday, August 15th.**

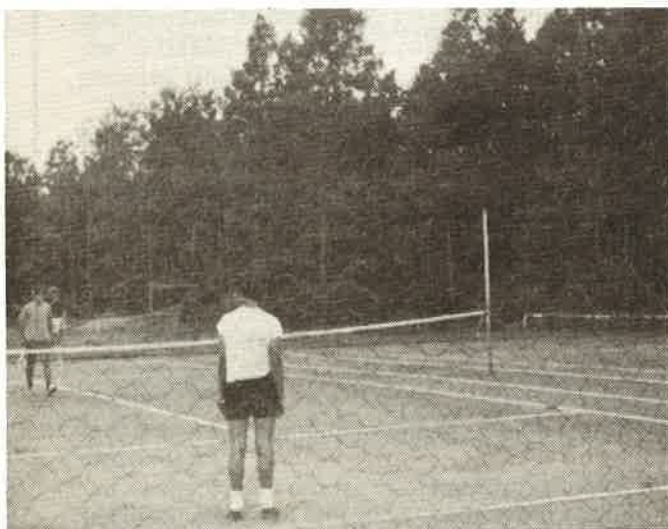
Thank you for sending your child(ren) to Camp Kadimah, a mitzvah and a guarantee.

Sincerely,

**Shaul Landa**

Director

We would very much appreciate receiving all camper applications by May 31. Thank you.



# CAMP KADIMAH

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Visitors Day: Sunday, July 31st.  
Closing: Monday, August 15th.

## 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. ....

Is Parent a Camp Kadimah Building Fund subscriber.....

## Terms of Enrollment

1. Applications are subject to approval of the camp committee.
2. 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.
3. 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.
4. If it is necessary to use outside optical or dental aid for camper's health, all such expenses will be paid by the parents.
5. 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.
6. No camper will be accepted without a medical examination.
7. 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

# ORT

*From left to right, Sheila Zive, ORT Day Chairman; Cathy Jacobson, 1st Vice-President; Shirley Sherman, Recreation Secretary, Can. Women, ORT; Dorothy Shoichet — Canadian Women's ORT; Alderwoman Margaret Stanbury; Rene Dankner — 2nd Vice-president; Myrna Blumenthal, President, Halifax ORT; Naftali Titane, Student — Casablanca; Mirta Zak, Student — Buenos Aires.*



**by Annette Strug, Halifax**

The primary objective of Ort in Canada is to support the network of Ort vocational schools in Israel. This work is indispensable to the Israeli economy considering that 20% of its labor force is Ort trained. It has always been the policy of Halifax Women's Ort to contribute to the educational and cultural life of the Halifax community while fund raising for Ort vocational training schools. In the past, Halifax Women's Ort has presented the Halifax community with antique shows, craft and art shows, and this year sees a continuation of such stimulating fund-raising projects.

**Barbara Alberstat, Shirley Sherman and Donna Lesser** were convenors of the Halifax Women's Ort Fourth Annual Craft Show and Sale at Saint Mary's University Auditorium on April 23 and 24. Over 100 booths were occupied by the craftsmen making it one of the largest craft shows in the area. A percentage of admission receipts were donated to the Nova Scotia Association of Children with Learning Disabilities.

Halifax Women's Ort presented its Sixth Annual Art Auction on May 7 at the Halifax Holiday Inn. Convenors were **Rita Lazar and Doreen Carey**. Lithographs, sculptures and original oils were auctioned by **Brian Kahn** of New York.

The "Golden Circle" project which contributes scholarships to the D. Lou Harris School of Engineering at Hebrew University is pleased to welcome two new members - **Elaine Leventhal and Ida Pascal**. A \$1,000 donation ensures membership in this "Golden Circle". Please call **Shirley Sherman** at 422-6738 for information about this important scholarship program. Ort is also pleased to receive four new life members - **Kathy Jacobson, Sheila Zive, Gay Silverman, and Maisie Block**.

March is Ort Month across Canada. It is a time designated to consider the relevance of Ort in Israel and the world, and to transmit this to our respective communities. **Dorothy Shoichet**, National President of Women's Canadian Ort was in Halifax to conduct a public relations workshop for the Halifax Ort executive. Much important information was garnered from this workshop by those participating.

The Second Annual Ort Day Dinner was the culmination to Ort Month. The dinner, convened by **Sheila Zive**, assisted by **Rita Schulman**, was held at the Halifax Board of Trade on March 30. **Alderwoman Margaret Stanbury** represented the City of Halifax. Two special awards were presented: to **Maisie Block** for her incredible efforts in securing 29 new Ort members over the past six months and to **Alderwoman Stanbury** for her much appreciated efforts on a past Ort project.

**Dorothy Shoichet, Naftali Titane and Mirta Zak** were guest speakers at the Ort Day Dinner. **Naftali Titane** is an Ort student from Morocco presently completing her studies in electronics. **Mirta Zak** is a recent Ort graduate in biochemistry from Argentina. The students were glowing in their praise for the worldwide network of Ort schools. They emphasized once more the importance of our roles as Ort supporters.

**Dorothy Shoichet**, National President, was the keynote speaker. Her address related to the history of International Ort. We learned that there was an Ort school in Germany until 1943. We learned that an Ort school existed even in the shambles of the Warsaw Ghetto. We learned that one of the reasons Israel industrialized so quickly after 1948 was due to the large base of Ort graduates - professional technicians capable of immediately contributing to the industrialization of the country.

The Ort Dinner offered the opportunity to reflect on the work of Ort, its costs, and its relevance. It was a fitting close to Ort Month.

# GUELA GILL CONQUERS HALIFAX



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## INFORMATION AND PUBLIC AFFAIRS SEMINAR HELD IN HALIFAX

On March 26th and 27th, Halifax Hadassah-Wizo, in conjunction with the Atlantic Jewish Council and the Canadian Zionist Federation, sponsored a Public Affairs and Information Seminar. The quality of the seminar was very high, even though the quantity in attendance (80) could have been better. **Mr. Howard Stanislawski**, Assistant Director of the Canada-Israel Committee, and **Professor Uri Raanan**, Professor of International Politics at Fletcher School of Law and Diplomacy, were our speakers and were exceptionally good. The theme for the Seminar was "Combating Israel's Isolation", and the message of these brilliant gentlemen was very clear and definite. The weekend finished with the delightful performance of **Miss Guela Gill**, otherwise known as "Israel's Official Goodwill Ambassadors of Song". She charmed her audience as much with her songs, in at least 10 different languages, as with her graciousness and warmth. She gave us a wonderful evening to be remembered. "Geula" was brought to us by the Atlantic Jewish Council and the Canadian Zionist Federation in cooperation with the Jewish Welfare Board.



*Left to right, Shaul Landa, Executive Director, Atlantic Jewish Council and Canadian Zionist Federation, Atlantic Region; Lois Block, Co-Chairman, Public Affairs Committee, Halifax Hadassah-Wizo; Yvette Bowman, Public Affairs Committee, Halifax Hadassah-Wizo; Professor Uri Raanan, Guest Speaker and Professor of international politics at Fletcher University; Shirlee Medjuck, President, Halifax Hadassah-Wizo and Co-Chairman of Public Affairs Committee; Howard Stanislawski, Guest Speaker and Assistant Director, Canada-Israel Committee; Leona Freeman, Public Affairs Committee, Halifax Hadassah-Wizo. Missing: Ben Prossin, President, Atlantic Jewish Council and Chairman, Canadian Zionist Federation, Atlantic Region.*



# ISRAEL'S 29th ANNIVERSARY

## Message from the President of the Atlantic Jewish Council and Chairman of Canadian Zionist Federation, Atlantic Region



The occasion of Israel's 29th year of Independence should prompt each and every one of us to ask how we have expressed our support for Israel in the past and what course our future commitment will follow.

To those of you who have embarked on the difficult path of Aliyah, we extend our congratulations and best wishes. It is common knowledge that Israel faces the prospect of demographic strangulation within two generations if present low ebb Aliyah trends continue. The conclusions and ramifications are inescapable and therefore Aliyah must be viewed as Israel's priority need.

To those of you who labour in the diaspora on Israel's behalf, we offer our thanks. It is you who convey Israel's dynamism and her multi-fold message to even the smallest communities in a culture - starved Golah. It is you who interrupt our busy and hectic professional and social lives to constantly remind us that Israel lives so that Jewish people can enjoy the privileges and obligations of nationhood.

To those of you who contribute financially to the well being of the State of Israel and to a strong Jewish hinterland, we say: Good for you - you have learned the lessons of history and have the insight to realize that your donation has bought for you an insurance policy against statelessness and against the loss of our national identity through the State of Israel. Give till it hurts and when it does, bear in mind what others have suffered, fought for, and sacrificed so that you can give with dignity and pride.

THE ATLANTIC JEWISH COUNCIL JOINS COMMUNITIES THROUGHOUT THE WORLD IN CELEBRATING WITH ISRAEL, HER 29TH YEAR OF INDEPENDENCE. CHAZAK V'EMATZ!

**Ben Prossin**

President, Atlantic Jewish Council

Chairman, Canadian Zionist Federation, Atlantic Region

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THE CANADIAN ZIONIST FEDERATION & THE ATLANTIC JEWISH COUNCIL PRESENTED

## ISRAEL'S 29th BIRTHDAY CELEBRATION

FEATURING

# CHULA HALUY

Presented in co-operation with the Jewish  
Welfare Board



SAINT JOHN — MONCTON — GLACE BAY — SYDNEY  
HALIFAX — ST. JOHN'S, NFLD.

# IN MEMORIAM — MAX FORMAN



*Max Forman*

Max Forman arrived in Canada from Russia more than half a century ago with his parents, the late Morris and Bessie Forman. His Zionist life began in Young Judaea of Toronto. Since Max moved to Halifax in 1933, his leadership in virtually every facet of Jewish community life had been zealous and unbending. The Halifax Jewish community turned to Max Forman time and again for leadership, for guidance and direction. It was Max Forman who held together our small community against the many splintered groups and while others were complacent or apathetic, it was Max who gathered together the many factions through endless conciliations, all in the interest of keeping the Atlantic Jewish community united.

Max Forman's energies amazed the

youngest leaders in the community and his inspiration encouraged the "Young Turks" as he called them, to take more active roles. His goals were the best programs, the best conferences and the widest participation possible. Consequently, no one was surprised when Max, loyal as he was to the Z.O.C., became a Chartered National Vice-President of the Canadian Zionist Confederation, consolidating all Zionist movements in Canada.

As an early impetus and innovator in centralizing Zionist activities, he saw the strength that this would bring to Atlantic Canada in terms of better programs and funding. It is solely and singularly through his efforts that our community now receives support from Upper Canada and all the benefits of

their national programming.

The list of official offices held by Mr. Max Forman is legion, and it spans the gamut of Jewish and Zionist life. At the time of his death he was Chairman of the Board of the Zionist Organization of Canada as well as Vice-President of the Canadian Zionist Federation. He was the immediate past Chairman of the U.J.A. and the U.I.A. of the Atlantic Provinces, and Vice-President of the U.I.A. and U.J.A. of Canada. He was Chairman of the Jewish National Fund for Halifax for more than fifteen years and had served actively in all State of Israel Bond Campaigns. Also, at the time of his death, he was Regional Chairman of Bar-Ilan University.

Max Forman's Zionist involvement took him far away from Halifax and Canadian shores. At a recent World Zionist Congress in Jerusalem, which he attended as an official Canadian delegate, he was elected a Deputy Member of the Actions Committee of the World Zionist Organization.

Max Forman's activities touched on many aspects of community life and he had played a role in many spheres. He was Chairman of the Building Committee of the Abbie J. Lane Memorial Hospital and continued thereafter to serve as an active member of its executive. He was a former Vice-President of the Halifax and District Planning Board; he was a member of the Halifax Forum Commission and the Chairman of its long range Planning Committee. In 1957 he served as President of the Friends of the Canada Games, so successfully held in Halifax-Dartmouth. Mr. Forman was a member of the Atlantic Executive of the Canadian Council of Christians and Jews.

Max Forman was involved with Canadian politics as he was with Zionist politics; he was President of the Progressive Conservative Provincial Constituency for Halifax Citadel.

Max Forman is survived by his wife, the former Sophie Garson of Halifax and his daughter Zena of Toronto.

A great void now exists in the Atlantic Zionist community where once stood a wonderful man and we pray that we shall all find inspiration and strength from his memory to continue to work so that others may share the Zionist dream and ideals.

# Yarmouth's Smofski family Thrives in Israel

by Sam Yurman, Tel Aviv

When **Asher** and **Miriam Smofski** of Petch Tikvah, Israel, returned from their North American vacation last July, they found their younger son, **Yosi** in a state of discontent. The 19 year old sergent of the Israel defence forces as the personal driver of Brig. Gen. Dan Shomron, the commander of the Entebbe operation, had fully expected to be included in the contingent which carried the operation out.

However, after driving his superior to the point of embarkation, he had been unceremoniously bumped in favor of a major who held rank and experience. But for his great-grandfather, the late **Isaac Smofski**, **Yosi** might have been far from entertaining such ideas. He might have been a second year university student along with his contemporaries in Canada which his parents had just revisited. Instead, **Yosi** belongs to the fourth generation of a Canadian family which gave up the comforts of a sedate existence in Yarmouth, Nova Scotia, for a pioneering life in the wild, wild Middle East.

In the course of more than half a century, the family saw history unfold in the Promised Land and is counted among the founders of Israwl. They saw the 600,000 Jewish population most of whose food had to be imported, grow into more than three million in 28 years with a projected export of surplus agricultural products of \$305 million in 1976.

The family owns 200 dunams (50 acres) of land yielding oranges, pecans, potatoes, peanuts and canning tommatoes. Three generations are still active in the business, **Leon Smofski**, his two sons, **Asher** and **Zvi** and their children. Both sons were born in Canada and were brought to Palestine by their parents in 1934.

**Isaac Smofski** recorded the family history in a charming autobiography. Having emigrated from Russia in 1891 at the age of 19, he was taken on as a helper to his uncle, an itinerant peddler who travelled to Nova Scotia. The youth was impressed by the friendly Maritimers and decided to make his home among them. Following a hard struggle as a storekeeper on Cape Sable Island, as a farmer, and as a fisherman in Clark Harbor, he finally settled in Yarmouth.

In early 1914 Mr. Smofski accepted the opportunity to join a group of Winnipeg Jews who decided to buy a tract of land in Palestine for the purpose of settling there. A down payment of \$30,000 was collected for the purpose of settling there. A down payment of \$30,000 was collected and deposited on an area between Tel Aviv and Herzlis, known as Sheikh Mounis, the present site of Tel Aviv University. Then the first World War broke out and the agent, fearing that the Turkish authorities might wish to confiscate the money as British property, hid it for the duration and repaid the investors their \$410 each, plus interest, when it was over.

In 1922, having reached the age of 50, Mr. Smofski decided that it was "now or never." With his wife's agreement, he decided to leave his home of 31 years and move to zpalestine where the British were given a mandate to establish a Jewish National Home. Although the couple disregarded the advice of well-wishing family and friends

not to embark on this mad adventure, they were given a lavish surprise farewell party, received an engraved silver tray and had their names inscribed in the Golden Book in Jerusalem.

As the boat left the shores of Canada, wrote Mr. Smofski, "I thought, my dear never to be forgotten Yarmouth where I had known real love, brotherhood and friendship. You, too, are one of the important sacrifices we brought on the altar of our fatherland, Palestine. Shalom dear friends, shalom noble Canada, may the blessings of heaven rest upon all of you, even as I found peace and blessings in your midst."

By the time their son **leon** with his wife, **Sheila**, and their two sons joined them in 1934, the Smofskis had experienced 12 years of joy mixed with sorrow. Hw writes of the thrill of owning his first home in the Land of Isreal, about their first journey to Jerusalem, and the pride he took in planting his own orange grove. On the debit side were his bouts with malaria, the declining health of his wife, **Leah**, who suffered several strokes and the Arab massacre of their Jewish neighbors Jewish neighbors in 1929.



*Asher Avi to his right Yosi to his left Lyat (the daughter) hardly seen in the background.*

"We found the land of milk and honey turned into a vast wilderness, neglected and desolate," wrote Mr. Smofski. "We redeemed the land foot by foot, built cities, towns and hamlets, planted vineyards and groves and gave employment to thousands of Arabs. We hoped to live in peace and quiet in the land promised us by God and men and given to us by the Balfour Declaration. Now, the Arabs whom we helped are trying to take away our prosperity from us."

Mr. Asher Smofski recalls how his father started with an orange grove and sold it in order to establish feed lots for cattle. "We fed them oranges because the Second World War cut us off from our markets and you could buy a sackful big enough to hold two or three men for a piaster (about five cents). Our next venture was cotton growing. A former Palestinian, Sam Hamburger, came over with some seed from California and persuaded unsuitable for our climate. This was in 1952 and things went well until we lost an investment of \$30,000 to the boll weevil in 1957."

Isaac Smofski lived to see the establishment of Israel for which he sacrificed so much. Always concerned for the welfare of others, his last entry in the book of memoirs, dated October 4, 1951, appeals to the Jews of Yarmouth to help relieve the severe housing thousands of immigrants living in tents. He died two years later, in 1953.

The family is still maintaining its links with Canada, although they are no longer its citizens. In 1945 Moshe Shar- et who later served as foreign minister and premier, ap- pealed to Palestinian Jews who held other citizenships to re- nounce them in order to show that they were in their coun- try to stay. Leon Smofski heeded the appeal. However, he has been back for visits three times. In 1959 his former Yarmouth friends treated him to a gala reunion. His son, Asher, was sent to Montreal in 1952 as an emissary to Canadian Young Judaea. During his recent visit he found the Jewish community in Yarmouth in a state of decline. Only 15 families were left from a total of 32 who were there 20 years ago. There is no spiritual leader, but a rabbi flies in once a month, weather permitting.

Last May the Smofski family played host to over 300 people whom they invited to picnic in their vast orchard. Friends from all walks of life were greeted at the gate by the entire clan headed by 76 year old Leon Smofski, a proud patriarch with the true bearing of the gentleman farmer. The others were the two sons, Asher and Zvi with their families, 10 people in all. It was a proud occasion for the Smofskis because they were celebrating the 28th anniversary of the state of Israel to which they had brought an old distinguished family tradition heavily sprinkled with a Canadian flavor.



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# REFLECTIONS ON ISRAELI WOMANHOOD



by Shimona Kushner, Halifax-Haifa

"What is living in Israel like?" I am often asked. When thinking about it I realize that to many I must seem unique, having been born and having grown up in the U.S. and then, at the age of 20, leaving family and "comforts" and moving to Israel.

What is living in Israel like? Well, in many ways very little different from the life I would have led in America—and, yet, in many ways so vastly different. The most obvious difference is, of course, the fact that I live in a Jewish country. This expresses itself in many different ways: The legal holidays are Jewish; the holiday preparations made by my children in school are for the Jewish holidays, not for something that conflicts with their identity; the advertisements in the newspapers are for the Channukah, Pessach and Shavuot dishes, and super-market sales are timed before the Jewish holidays; Shabbat is the day of rest with a beautiful restfulness that settles over the country on Friday afternoon and touches everyone with its "specialness"—even those who are not religious.

Many people receive a distorted impression of life in Israel from the fund-raising speeches they hear and from the films they see. Let me not belittle the importance of our security situation, but we carry on a way of life which accommodates itself to this reality. A well known fact of Israeli life is long periods of reserve duty for the men with a minimum total of 2-3 months per year and sometimes much more. Less known, however is how people cope on a personal level. It is not easy to have the head of the family away for several weeks at a time, but the family arranges its life around this. It is also alleviated by the fact that distances in Israel are not very great and reservists are given frequent leaves to spend with their families. The hardest hit are those families involved in private business and students at university. Oftentimes the families of private businessmen are saddled with the burden of caring for the business in the husband's absence. If unable to find a replacement they are compensated for their lost income by the National Insurance which has a special fund for this purpose. For the students, great pains are taken by the universities to allow them to make up course work

or exams missed due to reserve duty. It does, however, put an additional hardship on the students and for this reason some universities have begun summer sessions in order to allow students to spread their coursework more evenly over the year.

Much has been written and said of Israel's economic situation. Prices are rising constantly by a much greater percentage than in the West. It means that one must constantly reappraise spending practices, though this is not a condition unique to Israel. Such items as furniture, and appliances, due to their great expense, must, of necessity, last a much longer period than in North America and, thus, much more longer period than in North America and, thus, much more thought is given to their purchase. Clothes are also a very big expense resulting in smaller wardrobes and lots of bargain-hunting. In recent years family menus have had to change with the rising costs. Perhaps this has become easier for others to understand now that the price of coffee is rising the world over by leaps and bounds. Instead of including meat in our daily menus we eat it only several times a week and substitute with cheaper fish and vegetables.

The corner grocer, a rapidly disappearing breed in North America, is still an important part of society in Israel. Supermarkets are convenient and spreading, but the personal attention one gets from your "friendly grocer", plus the credit he grants you in time of need are invaluable. Convenience foods have become a way of life for us—with frozen and packaged foods making life easier for the homemaker. Even the American baby food firm, Gerbers, found a lucrative market in Israel and exports Kosher baby food. When my first son was born over 13 years ago it was unheard of to give an infant anything but fresh daily cooked meals.

An important reason for the acceptance of these conveniences is the fact that most Israeli women work outside the home and thus are eager to find ways of lessening their load at home. The reason for the large number of working women is primarily economic—women work to supplement the family income. Mothers, however, must make arrangements for the care of their children. Many factories and plants today conduct creches for the children of workers (either male or female) on the premises. Other all-day or part-time creches are run by the local municipalities or women's service organizations such as Hadassah or Pioneer Women. These charge a fee (usually on a graduated scale, taking into account family income) and provide hot lunches, snacks and enriching programs. Most children in Israel start attending some kind of nursery school at a very early age—usually by age 2—and these run for 4 hours (8 a.m.-12 Noon) six days a week. The schools, too, run a consecutive program from 8 a.m. to 1 or 2 p.m. (depending on the grade) with short recesses during school time, but with no big break in the school day during which the children must come home, as they do here. This makes it more convenient for those women who only work part time, or for teachers, as they are only gone during those hours the children eat a hot lunch in school, further lessening the mother's load.

Education is of a very high standard. There is the old European tradition of education which many of the immigrants brought with them coupled with the Jewish emphasis on learning. The curriculum includes all the

general subjects- math, science, history, geography, foreign languages—as well as the specific Jewish subjects—Jewish literature, Bible, Biblical commentary, Jewish history. Upon completion of their secondary studies all Israeli children must pass a very stiff matriculation exam covering all the subjects learned.

Much of our life is spent entertaining—though not in the formal sense. People in Israel are very warm, hospitable and open. It is not at all unusual to have people drop in unexpectedly and then out come the bowls of fruit, the coffee and cakes. Friday night get-togethers are an institution at which all the major national and international problems are discussed and “solved” many times over while sipping hot drinks and munching snacks.

The weekends for most people are spent on the road.

Israel is a small country, but it is rich and varied and we have a passion for getting to know every knook and cranny. In spring and summer we go off to the seashore or to the shores of the Sea of Galilee. During other times we cover the mountains, the nature trails, the archeological sites. This passion for travel often seems strange to those who meet Israelis abroad, for it is carried with us wherever we go. We feel that we are losing something if we don't cover every possible inch of the country we are visiting.

For us it was interesting spending this past year in a place so different from that which we have known. And yet we are eager for our return home in a few months. For whatever the difficulties, whatever the hardships, whatever the joys-Israel is home for us. It is part of us and moreover, we are a definite part of it.

# Camp Biluim



*Ian Borer  
National Director  
Canadian Young Judaea*

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# *A Letter from the League of Arab States*

LEAGUE OF ARAB STATES  
Secretariat General  
CENTRAL OFFICE FOR THE BOYCOTT OF ISRAEL

Damascus, Syria, 26 Sept. 1964.  
P.O.B 437

Foreign Trade Exchange  
702-6 Merchandise Mart,  
DALLAS, Texas,  
U.S.A.

Gentlemen:

We wish to inform you that we have acquired reliable information to the effect that your company imports women's wear from Israel.

In this regard, we believe that it is of mutual interest both of us to draw your attention to the fact that the Arab countries are still in a state of war with Israel which usurped a dear part of the Arab homeland, dispersed its inhabitants, deprived them of their properties and possessions and failed to comply with any of the resolutions of the United Nations. Therefore, as a measure of self-defence and with the view to safeguarding the rights and the vital interests of the Arabs of Palestine, the Arab countries strictly adhere to a set of boycott rules directed at Israel. In brief, these rules prohibit Arabs from entering into any sort of dealings with Israeli natural or artificial persons who contribute to the promotion of Israel economy or war potential through any of the deeds defined by the Boycott Law and Regulations or Principles. Violation of these regulations entails the boycott of violators in all Arab countries.

However, before any action is taken against your firm, and intending to demonstrate the good faith of the Arab countries, we find it beneficial for you, as well as for us, to contact you directly so that you may inform us of the nature of the dealings of your firm with Israel. This will have to be done in the form of declaration duly certified by your chamber of commerce or industry or executed before a notary public in your place of business and authenticated by the closest Consulate or Dipomatic Mission of any Arab country. If you find that your interests are in dealing with the Arab countries, which gives us much pleasure, we hope that you will furnish us with the above requested documents duly certified as outlined above, within a period of three months from this date.

But if you will choose, in spite of our above statements, not to take any step proving your willingness to continue trading with the Arab states and your understanding of the compelling considerations which render those measures, the Boycott Apparatus upon the expiration of the specified time-limit will be forced, with deep regret, to recommend banning transactions with your company.

Very truly yours,

Mohammed Mahmoud Mahgoub  
Commissioner General  
Central Office for the Boycott of Israel  
Reprinted from "Massada" Magazine

## **Statement on Arab Boycott**

Anti-Zionism has in many ways become synonymous with anti-Semitism in those places where Jews are repressed or discriminated against.

Canadians are unwittingly or otherwise made accomplices in that which is repugnant to Canadian ideals (as stated by our Prime Minister) by the demands of the Arab Boycott Organization on Canadian companies that

wish to conduct business with them.

We urge you to make yourselves aware of the facts as a Canadian and a Jew.

Seek out your own personal response.

Contact Anti-Arab Boycott Committee through **Dr. M. Lazar**, 5 Braeside Lane, Halifax, 443-4118 or **Anna Newman**, 5810 Chain Rock Dr., Halifax, 423-0984.

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\* Price does not include a \$25 non-refundable registration fee. Program and departure dates are subject to change.



For Information Contact

CANADIAN ZIONIST FEDERATION  
1310 GREENE AVENUE, MONTREAL H3Z 2B2  
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or your local Canadian Zionist Federation office

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# AJC-CZF Purim Festival Tour to Israel



*Roz Smith and Jerusalem*

**by Roz Smith, Saint John, N.B.**

"Next year in Jerusalem" - a favorite saying of mine which, though not derogatory, was still a slightly sarcastic retort that I used to cover a number of situations. I am what is classified as a "high-holiday" Jew who displayed little interest in Israel outside of buying a bond now and then. There were certainly more interesting places for me to visit (witness my three trips to Europe and one to Bahamas in less than three years). When I found that my vacation this year fell on the first two weeks of March, I immediately decided to go to Hawaii - the "in" place this season. To this day, I can't explain why I decided to go to Israel but on an impulse I called Shaul and from that point on found myself, much to my surprise, enthusiastically throwing my all into my upcoming trip. One thing I did to prepare myself, and I suggest anyone contemplating such a trip also do, was to refamiliarize myself with the history of Israel, a subject I had not even thought about since my Hebrew school days.

Everyone is familiar with the old saying "you don't have to be Jewish . . . but it helps". When my non-Jewish friends heard I was going to Israel, the most common reply was

"I didn't know you were religious" - a silly comment certainly. Religion had nothing to do with my decision to go to Israel. I wanted to see the country, but more, I wanted to gain an understanding of what Israel is all about - I was always told what Israel was supposed to mean to me, but I am the type of person who has to see something, feel something concrete before I can grasp the reality of it.

Reality strikes long before you arrive in Israel. Security at the airport is tough - you quickly realize that you are not just going to any country, but to a country fighting for peace - for its very existence.

Landing in Israel is an incredible experience - especially flying ElAl. Old familiar Israeli songs fill the air and people are singing and clapping - partly because we are landing in Israel and (truthfully) partly out of relief that we made the long flight safely.

One of the first things we Canadians commented on as we left the aircraft was the weather - gorgeous sun and 24° C. It may seem petty to worry about the weather while in such a gorgeous country - unfortunately during our 9 days we were hit by the modern day plagues, including high winds, rain, hail, lightning, cold and to top it all off -

snow! (How many people can claim they made a 5 ft. Queen Esther, out of snow, on Purim and in Israel?)

At the airport we were met by a representative of Foreign Tours who cleared us through customs very smoothly. From there we found our suitcases and most important, our bus. At this point, we met two of the most vital people of our whole existence in Israel - Sveeka and Motka - our guide and driver. These two men certainly deserve credit for making our trip what it was. Their knowledge of Israel and sense of humour (especially Sveeka's who was Israel's version of Gabe Kaplan) insured that our visit was an enjoyable one - the weather notwithstanding!

Our first full day began on Wednesday at 8:30 a.m. (incredibly after all the flying and time changes, we were all present on the dot.) Before we left Canada, we were given an itinerary. The first facts we learned when visiting Israel were 1. you must be flexible to change in schedules and 2. you must learn about "Israel" time (which closely resembles Newfoundland time - ½ later than everyone else.) Our tours usually did not follow the preset itinerary but everyone was too excited about what we were seeing. We began our touring in Jerusalem, the new and the old, with a very full day. My first impression of Israel was a country of spectacular scenery. Jerusalem did not disappoint me. Built on the hills of Judaea, it is incredibly beautiful. We first visited Mount Scopus, to see the new buildings of the university.

All around can be seen evidence of the Arab strongholds before 1967 - barbed wire and trenches. All over Israel you will see memorials such as rusted trucks, tanks, even cannons left as reminders of the wars. From Mount Scopus we drove to the Mount of Olives, which gave us an incredible view of the old city. Here we were besieged by Arabs selling everything from beads and postcards to camel rides. Edie Nathanson and Mitchell Glube were the only brave souls to attempt riding the camel.

**Continued**

## Tour to Israel

From here we descended to the old city - everywhere you see Arab children selling jewellery, Arab women carrying parcels on their heads, and "arab cowboys" riding both donkeys and camels.

Since 1967, Israel has done extensive excavations around the old city. Because of some of these excavations, the Israeli government was accused by the Arabs of "changing the face of Jerusalem" and was forced to leave UNESCO.

Another way that Israel is changing Jerusalem is through the new construction in all parts of the city. All the new building is done using the natural rock of Israel and quite a lot of the apartments are in the style of the Habitat, first seen at Expo '67, which is an attractive, space-saving form of architecture.

Our next stop was to Yad Vashem - the museum built as a memorial to those who died in the holocaust. It is an incredible place - a chilling experience for myself. From there we went to the Louis and Zelda Deitcher

Centre - the Hadassah-Wizo Research Institute for a talk by Dr. Feuerstein about teaching the deprived child.

From the Institute we travelled to Boys' Town to see the school and for some to have a reunion with **David Hamburg**, formerly of Saint John and now teaching English here. After another quick tour (not to mention lunch) we were off again. This time to the Atlantic creche which is much too small but appearing to be doing a fine job with the children. Unfortunately we arrived at nap time, so we couldn't play with them.

There was still more to come. From the creche we went to the office of the Minister of Tourism, **Moshe Kol** to meet with the minister himself (he has since resigned his post). **Myra Freeman** presented him with one of each of the Shalom magazines published to that date - the latest signed by all of the group. We then returned to the hotel for a brief rest. That evening we all went to the Khan theatre for an evening of

Israeli singing and dancing.

At the end of the presentation, those who could (most of us were dead tired but still enthusiastic), went on stage and joined the performers in a hora. Our first full day in Israel was tiring but exciting.

On Thursday morning our first priority was the Western Wall. A blind boy was having his Bar-mitzvah and the combination of seeing him read the Torah in braille and the knowledge that we were at the "Wailing" wall was too much for most of us. I quickly placed my note in the wall and walked away, with tears running down my cheeks.

From there, we proceeded to King David's Tomb on Mount Zion and later visited the Diaspora Yeshiva, which is comprised of men and women from all over the world who have come to Israel to study. Before leaving Mt. Zion, we found a gift shop (Israel is no different from any tourist area in that respect) and,

Continued



## The State of Israel Bond Organization



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### Defence Minister Shimon Peres

The State of Israel is a decision by the Jewish people to become responsible for their security and expression of an historic heritage. Over the last 30 years we have had four military confrontations, yet we had eight elections. Never did a day of war postpone a day of freedom. Being independent and being free and being strong, we are still in the middle of building our country. Your Israel Bonds contribute greatly to this construction. We have reason to be proud of achievements in the past, yours and ours. But let's not forget there is still a long way to go.

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## Tour to Israel

needless to say, everyone had a good time.

Our next stop was the Knesset, which is an impressive building, with extremely strict security. We were given a tour which included the mosaics and wall hangings designed by Chagall. We later visited the Hadassah hospital to see Chagall's famous windows, one of which has a hole - damage remaining from the Yom Kippur War and left as yet another memorial.

After leaving the Knesset, we journeyed to Bethlehem to visit Rachel's tomb.

Here everyone had a chance to make a prayer. Rachel's tomb historically has been the place where women incapable of having children came to pray for fertility. (Being 26 and as yet unmarried, that is not what I prayed for - first things first!)

After our second hectic day in a row, most of the group retired early or joined others in someone's room for a get-together.

Purim came on Friday and so did the snow. So much, in fact, that all touring was cancelled for the day. The management of our hotel developed some special programs for the day, including a snowman building contest. A few brave people made a large Queen Esther and Mordecai and a small Haman, fortified by hot wine dispensed in the lobby. Another program dealt with immigrating to Israel - the whys and hows. A discussion was carried on with three people who had made the move, including the general manager of the hotel, **Marty Isaacs**, formerly of New York.

The remainder of the day was spent preparing for Shabbat - several of the group went to Oneg Shabbat services before dinner.

Saturday is a day of rest in Israel - for most people. True to form, though, we were on the move again. Even though we were quite a diverse group as to age and interests, we were quickly becoming quite close and we usually stuck together. On this day, most of us went first to the Jewish museum - a must while in Jerusalem. The Dead Sea Scrolls are kept here, as well as many other artifacts, both Israeli and from other countries. After spending several hours there, we regrouped at the King David hotel for lunch and then proceeded to the Arab market - those who have a talent for bargaining discover

"finds" here.

Saturday evening was spent in various ways, with most people trying the restaurants of Jerusalem.

Sunday morning we left Jerusalem, in bright sunshine, on our way to Massada. As we arrived at the outer limits of the city, we stopped to make a prayer that we would soon return to Jerusalem - "Next year in Jerusalem" means something very different to me now.

On passing through the many hills surrounding Jerusalem, one of them is pointed out to use as the "Hill of Evil Councils", known by that name since Biblical days. There is a new building on it now - the new home of the U.N.!

Leaving Jerusalem we slowly descend into the semi-desert area of the Dead Sea. We frequently spotted nomads with their tents and herds of goats. Another frequent sight is school children hiking along the road - with an armed escort since this road is very close to the Jordanian border. Once in a while, a border installation can be seen.

This part of Israel is semi-desert, barren in some areas, very lush in others and always spectacular. We passed through Jerico, now a completely Arab Town - historical, but dirty and with an atmosphere unfriendly to Jews. This is one of the towns Jordan wants as part of a "peace agreement".

We are now far below sea level and the hills surrounding us appear to be huge mountains. Massada was our next stop. There are two ways to ascend and descend Massada; cable car and the snake path. Needless to say, we all ascended by cable car (as the lesser of two evils). The view here is spectacular and everyone is wildly snapping pictures - or in **Sylvia's** case, movies. I won't go into the story of Massada here. I can only say that being on this fortress only makes the story that much more incredible and fascinating. After completely touring the top, five of us decided to walk down the snake pit. (**Larry, Myra, Myrna, Amy** and myself) - we made it, with no lasting ill effects besides sore muscles. At the bottom of Massada we ate and found yet another gift shop. From here we hopped on the bus again for the short drive to the Dead Sea. After a bit of wading and picture taking we were off again.

Because the snowstorm on Friday

had curtailed our activities we had a full day of travelling Sunday. Massada is south of Jerusalem and the Kibbutz we were staying at Sunday night was in Northern Israel. Consequently we spent the rest of the day on the bus, travelling to Tiberias and the Galilee. As you near the Lebanese border, you notice towns with many transients and Arabs. Through the "Good Fence" Lebanese come into Israel to work during the day, then return home at night. This area is completely different from the semi-desert of the Dead Sea - Massada. It is lush, green farmland and we passed many Kibbutzim.

Around 7:00 p.m., we arrived at our Kibbutz, Kfar Giladi, quite near the Lebanese border. It is large, with a guest house which more closely resembles a motel than anything we expected. After dinner, we are given a talk on Kibbutz life, though some of us opted out to watch "All in the Family" on Israeli T.V. - in English with Hebrew sub-titles.

The next morning we're given a tour of the Kibbutz. The life is very different here, but attractive in a way. Leaving the Kibbutz, we begin our journey to Haifa. We soon come to the Golan Heights. My cousin was stationed here during the Yom Kippur war but the impact of the area - its very importance and why we fought for it with such grim determination does not hit home until you actually see it yourself. Memorials of all kinds are scattered over the area and even poppies bloom as nature's reminder. Everyone is very quiet - the atmosphere is almost eerie. Shaul tries to lift some of the tension by turning on the radio. Thus station G-O-L-A-N and "Wolfman Landa" are created. The first song is "We Can Work it Out" by the Beatles. (Sample lyrics: life is very short and there's no time for fussing and fighting my friend. I have always thought that its a crime, so I will ask you once again. Try to see it my way, do we have to keep on fighting till we can't go on!)

Our next stop is the Syrian border where we stop to take pictures and chat with some of the Canadian soldiers based at Canlog - the UN peace-keeping forces.

From here, we started our journey west to the Mediterranean. We stopped at Acco to visit the ruins of the Crusaders (and more shopping!)

## Tour to Israel

and then completed our journey to Haifa.

Haifa was my favorite city. Built on the Carmel hills, it closely resembles San Francisco. One of the first things most of the women did in Haifa was to get their hair done - and did it feel good!

The next morning was spent touring Haifa. The Shrine of the Bab in the gorgeous gardens is the center of the Ba'hai faith was our first stop. We then moved on to the Technion - the Technical College of Israel whose purpose is to further the development of minds and better life along with the development of the country. After a brief description of the university and a tour of the grounds, we headed for the Diamond Center. (more shopping!)

Leaving Haifa we began our trip to Tel-Aviv. Our last two stops were at Bet She'arim with a tour of Catacombs and Caesarea where we toured the Roman ruins. Through the whole tour, two of our members were designated as "official Shalom

photographer" - **Larry and Myra Freeman**, who were most often caught posing for their own pictures! (or as Shaul said "pictures of everything that isn't important").

This being our last day of touring, the group, represented by **Amy Smith**, presented **Sveeka, Motka** and **Shaul** with gifts of appreciation for the good times had by all.

The next morning, those leaving for London and home were up for breakfast at 5:30. With tears in our eyes we said good-bye to Shaul and bundled into taxis for the airport, where we were again met by a representative of Foreign Tours and quite quickly cleared through immigration and security. Ben Gurion Airport abounds with Duty-free Shops so we again found ourselves buying. Boarding our 747 for London, we were all slightly depressed because we were leaving Israel, but also a little glad to be going home - where we thought we'd be that evening. We were delayed two hours at Ben Gurion, though,

missing our connecting flight in London to Montreal. After a bit of begging and arm twisting, El Al allowed us to stay overnight in London, flying home the next day to Halifax. That evening we went to see "A Chorus Line", an excellent production and received yet another bonus of seeing Sammy Davis, Jr. who was also in the audience. The 22 hours in London were anti-climactic yet they helped lift the depression of leaving Israel and I'm sure we all arrived home feeling just a little bit better than when we left Israel.

At this point I would again like to thank Shaul for all he did for us. We were basically a very compatible group yet we all had our little problems, which Shaul did more than his best to solve. I would also like to thank Sveeka and Motka for "putting up" with all of us and I would especially like to thank each and every other member of the group for making my first tour of Israel one to remember. Thank you all again and see you "Next year in Jerusalem". Shalom

### Editor's Comment:

You too can join us on next year's Atlantic Jewish Council-Can. Zionist Federation tour to Israel. Further information and details will be published shortly.

### "Our Gang"



From left to right, Ann & Bill Peterson, Halifax; Sam Cleiman, Glace Bay; Mitchell Glube, Halifax; Ernie & Paula Swersky, Shediac, N.B.; Danny and Edith Nathanson, New Waterford; Roz Smith, St. John, N.B.; Louis Allen, New Waterford; Sarah Cleiman, Glace Bay; Larry & Myra Freeman, Halifax; Ethel Michael, Halifax; Miriam Jacobson, Halifax; Solly Goldman, Glace Bay; Sylvia Allen, New Waterford; Zelda & Moe Kuchinsky, Halifax; Shaul Landa, Halifax; kneeling, Amy Smith, St. John; Zvika (our guide); Myrna Yazer, Montreal.



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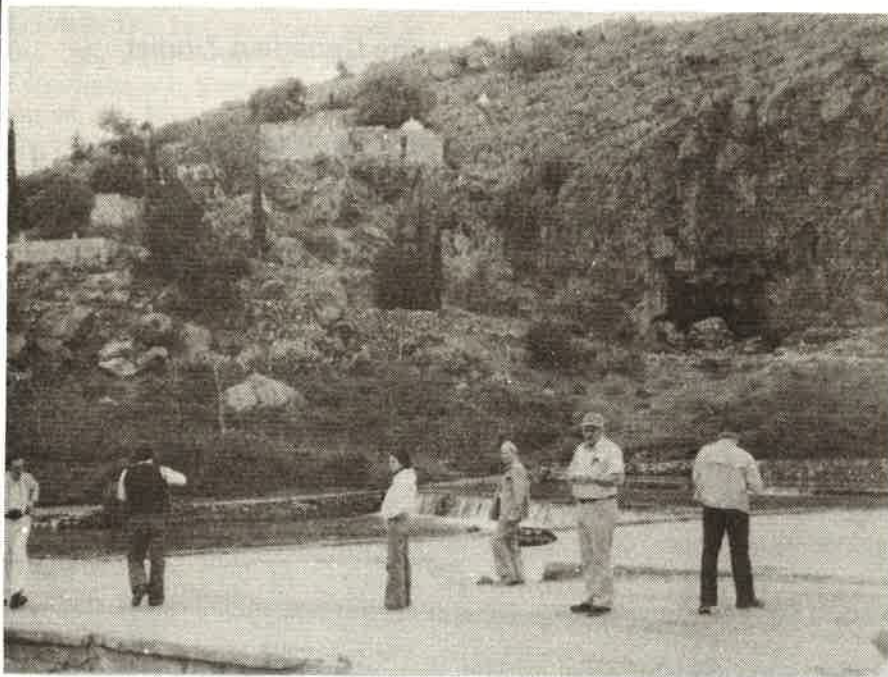
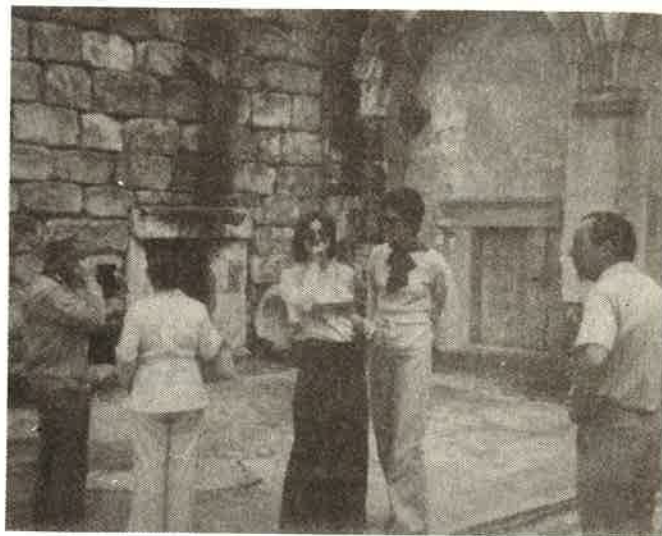
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# A MODERN EXODUS

by Shmuel Frenkel, Director, Information and Organization, Canadian Zionist Federation

"When Israel went out of Egypt" . . . 3000 years ago, the return of a whole people from diaspora to homeland could be witnessed - a people with children and babes-in-arms leaving exile, crossing the desert on its way to Eretz-Yisrael, a feat remembered to this day.

As we approach the eve of the Passover Festival, when the story of the Exodus is being told and four questions are being asked I shall raise a further "kushiya": Can this miracle repeat itself in our day and age? An answer to this question is difficult, but I am confident that it has to happen. For two thousand years, our people had to drag through the desert of diaspora and is now remaining with the fleshpots. When it was "convenient", before the establishment of the State, we were able to put the blame on the strangers who were keeping the gates closed, putting obstacles in the way of Jews desirous of going on aliyah.

These were convenient excuses. Now, old excuses have been removed. The gates of Israel are wide open and the Zionists are subjected to a test they cannot evade. The needs of the State of Israel at the end of its third decade are tremendous. They can be met only with the aid of the entire Jewish people.

World Judaism is proud of Israel's many accomplishments. They must realize the dangers inherent in a slow-down of aliyah, which could jeopardize the survival of Medinat Yisrael and the absorption of the majority of Am Yisrael within its borders.

According to a recent survey, the Arabs will constitute the majority of Israel's population by the year of 2043 should the aliyah remain on its present level. The Galilee is populated by Arabs and the Negev is empty of Jews. I feel that if members of the young generation in the diaspora will find a future in Israel, we will gain in aliyah statistics and Israel will be able to solve its internal and external problems.

Many changes are taking place in Israel these days - in social, political and ideological areas. The political arena is opening up. Now more than ever has it become possible for young newcomers to be involved in Israel's affairs and to make their mark on them, based on their own outlook as individuals from many lands.

Yet, a larger aliyah requires a bigger effort on the part of the Jewish people in Zion and outside its borders. They must be able to rely on each other.

The future of Israel, its security and her ability to fulfil its historic mission, all depend on world Jewry, and the future of world Jewry depends on the continued existence of Israel! The partnership between Medinat Yisrael and the Zionist Movement is not a financial affair. It is a partnership of vision. This vision will evolve into a dynamic and revolutionary reality. A common vision which is not being

realized in terms of realization and implementation, is devoid of meaning. In this partnership, world Jewry has an important role in the realization of the Zionist mission, but Israel's role is decisive.

The Zionist and the Zionist Movement must accept the fact that, for the past 30 years, we have been living in a new reality. Zionism did experience some changes. The dimensions, the substance, the tempo - all these have undergone changes. The Zionist Movement must adapt to the new needs and dimensions - otherwise it will have to declare bankruptcy and leave the stage.

The vision has become reality and it is our task to see to it that reality will remain in the realm of this vision.

Zionists in the Diaspora must be the flagbearers and the challengers who march at the head of the camp - the "Exodus from Egypt" transformed into a return to the old new homeland in our day.

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# SHALOM ATLANTIC

The Atlantic Jewish Council's Magazine of the Air  
Halifax Cable 4  
PROGRAM SCHEDULE FROM FEB. 2, 1977 - JUNE 5, 1977  
Seen twice weekly

## TELECASTS

PROGRAMS	GUEST(S)	Wednesday (5:30)	Sunday (repeat) (11:45 a.m.)
1. Jewish Art Exhibit	Mary Sparling	Feb. 2	Feb. 6
2. Prospects for Peace in Middle East	Prof. David Kushner	Feb. 9	Feb. 13
3. Jewish National Fund	Bezalel Ben Eliahu	Feb. 16	Feb. 20
4. Liturgical Music	Cantor George Lieberman & Beth Israel Choir	Feb. 23	Feb. 27
5. Purim	Rabbi Leo Heim	Mar. 2	Mar. 6
6. Mr. M.B. Fineberg	Mr. Fineberg	Mar. 9	Mar. 13
7. "Rikudai Am" Israel Folk Dancers	Shimona Kushner & Dancers	Mar. 16	Mar. 20
8. Lubavitch Life Style	Myron & Mimie Mark	Mar. 23	Mar. 27
9. Passover	Rabbi Marvin Pritzker	Mar. 30	Apr. 4
10. Hadassah	Shirlee Medjuck	Apr. 6	Apr. 10
11. Holocaust	Rabbi Leo Heim	Apr. 13	Apr. 17
12. Canada-Israel Committee	Howard Stanislawski	Apr. 20	Apr. 24
13. Hadassah Bazaar	Barbara Paton	Apr. 27	May 1
14. Camp Kadimah	Lil Garson, Ann David	May 4	May 8
15. Jewish Folk Lore	Anna Newman	May 11	May 15
16. O.R.T.	Myrna Blumenthal	May 18	May 22
17. Jewish Music of the Renaissance	Prof. D. Wilson and Dalhousie Early Music Chorus	May 25	May 29
18. Israel Tour*	Larry and Myra Freeman	June 1	June 5

\*Last show of this season. "Shalom Atlantic" resumes its telecasts on Wednesday, September 10th. By then it is hoped that other communities will join the "network". Meanwhile any comments you may have would be appreciated. Please contact Halifax Cablevision at 453-2800 and/or Producer Shaul Landa at the AJC offices - 422-7491.

SHALOM ATLANTIC IS PRODUCED IN CO-OPERATION WITH THE CANADIAN ZIONIST FEDERATION AND THE CANADIAN JEWISH CONGRESS.

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# GAD MANELA



Captain Gad Manela, a native of Kibbutz Tel Yitzchak fell in the service of his country on July 26, 1968 in action against Fatah saboteurs. He was 22 years of age. We shall always remember him.

Gadi, as he was known, chose the army as a way of life, and never regretted his decision. The Israeli army is known for its few decorations, and awards of merit. Even so, Gadi after taking a bridge in the Karame operation, after rescuing injured men under fire, after finding the hidden sources of enemy Jordanian fire by drawing it on himself, after saving soldiers from a burning tank and after being wounded himself and yet continuing to fight, was awarded one of the few "Zalashes" — an Order of Merit.

Gadi saw much action in his unit, the Paratroopers. During the years after the 1967 "6 Day War", many Fatah saboteurs tried to cross the border into Israel in order to lay mines and terrorize settlements. The army's job consisted in stopping these terrorists, immediately.

Gadi's last battle was less than a month and a half after he had received the Order of Merit. Here is an account of that last day.

"On July 26, Friday, in the early hours of the morning, a group of 8 saboteurs crossed the Jordan River and continued westwards. The group was discovered in Wadi Fazel, about 10 kilometers south of the Damia Bridge. Israeli forces went out to chase. Amongst them were Arik Regev, the Brigade Commander, and Gadi Manela, his Operations Officer.

"The saboteurs took cover in the caves. Gadi had a way of smelling out the saboteurs, and discovered them in one of the caves. Arik ordered to surround the saboteurs. The circle was made and strengthened around the rocks in which the caves were. A group of Israeli soldiers came

across a secondary group of saboteurs. In the ensuing fire, two saboteurs were killed and one wounded, and taken prisoner. One of our men was injured. A second unit of our men reached the rock. They met yet another sub-group of saboteurs. One was killed and fell to the depths. Two of our men were injured. The saboteurs tended to their men and disappeared. Arik decided to advance to the site of the battle, in order to stop his men from advancing toward the caves — something which could have caused many casualties. Gadi was with him.

"Arik, Gadi and another soldier who was with them began running towards our soldiers who had taken up position in one part of the rocks. Suddenly, a saboteur who was still in the area, opened fire on them. It became clear that this was the only saboteur left from the whole group. When he saw Israeli soldiers running past him, he didn't waste the opportunity and he opened fire. The saboteur fired one long burst from his storm rifle, from a distance of 50 meters. The three were wounded. Arik Regev was wounded on his forehead, and Gadi Manela — in his heart. They both died instantly. The third soldier was badly wounded."

At Gadi's grave-side Major General Rechva'am Ze'evi, the Commander of the Central Front had this to say.

"Lovers and admirers, in life and death together: Arik, the Brigade Commander, and Gadi, its Operations Officer. Together. They went to the chases together. They visited the bunkers together. They traversed the desert of the Jordan Valley together. They positioned ambushes together. They chased the Fatah killers together, and they fell together."

Lovers and admirers. In spite of the differences in their ages, they found a path to each other's heart, and they made an excellent team of commanders and fighters."

"Arik was hit in his head. Gadi in heart, and perhaps that is a sign of fate. Arik, the head of the Brigade, its Commander, and Gadi its sparkling heart."

"We will no longer see this pair galloping together, visiting positions together, or dawdling through the hills westwards on the trail of saboteurs."

"Gadi, a kibbutz son, was a puzzle to me. I would look at him in wonderment. Where did he get such courage from? How does such an unknown draw after him, into the storm of battle, men older than him? Why does he always run fearlessly into the fire?"

He was a puzzle and perhaps the answer to the puzzle is that Gadi was born of a race of majestic and strong giants which grew up in the Sharon. A hero and a fighter emerged from the tortures of the Jewish tragedy with a new image."

"Happy is the country with sons such as him; the army that has fighters as he in its service revels in glory."

"Dear Parents, friends in arms and friends in the Kibbutz. Gadi fell in order that this people should live, and here in his home, by the side of Gadi's grave we swear that we will defend the Nation until peace will come."

"His parents sacrificed their dear son. His friends lost a good companion. Tzahal lost a fearless battle-commander."

"We have buried his body in the ground today in the sand of his Kibbutz. His stormy spirit will be remembered by us forever."

Editor's Note:

[REPRINT]

Gadi will be always remembered by Canadians who were participants in the Machon Leadership program based at Kibbutz Tel Yitzchak.

# An Open Letter by Elie Wiesel

## WHY I AM NO LONGER PROUD OF FRANCE

BY ELIE WIESEL

ELIE WIESEL, the famous Jewish writer and historian of the holocaust, has published this dramatic Open Letter in the New York Times to President Giscard d'Estaing of France expressing his disgust with the French collaboration with Arab terrorism:

### An open letter to President Giscard d'Estaing of France.

Dear Mr. President:

It is because of my love for France, and my respect for its people, that I feel compelled to express to you my sadness and my indignation--shared by many other Americans--over your handling of the Abu Daoud affair.

Although born in Eastern Europe, I owe France more than I owe my own native land. I owe France my secular education, my language, and my career as a writer.

Liberated from Buchenwald, it was in France that I found compassion and humanity. It was in France that I found generosity and friendship. It was in France that I discovered the other side, the brighter side, of mankind.

I was proud of France.

France, to me, represented humanity's highest values in a sterile and cynical society. It evoked Rousseau and Bergson, Proust and Zola, Camus and Mauriac. It symbolized an inspiring quest for justice and brotherhood. In France, I thought, the word humanism does not make people laugh.

Yes, I was proud of France.

France, the birthplace of revolutions against tyranny. France, the ally of our American independence. France, the herald of human rights. France, haven for the persecuted. France and its freedom fighters. France and its Resistance. France, and its response to Dreyfus.

No nation had so much prestige. No culture was as readily accepted. No example as universally extolled.

And now, Mr. President?

Now, what has become of France?

Its moral leadership is gone, and its luster tarnished in the eyes of men of conscience. In fact, few countries have lost so much prestige so quickly. What has become of France?

It has betrayed its own traditions.

France has become as cynical as the rest of the world.

Why did your government free Abu Daoud?

And why so hastily?

He lied under oath about his false identity.

Why wasn't he held until Germany or Israel could offer evidence of his crime?

Why was he allowed to leave Paris in the comfort of a first class airline seat, when 11 Israeli athletes left Munich in coffins?

Your prime minister claims that the courts were not politically motivated. Does anyone believe him in your country?

Not in mine.

In my country we believe that France quite simply, and quite shockingly, yielded to killers' blackmail, oil merchants' bribery, and the chance to sell some fighter planes. And in doing that, France deliberately humiliated the victims' widows and orphans, and insulted the memory of their dead.

Are you surprised the world responded with dismay and outrage?

Your own people rose to speak out against you.

Because while you have visited Auschwitz, you have forgotten its lesson.

But then, in truth, one should have expected nothing else from France today. In recent years the signs have multiplied.

Offensive statements. Sneering remarks. Sudden policy reversals. Strange alliances. Broken promises. One-sided embargoes. The Cherbourg affair. The Mirage sale. French governments have rarely missed an opportunity to demonstrate their hostility to Israel and the Jewish people.

France even abstained on the infamous resolution equating Zionism and racism.

For ideological reasons?

Much worse: purely for money.

Yes, Mr. President, I used to be proud of France and what it stood for.

I no longer am.

Elie Wiesel  
Elie Wiesel

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# The Dangers of Peace

By Samuel Jacobson,

Halifax



Now that there are rumors that the PLO, as well as the countries surrounding Israel, seem to be talking of changing their attitude and either recognizing the State of Israel diplomatically or at least accepting the reality of allowing it to live at peace, Israel faces a new state of circumstances that might be more dangerous to its survival than the era of confrontation of the past. The shock of the change may be more dangerous than the almost 30 years during which danger and confrontation faced it every day.

First of all, Israel must remain on guard because of the possibility or even probability that there really has not been a change of heart on the part of its enemies. Is this a ruse to enable Israel to let its guard down, to reduce its military defence budget and efforts? After all, the law of the jungle still exists in international affairs. Was not Israel duped into thinking that Egypt and Syria had no intention of attacking her in 1973? Is it possible she might be fooled again?

Internally the tensions, the economic problems, the conflicts between right and left, between the secular and religious, might flare up to a point that the state could self-destruct when the external dangers are removed. To meet the challenge of a peaceful future, the morale of Israel will have to be mobilized to ward off the danger of internal dissension. There will have to be a spirit of tolerance between the religious and secular elements, between labour and management. They will have to realize that they will have to accept each other's viewpoints.

Perhaps the religious parties should pay more attention to ethical and moral problems of the population, should become missionaries if you will, rather than spend its energies in the political arena.

With the advent of peace, the opportunity to solve some of its economic problems will become available. At the same time strong defence must continue for at least several decades. The amount of time and effort lost in defence in the past must be used constructively in order to strengthen the economy of the country. It is improbable that the world at large will contribute to the same degree financially when conditions become less dangerous militarily. Just as tolerance must be emphasized in the religious field, so cooperation must become the guiding spirit between labour and management.

In the spring of 1975 the finance minister stated that the productivity of Israel labour was 50 per cent of America's. He also stated that each 1 per cent of increased productivity would mean an increase in the gross national product of \$100 million. It was estimated that during the Yom Kippur war with 40 per cent of the manpower fighting at the front, productivity increased on a per capita basis by over 40 per cent. The Israeli worker who comes to America has no difficulty competing with American labour. Just imagine the productivity that would come to Israel if it could increase its productivity by only 25 per cent. At that point it would still be only 62 ½ per cent of American productivity

but its gross national product would increase by \$2 ½ billion. It would mean the end of devaluation of the Israel pound, it would mean the end of inflation, it would mean an increase of exports and a drastic reduction in the trade balance. It would mean a tremendous increase in investments in Israel and Aliya from the free world.

The excessive built-in security for workers has given them such a sheltered feeling that productivity has suffered, possibly in the same way industry, heavily protected by tariff barriers in the past, will soon be exposed to competition by the common market and other nations. That excessive security or protection, when removed, will become a compelling force for greater efficiency and opportunity for exports to the world at large. In place of the sheltered economy, there should be an opportunity for rewards based upon increased productivity. Motivation and incentives must be provided to increase productivity and profitability so the nation will be able to compete in the world market and develop its own blood transfusions continually. Perhaps a form of profit sharing or increased productivity motivation used by many successful establishments in America and elsewhere would help.

When the day comes that Israel's industry becomes strong and profitable, they could follow the pattern of Sweden, which allows industry to set aside a share of their profits on a non-taxable basis to enable them to weather periods of depression from the reserves set up during prosperity. There is much to learn from the policies of prosperous countries like Sweden, Germany, America and Japan and much to avoid from countries whose economies are going bankrupt, like Britain and Italy.

Insofar as taxation and government budgets and bureaucracy, these could very well be reduced in order to reduce taxation and help lighten the burden on both management and the people at large, enabling both to have greater personal security for the individual through savings and to build up capital reserves for expansion and greater employment on the part of management. Perhaps a gradual reduction of the number of people employed in government should be a priority.

Technion President Amos Horev, an expert on manpower problems, who headed a government commission on manpower, stated that Israel could increase productivity by 30 per cent by more efficient use of manpower by transferring employment in offices, services and bureaucracies to industry.

Politically it is time that Israel learned that proportional representation, which sounds good in theory, creates confusion in government. The leading democracies in the world, those with the most stable governments and the most successful politically and economically, are those that have a system of regional representation. This would have a tendency to reduce the multiplicity of parties that almost inevitably prevent any one party from gaining the support of the populace. IN THAT WAY ONE PARTY HAS THE POWER AND THE RESPONSIBILITY OF GOVERN—ING ACCORDING TO ITS OWN POLICIES WITHOUT COMPROMISE. It was proportional representation that enabled Hitler to get into power. It is proportional representation in countries like Italy and France that creates confusion and lack of stability in those countries.

A nation, like an individual, grows strong meeting its challenge. For 2000 years the Jewish people never had the opportunity to defend themselves. Because of the danger to its very survival, Israel met that challenge and became strong enough militarily to defeat its enemies four times against overwhelming odds to the amazement of the world. That challenge has been met. Can Israel meet the challenges of its internal problems during the decades of peaceful co-existence with its former enemies in the future and still remain a strong united country and not tear itself apart to its own extinction?

# PURIM • PURIM

by Lily Garson, Halifax

Purim is the only Jewish holiday where it's written that a self-respecting Jew is allowed to get drunk. He's permitted to drink not just a glass or two of wine, but to get real ongeshnusket. I got that wonderful piece of information from a Rabbi recently. The celebration of Purim is called an "Adloh Yadah", which means literally "until he doesn't know." In other words, a Jew is allowed to enjoy unbounded levity, until he doesn't know the difference between blessed be Mordecai and cursed be Haman.

Can you imagine what a golden opportunity we've been missing all these years? It makes me heartsick just to think of it. We have a chance to have an annual brawl, with the sanction of the highest authorities, and to collect mitzvot as a bonus. However, here everything is for the children, so we celebrate (and I use the term loosely) with a children's carnival.

Somehow I feel that compared to a Purim carnival, Haman was a minor nuisance. I don't wish to belittle Queen Esther in any way, but I want to point out that she only saved the Jews, she didn't dress them for a carnival.

What is someone supposed to do with a houseful of Queen Esters? My obstetrician will vouch for the fact that when my fourth daughter was born, I greeted her with, "My God, another Queen Esther."

Usually, when my children rushed in to tell me that the carnival was only a few weeks away, I received the news with fortitude and resignation. A Jew, after all, is supposed to

suffer. But one year I rebelled. I hadn't yet recovered from Chanukah. Ever since it was decreed that we have to give the children a present every night for eight nights, Chanukah needs to be followed by a long period of convalescence.

I explained to the children that they could have a wonderful time without costumes. "You know I can't sew." I said hopefully. "Daddy will tell you that every time I sew a button on, I expect a reward. Besides, there are no more slightly used clothes in the attic. They all went to the mammoth Hadassah Bazaar."

There was a moment's shocked silence. "No costumes!" they shrieked finally. "But everybody wears costumes. Aunt Ruth can sew. Aunt Ronnie can sew. Why can't you sew?"

I remained calm. "Mozart composed minuets when he was four. Do I nag you for minuets?" I asked with dignity. But of course I gave in. For the next two weeks we had nothing but cold cuts and costumes, and five minutes before the carnival they were finished.

I suddenly realized that my husband, the father of all my Queen Esters, didn't look like he was going anywhere. "Abe", I said, "If you don't hurry, you'll be late for the carnival."

"What a shame," he said cheerfully, as he stretched out a little more comfortably on the couch. "But I'm really very busy."

"But it's a mitzvah to go."

"I'm not selfish, dear. You can earn all the mitzvahs today."

Bearing up splendidly, I got all the children into their costumes, drove

through the storm - there's always a storm - and got to the Shul. I took off their snowsuits, sorted their wardrobes and entered the hall - after much ado. Four minutes later the youngest started to cry. "Take me home. Everybody's talking too loud." I realized she meant business, I gave one last look at her costume which just happened to be gorgeous, put her back in her snowsuit, drove back through the storm, and deposited her at home. She greeted her Daddy as though she had just escaped from Gehnem to Gan Eden.

I returned to the Shul after a fifteen minute search for a parking spot. My six-year-old was in tears. She couldn't win at any of the games. She was afraid she would never get a prize.

"Don't worry," I said, with a rather forced smile. "I'll play for you. Mother can win all sorts of prizes." Unfortunately, Mother couldn't. the games were much too hard for me. More tears.

The only thing that helped me bear up that day was the sight of another parent, grimly shoving her crying children into their snowsuits. She turned to me and asked, "Will someone tell me why I'm suffering?"

"Because it's a simchah." I explained to her.

I think it would be a wonderful idea if some Purim we just sent all the children their prizes in the mail. Then at night we could celebrate in the traditional fashion with a real Adloh Yadah, no holds barred. After all, religion is for adults too.



## a Salute to Israel's 29th Birthday

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# HALIFAX SCENE

## YOUNG JUDAEA ACTIVITIES



*Young Judaea: Kochot Group at viewing of Entebbe documentary. Leaders: Beth Smilestone, Brian Ross, Kenny Gordon.*

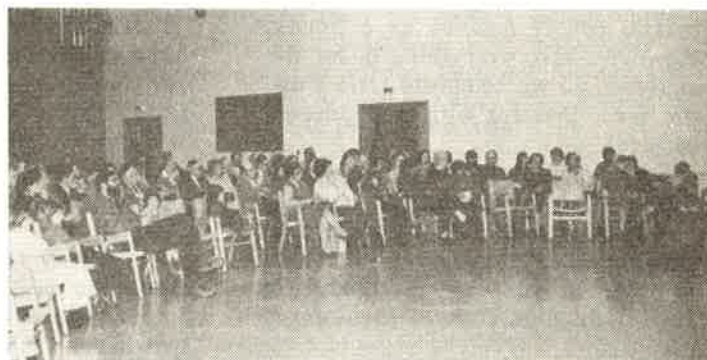


*Young Judaea: Linda Smilestone and her Giborim group.*

## MULTICULTURAL PROGRAM FOR MASSADA CLUB



*Italo-Canadian Singers*



*Audience at Cultural Exchange.*



*Rikudei - AM Dancers.*



*Cul. Ex: Freilach Folk Choir*

## YOUNG ADULT CLUB PROGRAMS - November - May

### TOPICS

- \*Moshav in Israel
- \*Prospects for Peace in the Middle East
- \*Orthodox Judaism and the Cultural Jew
- \*A Light Hour of Poetry
- \*Reflections of a Holocaust Survivor
- \*The Importance of Aliyah & Entebbe Film and Israel Information.

### GUESTS

- Diane Poriah
- David Kushner
- Rabbi Pritzker
- Dr. Raymond
- Herman Newman
- Zvi Levanon Shmuel Frenkel

Above programs sponsored by Canadian Zionist Federation and Canadian Jewish Congress.

# HALIFAX HADASSAH

by Bette Ross

In February, Halifax Hadassah-Wizo treated to a visit from our National President, **Mrs. Clara Balinsky**. She came to address our Youth Aliyah functions, and even had time for a rushed meeting with Council prior to her departure. Everyone who attended the Youth Aliyah gathering enjoyed Mrs. Balinsky very much. Her message and her lovely personality were most inspiring. Also in February, Council President **Shirlee Medjuck** returned from the World Wizo meeting in Jerusalem and brought us first hand news of our projects and our beloved country.

On March 26th and 27th, Halifax Hadassah Wizo, in conjunction with the Atlantic Jewish Council and Canadian Zionist Federation, sponsored a Public Affairs seminar, a report of which appears elsewhere in this issue. Tuesday, May 3rd. was the culmination of all our recent effort. We had **Bazaar 77** at Dalhousie rink, and as always it was a huge success. We opened at 10:00 am and remained open all day and all evening, finishing with our Auction at night. We featured more "departments" than ever before and each brought its own rewards. We had linens and men's wear, children's wear and ladies boutique, plants and treasures, toys and candy, books and records, jewellery and china, leather goods, white elephant and of course our famous baking carousel. At night we auctioned off anything and everything, including champagne, hotel weekends, pictures, furniture, and gift certificates. It was a day to be remembered, because our members supported us and that support brought success. More pictures and Bazaar news in the next **Shalom**.



*Mrs. Harry Paton left Bazaar co-ordinator and Mrs. Ralph Medjuck chairman of the House Committee are obviously pleased with the results of Bazaar '77.*

## HALIFAX'S BETH ISRAEL SYNAGOGUE



**Rabbi M. Pritzker**

this year, with one Shabbos a month being designed as Family day, and has been very gratifying to all of us who have participated.

Our Sanctuary has recently been refurbished with a fresh coat of paint, woodwork varnished, and best of all, beautiful new carpeting. Generous donations from many people helped to make this refurbishment possible.

A Kiddush tendered by Sisterhood was held recently in honour of Elizabeth Weiner on the eve of her departure for Vancouver.

The Board of Governors in conjunction with the Massada Club held an afternoon of Jewish Music from the Renaissance Period, performed by the Music Department of Dalhousie University with Guest Soloists - **Lowell Shore** and **Cantor George Leiberman**. It was enjoyed by all.

The movie "Hester Street" was shown at the Beth Israel Synagogue on Saturday evening March 5, 1977.

**Mr. M.B. Fineberg, Mr. Sam Goldfarb and Rabbi Pritzker** are once again conducting the Mo'ess Chittin Fund in preparation for Passover.

**Rabbi Pritzker** has been very busy in the local community and has been speaking to various organizations. He is also to be congratulated on receiving his Master of Science degree in Medieval Jewish History from Bernard Graduate School of Yeshiva University.

Purim this year was celebrated with a Carnival followed by supper and the reading of the Megillah. A Masquerade contest was held in the Main Sanctuary and singing and dancing continued in the Social Hall for adults and children.

At the Annual General Meeting on January 23, 1977, the following members were elected to the Board of Governors:

<b>Steven Pink</b>	President
<b>Frank Medjuck</b>	1st Vice President
<b>Reni Cuperfain</b>	2nd Vice President
<b>Lionel Goldman</b>	Treasurer
<b>Larry Kardish</b>	Financial Secretary
<b>Edwin Rubin</b>	Recording Secretary
<b>Phillip Alberstat</b>	<b>Harold Medjuck</b>
<b>Larry Freeman</b>	<b>Lowell Shore</b>
<b>Lawrence Green</b>	<b>Ronald Simon</b>
<b>David Mark</b>	<b>Simon Spatz</b>

Family Shabbos has been a new innovation at the 'Beth'

# What's Happening in St. John's Newfoundland

by **Helen Nathanson**

A number of people have approached me to express how much they enjoy the Shalom magazine as a way of knowing what Maritime Jewry is doing. The articles on current affairs, as well as a means of expressing their personal opinions show a vibrant Atlantic region. As a whole it is a magazine worth reading from cover to cover. From those here, I have been asked to extend thanks to Shaul Landa for a job well done.

We have lost a dear member in the late **Philip Trotsky**. His cheerful countenance and his presence in our Shul as Honorary Gabi will be missed by all. As a remembrance, his friends are presenting bells and a breast plate to the Shul. May his wife **Bell Trotsky**, daughter **Inez Levitz** and sister **Fanny Sidel** be blessed only with simchas in the future.

**Rosie and Bernard Levitz** have lost their dear son **Dr. Abe Levitz** of Montreal. May God help them through this trying time and may the future be free from sorrow.

**Marsha Richler** attended the 17th World Wizo Conference in Jerusalem as one of the fifteen elected delegates from Canadian Hadassah Wizo. Our delegates



The Rabbi as "Haman"

Left Tobi Nathanson in tuxedo as announcer in "Hockey Night in Purim", right Steven Flomen as "Esther".

were said to be the youngest, most outspoken and had the most to contribute of the 38 countries represented from all over the world.

**Rosalie Flomen** has been appointed to the National Nominations Committee for executive positions of the Hadassah-Wizo convention in Israel for November 1977.

As a change of pace Hadassah held a pot luck brunch on February 27th - instead of their annual pot luck supper. **Linda Mendoza** kindly offered her home and acted as hostess. The girls outdid themselves. The food was fabulous.

After the reading of the Megillah, done so well by **Rev. Fromm**, Hamantashen and light refreshments were served by **Helen Nathanson** and **Marg Smilestein**. We were then treated to the Purim concert, as performed by the Sunday school class and the Hebrew School children. The star of a "Hockey Night in Persia" turned out to be **Rabbi Peterseil** as Haman dressed as a Hockey Player. It was a most enjoyable evening and all parents were proud of their "stars".



Left to right: Yehoshua Braveman, Dov Smilestein, Jody Lipkus, Gavriel Shaffer and Tamar Braveman.

Purim continued on as the **Rabbi and Tamar Peterseil** had a party for the children in their home that Saturday night. Fun and games were the order of the evening.

A community party was held on March 13th. **Rosalie Flomen**, **Dorothy Riteman** and **Inez Levitz** served up a delicious supper. Waitresses for the evening were **Marg Smilestein**, **Judy Wilansky** and **Ruth Kantorowitz**. Over \$150.00 worth of prizes were collected by **Rosalie Flomen** and **Helen Nathanson** for the programme "The Price is Right", **Rabbi Peterseil** stood in for Bob Barker; **Morty Flomen** did an excellent job of MC, while **Genevieve Lipkus** was our beauty displaying the prizes. Everyone hated to see the evening end. We understand that the Rabbi received a wire from Bob Barker asking him to "stand by".

**Lilly Frank** arrived in fog-bound St. John's to be the guest speaker at the Youth Aliyah drive on March 26th. For those who have heard Lilly speak they know how she inspired the community and the drive proved more fruitful than in past years. Our thanks to **Lilly** and to **Esther Feldman** and **Linda Mendoza**, whose refreshments topped off the evening.



Left Doris Tock, candidate in "Price is Right", right Genevieve Lipkus models the prizes.

# Moncton News

by **Lena Kutziner**

In November 1976 our Tiferes Israel Sisterhood organized a "Bake Sale" in the Champlain Plaza. Needless to say that the delicious baking and home-made goodies were a "Sell Out", the coffers of the Sisterhood replenished and eager shoppers well satisfied.

The Festival of "Chanukah 1976" was celebrated in style by the Community. The evening was marked "An outstanding success" and the conveners **Goldie Johnston** and **Lena Kutziner** and their helpers spared no effort to ensure an enjoyable time for all.

The Chanukah candles were lit by Rabbi Kutziner and the assembled joined in singing "Maoz Tzur".

We were entertained by local talent who regaled us with Hebrew and English songs. Latkes and other delicacies were amply supplied for the hungry crowd; a truly appropriate celebration for Chanukah.

Our Annual Children's Chanukah Party was no less enjoyable. The children sang songs, recited poems, retold the Story of Chanukah, candles were lit by the children with the Rabbi's assistance. **Joel Rinzler** proved himself to be an excellent M.C. and the entertainment for the parents, grandparents and guests went through smoothly and efficiently. Gifts were exchanged by the children and delicious refreshments highlighted the successful afternoon.

The Annual December Hadassim Party was held at the home of **Sharon Rubin**. The Evening went through on a highly emotional level with **Mrs. Mark** explaining in detail the goals, aims and accomplishments of the Hadassim Village for Underprivileged Youth. The memorable film shown "One People, One Destiny" left everybody present with deep feelings of love, devotion and patriotism towards Israel and its people. A substantial amount of money was raised. Conveners of the Evening were **Dorothy Mark** and **Mary Feinstein**.

## SUMMER FAIR BAZAAR

June 21, 1977 is designated for our "Summer Fair" in Riverview Mall. The convenership rests in the capable hands of **Ruby, Roxie** and **Carole Rinzler** with **Hilton Attis** and **Lois Maklin** as advisers. Booths of baking, plants, clothing, handicrafts, raffle, treasure chest, books and Israeli imports are in the planning.

Our Community Sunday Services and Brunch, March 6 1977 was a very special event, with most of the Community turning out to attend and listen to the guest speaker, **Premier Richard Hatfield**. The Premier spoke about his recent trip to the Middle East including Israel and shared with us his impressions of Israel's neighbours and his tremendous interest and admiration for Israel.

**Mrs. Lois Maklin** thanked the guest speaker and **Mr. Irving Lampert**, the Community President, thanked the ladies for their effort to serve the Brunch.

A period of questions and answers followed, showing the vital interest in all the information contained in the Premier's speech.

The Children's Purim Party 1977 gladdened the hearts of the parents who through sleet and snow thronged to the Synagogue Hall. The children entertained their parents, grandparents and guests with songs, poems and telling the Story of Purim and the reason for celebration. Everyone had a good time and partook of the delicious Hamantashen and other refreshments and as usual had "Naches" from the "Small Fry". **Heather Rinzler** proved that she was worthy of the responsibility of being the M.C. of the Purim Party.

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## Fredericton B'nai B'rith Lodge



*Regular Season Winners - Teen Terrors: Perry Chippin, Seth Chippin, Sheldon Eusler, Joe Lang, Arnold Chippin and Marvin Rose.*

**by Warren Cohen**

During the month of December, our lodge and the Jewish community had the pleasure and enjoyment of having Allan Gould, a free-lance writer from Toronto, speak to us on Jewish Humour and its background. Refreshments were served. Many thanks were given to **Judy Budovitch** and **Miriam Cohen** for their assistance in this endeavor.

March brought much snow and beautiful weather to Fredericton and our President **Warren Cohen** arranged our annual sleigh ride. For those in attendance a tremendous time was had.

With spring well on its way, brother **Seymour Kaufman** is preparing for an active tennis season with approximately twenty members involved. Seymour works very hard and puts forth a great effort each season in organizing matches, picnics, bowling and deserves much credit for a job well done.

We had a very successful turnout at our last general meeting since our brothers are all back from Florida. A card game was enjoyed after the meeting for those in attendance. Refreshments were also served.



*Playoff Champs - Harry Lang's Team: Left to right - Mike Goldenberg, Marilyn Kaufman, Anita Adilman, Sharon Rose, and Harry Lang.*

## Community Notes from Glance Bay

**By Shirley Chernin**

Despite the absence of many down South and elsewhere, the Ladies Aid and Auxiliary held a pot luck Purim supper at the Talmud Torah on March 6th. **Mrs. Josh Steiner**, teacher, retold the Purim Story, assisted by students **Lewis Chernin**, **Ben Schelew**, **Gary Lipshutz** and **Stewart Sable**.

**Mrs. Shirley Chernin**, Vice-President, hosted the Pesach Tea of the Hebrew Ladies Aid and Auxiliary. At this meeting, **Mrs. Belle Shore**, President of the local Hadassah Chapter brought members up to date on mini-Bazaar commitments and news, this event took place May 4th in Sydney.

Israel's Day of Mourning was remembered with Services held in the Shul on Sunday, April 17th, followed by a film shown at the Talmud Torah Hall.

On the 27th nissan, our small community of Glance Bay joined world Jewry in a memorial service for victims of the Holocaust.

Services were held in the synagogue Sunday evening - followed by an Israeli film, provided by the Atlantic Jewish Council, titled "The 81st Blow", shown at the Talmud Torah Hall.

This film portrayed the story of 6 million Jews killed during the Holocaust — focus on the Warsaw Ghetto which symbolized the embodiment of freedom and struggle as this anniversary falls on the eve of passover.

Reaction of our Cape Breton audience, people from Sydney, New Waterford and Glance Bay was one of renewed faith and personal pledge to oneself that never again will Jews of the world become victims of persecution just because they are Jews.



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# Saint John Report

by Rebecca Jacobson



*Erminie Cohen, Kay Levine, Ethel Miller, Marcia Koren.*

## RECORD ATTENDANCE AT LUNCHEON

One of the most joyous and largest attendances in many a year was our 1977 Pre-Chanukah Sisterhood Family Luncheon. The Social Hall and the tables were festively decorated with the Chanukah theme and the food was excellent. Sisterhood President **Erminie Cohen**, presided and she thanked her Co-convenors, **Esther Bentley**, **Marcia Koven**, **Rebecca Jacobson**, **Ethel Miller**, **Sylvia Silver**, **Fritzie Goldfeather**, **Ronna Bernstein** and **Anne Elman**. The Ticket Chairman, **Terri Levine**; Decor Chairman, **Linda Hamburg** and **Janet Holtzman**; Supplies Chairman, **Jaquie Meltzer**. **Rabbi** and **Jeanette** performed symbolically the lighting of the Menorah, graciously loaned to us by **Bessie Paikowsky**. Our President, **Mr. Abe Calp** presented greetings on behalf of the congregation, and **Mac** and **Doris Carpenter** were presented with gifts on their Bar Mitzvah year of service to the congregation. A good time was had by all and Erminie promised that more such affairs are planned for the future.

## A JOINT SISTERHOOD HADASSAH MEETING

A joint Sisterhood Hadassah was held at the home of the President of Sisterhood, **Erminie Cohen** at which time **Paula Kaplansky**, President of Hadassah presided over that portion of the meeting and Erminie Cohen presided over the Sisterhood business. **Rebecca Jacobson** gave her report on her attendance to the Biennial Convention of the Women's League for Conservative Judaism at the Concord Hotel and Erminie Cohen reported on her Leadership trip to Israel.

## JACOB COHEN

by **Rabbi Benjamin Eisenberg**

We admire **Mr. Jacob Cohen**, for he is an illustrious example of the ability of man to enjoy life no matter how old he is. Though age has taken its toll in infirmities, he still walks, cooks, takes care of his needs and that of his son Joe: still laughs, still goes to the Synagogue and still takes an interest in world and local affairs. Many younger than he do nothing but "quetch", not Jack Cohen. He is active, his

shoulders shrug away whatever ails him. He evokes our admiration, and we wish to thank Mr. and Mrs. Samuel Cohen and the Shomer Club for tendering this Birthday wine party. We are sure that the entire Congregation will attend to congratulate him being so blessed and to wish him a happy birthday, together with the prayer that he may continue to live to 120, and that God grant him the strength of mind and body to enjoy every moment of it. Mazol Tov, Jack!

## BARNETT JACOBSON

The death of **Mr. Barnett Jacobson** (Bucky Jacobson of Fort Howe Apartments) a well known Saint John businessman, husband of **Doris [Kunitz] Jacobson**, occurred on Friday at the Saint John General Hospital after a period of failing health.

He was born in Saint John and was the son of the late **Morris and Sarah [Jacobson] Jacobson**. He was educated in local schools and was active in the school's basketball teams. He was a former member of the Saint John Trojans, president of the Congregation Shaarei-Zedek. He was a past local chairman of the state of Israel Bonds and the United Israel Appeal, and an active member of the Progressive Conservative party.

He is survived by his wife: two daughters, **Mrs. Marsha Swirsky**, Toronto, **Mrs. Mary-Ellen Himelfarb**, Toronto: two brothers, **Samuel Jacobson**, Miami, Florida, **Oscar Jacobson**, Dallas, Texas: one sister, **Miss Jennie Jacobson**, Miami, Florida: four grandchildren: several nieces and nephews.



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# NOSTALGIA • NOSTALGIA

## Halifax

*Picture taken at Y.M.H.A. Ball held on February 3, 1947 at Hotel Nova Scotian. From front to back, Rose Mosher, Morris Mosher, Lillian Newman, Dr. S. Newman, Jen Corden, John Corden, Lou Newman, Celia Newman, Sadie Goldberg, Sara Silverman, Sophie Stern, Henry Goldberg, Dr. Morris Jacobson, Miriam Jacobson, Pinnie Green.*



## Saint John

*Bond Dinner Committee - early 1950's. Left to right Abe Calp, Fena Calp, "Frankie" Franklin \*, J.N. Franklin \*, Guest Speaker: Mort Bernstein, Mitchell Bernstein \*, Clara Bernstein \*, Bernie Freedman, Mrs. J. Goldman \*, Berdie Elman, Judge Ben Guss, Sara Essing.*

# 18th PLENARY OF THE CANADIAN JEWISH CONGRESS

**May 12-15th**  
**A Crucial Plenary**

The 18th Plenary Assembly of the Canadian Jewish Congress promises to be one of the most important in the history of the national body. Its significance lies in the fact that



Hon. René Lévesque

**Premier René Lévesque:**  
**A major address**

On May 13th, Quebec Premier René Lévesque will make a major address to the Plenary Assembly. The election of the Parti Québécois government has focused attention on the future of Quebec and thus his presence in our midst will be of particular significance to the Plenary.

In the afternoon, at a special "Quebec Plenary", a question and answer period is scheduled between delegates and community authorities in the fields of human rights, education, social welfare and civil liberties.



Elie Wiesel

**Experience Shabbat with Elie Wiesel**

Elie Wiesel will fly to Montreal from Europe to spend Shabbat with Assembly delegates. A stimulating and rewarding experience is promised by the author of "Jews of Silence" at an Oneg Shabbat, May 13th.

Canada is in the throes of change, and the kind of Canada which eventually evolves will affect the Jewish community perhaps to a greater extent than it will most other Canadians.

The election of a Parti Québécois government in Quebec will be uppermost in the minds of most delegates, particularly those delegates who come from the province ruled by **Rene Levesque**. And unless the unforeseen happens, Mr. Levesque will make a major address to the assembled delegates at the Queen Elizabeth Hotel in Montreal. It is expected he will reassure the Jewish community- and all other minorities as well - that they have nothing to fear from his government. He gave this assurance to a Congress delegation which waited upon him recently. Between now and next May, there may be developments which will resolve issues of great importance to the Jewish community of Quebec, and other minority groups.

According to a press release from Shirley Rabinovitch, chairman of the arrangements committee, other major issues on the agenda will include the evolving role of Congress as the "parliament of Canadian Jewry," and **federal government policy on issues relating to Israel, particularly on the boycott**. A federal official is scheduled to attend the assembly and discuss the government's position on this important question.

A wide difference of opinion is almost certain to be voiced over the disposition of community funds and how best to meet the rising demands made on what are undoubtedly limited resources. In the words of Shirley Rabinovitch, "we must come to grips with what is possible and what is not possible to do with our limited funds."

Workshops will be held on such national topics as **Jewish education** - some Jewish day schools are in a state of crisis over money needs - and teacher-training, **Soviet Jewry**, the **problem of small Jewish communities**, and research.

The Plenary Assembly promises to be one of the most meaningful in the 58 year old history of the CJC, but only if the Jewish communities, large and small, respond with wholehearted co-operation by sending their full

quota of delegates to Montreal.

What emerges from the Plenary Assembly will determine the course of Congress in a time of political and economic turbulence. The new blood likely to be injected into Congress leadership, hopefully, will revitalize the national body, but no matter how competent the leadership, it must have grassroots support. This means total involvement by our communities across Canada. Anything less will cause us to fall short of our goals.

**Reprint from The Canadian Jewish News, February 18, 1977.**



Ambassador Chaim Herzog

**Israel and the Diaspora**

A stimulating exploration of the subject of Israel-Diaspora relations will take place between Chaim Herzog, Israel Ambassador to the United Nations and Rabbi Arthur Hertzberg, president of the American Jewish Congress. Ambassador Herzog has long been admired as an eloquent and persuasive statesman, while Rabbi Hertzberg has an international reputation for his incisive, scholarly, and challenging interpretations.



Rabbi Arthur Hertzberg

# FOCUS ON YOUTH

## "An Alternative for Jewish Students"

by Norman Rosenblum and Alan Michelson, Halifax

*Alan and Norman are students at Dalhousie University who have been involved in the organization of a Jewish student group on campus. They here recount a personal view of their experiences with this group.*

It has often been said that there is no Jewish student activity on campus in Halifax. We would like to jointly refute this sentiment by describing the existence of a rather unique student group which has been meeting here for the last year and a half. As members of this group we would like to describe our involvement, our feelings toward the group and our evaluation of the way in which we have personally benefited from our participation in this activity.

Before our group was formed, many of us were involved in diverse areas of programming in the Halifax community. In the beginning there was no sense of unity among the small number of concerned and committed students. With the realization that we had certain common goals we set out to establish a group which by way of informal discussion would examine relevant Jewish issues. The issues which confronted us and which in retrospect comprised the main motivation of our efforts included assimilation, Zionism, the disillusionment with traditional religious observance, the structure of the Diasporan community and the question of absolute morality.

In attempting to organize our group we faced numerous problems the most important of which was the student population from which we had to draw. In our opinion there are three groups of Jewish students in this community. First, there are those who are apparently hiding from some unfortunate past Jewish experience. These are the people who deny and reject any association with organized Jewish activity. Secondly, there are those who follow the established norms of their communities. Although they have strong emotional ties to Jewish values they are either unwilling or unable to move toward progressive change. Finally, there are those few individuals who take responsibility for being Jewish. That is, they have the desire to establish for themselves a comprehensive and meaningful Jewish lifestyle. In an attempt to realize this goal they find it necessary to pursue and evaluate current lifestyles, to acquaint themselves with various areas of Judaism and to attempt to stay abreast with current events in the Diaspora and in Israel.

Having recognized the diversity of the student population, we faced the problem of defining the objectives of a student group. Although we had our own ideas, we turned to the other students to determine what they were interested in. The answer was plain. The majority of people were not interested in anything beyond an occasional social activity. We therefore developed a weekly program based on input from a small core of

committed students.

Over the past year and a half most of us have devoted ourselves to maintaining our group as a useful means of Jewish expression. Those in the group have taken responsibility not only to participate in discussions organized by others but also to infuse new programming ideas.



The manner in which we have pursued our goals has certainly been diverse. Our programs have included guest speakers who have discussed with us the Holocaust, first generation immigrant Jews in the Atlantic provinces and political freedom in the Soviet Union.

During a three week period last fall we delved into three questions relating to the Holocaust. We first examined the socio-political background to the rise of Nazism. Following this, we were privileged to meet with a survivor of Nazi Germany. This enabled us to hear a first hand account of the experiences of one who had spent his adolescence in Auschwitz and Warsaw. For us, it was unforgettable to hear of the compassion that existed among the Jews at Auschwitz in the face of utter inhumanity. It was gratifying to be told of the strong Jewish dignity that could not be stripped from those who were persecuted. With this perspective, we were finally able to confront the vital question of faith after the Holocaust and the significance of this modern tragedy for our generation.

Much of our time has been spent evaluating the North American Jewish community. Our focus has been on the synagogue, Jewish education and family life. We believe that the lack of extensive education of our youth is at the root of most of the problems that we now face. Jewish life is not meaningful to those who have little concept of what it can and should be. The alienation of the modern Jew from the Synagogue and the sterile Jewish home are representative of this problem. Aside from recognizing this situation, one product of our endeavours has been the creation of a personal struggle with the realization that the potential for change lies in our hands.

Our discussions have also been philosophical. For example, we have considered the application of Jewish morals to secular life by approaching the following questions. What are the basic principles upon which Judaism, indeed our very lives, rest? To what extent can we interpret traditional Jewish law? These are questions which disturb us but, as yet, we have barely approached them.

We have also been concerned with the inherent conflict between Diaspora and Zionism. Members of our group have various levels of commitment to Israel, including those who plan on Aliya and those who have as yet no firm commitment in that direction. Because of this diversity, we have succeeded in having many productive discussions centering on the possibilities of a fulfilled Jewish life here as opposed to Israel. In these discussions we have been influenced by the concept of our responsibility to accept an active role in the building of the Jewish state. More recently we have taken time to focus on the socio-political situation in Israel which included Israeli Arabs, the Palestinians and current efforts toward peace in the

Middle East.

An important feature of the group experience has been an attempt to develop new means of Jewish religious expression. A central idea which has evolved with our weekly meeting in that of community, that is, the means by which the historical continuity of the Jewish people has been maintained. It has therefore been our unstated aim to create our own sense of community through the observance of Jewish holidays together. For many of us, it was a unique opportunity to participate in a joint effort to build a Succah and to celebrate the Shabbat.

We have spoken a great deal about the foundations and substance of our activities during the past eighteen months. What we must now ask is whether any real significance can be attributed to the group's efforts. There can be no doubt that we are personally benefiting from this endeavour. However, given that the group is, for the most part, representative of the larger student population, it is reasonable to suggest that the long-range potential for us to significantly affect future Jewish society is minimal. Our past inability to influence the way in which many Jewish students regard their own destiny is indicative of the troublesome problems which lie ahead.

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The next **SHALOM** will appear in the latter part of June.

**Deadline** for submission of articles: **Wednesday, May 25th.**

## **CHAZAK V'EMATZ TO ISRAEL**

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## **To the President of the Atlantic Jewish Council**

**BEN:**

**BEST WISHES FOR A  
SPEEDY RECOVERY.**

**HACHLAMA MEHIRA!**

—The Board and Staff of  
The Atlantic Jewish Council  
—Member Organizations

# YOUNG JUDAEA SPEAKS OUT



by Lee Cohen

Dear Community:

At a recent Young Judaea convention (Saint John, N.B., March 17, 1977) we Judaeans came to the general consensus that our education is inadequate and that unless something is done to rectify this situation, the future of Atlantic Jewish youth is in doubt. We felt that what we needed to stem the increasing assimilation of Atlantic youth is an Atlantic Jewish educational center.

Dear Jewish Community:

I am a pathetic example of how little Jewish background is received through the various services provided by our community, such as Young Judaea and Talmud Torah. How do you feel when your child comes home from school confused and wondering why he doesn't have a Christmas tree?

... As a potential Jewish Mother, I am concerned about the diminishing Jewish population in the Atlantic provinces. Are my children going to know they are Jewish? Young Judaea is crying out ... we think we have something worthwhile to say. Please listen!!

Dear Community:

It is an excellent idea to form a Jewish educational school - with all of your help we can regain our Jewish identity.

The kids from Montreal and Toronto envy us for our spirit, but we envy them for the chance they have to attend parochial school.

Dear Community:

If the situation (assimilation) is not taken seriously, the problem will grow ... We appeal to you for your help - our children, your grandchildren may grow up in a non-Jewish environment.

Communities of the Atlantic Provinces:

The idea of Young Judaea in Saint John, New Brunswick again was only a dream until someone did something about it - now there is another idea. A dream? Yes, for now. The dream is to get a Hebrew/English school in the Maritimes ... Please, put your pride aside and help. Help make this dream a reality.

To all those who care:

We need a comprehensive Jewish education system. The answer is a parochial school ... Talk to your communities. Discuss the idea at meetings. If you don't, nobody will.

... We filled out a questionnaire at Veidah, checking our general (Jewish) knowledge. The results were abhorring ...

**Petition - Young Judaea Veidah, Saint John, N.B., March 1977**

Addressed to Synagogue Boards of Directors; Atlantic representatives of Canadian Zionist Federation; Atlantic representatives of Canadian Jewish Congress; Atlantic Region of Hadasah-Wizo; Atlantic Jewish Council.

*We, the members of Atlantic Young Judaea are dissatisfied with the Jewish educational opportunities and facilities available to Jewish youth in Atlantic Canada. We request that serious consideration and investigation be given to the establishment of a Jewish education institution to enhance and enrich the diminishing quality of our Jewish lives - otherwise total assimilation is inevitable.*

*Signed:*

**Terry Budovitch, Sheldon Nathanson, Richard Freedman, Fred Davis [Great], Ann David, Ronnie Cuperfain, Ken Gordon, Mike Freedman, Brian Ross, Mike Meltzer, Jerry Kohler, Sherry Koven, Lynda Med-**

... I think this school is a most important idea because parents and kids are killing the Jewish religion.

Dear Community:

It's strange, but lately I have the uncanny ability to predict the future ... Within the last 10 years intermarriage climbed close to 70%. Within our lifetime we might see the end of our Jewish community. Unless ... unless ... you come to your senses.

... Jewish kids are going to christian schools and are becoming more integrated and are forgetting their religion, their people and Israel.

Dear Community:

We would appreciate your help in this matter ...

**juck, Jon Kaplansky, Beth Smilestone, Anita Wolman, Lawrence Chippin, Valerie Rose, Barry David, Seema Wolman, Pam Medjuck, Mark Smith, Cheryl Freedman, Perry Chippin, Sandra Wolman, Peggy Rinzler, Linda Smilestone.**

## Results

The questionnaire results appearing on page 51 were used by conference leaders to organize a program on the effects of Jewish assimilation and lack of Jewish education.

We found the results of the questionnaire to be frighteningly interesting and thought we would share them with the rest of the Atlantic community. How would you rate your general knowledge of Jewish issues?

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## Give Generously to U.J.A. Campaign 1977

# Results of Young Judaea Questionnaire on Jewish Education

Completed by participants at the March Veidah in St. John, N.B.

The first four questions must be answered on a scale from 1 to 4.  
(1) is poor, (2) should be better, (3) could be better, (4) is good.

1. How would you rank your knowledge of traditional religious practices?

Poor	4%	47%	displeased
	33%		with present level of
	33%		knowledge.
Good	30%		

2. How would you rank your knowledge of modern Jewish history?

Poor	14.7%	67.6%	displeased
	35.2%		
	35.2%		
Good	14.7%		

3. How would you rank your knowledge of Modern Israel?

Poor	22.8%	71.4%	dissatisfied
	45.7%		
	17.1%		
Good	14.2%		

4. Do you feel a strong link with Israel?

Poor	2.8%	74.2%	feel strongly
	17.1%		toward Israel
	22.8%		25.8% do not
Good	57.1%		

5. How many hours per week do you receive organized Jewish education?

0 hours	32.2%	67.7%	displeased
1 hour	41.9%		
2 hours	19.3%		
3 hours	6.4%		
4 hours and up	4%		

6. What is the prime source of this education?

Shul	31.1%	nothing	
		from	
		Shul	26.6%
Y.J.	35.5%	nothing	
		from	
		Y.J.	22.2%
Family	33.3%	nothing	from
		family	28.8%

## Comments:

- I get information from the Shul and Young Judaea - I want something more done about it.
- Young Judaea gives me the basis for my Jewish education, but it is not enough - too social.

7. Do you think your Jewish education to date has been adequate?

yes	17.1%
no	54.2%
partially	28.5%

## Comments:

- I feel ignorant of the majority of things related to Judaism - religiously and culturally.
- I learn about Judaism through the newspapers and radio.
- I have gone to Hebrew school for ten years, but I want to learn more. My teachers were poor.

8. Do you go to Shul of your own free will?

Yes, often	23.5%
Yes, occasionally	64.7%
No, forced to go only on holidays	11.7%

## Comments:

- I am forced to go on holidays.
- Shul is in the way.

9. Do you discuss Jewish topics in public?

Yes	82.3%	Pleased	89.6%
No	17.6%		

10. Do you feel that assimilation is a natural result of life in the Maritimes?

Yes	48.4%
No	51.5%

## Comments:

- Diaspora means assimilation.
- Those who do not join organizations assimilate - you do have choice.

11. What is your reaction when you hear an anti-Semitic remark in public?

## Comments:

- I reply by saying that I am Jewish and try to debate with him. I just tell them they are prejudiced.
- I am shocked, disgusted, and then I leave.
- I am not violent, but I try to be logical.

12. Do you feel that there is a relationship between assimilation and Jewish ignorance?

- I think we can be assimilated but, we do have something to fall back on.
- A lot of Jewish customs and traditions seem quite senseless and obsolete, until we know why they are and where they came from. In other words, until we are learned.



## Young Judaea And The Problem Of Education

by Brain Ross, Halifax

After recently reading Lee Cohen's article on the future of Atlantic Jewry in the last edition of Shalom, the full realization of the importance of Jewish education came to me. Since the immigration of European Jews to North America, the amount of Jewish knowledge in the individual has been on the steady decline. This was exemplified very truthfully at Young Judaea's recent Veidah.

Cohen's concept of a year round educational institution was discussed and the response (as indicated by the questionnaire published in this issue) was overwhelming. It was generally agreed that the concept is terrific but that the feasibility, in the near future is questionable. But the programming of the Veidah, under the theme "assimilation", was not aimed at establishing the practicality of a Jewish educational institution, but rather at confirming the need of some type of higher Jewish educational system.



*Young Judaea - Veidah 1977. St. John Ken - our hosts and recipient of "best Ken" award.*

The result, if one will accept it as a profile of today's Atlantic youth, is quite significant. To summarize: Atlantic Jewish youth of 14 years and up acknowledges the need for a full time (day school or boarding school type) educational institution and shows a definite desire for a higher, broader field of Jewish awareness.

This, in no way, is a criticism or comment on the Synagogue affiliated Hebrew schools in any of the Atlantic centres. In fact, the reason for the lack of input from these Talmud-Torah type classes was also looked at by the staff.

The general consensus of opinion dealt with the psychological impact, on a young student, of a supplementary education-after school hours. The student comes out of secular school, sees his friends going off to sports, games, etc. and has to go to his Hebrew School classes. Consequently, the child, just waiting until 6:00 to get out, gives no input, and in most cases disregards anything instilled in him. A child in his most crucial

learning years (5-11) is still unable to make conscientious decisions dealing with priorities. Later, in the high school or near high school stage when his/her secular education is being broadened, he/she can then make the realization and decision of the importance of Jewish studies.

Unfortunately, by then it is too late. The shift in



*Young Judaea - Veidah 1977*

workload from Junior High School seems to take most of the students extracurricular time and although the student is now willing to sacrifice his free time, the free time is not there.

The technical and financial difficulties in starting a year round Jewish educational institution are immense and were in no way ignored by those involved in any of the Veidah programs. It was generally agreed that the school would not be practically feasible in the next 10-15 years at least. And yet, while the concept is thrown around for the next decade or so, the want for education still continues. This is where Young Judaea enters the scene.

Contrary to popular belief, Canadian Young Judaea is not just a social group. It is primarily a national Zionist youth group with its own constitution, ideology and hierarchy.

In the Atlantic provinces, because it is the only active Jewish Youth it has to take the role of not only being a Zionist youth group, but rather an educational group, dealing with almost everything from the Bible, to the Holocaust, to the State of Israel, to modern day socio-economic Jewish problems. Obviously, these subjects are not introduced at a high level until the members have become personally aware of their heritage; its pride and its problems.

Young Judaea has a competent staff of senior high school and university students who are willing to spend their time trying to give the youth at least some of the extra Jewish education they want.

Because of misconceptions as to the purpose of Young Judaea, parental influence to attend is often low. In the younger groups of Young Judaea, this is almost the only factor which creates an attendance at all.

Keeping the desire for more Jewish education in mind, it is felt only fair that parents should try to influence their children to attend Young Judaea even if it is just to "give it a try".

# The Jewish right to multiply

If the Jews had been allowed to keep up with the rest of the world they would now number over 100 million, says the writer.

ABOUT FOUR YEARS ago three other Israelis and I formed an organization that today has 5,000 registered members who are responsible for the rearing of 70 per cent of the children in the country — Zahavi, an acronym for "Zechuyot Hamishpachot Bruchot Yeladim," or the Association for Rights of Large Families. We have begun a modest fund-raising drive in the U.S. trying to gain honorary "members" at \$10 a family among the Jewish community.

One of Zahavi's brochures for this drive was returned with the following note:

"Sorry. I am totally opposed to large families. This is racist. The world cannot afford this as a priority."

Here was a Jew so thoroughly a citizen of the world as to equate simply the population "growth" of the Jewish people with those of "the world". All of the struggle for Jewish survival as a people and the centuries of persecution and murder of Jews, reaching a peak in our own lifetime with the slaughter of our six million, were simply lumped together as part of the total world population problem. No special thoughts about the Jews — "the world cannot afford it. This is racist." Neat and simple logic!

The tragedy is that the person who wrote that letter is afloat without roots, a Jew by birth, lost to his people. He does not know that at the time of the Second Jewish Commonwealth (the Roman Empire period), we numbered nearly five million souls, and if our people had been allowed at least to keep up with the rest of the world, we would now number over 100 million Jews.

Instead Jews were murdered, proselytized, and dispersed across the face of the earth, numbering today only 14 million, 11.5 million of whom live in the U.S., Russia, and Israel. Today, our physical survival as Jews is in danger because we are barely reproducing ourselves. The world-wide average reproduction rate is about 20 to 30 persons per thousand, but the average annual reproduction rate for American Jews during the last 25 years has only been about eight per thousand.

Reproduction rates are only half the problem. Jews who inter-marry, converts and citizens-of-the-world who forget (or never knew) about their ethnic origins are also lost to us. These losses are particularly

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By DR. ELIEZER D. JAFFE

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acute, and rapidly increasing, in the Western countries where birth control and abortion are widely practiced.

Israel itself has not escaped the problem, and because of its geographical location in the midst of a sea of Arabs committed to blot it out, the population issue is inextricably linked to the State's survival. We are 2.9 million Jews surrounded by 150 million Arabs who have one of the highest fertility rates in the world, while Israeli birth rates and the rate of natural increase in population drops steadily each year. The average size of non-Jewish (mostly Moslem) families in Israel in 1971 was 6.1 persons; for Asian-African born Jewish families the average family size was 4.6; and for European-American born Jewish families only 2.8.

The consistent decrease in the average size of Israeli families is directly related to parents' economic and educational achievements and acceptance of Western values, as well as the means to achieve them. The average size of Jewish families headed by Asian-African born fathers drops from 4.6 persons to 3.4 persons in the second generation when the father is born in Israel.

The Egyptians alone outnumber Israeli Jews by ten to one, and anyone who witnessed the human-wall assaults of Egyptian troops across the Suez Canal during the Yom Kippur War knows the importance of population for Israel's security.

The anxiety over birth rates must differentiate between the "have's and the have-nots." The dangers of overpopulation lie not with the Jews or the Western countries, but with the African, the Moslem countries, and Asia. The Jews have done more than many other peoples in the world to provide ideas, knowledge, and skills to increase the food supply for

overpopulated countries. Nevertheless, the overwhelming growth in the world population, from two billion to 3.5 billion in the last 30 years alone, has clearly not been concentrated in the Western world. Ironically, the majority of that growth is in countries opposed to Israel.

To label efforts to increase the size of the Jewish family, or Zahavi efforts to support large families in Israel, as racist is a denial of the right of Jews to survive as a people. To lump the population problems of the Jews together with those of the rest of the world is a denial of world population facts and gross insensitivity. I am not worried one bit about whether "the world can afford" large Jewish families or not. If the UN is any indication, "the world" scarcely cares about what happens to the Jews. But when Jews themselves become accomplices to their own extinction as a people, that is the height of human tragedy.

Perhaps some people reading these comments will take the incident described above less seriously than I, or brush it off as an isolated case of self-hate. But I find the pattern which is developing very alarming. I have met too many American Jewish college students who are caught up in every social cause except their own Jewishness. I have met too many Jewish faculty members who refuse to identify with things Jewish.

I believe that every couple has the right to regulate and plan the size of their families in any way they desire. But they should have the right to know something about themselves as part of the Jewish people, about our roots, where we came from and what we have been through as a people during the past 2,000 years, or even the past 50 years. That perspective is essential, and any Jewish parent today who doesn't, or through ignorance cannot, pass that heritage on to his children has driven a nail in our coffin.

We Jews have done more than our "share" for zero population growth. It's time we started working on our own survival.

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Reprinted from  
The Jerusalem Post

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This article was completed during the author's recent stay as Associate Professor at Cleveland State University, on leave from the School of Social Work at the Hebrew University of Jerusalem.

# *Many of your friends have joined . . .* **WHAT ABOUT YOU?**

On the occasion of the  
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Technion. — Israel's renowned Institute of Technology, has made a significant contribution over the past fifty years through its engineering and science graduates to the economic growth, development and security of the State.

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Technion does not train soldiers, manufacture weapons or fight wars; but this great institution, often called "Israel's M.I.T.", supplies the technological know-how with which its graduates have virtually become the backbone of the nation's

ability to measure up to the ever present military threat from the Arab nations.

By coming to the aid of Technion, now, in her record half century of life, you will be contributing to Israel's technological strength, and to its ability to remain alive, in giving this institution the means to produce even more capable and skilled graduates. We urge you to join many of your friends in the Atlantic Provinces in becoming an Honorary Technion Alumnus, thus affirming your recognition of the vital importance of Technion to Israel's progress and security. As a participant you will be given an appropriate Diploma designating you as an Honorary Alumnus and become an important part of a Distinguished Company of supporters of Israel.

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### **ATLANTIC PROVINCES:**

Contact: Earle Bowman, President,  
Halifax-Dartmouth Chapter  
P.O. Box 714  
Halifax, Nova Scotia

### **NATIONAL OFFICE:**

625 President Kennedy Avenue, Suite 1609  
Montreal, Quebec  
H3A 1K9



# Canadian Technion Society



Earle Bowman, President of the Halifax-Dartmouth Chapter of Canadian Technion Society recently presented certificates to Martin Herschorn and David Korn in recognition of their enrollment as Honorary Alumni of Technion — Israel Institute of Technology.

Each of these Honorary Alumni has had a special kind of connection with Technion.

Martin Herschorn's association with Technion goes back to 1959 when, on the occasion of his Bar Mitzvah, a perpetual Student Loan Fund was established in his honour by friends and family.

Martin has been prominent in Zionist causes, and served as Canvass Chairman for the State of Israel Bond Campaign in 1976. He is Solicitor with the Attorney General's Department for the Province of Nova Scotia.

David Korn, formerly of Israel, graduated with a degree in Civil Engineering from Technion in 1964. He has resided in Canada since 1965.

David has worked as a Professional Engineer with both private and Government agencies and is now Chief of Engineering of the Halifax Defence Complex under Parks Canada, with special responsibilities for the major restoration project at Halifax Citadel.

## Jewish War Veterans of Canada Atlantic Region



**Ben Dunkelman**

**By Acting Adjutant Jack Collins**

Lt. Col. Benjamin Dunkelman, D.S.O. of Toronto, Ontario has been named the new National Commander of the Jewish War Veterans of Canada, effective March 1, 1977. Col. Dunkelman brings with him a distinguished military career in the Canadian Army. This was followed by devoted and dedicated service for the State of Israel, and Zionism, serving with distinction, devotion and complete dedication and valour to the Jewish cause. His entire career is now documented and related in a newly published autobiography, currently one of the best sellers, entitled "Dual Allegiance."

Plans are being formulated to

organize a pilgrimage to Europe to visit the graves of our fallen Jewish Comrades, which we have been informed are either unmarked, wrongly identified, or as in many cases, buried under the Christian Cross Symbol. The pilgrimage will solicit all Jewish families who have sons, husbands, buried in Europe, for information relative to such graves, and if special consideration on their behalf can be part of the pilgrimage.

A meeting was held Tuesday, March 29, with representation from Saint John, Moncton, Halifax and Montreal, attending. To those who attended, we extend our thanks, and express our appreciation for their interest. To the many who are still not enrolled with us, we again urge your participation in the organization, which requires nothing more than identification. The national membership includes many distinguished Jewish Citizens from all walks of life. Judges, Members of Parliament, Professional People, all in various fields are enrolled and are finding the Jewish War Veterans of Canada CAN SERVE THE JEWISH cause politically and with unity in the various governments of our country.

It was stated that over 600 Jewish War Veterans resided in the Mari-

times, and they should all be contacted and urged to join the organization. It was ASSURED that this was a continuing process and we were optimistic as to our future growth.

After a full discussion, the conclusion was that groups begin working for the next six to seven months in their own various areas, namely Halifax, Saint John, Moncton, Cape Breton and Newfoundland, Fredericton, and Yarmouth under local leadership, and to call a new General Meeting at the appropriate time to gain access and decide the future of the Atlantic area Jewish War Veterans.

The following names and addresses are the present contact people in their respective cities:-  
Halifax

**Jack Collins** - 1605 Larch St., 429-4829

**Wilfred Mosher** - 6300 Duncan St., 422-9802

**Lawrence Ferguson** - 1650 Robie St., 422-3956

**Steven Markus** - 141 Tangemere Court,

**David Myer** - 2739 Connaught Ave. 455-3422

Saint John, N.B.

**Gar Meltzer** - 55 Gooderich St. 657-4779

Further names and addresses will be published subsequently.

by Rabbi Yaacov Petersell, St. John's, Newfoundland

In the February issue of *SHALOM*, Dr. Avrum Richler, a resident of St. John's, Newfoundland, took issue with many of my personal convictions regarding the state of Jewry in the Atlantic Region.<sup>1</sup> While I, in turn, disagree with many of Dr. Richler's assertions,<sup>2</sup> I do not feel that this is the time to enter into a prolonged debate over our subjective evaluations of The Cultural Jew.

However, as rabbi of the St. John's Jewish Community, I feel I would be remiss in my responsibility to this community and the Jewish Communities in the Atlantic Region if I did not correct some of the false statements which Dr. Richler expressed with regard to Orthodoxy and Halacha.

**INCORRECT STATEMENT NO. 1:** Dr. Richler writes that "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."

**CORRECTION:** Even a cursory review of the Laws of Conversion<sup>3</sup> as codified by Rabbi Joseph Karo in his monumental work, *The Shulchan Aruch*, shows us that anything less than acceptance of the mitzvot is deemed unacceptable by the rabbis for the purpose of conversion.

Rabbi Karo writes:<sup>4</sup>

When the proposed convert comes to you, you must check to see if there are any ulterior motives for his conversion.... If the proposed convert is a man, check to see if his motive for conversion many not be a Jewish woman, and if a woman comes to you, check to see if her eyes are not cast upon a Jewish man.

Clearly, the determining factor for conversion is the rabbi's assessment of the convert's sincerity; any ulterior motives, especially marriage, certainly do not assist the process of conversion. On the contrary in Orthodox Halacha, a conversion predicated solely on marriage is no conversion at all.<sup>5</sup>

Rabbi Moshe Feinstein, the present leading authority on Jewish Halacha, upon whom both American and Canadian Orthodox Rabbis readily rely, has also analyzed the problem of conversion for ulterior motives, and comes to the following conclusion:<sup>6</sup>

The question of if a potential convert who did not take upon him or herself the commandments can be considered a convert is clearly spurious, for this person cannot be considered a convert. And even if he says verbally that he accepts the commandments, if we are in doubt as to his sincerity, there can be no conversion.

Naturally, no one denies that the rabbis can be mistaken or misled in their assessment of the individual's true motives for conversion, but that the rabbis would intentionally permit conversion in order to make it easy for lovers to marry — as Dr. Richler would have us believe — is clearly a case of wholesale ignorance of Orthodox Halacha.

**INCORRECT STATEMENT NO. 2:** Dr. Richler states that "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"

**CORRECTION:** Orthodoxy is not, as Dr. Richler insinuates, a way of life which precludes reason. On the contrary, in my article, *The Cultural Jew*, I define the questioning Jews "as the ones who are asking the Rabbi about Torah and Talmud, about Jewish Laws and Customs, about

themselves.... They want to know why we stood at Sinai, what makes us one people, what binds us and makes us immutable, what Torah is and why it is."

These questioning Jews are not asked, nor do they seek, to follow dogma blindly. The criteria they set for themselves is not "because God told Moses", but whether the Torah, the root of our Jewishness as a people, is still viable. They have no need to "question the admonition to obey without reason" because such admonition is never given.

Moreover, these questioning Jews soon find that even within the dictates of the mitzvot there is as much elbow room as any independent thinker could want. All that Orthodoxy asks is that the mitzvot be studied before they are altered or rejected: That they be understood before they are debated.

Indeed, the history of Jewish Philosophy shows that men like Philo, Saadya Gaon, Maimonides, Mendelsson, Hirsch, Rosenzweig, Cohen, Buber and others were not blind believers, but rather, sought to understand both God and the mitzvot which God entrusted to the Jewish People. In their Orthodoxy they were not robotons of faith, but faithful followers to Reason and Torah.

**INCORRECT STATEMENT NO. 3:** Dr. Richler singles out the non-Orthodox Jew as "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."

**CORRECTION:** Need I remind Dr. Richler of the role Orthodox Jews played in the Maccabee uprising, in the Bar Kochba rebellion, during the pitched battles in the Warsaw Ghetto, the Treblinka revolt, and the Vilna uprising, and in those hazardous days when Eretz Yisrael was in Turkish and English hands?

And since the creation of The State of Israel has Orthodox blood been lacking? Were the bodies of the 400 yeshiva students who fell in the Six Day War riddled only with belief? Did the fact that Orthodox Jews wore Tephillin and said Tehillim, even as they fought-off the countless Arab hordes, make them any less soldiers?

And whom did these Orthodox Jews seek to protect? Only other Orthodox Jews? I think not. They fought to protect Jews from dying. All Jews. They fought to make it easier for the rest of us to take our yearly tour of Israel safe from bombardment or attack. They fought our battles.

Most important, Orthodox Jews continue to fight today, to stand guard on the borders of Israel, even as they study the Torah and Talmud, Halacha and the sources of Yiddishkeit that are the bedrock of the existence of Eretz Yisrael.

And so we come full circle. For, as I stated earlier, Dr. Richler is certainly entitled to his opinion of Orthodox Judaism and Halacha. But opinion and distortion are two very separate things. The former, every Jew possesses and should express. The latter every Jew must shun and refrain from spreading.

Sometimes, this is an easy thing to do.

And sometimes, it needs a little prodding.



**Dr. Avrum Richler**

Dear Editor,

Thank you for giving me the opportunity to respond to the latest article by the Rabbi of the Beth El Congregation in St. John's.

Regrettably the Rabbi has missed the point of my letter, certainly in his "Incorrect Statement 1". I am well aware of the fact that the Shulchan Aruch forbids conversion for any ulterior motive, whatever it may be. However, I was not discussing theory or law. I was talking about the real world. There are many laws which require judgement of motive, but these regulations require HUMAN judgement, which is always fallible. What I said, and still maintain, is that the neo-orthodox will and do convert for reasons of the chupah, and I will assert that some will even do so knowingly, for a variety of reasons. For some Rabbis, peace in the family, harmony in the community will outweigh other considerations.

Contrary to the Rabbi's statement, I do not base my convictions on "wholesale ignorance of Orthodox halacha". Having spent the first twenty years of my life in an ultra-orthodox Hasidic milieu; having studied intensely Talmud, Mishnah, Pirkei Abot, many commentaries, for at least fourteen of those years; having been a reader of the Law on countless Saturday mornings; having been a faithful observer of the commandments for all of those years, many of them under the close guidance of my late grandfather, the esteemed Rabbi Yudel Rosenberg; my statements on halacha cannot be termed ignorant. Furthermore a knowledge of Halacha is not the only prerequisite for a discussion of Judaism.

Regarding Incorrect Statement 2, the Rabbi seems to have again misread my comments. I fully understand his original statement on the questioning Jews and the context of his message. I merely turned the phrase around to present another type of questioning Jew. He talked of the young Jews in his midst who were questioners, while I refer to the many Jews I know, and I include myself, as Jews who question the entire religious approach to Judaism. I question the necessity for God to be an accountant who keeps a set of ledgers listing how many blessings each of his family utters each day, or each week, or each month. To me and to the other "questioning Jews" this is not what Judaism was meant to be. Having a family keep Kosher at home while they might eat treife elsewhere is vile. The "questioning Jew" wonders about these things. They ask if only the Halachic Jew is the good Jew. There are other aspects to Judaism aside from daily prayers, and a Kosher home.

The Rabbi illustrates his point by mentioning several early Jewish philosophers. Let us take a look at some of them.

Maimonides, the Rambam, was never a parochialist or dogmatist. He was a progressive man open to change in his religion, who strived to develop Jewish law and observance by steps. He tried to bring reason and science to explain monotheism. His work brought him many enemies amongst the Rabbinate, some of whom thought his MISHNEH TORAH was a danger to Judaism. Eventually there were excommunications and charges of heresy as a result of his great works. At one point he speculated that synagogue worship might not be the ultimate intellectual manner of worship, i.e., self meditation could be the logical next step in the evolution of the religion. He rejected the literal anthropomorphic interpretation of the Bible. Were he alive in our age, I speculate that he might have been a follower of Reconstructionism.

Hirsch, the founder of neo-orthodoxy, recognized the necessity of melding secular culture (derech erez) with Torah. While a believer of divine revelation, he termed Judaism a non-dogmatic religion, a religion of practice rather than creed. He bitterly opposed the recreation of Israel, saying "it (Judaism) forbids us to

strive for the reunion or the possession of the land by any but spiritual means." Shades of Neturai Karta, the Satmarrer Rebbe, and Agudath Israel.

Hermann Cohen, a strict halachist, influenced Franz Rosenweig, the existential halachist, who did not believe the Torah to be divinely revealed. Their contemporary, Martin Buber, wrote of Hassidism and dialogue with God. He believed God is not to be found in rare, supernatural events, but in the human relationships of ordinary life. Buber was an antihalachist.

Moses Mendelsohn, while being an observant traditional Jew, believed in the rationality of God, i.e. God could be proven logically without superstition. He said, "every man can be 'saved' by his own righteous conduct." Conversion was not necessary. "All who live in accordance with the religion of nature and of reason are called 'the righteous among other nations'. They too are 'entitled to eternal bliss.'" By bringing secularism to his pupils, he brought the Enlightenment to his people. He worried about the Rabbis' effect on the Jew's individual freedom of religion. He felt that religious sentiment and loyalty could not be forced, because God was not only revealed to Jews but to all man. He claimed and taught that Judaism has not authoritative dogmas, no articles of belief which its adherents must accept on faith, only by reason. As the leader of the Haskalists, he said that all the old laws in the Torah which led to and dealt with the Temple cult and the old socio-political life were gone forever. Only those laws governing individual Jewish life remain in force, and the observance of these is ONLY between God and man with no rabbinic authority. As an aside, I might remind you that his teachings led to thousands of conversions to christianity including all but one of his children.

The above named, and there are others were, it is true, "not robotons of faith", but they were more than that, they were "questioning Jews", and they added immeasurably to the dimensions of Judaism, because they questioned. One does not have to be a halachic Jew to be a good Jew. There are other dimensions of Judaism. All aspects of Judaism are important to lead to a better understanding of Judaism and humanity, and to a

betterment of the faith. And furthermore, it is not only the halachic Jew who can understand Judaism. Indeed, there are even non-Jews who study and write about our faith.

I object to the state of neo-orthodoxy today. The congregations are asked to accept a prescribed, unchanging, ancient ritual year in, year out, to mouth prayers they usually do not understand, to count blessings, to have a Kosher home, in short to do things because they have to be done-but they don't know WHY, and unfortunately I don't think they are even interested in knowing why. And these people, Rabbi, are the CULTURAL JEWS. Mendelsohn was a cultural Jew, and so was the Rambam, and so was Buber, and Rosenzweig and Cohen. By being cultural Jews and by asking questions, they enriched our lives, and today or tomorrow, another will be born to ask more questions and discover a great truth, and CHANGE our religion again, for the better.

As for the third objection, I am

certain that there were some orthodox Jews who fought in the ghettos and in Israel. Noone can deny that. There were, and are, orthodox Jews who serve in Zahal, (though the girls are exempt). This point really needs no elaboration or explanation. It can only lead to a game of "one-upmanship", and I cannot descend to that type of argument. I would like to state, that, yes, orthodox Jews also fought, but this was not the point of my original argument. In my definition of the "cultural" Jew I mentioned that he fought to protect Zion and his fellows. I did not by any stretch of the imagination intend to denigrate any orthodox Jew who also bravely bore arms.

As far as spreading distortions, I might have a lot to say about that some other time. My answer to the Rabbi in the last issue of SHALOM was not "distortion" but opinion, which as was pointed out, every Jew possesses and should express. For those who know me, I have fought distortion in its many forms for years, and as

long as I have breath I will continue to do so.

Allow me to close by thanking your readers for their patience. I would ask them to consider my arguments, to realize that the halachic Jew is not the only Jew that is a "good" Jew. Hillel once said that the essence of Judaism could be summarized in one sentence.. "Do not do unto others what you don't want others to do to you."

Respectfully,  
**Dr. Avrum Richler**  
St. John's, NFLD.

#### Recommended Readings:

History of the Jews, Cecil Roth, Schocken Press.

Judaism as a Civilization, Moredcai Kaplan, Schocken Press.

A History of Judaism, Martin and Silver, Basic Books.

Jews, God, and History, Dimont, Signet.

Rambam, Readings in the philosophy of Moses Maimonides, Viking.

Encyclopedia Judaica.

## FOOTNOTES FROM RESPONSE I

1. See **The Cultural Jew** by Rabbi Yaacov Peterseil, SHALOM, December issue, p. 13.
2. I hope to be able to refute Dr. Richler's rather diluted Reconstructionist arguments in the near future.
3. Unfortunately, time, space and the complexity of the laws of conversion do not permit me to cite all the relevant Halachic Laws on this subject. However, the basic rules dealing with conversion are outlined in the Talmud (Yevamot: 76) and are discussed at some length by Maimonides in his epic **Mishneh Torah** (Issuray Biah, especially chapters 13 & 14). For a brief overview of Jewish Conversion in English, see **Conversion & Judaism** by David Eichhorn.
4. Laws of Converts, **Yoreh Deah**, Section 268, subsection 12. For the sake of brevity I have paraphrased the pertinent Halachot.
5. To the questions raised in Yevamot 24b and Menahot 44a concerning conversion for ulterior motives, see Shakh section 23 and Be'er Heytev section 1 which clearly indicates that in all cases the court felt that the proposed convert truly wanted to do the mitzvot. See also Rabbi Feinstein's analysis of a case brought before him in **Iggrot Moshe**, Yoreh Deah, Part II, letter 124.
6. **Iggrot Moshe**, Yoreh Deah, letter 157. For the sake of brevity I have paraphrased the pertinent information.

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# Letter from "Our" Russian Family

**Our dear Shaul Elana and your children!**

*How are you? We live in Toronto for one month. When we arrived here, lady from Manpower met us. We have lived for two weeks in hotel and now for two weeks in apartment. It is excellent. There are two big bedrooms, very big livingroom, kitchen with window, two balcony and very beautiful view from windows especially in the night (27th floor! It cost \$280 per month including light and parking. There is good neighbourhood. Here, near our house there is big shopping, school for Vadim and kindergarden for Julia. Manpower and Jias help us. They pay for our apartment and for food. Jias gave us \$400 for furniture. When we will be work we will be give back this money during some time. We didn't receive money for ticket, they couldn't do it. We bought furniture for bedroom, beds for children, table and chairs. One Jewish family with whom we flew from Italy, gave us old TV. Later, when we will be work, we will pay furniture for livingroom. Now Vadim go to school and we go to Manpower to decide our problems. There is very long line to study in English school May be at first we will be look for some job. We like Toronto, it is very big and beautiful city, but we long for Halifax, for our friends from this city, especially for you. There are very many emigrants from Russia and there is not good treatment to them. May be in Toronto there are more possibilities for work, but we never will be have such friends like in Halifax. Our friends from Russia helped us to find apartment. Now they try to help us to look for some job. But they are emigrants too and possibilities of them are limited. But we hope for best. Julia ask us: We have now apartment, why Ela and Tall don't go to our place?*

*We will be so glad to see you again as soon as you possible can. Thanks very much indeed for all your kindness. Pass regards to all our friends, please.*

*We wish you the best of everything.*

*Vitaly and Natasha Khalif and our children.*

*P.S. Sorry for our English, please. It is our one of first letter in English language.*

**Editor's note:** *We have preserved the authenticity of this moving letter by not editing the obvious errors.*

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**CONGRATULATIONS  
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FOREVER STRONG.**

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# Long Distance Call of Hope

TELEPHONE CONVERSATION BETWEEN NAUM SALANSKY, VILNIUS AND  
GENYA INTRATOR, TORONTO — FRIDAY, FEBRUARY 25, 1977.

S = Naum Salansky

G = Genya Intrator

S. I was called on the telephone by my investigator and was informed that I should come for an interrogation on Monday, February 28, 1977. That means that my case is not closed. It has been extended for how long I will know only on Monday. As I already told you, my investigator has the right to extend the case up to six months. Two and a half months have already passed since the beginning of the investigation. My last interrogation was February 7, 1977. Since then, witnesses were called to the investigator. To my surprise, and the surprise of the witnesses, they were questioned on subjects that do not relate to the case. They were questioned about our Scientific Seminar. Since I have no possibility to practice science and since I do not work, I used to hold a Scientific seminar in my home. The witnesses were questioned about that seminar.

## G. Who were the witnesses?

S. That I cannot tell you. I can only tell you that they were many but how many and their names that I cannot discuss. I can speak about myself, but not about the witnesses. This attack on the Scientific Seminar is rather unexpected and unusual because so far scientific study has never been persecuted in the Soviet Union. Everybody was quite amazed. At present the seminar does not function any more because of the unhealthy atmosphere created around it. I contacted the Central Committee of the Lithuanian Communist Party and I was informed by them that there was actually a mistake in my case. The Central Committee had never enquired about my work at my Institute in Krasnoyarsk. Now it is even less clear what is the basis for the refusal of my visa. I was told by the Central Committee that since there was a mistake, they actually wanted to correct it, but since a case has started against me they cannot deal with my exit visa any longer. As a result, although there is no other reasons to keep me in the Soviet Union, the case will now become the reason to prevent me from going to Israel to my sick mother. The Procurator who deals with my case enquired from my Institute in Krasnoyarsk.

## G. Are you being interrogated by the Procurator or by an investigator?

S. He is a Procurator but he is also my investigator.

## G. Bakuchonis?

S. Yes Bakuchonis. He is the senior assistant of the Procurator of the Lithuanian Republic. This is a very high rank. It is a great honour that he acts as my interrogator. This interrogator enquired from my Institute about my work in connection with my case. He informed me that he got an answer — what kind of an answer he did not tell me. As a result, I called the Director of my Institute. He is the corresponding member of the academy of sciences, Siberian division, Krasnoyarsk. His name is Ivan Alexandrovitch Terskov. He confirmed that the institute gave me complete clearance in connection with my departure. Since all my scientific works have been published in the "open" publications, I assume that my investigator has this information although he never told

me what my Director wrote to him. However, the Director told me what he wrote. I also tried to see the First Secretary of the Lithuanian Republic, Grishkiavichus. He is the First Secretary of the Central Committee of the Communist Party of Lithuania. To compare, the General Secretary of the USSR is Comrad Brezhnev.

I was invited officially for an interrogation 52 days after the investigation began. Previous interrogations were actually non-official, since I was not sent a written summons to appear for the investigation and I should have signed the summons. That is the legal procedure in the Soviet Union and according to Soviet Law. On February 7, 1977 it was the first time that I received that kind of summons in writing which is 52 days after the investigation began. The case against me opened December 15, 1976.

## G. But you went to the interrogation in spite of the fact that you did get this kind of a written summons?

S. I was actually duped into coming to my first interrogation and that's how it happened. I wrote a letter to the Procurator asking to return my confiscated property. They answered that I should come to their office for that purpose. I came there on December 16, 1976. They told me "We cannot return your property, but we would like to interrogate you". They showed me the indictment and proceeded to interrogate me. This interrogation and others that followed it up to February 7 are illegal. I should have been notified within three days. This violation of the law invalidates all other action. This is a violation of Article 148 of the Criminal Procedure Code of the RSFSR. (2) Violation of Article 144 Criminal Procedure Code of the RSFSR — this article states that upon presentation of indictment, the indictment must state: a) what was the crime of the person; b) the place of the crime; c) other circumstances connected with the crime; d) description of characteristics of the crime; e) description of episodes of the crime, etc. My indictment was formulated in a very abstract way. No indication of place, other circumstances, concrete episodes, etc. i.e. Until now I do not understand what I am accused of. Many times I appealed to my interrogator to explain my crime. Unfortunately, I never received this explanation. The only thing he told me was that the document that I supposedly used to manufacture which contained slander of domestic policy of the USSR with respect to Jews — this document he will show me just before the trial, meaning at a time when I will be deprived of the possibility to prepare my defence which is a violation of Article 143 of the Criminal Procedure Code of the RSFSR. Now I would like to list a few minor violations of Articles — however, still a violation of Soviet law. Articles 149, 150, 152. I presented in writing the list of violations to the Procurator of the Republic and the fact that the indictment was not presented to me officially and all other items that were listed. Therefore I am asking him to close my case, a case which is being conducted with serious violations of Soviet legality. I expect an answer from the Procurator next week. If the answer will be in the negative, I intend to complain to the Procurator-General of the USSR, Comrad Rudenko.

**Best Wishes to Israel  
and Her People on  
Her 29th Year of Independence**

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# THE CHABAD MOVEMENT



by Myron Mark, Halifax

The recent events of the last fifteen years still have us mystified as to where we stand in our so-called "modern" world. As one reviewer so aptly described the scene, "These were the years of the youth culture that began with the bitter-sweet delight of the Flower Children, hardened in the streets of Chicago and at the Pentagon, then withdrew from the mainstream and finally "tripped out" on hard rock and mind-bending drugs." Perhaps in the past, and full of those wonderless cliches that become household words, this picture paints merely a microcosm of time - a brief and minute moment in history that, although may have left scars on many, leaves a very small (if at all any) dent in the continuum of time. What causes concern from all of this however, is the fact that a great percentage of the leadership and ranks of those movements were Jews - the majority coming from wealthy and comfortable middle-class homes with parents eager to send their children to good colleges and universities. Once again Jewish youth was caught up in the midst of the many cycles so characteristic of the instability of our era. In their vain efforts to join humanistic, universalist movements, many became entrapped in the New Left and ended up parroting the most vicious Arab propaganda. Others attached themselves to the most fashionable cults of the moment from "Jews for Jesus" to the reigning guru. The Jewish community finally realized that its bumbling efforts and lack of foresight had allowed the alienation of our youth to grow to disastrous proportions.

Chabad (Lubavitch) Chassidim responded to the problem with full confidence in its philosophy, and its capacity to meet the challenge of the present and of all times. Under the strong leadership and spiritual guidance

of the Lubavitcher Rebbe, Shlita, Menachem Mendel Schneersohn, a major program was established immediately to reach out quickly and directly to all Jewish Youth on college campuses. Young Rabbis who had studied at Lubavitch Headquarters in New York were intrusted with the direction and implementation of the program. They went to work at once and for the past ten years Chabad Houses have thrived near most major institutions of learning across the nation. From New York to Berkley, California, Chabad Houses started dotting the North American continent. Major Chabad centers now exist in South Africa, Morocco, Tunisia and Australia, not to forget New York and Montreal (and these are only a few). Our purpose has been to counteract the everyday forces that continually drain the Jewish youth of their Yiddishkeit and to give them the meaning and relevance of the Torah in this present day.

The Chabad Movement was founded in Lithuania in 1773 by Rabbi Schneur Zalman of Liadi, one of the outstanding Chassidic saints and leaders, and the third leader in succession from the Ba'al Shem Tov, the founder of the Chassidic movement. It is a system of Jewish religious philosophy which teaches the recognition, understanding, and service of the Creator through the application of the three intellectual qualities of **CH**ochman, **B**inah, and **D**a'at (Wisdom, Understanding and Knowledge). The initials of these three Hebrew words form the word Chabad. While faith and belief in G-D form the foundation of Judaism, Chabad insists upon intellectual study and understanding of religious truth by everyone, according to his intellectual level in order to come closer to G-D in mind and heart. This Chassidic philosophy does not stop at theoretical teachings, but motivates those who study it to translate their intellectual knowledge into actual deeds, and put them on a higher level of religious feeling and practice. Chabad Chasidism is a practical guide to all Jews in all walks of life, showing them how to enrich their religious experience by developing the attributes of both mind and heart through a concerned effort derived from their harmony. Modern man especially is characterized by the enforced separation between mind and heart. The intellectual approaches life with reference book and computer, rejecting much that does not quite fit into the program. The emotional individual reacts against this cold, technological approach by "letting go". He is controlled by his emotions and uses intellect merely to provide rationalization, justification, and excuses for his instinct-centered existence. It is a sensitivity to Torah, and observance of the mitzvot (Divine commandments) that facilitates the attainment of the unity of the intellect and the emotion.

The network of Chabad Houses is university directed, but not university centered. Jewish people regardless of age, sex, or depth of Jewish knowledge are welcome here. A young Rabbi directs visitors to the lounge, to the classrooms, or to the library to browse through Jewish books in Hebrew, Yiddish, and English. There may even be books in French, Spanish, and Russian for recent immigrants. "Let me show you how to put on Tefillin" he offers encouragingly. Many respond. Senior citizens remember this mitzvah from the old country, from days long gone by. Some cry for a father who has been lost to them along with his way of life. Others yearn for the meaningful days of their youth that were lost in the

confusion of coming to a new country and a new life. To this Chabad House where many a Jew has become re-Jew-venated, they will send their children and grandchildren, friends and relatives for their first experience with Chabad Judaism.

Much of the strength that lies behind the movement is due to the unfailing leadership of the Rebbe, Shlita. His constant vigil on the World's Jewish population, and his concern for all fellow Jews, has caused the movement to grow at an exceeding rate. Many a Jewish Leader have passed through his private study, and all have been influenced in some positive way.

In a world sick with permissiveness and disintegrated by compromise, Chabad Lubavitch Chasidism offers authority and stability. College educated people value authority in science, in law, and in structured society. Man instinctively looks for overall authority and stability as the framework for the exercise of his individual freedom. In Lubavitch the authority is the authentic Jewish authority, not made by man, nor defined yesterday. Far from using mysticism as an excuse to divorce itself from reality, Lubavitch, nearly alone in Jewish America, translates philosophy into action and converts theory into deeds. One of their fundamental mixims is the quotation from Psalms: "Taste and see that the Lord is good". This verse explains why Chasidim are such activists encouraging everyone to perform the Mitzvot. Observe a Shabbat and you will discern the beauty of the day. The commandment and the philosophy will become meaningful only in real life. Among Chabad Chasidim one may again meet the sense of obligation and self discipline that many feel has disappeared from among our young people.

A significant part of the genius of the Jewish people is

a compulsion to preserve its identity at whatever cost. Much of that identity is vested in the practises of the Jewish religion. But these practices, prescribed by laws first given long ago, are often incomprehensible to modern Jews. These moderns are frequently unable to see how the ancient ideas which are their inheritance can help them to tackle the contemporary problems which confront them. Modern Jews with modern problems require modern answers, they reason. Yet in every age there have been "modern" Jews with the same doubts, convinced that their religious problems were different from those of their ancestors, so that the same questions have been asked again and again. Chabad, with its intellectual yet uncompromisingly orthodox approach to Judaism, is familiar with these questions and continues to present its own answers to them in a manner which it believes makes them soluble for every Jew. For Chabad Chasidism this is essential, because its philosophy is based upon unconditional love for all Jews. This dynamic approach, permeated with warmth and devotion and associated with intellectual awareness of the problems of the Jews in the world as it is, have won for Chabad respect and admiration throughout the world. There is no greater encouragement to the Israeli soldier on the front line than the Chabad Chasidic contingent that shows up at that moment of spiritual depression to give solidarity and renewal of awareness to Yiddishkeit. With its Mitzvah Campaigns to encourage Jews back to the basics in Judaism, the movement continues to grow and expand into many centers around the world.

It is hoped that our presence here in the Maritimes will positively enhance the level of Yiddishkeit and help fill the spiritual void that exists in our Jewish youth on the campuses.

---

## Maplehurst Apartments

*Salutes Israel*

# On Her 29th Anniversary of Independence



**AM YISRAEL CHAI**

# BOOK CORNER

## MASS MURDERER?

Reviewed by **B.G. Kayfetz**

Saul Friedman has filled a long felt need - a chiche of the reviewer's language but in this case a truly revelent phrase. The book **Pogrom-chik** is about Petlura, a name which was (and is) anathema to the Jews of the Ukraine and East Europe, in general, but which to this day connotes hero and freedom fighter to Ukrainians in their diaspora and at home. This has been the historic dilemma facing the interrelations of Jews and Ukrainians - a dilemma still unresolved by those earnestly and sincerely trying to bring about a reconciliation. It was the same in Chmelnitzky's day. The man honored by the peasants as their champion was to Jews a mass murderer.

Simon Petlura was assassinated by Shalom Schwarzbard in Paris in 1926, and Schwarzbard was acquitted by a French jury two years later. Yet, in the fifty years since then, a very little, if anything, has appeared in the English language on the pogroms in the Ukraine in 1919, on the record of Petlura's complicity, whether voluntary or otherwise, or on why the French jury acted as it did. Virtually all the sources with which this reviewer is familiar are Slavacists and Sovietologists so partial to Ukrainian nationalism that they are blind to Petlura's folly and decry all aspersions on him as Communist

inspired, even going so far as to describe the watch maker and Yiddish poet, Schwarzbard, as a "Bolshevik agent."

Professor Friedman has based his book on the transcript of the Paris trial. And it is not necessary to go beyond this to get the full story of Petlura and the bloody events of 1919 when upwards of 200,000 Jews were massacred; an outburst of mass sadism overshadowed only by the utterly different kind of organized annihilation 20 years later.

That Petlura was an idealist, almost a social democrat, that he "deplored" the pogroms, that he had Jews in his cabinet, that he at one time foresaw close partnership and collaboration with Jews, that he was personally no anti-Semite - all these statements are quite acceptable and valid. However, Friedman's book and his accumulated data clearly point to the facts that overweighed all these considerations: Petlura was aware of the butchery, was in complete command but made no serious efforts to punish the pogromists, and any steps taken were long after the pogroms had taken their toll. It was a case of too little, too late. It was clear that Petlura regarded the pogroms as in some way helpful to his cause, providing a form of release for his men, a "necessary evil" that he did not wish to interfere with. Had he

exercised his authority more aggressively by making it plain he would tolerate no pogroms - by executing even one pogromist - his name might have come down with different historical associations.

The only serious fault of this book is not Dr. Friedman's - for he was not alive when either the pogroms took place or when Petlura was assassinated. It is that it has appeared fifty years too late. This book might have told the story of the "excesses" (a favorite euphemism of contemporary news reports) at a much earlier time, before the image of Petlura as an idealist became solidified and mythologized.

Dr. Friedman, however, goes too far when he suggests that there is an inborn anti-Semitism among Ukrainians. The map of the Ukraine is not as helpful as it could have been, failing to make clear the various political and regional subdivisions of the Ukrainian irridenta, and failing to show East Galicia, Bukovina and Bessarabia in relation to Poland and Rumania as well as in relation to the Ukraine.

But as we said at the outset - it is a book that tells a story that needs telling.

Note: B.G. Kayfetz is Executive Director of the Canadian Jewish Congress in Toronto, Canada.

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## SALUTE TO ISRAEL

from

### Morris Goldberg's

### Men's and Boys' Wear

### *A J. and V. Company Store Limited*

# A FACT OF LIFE EXPLAINED:

## IF WE DON'T REMEMBER, NO ONE ELSE WILL.

A funny thing happens when people get comfortable. They begin to forget those times when things weren't so easy. They begin to forget what it took to get where they are today. Get a few days of sunshine in a row and the stormy months gone by are seldom remembered.

That's unfortunate.

When we lose sight of our past it becomes a little more difficult to focus on our future.

As Jews we have a lot to remember.

And remembering is exactly what we should be doing. We should be remembering the fact that as Jews we're on our own. We should be remembering the fact that if we don't help ourselves, if we don't look out for our neighbours, if we don't stand up for Judaism and everything it

entails, nobody else will. That may be sad, that is also a reality.

We should be remembering our Exodus from Egypt and our re-unification of Jerusalem. It's been ten years since the latter, or had you forgotten?

We should remember the Holocaust and remember it out loud. How can our grandchildren be expected to understand the significance of something some of us tend to forget.

We should remember our wars and battles, our overcoming of everyday prejudices and the job that's still left to be done. The battles to be won are not only in the Middle East.

We should remember Entebbe and how Israeli soldiers laid their lives on the line for Jews, not just Israelis.

We should remember Munich

in '72 and Daoud in '77. If you ever need proof that we stand alone, this should do it.

We should remember all the tears, all the laughter, all the spirit and all the tradition that it's taken to get where we are today.

And we should remember the UJA. Without it a lot of the good things we dare not forget may not have existed in the first place.

To all of you who have contributed to this year's UJA campaign, we extend our most heart felt thank you.

To those of you who have not yet given (and there are still 6,000 who made a gift last year and have not yet pledged for 1977) we ask you to remember. Remember just how important your gift is.

To all we wish a most enjoyable **Holiday Season**



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10<sup>th</sup> ANNIVERSARY OF THE REUNIFICATION OF JERUSALEM 1967-77