

SUMMER EDITION

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**JULY, 1977
TAMUZ-AB 5737**



Atlantic Jewish Council

THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL JOIN IN WISHING CAMP KADIMAH ANOTHER SUCCESSFUL SEASON.

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

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Contribute to Shalom

Deadline for "Rosh Hashanah" Issue:
Thursday, Aug. 25, 1977

ATLANTIC JEWISH COMMUNITY — DIRECTORY —

The Atlantic Jewish Council announces the creation of the first edition of the Atlantic Jewish Community Directory

PURPOSES:

- A. To promote the further development of regional identity.
- B. To have an accurate and up-to-date Atlantic Jewish regional address and telephone directory on a community by community basis.
- C. To facilitate communication and access between and to Jewish organizations and institutions and the Jewish population which they service.
- D. To welcome new-comers by providing them with the important contacts which would facilitate their integration into the community in which they have chosen to live.
- E. To provide businessmen and professionals with a unique opportunity of a permanent form of advertising effective for the two year life of each edition.

CONTENTS:

- Names, addresses, postal codes and telephone numbers of adults (over eighteen) in every Jewish **household** in the Atlantic Region. This does not include university students living in student residences. Hillel - AUJS may consider a separate listing. It would however include students living at home. In such a case the student would be listed separate from parents.
- Names and telephone numbers of all Jewish organizations, clubs, schools and synagogues in each community.
- A "welcome number" in each community available to newcomers.
- Decorative Holiday calendar
- Memo Section
- Permanent Advertising
- Advertising Index

SPECIFICATIONS:

Number of pages - 120-130 (est.)
Dimensions - 6" x 9"
Binding - Rings

DISTRIBUTION: 1,400 copies

The Atlantic Jewish Community Directory will be distributed to the entire Atlantic Region mailing list at no cost, since we expect advertising to cover much of the cost. **However, this may be subject to change if circumstances warrant.**

TARGET DATE FOR DISTRIBUTION: High Holidays Season

WHAT CAN YOU DO TO HELP?

A. As an individual:

1. Make sure that your name, address and postal code are correctly indicated in our mailings to you. This would include typographical errors and status designations (First Name(s) or Mr. & Mrs. or Mrs. or Mr. or Miss or Ms.)
2. Ensure that your home phone number is available and listed with your local synagogue and / or the latest edition of your community's telephone directory.

Action: Please send us **any** and **all changes** as regards your household in terms of the above information.
See section on Individual Changes. Send to:
Atlantic Jewish Council,
Directory Project,
1551 South Park Street,
Halifax, Nova Scotia, B3J 2L2.

B. As synagogues and organizations:

Make absolutely certain that the Atlantic Jewish Council office receives up-dated (June 30, 1977) membership lists. These must include the following:

- a. correct addresses and postal codes
- b. correct surnames and first name or initials as listed
- c. correct home phone numbers

C. As businessmen and professionals:

This most worthwhile project requires your support by way of providing the necessary advertising.

Advertisements appearing in the Directory will benefit from continuous daily exposure.

The advertising categories and the corresponding rates are as follows:

Category	Cost
Repeater Ad - a symbol or slogan which will appear in a position to be designated 1 / 8 linear page	\$10.00 per page
1 full page	\$50.00
1/2 page	\$25.00
1/4 page	\$15.00
1 / 8 page	\$10.00
inside cover (front or back)	\$100.00
outside back cover	\$125.00

DEADLINES FOR ALL SUBMISSIONS OF CHANGES, ADDITIONS, DELETIONS, AND FOR ADVERTISING COPY IS JULY 29, 1977.

Important Notes

1. Anyone not wishing to be included in the Atlantic Jewish Community Directory is asked to write to the Atlantic Jewish Council asking specifically that his or her name be omitted.

2. Students in university residences for the 1977/78 academic year should also submit required information and we will include a special section.

REQUIRED FOR SHALOM & DIRECTORY PROJECT

Advertising Salesman

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Atlantic Jewish Council
1551 South Park St. Halifax
Attn: Shaul Landa

ATLANTIC JEWISH COMMUNITY DIRECTORY

INDIVIDUAL CHANGES

(TO BE COMPLETED ONLY IF CHANGES ARE REQUIRED OR DESIRED)

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FIRST NAMES _____ TOWN OR CITY _____

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Firm name _____
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CONTENT OF ADVERTISEMENT:

Written message: _____

(If more extensive, please attach note)

Logo:

Your Layout instructions:

1. _____
2. _____
3. _____
4. _____
5. _____

Please enclose cheque payable to the Atlantic Jewish Council with the desired advertisement.

Position _____

Authorizing Signature _____ Community _____

Samples taken from the Edmonton Reference Book and are approximately 40% of actual size of book.

EDMONTON JEWISH COMMUNITY REFERENCE BOOK



1976-77

5736-37

Compiled by Mothers' Auxiliary of the Edmonton Hebrew School

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LEIBO, Hy/Min	205, 14925-89 Ave. TSR 4P8	484-5141
LEIBOVITZ, Mr. Benjamin	13703-101A Ave. TSN OK9	452-0708
LEIBOVITZ, Dr. Clement/Elvira	4723-1431 T6H 4C7	435-1559
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Typical Ad Page

Typical Listing Page

The Atlantic Jewish Council and the Camp Kadimah Committee join in paying tribute to the late Saul Offman, a valued member of the Halifax Jewish Community.

HALIFAX CELEBRATIONS

OF ISRAEL'S 29th BIRTHDAY

included



A.J.C.'s Rikudai Am Dancers



Young Judaeans



Ohela Halevy

ANNOUNCEMENT



Mr. Ben Prossin, President of the Atlantic Jewish Council, announces with pleasure that Mr. Shaul Landa will be continuing his duties as the Council's Executive Director for a further one year period. Mr. Landa also serves this region as Atlantic Director of the C.Z.F. and C.J.C., and he will be continuing in these positions. Having completed two years in his post, Mr. Landa had planned to return to Israel with his family but has agreed to the one year extension at the Council's request.

Shaul Landa's presence has been a prime factor in the success of Atlantic Jewish Council activity as well as in the re-vitalization of C.Z.F. and C.J.C. programming and organization. The Shalom Magazine, the T.V. Shalom, Regional Entertainment, Camp Kadimah, Tour to Israel, Young Judaea, Branch Councils, Regional Office Management, Zionist Information and Activity - all bear the stamp of the dynamic and creative involvement of Shaul Landa, his enthusiasm and ability.

The Atlantic Jewish Council welcomes this continuing association with Shaul, Elana and their children.

Canadian Zionist Federation Executive Meets

The Executive of the Canadian Zionist Federation met in Toronto on June 5th and 6th. The original and stimulating meeting format included workshops on the following topics:

- I. Aliyah, Youth and Hechalutz
- II. Information and Programming
- III. Education and Culture

In addition, a plenary session was addressed by His Excellency Ambassador Mordechai Shalev and by Dr. Norman May, Co-Chairperson of the Canada-Israel Committee.

The meetings were attended by over fifty chaverim representing Vancouver, Edmonton, Calgary, and Halifax, as well as the usual representation from Ontario and Quebec. Sessions were ably chaired by Canadian Zionist Federation President, Phillip Givens, Q.C., M.P.P. and inspiration and information were constantly provided by Dr. Leon Kronitz, Executive Vice-President.

Special emphasis was placed on the need for all Canadian Jews to join the Zionist family by applying to a constituent organization or directly to the Canadian Zionist Federation (see p. 48).

Shaul Landa, C.Z.F. Executive Director for the Atlantic Region, participated fully and delivered greetings from Ben Prossin, CZF Chairman, Atlantic Region.

LETTERS TO THE EDITOR

"Shalom,"

I was somewhat surprised several months ago to receive an issue of Shalom, along with your invitation to the reception in Tel Aviv (and thank you for it).

When a second issue arrived recently, I was even more surprised, but very pleased and enjoyed the magazine very much.

Quite a few years have passed since I left the Maritimes, but reading the bulletins from Saint John, Halifax, etc. brings one to the realization that, in fact, Jewish community life has changed but little.

Thank you for including us on your mailing list - I will read further issues with the same sense of nostalgia / enjoyment and will re-appreciate your thoughtfulness with each one received.

Sincerely,

Leslie [Isaacs] Ram
Degania Beth
Emek Hayarden
Israel

Dear Mr. Landa:

America is notoriously bad at trying to solve the world's problems by approaching them in an American context. So it is with Africa - in an American evaluation of Southern Africa, South African Blacks are the Negroes and South Africa is the "White South." The solution to South Africa's problems then becomes simple: liberate the South African "South," thus ensuring the self-determination of the black majority.

Unfortunately Southern Africa does not fit the mold; and the fact that few African states follow any political system that is vaguely democratic must surely by now have penetrated to the American foreign policy makers, that seeing Africa through American eyes does not work and can often have disastrous effects. I still maintain that if South Africa achieved majority rule violently, to satisfy Western and African demands, without a gradual evolution to peaceful change, then the legacy for South Africa's Blacks will be a country in economic shambles and a politically chaotic structure where one's political vote will not automatically bring political choice.

To understand Africa's present political structures, one must realise that traditionally Africa was governed by royal families who exercised sovereignty over their tribes. The Kikuyu of Kenya were about the only tribe that elected rulers, but even then authority was vested with the elders of the tribe because age and wisdom were

considered synonymous. Perhaps this respect for authority made Colonialism easier to endure. Although today Colonialism is a "bad" word, British Colonialism had some positive effects. For one, it attempted to liberalize African systems of justice (which would be considered harsh and medieval in American eyes) by instituting British law; and for another it brought economic prosperity, that disappeared with independence. Some of the negative aspects were its rampant paternalism, the redrawing of geographic boundaries with no thought to tribal affiliations, and failure to adequately prepare Blacks for independence. Majority rule in nearly every African state has followed a similar pattern. Inadequately prepared Black politicians battle to govern using the Westminster system of democracy inherited from Colonial rule - but inevitably the country turns to ideologies closer to the traditional tribal system, ie. Socialism and Marxism. Kenya is considered one of the few successful democracies, yet there is only one political party; and though parliamentarians who don't support the President may not land up face down in a river as they do in Amin's Uganda, they merely lose their jobs.

The situation in Africa often runs counter to an American view of what democratic government should be, but Western forms of democracy sit poorly on African shoulders and sometimes a benevolent dictatorship in a socialist

framework is more effective and economically viable. While Africa is still struggling to feed itself, economics is of the essence for the average African. The Canadian and American voter too is voting for economic security; but in Africa when a man has to choose between the promise of food and the promise of something called self-determination, which do you think he will choose? And a vote in any state that has a democratic constitution does not, Mr. Oler, always imply a vote of real choice. Strange things happen in African states that pretend a democratic government: opposition parties have been locked up for the duration of election campaigns, ballots are rigged, voters are forced, bribed and threatened to support a particular candidate - and if these measures fail then the candidate declares himself President-for-Life and ends the pretence forever. Where is your useful vote then? Look outside of Africa, at the Eastern bloc countries and Russia. All have democratic constitutions, but are they democracies and do their citizens exercise self-determination?

In Africa the independent states are poverty stricken, economically unstable and often at the mercy of a corrupt government, hence the vast number of military takeovers and government changes. Many states are controlled by an unrepresentative minority who are bolstered by China, Russia or Cuba (Mozambique and Angola are examples here). The

reasons for Africa's troubles have filled endless books. Yet majority rule and the promise of self-determination have not brought prosperity to Africa and has certainly not bettered the status of the average African - unless you believe that a poverty stricken voter is better than a voteless Black who can at least feed and clothe his family and be assured of some employment. This is not to say that South Africa because it is prosperous and its Blacks live better than other Black Africans, should thus continue with its reactionary policies. The gap between White and Black earnings in South Africa is immorally wide but majority rule now would not rectify matters.

Hypocritically though, the West appears to favour majority rule at any price. Amin is not an isolated phenomenon in Africa; there are others less flamboyant than he who preside over reigns of terror. Yet Blacks oppressing Blacks is tolerated provided it's done within the confines

of a democratic constitution. Whites oppressing Blacks in a situation that institutionalizes discrimination very much as the Indian caste system is operated, causes foreign intervention and the threat of another world war. At least Black South Africans have a vocal body of antigovernment supporters, a free press supporting Black grievances and a judicial system that upholds Black rights to fair trial etc. Few African states provide that much for their minorities, unrepresented majorities or dissenters. Apartheid cannot be defended on any grounds and I don't intend to do so, but neither can authoritarianism when it is paraded as democracy be defended.

Speaking of double standards, let's look at Canada - in theory a democratic haven of non-discrimination and opportunity for equal advancement no matter what ones colour or creed. I wonder whether your Canadian Indians or the Canadian blacks in Preston, Nova Scotia would

agree.

In conclusion I cannot see that majority rule has brought dignity to the Blacks in Africa. Poverty, fear, insecurity, yes - but free choice - no. On the other hand I think that if South Africa could evolve a political system that would guarantee self-determination in a Western framework but in keeping with its unique "Africaness" then we might see a system both politically and economically viable. Perhaps the majority of South Africa's Jews who remain there feel roughly the same. They may also believe that the system will have to evolve that way, involving a change of attitude on the part of the right-wing faction. But until then they continue to pay higher wages and to alleviate some of the bureaucratic red tape surrounding Blacks. Short of "abandoning ship" which would cause economic depression and its attendant miseries, can there be anything else?

Vivienne Kramer,
Halifax

We Keep Kosher

Under the patronage of the Atlantic Jewish Council, we at the Hotel Nova Scotian now have our own fish and milk Kosher Kitchen to take care of all your requirements for weddings, Bar Mitzvahs, dinners and meetings. For more information about these facilities, please call (902) 423-7231.

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OUT OF THE UNDERGROUND INTO THE SPOTLIGHT

With the eyes of the world now on Menahem Begin, JUDITH BEN-ELIEZER describes the beginning of his career in this country as the leader of the Irgun, and explains why the label "terrorist" is such a misleading one. Photos: Jabotinsky Institute, Tel Aviv.



(Left to right) Head of the Polish Betar movement, 1933; the Begins in Palestine, 1942, when he was serving in General Anders' army; the Begin family hiding from the British in north Tel Aviv disguised as "the Sassovers."

THE CURTAIN on Menahem Begin's activities in Eretz Israel rose in 1943. The Nazi murder machine was in full swing in Europe, but the British mandatory power had clanged the gates of Palestine against those who still had a chance to escape from the inferno. The leaders of the Irgun Zvai Leumi, the underground military organization of the Zionist Revisionist movement, decided that the time had come to renew the revolt against the British that had come to a halt with the outbreak of World War II. They contacted the 30-year-old Begin, who had been an active member of the Revisionists' youth organization, Betar (Brit Trumpeldor) in Europe before the war and who was now serving with General Anders' Polish army in the Middle East. Begin was persuaded to take command of the Irgun and the banner of revolt was raised.

Begin and his comrades who declared war on Britain's regime in the country were by nature averse to violence. But spurred by their passion to free the land from the shackles of the Mandate and open it to tormented Jewry, they were inspired to take the road of freedom fighters. They would fight but with self-restraint.

IT WAS thus determined that in the coming struggle, every effort, to the point of self-sacrifice, would be made to avoid taking civilian lives. The chief targets of attack were to be military installations, arsenals, etc. Whenever it was necessary to attack civilian institutions such as police headquarters and immigration offices, which kept documents on "illegal" immigrants, prior warning was to be given to permit personnel to evacuate the building. Such prior warning of course deprived the freedom fighters of the surprise element in the attack and thus exposed them to added danger.

IN THE FIRST year of the revolt, many successful actions established a momentum that could not be halted until victory was achieved. But the going was difficult. Many of Begin's closest associates were arrested and exiled to internment camps in Africa. Nevertheless, Begin continued with the resistance. He went underground in Tel Aviv — taking on the guise of Rabbi Israel Sassover — growing a luxuriant beard to complete the disguise.

At his hideout in Joshua Bin-Nun St., Begin spent much of his time writing — political analyses of the situation on one hand and

rousing messages to inspire his followers to greater deeds on the other. Then, with his Chief of Operations, Yeruham Livni (known as Eitan), further military actions would be planned.

Foremost in their minds was the problem of minimizing the risks for the Irgunists who were sent out to fight, and avoiding the killing of British civilians. Orders were given that should British women and children be in the vicinity of a planned action, the strike was to be cancelled or postponed. Likewise, if British soldiers were taken prisoner in the course of an action, they were to be released when the task was completed.

THE EXPLOITS of the Irgun were many, yet antagonists choose to remember only the attack on the King David Hotel in July, 1946, and the operation at the Arab village of Dir Yassin, in April, 1948, accounts of which are weird distortions. This is a result of the hostile propaganda that was churned out at the time with the aim of discrediting the Irgun. Throughout the Arab world and the world at large a wave of propaganda was let loose about "Jewish atrocities."

THE GUIDING principle of Begin's credo has always been the unity of the Jewish nation. In the days of the underground, Begin called for a united resistance front of the Hagana, the Irgun and the Stern group. Despite prolonged hounding by the ruling Jewish bodies — a period called "the Season" — Begin overcame the bitterness and still continued to appeal for unity. When finally, in October, 1945, the Hagana agreed but put forward dictatorial conditions, Begin acquiesced for the sake of forming a unified resistance. (Unfortunately, in July, 1946, the Hagana backed out, after the British swoop on the Jewish Agency in which heads of official institutions and active members of the Hagana were arrested.)

Outstanding in the whole history of the Irgun's resistance was Begin's absolute refusal to do anything to cause civil strife among Jews. There was much cause for it, because at certain periods the Irgunists were harassed, informed on and kidnapped. There was considerable pressure from within the movement to retaliate, but Begin refused.

The same principle governed his actions with regard to the Irgun arms ship, *Altalena*. In June, 1948, almost immediately after the establishment of the State, the Irgun informed the Security Department of the Provisional Government of the forthcoming arrival of the ship, giving a detailed list of its cargo which, it said, was destined for the common cause of winning the war against the Arab invaders. But, as Begin himself writes in his book, *The Revolt*: "Official propaganda... pretended that the Irgun had brought over the *Altalena* in order to prepare an armed revolt against the Government of Israel."

Despite subsequent provocation and the shelling of the ship on the orders of the Israeli authorities, Begin averted civil war. The aim during the resistance against the British was to effect their evacuation so that a Jewish State might arise. The aim of fighting the Arab invaders was to liberate our land. A seizure of power was never contemplated.

SINCE BEGIN has now come to the forefront of the scene, his antagonists are again conjuring up the image of the "terrorist." It is strange how vicious slander penetrates and holds the mind. Begin's make-up and deeds are in fact the antithesis of this perverse

label. When Begin emerged from the underground, a famous writer said: "He is such a disappointment. He bears no resemblance to the tough, swash-buckling adventurer I had imagined him to be. He has turned out to be simply an affable gentleman."

It is unfair for the Press — the British Press in particular — to write as they are doing about his past. The London *Times* said after the elections:

"Israel's founding father reaps the rewards of terrorism. Terrorism does pay. Arafat should be encouraged. When the Geneva conference is convened, Israel and the PLO might be

After 29 years of statehood and parliamentary work, the world Press should have learned who Begin really is. He is a liberal and an intellectual. He is a stickler for legalistic matters and parliamentary propriety. In opposition, he was always loyal and correct. He criticized the Government fairly and applauded its actions when these were taken in what he believed was the right direction. When the nation faced catastrophe in 1967, Begin called for a government of national unity. His party, Gahal, even agreed to serve with only two ministers in the Cabinet, although it was entitled to many more according to

FINAL RESULTS OF ELECTIONS TO NINTH KNESSET MAY 17, 1977

	Sign	Popular Vote (%)		Net Gain or Loss (%)	Knesset Seats		Net Gain or Loss
		1977	1973		1977	1973	
ELIGIBLE VOTERS		2,236,293	2,037,478				
VOTES CAST (%)		1,771,726 (79.2)	1,601,098 (78.6)				
INVALID BALLOTS (%)		23,906 (1.3)	34,243 (2.1)				
KEY FOR KNESSET SEAT		14,173	12,451				
LIKUD	מחל	583,075 (33.4)	473,309 (30.2)	-(3.2)	43	39	+4
ALIGNMENT	מפא	430,023 (24.6)	621,183 (39.6)	-(15)	32	51	-19
DEMOCRATIC MOVEMENT FOR CHANGE	יש	202,265 (11.6)			15		+15
NATIONAL RELIGIOUS PARTY	ב	160,787 (9.2)	130,349 (8.3)	+(0.9)	12	10	+2
AGUDAT YISRAEL	ג	58,652 (3.4)			4		
POALEI AGUDAT YISRAEL	ד	23,956 (1.4)	60,012 (3.8)	+(1.0)	1	5	
DEMOCRATIC FRONT FOR PEACE AND EQUALITY (Rakah Communists and Black Panthers)	ו	79,733 (4.6)	53,353 (3.4)	+(1.2)	5	4	+1
SHELLI (Moked-1973)	ז	27,281 (1.6)	22,147 (1.4)	+(0.2)	2	1	+1
SHLOMZION (Ariel Sharon)	ח	33,947 (1.9)			2		+2
FLATTO-SHARON	ט	35,049 (2.0)			1		+1
INDEPENDENT LIBERALS	י	21,277 (1.2)	56,560 (3.6)	-(2.4)	1	4	-3
CITIZENS RIGHTS	יא	20,621 (1.2)	35,023 (2.2)	-(1.0)	1	3	-2
UNITED ARAB LIST (Arab Lists-1973)	יב	24,185 (1.4)	39,012 (2.5)	-(1.1)	1	3	-2
HOFESH (Black Panthers)	יג	2,498 (0.14)	13,312 (0.9)	-(0.8)			
THE NEW GENERATION	יד	1,802 (0.1)					
KACH (Rabbi Kahane)	טו	4,396 (0.25)	12,811 (0.8)	-(0.55)			
WOMEN'S PARTY	טז	5,674 (0.3)					
ARAB REFORM MOVEMENT	טז	5,695 (0.3)					
BEIT YISRAEL (Yemenites)	יז	9,505 (0.5)	3,195 (0.2)	+(0.3)			
COEXISTENCE WITH JUSTICE (Arab List)	יח	1,085 (0.06)					
ZIONIST PANTHERS	יט	1,798 (0.1)	5,945 (0.4)	-(0.3)			
ZIONIST AND SOCIALIST RENEWAL (Mordecai Ben Porat)	כ	14,516 (0.8)	(Failed to gain the 1 per cent minimum).				
Other Lists in 1973		(7 lists)	40,624 (2.8)				

represented by two old terrorist leaders. It could be disastrous diplomatically, but very interesting..."

It is blasphemy to compare the highly-motivated Irgun fighter to the bloodthirsty Arafat and his cohorts, whose object is to destroy a nation.

The Irgun fought a British army, equipped with modern tanks, aircraft and radar, with small arms, most of which were "confiscated" from the British themselves. It was the fight of the few against the many and the weak against the strong. Yet Begin and his associates who put up such a clean-handed resistance at a crucial moment in Jewry's history are dubbed "terrorists." On the other hand, the Arab murderers of innocent people are called "guerrillas" by much of the world's Press.

its Knesset strength. Begin's acquiescence stemmed from his anxiety to move things forward when the nation seemed in great distress.

IT HAS been said that within his own party, Begin is dictatorial. This is not so. He listens patiently to his colleagues' comments and gives detailed answers. At meetings, the subject is put to the vote. It is true that he often wins his point, but that is simply because his oratory and arguments are convincing. His analytical mind, combined with his knowledge of historical facts, impresses people. In fact, when he was a Government minister after the Six Day War, he used to help draft official documents.

Continued Page 44.

Jewish National Fund



*Left to right: Phil Givens, Dr. Lewis H. Freedman, Mort Bernstein, Leonard J. Kaplansky.
 Presentation of Negev Dinner Certificate to Dr. Lewis H. Freedman on the occasion of his testimonial Dinner April 17, 1977.*

In recognition and tribute to the outstanding career of one of its native sons, the Jewish community of Saint John, N.B. recently honoured **Dr. Lewis H. Freedman** with a Negev Testimonial Dinner that turned out to be the most successful community function on Israel's behalf held there to date. **Mr. Leonard Kaplansky**, Saint John Chairman, announced that a record number of 215 people attended. **Mr. Kaplansky** noted that in addition to the various new projects established in honour of the occasion, all the other individual subscriptions were most generous. Since the Dinner funds are being channelled to CANADA PARK, this success greatly enhances the park's development program.

The Dinner's Guest Speaker was **Philip Givens** Q.C., M.P., the National President of the Canadian Zionist Federation, whose eloquence and informative remarks were enthusiastically received by those assembled.

Greetings from the Jewish National Fund and an informative review of the Fund's activities were conveyed by **Mr. Peter Herschorn**, Vice-President for the Atlantic Region.

Highlighting the evening was the presentation to the Guest of Honour of his Negev Dinner Honouree Certificate thus further expanding his own and his family's role with the fund. **Dr. Freedman** and his family have recently enrolled as Yeoman of CANADA PARK.



Bezalel Eliahu

It is announced by **Mr. Peter Herschorn**, National Vice-President, that after completing a most successful three years of service in the Atlantic Region as Executive Director with the Jewish National Fund, **Mr. Bezalel [Ben] Eliahu** is returning to his home in Israel.

Mr. (Ben) Eliahu pioneered the establishment of a Jewish National Fund office in the Atlantic Region and was the first professional Director ever engaged. **Mr. Herschorn** further notes that since his arrival, which took place during the term of office of **Mr. Mitchell Franklin**, the Director visited every community in the region while establishing firm and lasting contacts wherever he visited.

Mr. Herschorn added that **Mr. [Ben] Eliahu's** reputation as a persuasive, soft spoken and relentless emissary on Israel's behalf was well earned. Although he will be returning to his sheep farm at Moshav Ram-On in Central Israel, **Bezalel** has left behind many friends in the region. While at home, **Mr. (Ben) Eliahu** will, in addition to his own personal agricultural work, continue to be active on various levels in civic endeavours on Jewry's behalf.

In an effort to continue expanding support for Israel through the continued undertaking of JNF projects and in order to help keep communities abreast of developments in Israel on a most up-to-date basis, it is announced by **Mr. Peter Herschorn** that the post of Regional Executive Director will be filled upon the departure of **Bezalel [Ben] Eliahu** by **Lt. Col. [Res.] Moshe Drori** of Israel. **Mr. Herschorn** is pleased to note that the new Emissary's personal background and list of credentials make him ably suited for the directorship and that the reservoir of information which **Lt. Col. Drori** will bring to each community during the course of his visits should prove to be an asset to the region.

Mr. Herschorn in mentioning but a few recent highlights in **Lt. Col. Drori's** career, noted that he lead various army programs being branch head at the General Staff Operation Department between 1971 and 1972. During 1973 and 1974 he also served abroad as instructor at SCSC (Singapore Command and Staff College) in Singapore. Most recently the new JNF Emissary was head of the Bureau of the Commissioner for Soldiers complaints with **Major General [Res.] H. Laskov**.



As I Was Saying . . . To My Husband

by Lily Garson, Halifax

I have never learned to cope with Hadassah's Used Clothing Sales. Books, records, white elephants - I throw them into cartons without batting an eyelash. But it's the Used Clothing Sales that do me in. The decisions are just too much for me.

Some things are painful but you can get them over with in a hurry. But not Used Clothing Sales. They go on and on like the Yiddishe Golles. No sooner do you get a stack of clothes put together, then you get a letter saying it's time for another round. But very little has accumulated in the meantime. Nobody has outgrown anything. When my children were younger, I used to worry that maybe they weren't growing fast enough.

It's not that I object to the sales. They're wonderful for Hadassah, and they're even more wonderful for the shoppers. But since the new rule book came out, I've been in trouble. The current rules call for "gently used" or "nearly new" clothes. I do have some nearly new clothes, but I'd like to wear them. At times I get a vague feeling that I'm on the wrong side of the counter.

An added problem is that now the clothes for Hadassah have to be mended. I think that's hitting below the belt. When I mend a garment or attach a button, I get a very warm feeling for it, and I just can't bear to part with it.

But the real problem is sorting. Each item of clothing forces me to make decisions that would defy a computer. Exactly how used is it? If it's really used, or a button is missing, it goes to the Salvation Army. If it's just plain used, it goes to Hadassah's Used Clothing Sale. But if it's gently used, and has a touch of class, it might be lucky enough to qualify for the Hadassah Boutique.

If I finally decide that something is suitable for the Boutique, I still agonize. Does it have enough Yiches? Is it really elegant enough for Hadassah's major effort? I feel

that Hadassah's image may depend on my decisions. I make a mental note that in the future when I shop I'll be more discriminating, so that when my clothes reach the Boutique, they'll strike the proper note of admiration in the unpackers, as well as the shoppers.

I finally get the job done, and my cleaning lady arrives. She looks at the boxes and asks me if I can spare any clothes for her eight children. Naturally I fill a shopping bag for her, a little from the Boutique, a little from the Used Clothing Sale, and some from the Salvation Army. The next day a friend calls to say that she's sending some clothes to a family in Israel. Can I spare anything? I steal a little more from each of the cartons. They're starting to look rather skimpy.

That night my husband wants to know why I'm upset. "Abe," I said, "we have a shortage of clothes in this house." He looks surprised. "I haven't noticed it," he said, "but if you need clothes, why don't you buy them."

I tell him it isn't that simple. "We don't need new clothes. But the ones we have aren't wearing out fast enough. I'm short of gently used clothes for the Hadassah Bazaar."

"No problem," he says briskly. "Give them a donation."

I explain that they don't want money. They need merchandise. After all, you can't hang dollar bills in the booths. At that point he got very philosophical. "The logic escapes me," he said sadly. "You wear a \$60 dress three times, then you send it to the Boutique and you get all excited when they get \$5 for it. Just think how much smarter it would be if you gave \$10 to Hadassah, and wore the dress three more times."

"Look," I said finally, "I'm not asking for advice. All I need is your promise not to get upset when you look for your all-weather coat. I couldn't send them your old one because some buttons were missing."

Small Town Jew

by Susan Kershman

*Small town Jew,
Whatcha gonna do?*

*Small town Jew,
Whatcha gonna do?*

*You have to make a choice about
Ham and seafood - in or out?*

Do you keep two sets of dishes?

Do you think it's superstitious?

*Small town Jew,
Whatcha gonna do?*

*If you're living all alone
And you call your life your own.
Then you gotta take a stand -
What about the Holy Land?*

What about the holidays?

Do you enter a new phase?

Do you throw those things aside?

Do you hold them up with pride?

Do you follow to the letter

Just to make yourself feel better?

Do you keep yourself apart?

Does it prove what's in your heart?

Do you act like you've been chosen?

Do you wonder if you're posing?

At the New Year, do you fast?

And can you forget the past?

Are the choices really yours?

Do they offer any cures?

*Do they get you where you want?
Do ancestors come to haunt?*

*Does it puzzle you at night
That you have to stand and fight
Because no matter what you choose
You were born among the Jews?
Doesn't matter where you're from -
City, country, mansion, slum -
No matter where you go
In your mind you always know
You're just a small town Jew.*

Whatcha gonna do?

Reprinted from "VIEWPOINTS"

Jews Remember Horror of Nazi Persecution

St. John's Commemorates Holocaust

By **RANDY JOYCE**
Telegram Staff Writer

"They wouldn't waste gas on some people . . . they had a big hole in the ground, would push them in, pour gasoline over them and burn them alive," recalls Philip Auerbach, survivor of the infamous Nazi death camps at Auschwitz and Dachau set up to exterminate European Jews.

Mr. Auerbach, one of more than 100 St. John's Jews who attended a memorial program at Beth-El synagogue last night for the six million who died in the Second World War Nazi extermination campaign, was referring to people arriving at the camps, mostly women, children under 15, and older men, in poor physical condition, who were immediately executed.

"In Auschwitz you could smell the smoke day and night" from the crematoria, Mr. Auerbach said. The smell was that of "meat being burnt."

People who died during the night "would be placed out in front of the barrack in the morning like garbage," he said.

Bill Toytman, a survivor of the Belsen camp, recalls having to bury 42 corpses in a single grave.

"Age played a very important role" in the selection of those who would be allowed to survive, Mr. Toytman explained.

Both he and Phil Riteman, another local survivor, inflated their ages on admission to their camps so that they would not be disposed of immediately.

"The selection was physical," Mr. Toytman said. "After a while a lot of us died from hunger and starvation."

And "every morning there would be a new selection" of those who were to be weeded out.

Moses Kantorowitz, who was interned at Auschwitz, Mathausen in Austria and in "Gusin A," a small affiliate of the latter camp, described what happened in the 10,000-population Jewish ghetto of Pazy in Poland.

"On the morning of Jan. 28, 1943, we were surrounded. The Germans started marching in . . . and isolated part of the ghetto. . . 2,500 each day were taken to Auschwitz."

Men, women and families were separated and "out of 10,000, some 1,200 men and 300 women were picked" to work in the camp. "The other 8,500 went straight into the gas chambers.

"After the war, about 150 of these had survived."

Mr. Kantorowitz lost his parents, three sisters, and brother and his grandparents in the clearing of the ghetto.

"I knew I'd lost all my family . . . in the smoke of the gas."

His sister endured nine days of forced labor, digging up stumps of trees in freezing February weather, and then "she volunteered to go to the gas chamber, because she couldn't take it . . . She and six more girls volunteered and the Germans obliged them."

Rev. Justin Joel Fromm, a rabbi for 25 years in Montreal, was lucky in that, because he had a visa to leave Germany, he had to spend only six weeks in Buchenwald, one of the early camps. But the experience left its mark, and his account of it indicates genocide started earlier than many believe it did.

"Nov. 11, 1938 was the night 700 synagogues were burnt all over Germany." The day after, "at least 100,000 men aged 18 to 60" — including himself — "were thrown into concentration camps." Some went to Buchenwald in mid-eastern Germany, others to Dachau in the south, and others to a third camp nearby.

"The moment we arrived we were gathered into a stadium. I lived in Frankfurt. We saw people from the outskirts we knew. Practically everybody had bleeding heads and hands.

"When we entered the concentration camp those people who lost their nerves, particularly during the night, were immediately exterminated . . .

"People were ordered to work, they were told to dig holes, but they were not aware of the fact that it was only a superficial cover. The moment they had filled the barrows with soil, immediately they were pushed into the hole and buried alive.

"We didn't have any food the first day; we were lucky that there was rain, and we cupped it in our hands. The second day we got food. We didn't know the food was poisoned . . . All were forced to sit for 16 hours on the ground outside with diarrhoea. Nobody was allowed to get up."

Rev. Fromm's mother "gave her life for me" by insisting he take the visa they had which was good for only one person: "You get out, and whatever happens to me, happens." She ended up in Auschwitz and in 1943, after Rev. Fromm had arrived in Canada, the Red Cross informed him she

had been exterminated.

Rev. Fromm then went to England but since he was German was interned at the outbreak of war. In 1940 he was moved to a Canadian internment camp near Fredericton, called "Camp B." The commander, asked by the new arrivals whether they would be allowed to go free, said: "Yes — 10 feet below the ground there'll be plenty of room for you."

A strict Jew does not turn the lights out during the Sabbath. One Saturday, says Rev. Fromm, the commander ordered him to switch out a light and when it was explained that this wasn't done, said: "If you don't turn out that light I'm going to show you Hitler in this camp."

The internees also wanted to forego work on Saturday and make it up on Sunday. Permission for this was refused, and a few days later a notice was posted saying that all Jews who refused to work on the Sabbath would on release be "shipped out to Palestine."

Rev. Fromm says when word was passed to British authorities about this they were "very angry."

Finally, in 1942, Rev. Fromm was released to attend a Toronto rabbinical college.

Bill Toytman, who last saw his parents in Krasnik, Poland in October 1942, had a more dramatic escape to freedom, in 1943.

He and two companions escaped from Belsen one night, knowing the camp was having "trouble with the electrical wiring."

They crawled through a tunnel and "got out to a river" but had no idea where they were. They spent two nights in the woods and on the third day spotted a house.

Still wearing their yellow-starred concentration camp clothes they overpowered two German officers — "We had nothing to lose." One of the party got hold of a machine gun and they pried information as to where they were from one of the officers.

"We got the information from the man and then we killed him."

Following the war Mr. Toytman tried to get to Israel on the ship well-known through Leon Uris' novel Exodus. He ended up back in Germany, emigrated to Halifax, lived briefly in Montreal, and established in Gander in 1950. He opened a retail store and prospered through various enterprises.

"You don't want to bring these memories back," he says. "It's frightful."

At last night's memorial service, six candles, each symbolizing a million dead Jews, were lit by solemn-faced children. The service was held to commemorate the 34th anniversary of the Holocaust, when German extermination plans shifted into high gear.

An invocation was delivered by Rabbi Yaacov Petersell. Guest speaker was Memorial University religious studies department head Dr. Morley Hodder. A film, entitled "From the Ashes," was also shown.

*Halifax Jewish Community
Commemorates Holocaust*



Soviet Jewry Enters Frightful Era

Soviet TV Slanders Jews

**By Sarah Honig
The Jerusalem Post**

TEL AVIV—"Traders of Souls," the 65-minute Soviet so-called documentary film on Jewish emigration was screened at 7 p.m. prime TV time in the Soviet Union.

To judge by the detailed descriptions and full transcript of the "documentary" recently smuggled to the West by a number of Moscow aliya activists, it was nothing less than an effort to intimidate would-be Jewish emigrants.

There was a considerable touch of the macabre. Whenever Israel was mentioned, scenes of battlefields strewn with hideously misshapen corpses were flashed on screen. The Soviet camera crews personified World Jewry as an obese person with an evil face paying off "hired demonstrators for services performed outside the Soviet Embassy in London." Prisoners of conscience were turned into the robbers always caught by the good cops at the climax of crime dramas. Aliya activists became spy-thriller protagonists.

In the opening scenes, the narrator expounded on the freedom and opportunity enjoyed by Jews in the USSR. The camera then switched to emigration and customs offices, where applicants were met with broad smiles, treated politely and efficiently and had all their wishes granted. No less than 98.4 per cent of those who seek exit permits receive them; the viewers were told.

But what happens to these emigres? Once they reach Vienna, the audiences were informed, they are "transported to the transit camp, and surrounded by armed guards and behind barbed wire. There they wait for the selection—to be sent either to Rome or to Israel."

As soon as Israel is mentioned, screeching jets are shown zooming across the screen, followed by closeups of bandaged children. "Israeli jet bombs peaceful Arab villagers," the narrator explains. "This is what Israel has brought to the Arab world."

What comes next is good stuff for any self-respecting bunko squad. Immigrants arriving in Israel are forced to sign documents written in a foreign language which they do not understand, and are thus unwittingly put in financial bondage and undertake military obligations. "The families who prior to their departure vowed that they would rather 'eat earth' than return to Russia, become disillusioned so quickly that before long they hound the thresholds of Soviet embassies asking to be allowed to go back," the narrator says.

The fate of emigrants who opt for destinations other than Israel is not any brighter, according to Soviet TV. Vienna slums, said to be inhabited by former Soviet Jews, are shown on the screen, as are shots of the Rome flea markets where emigrants sell Russian souvenirs.

Next, authentic film footage of demonstrations against Soviet immigration restrictions is used, but is followed by what is

claimed to be Russian TV scoop — a corpulent, caricature-like figure is shown handing out what can easily be identified as five pound sterling notes to each "demonstrator" at a particularly noisy protest in the British capital. This again is followed by sequences of explosions, wounded children and burning buildings (it is thought that some of the stills date back to the War of Independence).

Meanwhile back in Russia ... all nationalities are treated with equality in the USSR, and we see faces of smiling youngsters followed by idyllic, rustic scenery.

Why should Soviet Jews wish to leave all this? Because they are brainwashed by unscrupulous Western Zionists. The viewers are then taken to Moscow Airport, where some one purported to be an American tourist confesses to having attempted to smuggle anti-Soviet literature to the Soviet Union. He said to have attempted to contact Soviet citizens with an eye to arranging a meeting between them and an American Senator. He acted on the instructions of Zionist organizations, he says, but does not "exclude the possibility that these organizations maintain clandestine ties with CIA and do its bidding."

Zionists will stop at nothing to further their propaganda, the viewers are informed, as shots of Israeli athletes taking part in international competitions in Moscow are shown. Meetings between sportsmen and Jewish activists are all part of the sinister Zionist plot, says the narrator as the camera focuses on the Israeli flag and the word 'Israel' on the athletes' uniforms. While slow-motion shots of Vladimir Slepak embracing one of the Israelis are featured, the announcer wonders aloud "how can it be that Zionist cadres were allowed to form inside the USSR."

Their activities, he says, are financed from overseas. Activist Josif Begun is cited as an example. His address is furnished to the viewers and a photo of a cheque for foreign currency is flashed on the screen. A money order made out to Prisoner of Zion Boris Tsitlyonok is also shown. Names and addresses of a number of other activists are then flashed on the screen as well, while in the background a voice declares that "these people are all soldiers of Zionism within the Soviet Union and it is there that they carry out their subversive activities."

The camera crew then returns to the airport where a number of departing families are interviewed, all of them reporting that they are leaving their elderly parents behind. The narrator comments on "the Zionist abuses of the Helsinki accord's call for the reunification of families. What kind of reunification have we here, comrades?" he asks. "Parents remain here while children go to Israel."

The next scenes were filmed inside a passenger jet. A Georgian family, purportedly on its way to Israel, is shown gleefully singing Israeli songs. The narrator does not say when or how the following scenes were photographed, but he explains that they are of the same family, shown ragged, crushed and dejected in Israel and humming the saddest of tunes.

"OUR" FAMILY THAT ESCAPED



KHALIF FAMILY MAKES PROGRESS

Our Dear Shaul and Elana!

... Now Vitaly is waiting for English school and I have to start to work very soon in printing-house. Julia will be going to the kindergarten in our building. Vadim goes to the school. In July he will go to the Jewish camp. We received our luggage from Russia and now our apartment is not as empty as it was before.

How are you? How is Elana? We long for all your family and we'd like to see you before you leave Canada and go to Israel.

Yours truly,

Vitaly, Nataly, Vadim and Julia



A wives wait, a Russian dilemma

By Karen De Witt

Natalya Scharansky looks tired. Although she is only 26, there is something ancient in the brown eyes of this woman. She has told her story so many times, in so many different places.

Only yesterday, in response to a question, President Carter addressed her case at his press conference.

Her voice is whispery as she speaks in Russian—a translator at her side—telling how she met her husband, Anatoly, who is now awaiting trial for treason in Moscow. Her brother, Mikhail, was in jail almost four years ago for demonstrating for the right to emigrate. She went to Scharansky for help in communicating with him. When her brother was freed, he emigrated to Israel and she followed. But in the interim she had fallen in love with and married Scharansky, and was hoping to emigrate with him. It would seem a simple thing. One falls in love, gets married, moves away.

But to be Jewish and Russian, she says, is to be a pawn, moved and manipulated for international purposes.

Yet for Soviet Jews, Scharansky says, it is not so simple.

Because her 29-year-old computer specialist husband was a spokesman for Jews who had been refused permission to emigrate, he was already being followed when they decided to marry. Permission for him to emigrate had been denied because the Soviet government maintained that his training had given him access to state secrets. When they decided to be wed, they were told that the waiting line

would delay the civil ceremony for at least six months. Normal registration time, she says, is one month.

So instead, they decided to have a Jewish, religious marriage. Ten days prior to the wedding, Scharansky says, her husband disappeared.

He was released on the day they had set for the wedding and so they were married. But the day afterward, he disappeared again. She hasn't seen him since.

Meanwhile, she was told to emigrate.

"They told her that if she went quietly, with no fuss, her husband would join her in a few months," the translator explains.

Scharansky says something.

"They lied," the translator says.

Scharansky has told the same story in Holland, Italy, England, France, and now, for three months at the request of the National Conference on Soviet Jewry, in this country.

"Every day," she says through the translator, "I was expecting him to come. I am happy to find myself among friends, but always I want my husband. And there is fear, fear that is unpredictable, unaccountable."

Recently, the Soviet security police, the KGB, seized her husband again. To date, it is not clear whether he was arrested formally or merely taken away for interrogation. But in early March, the government newspaper *Izvestia* accused him of being an espionage agent for the United States, a charge which carries a maximum penalty of death.

Out of The Labour Market . . . and into a Labour Camp? He faces a year in Siberia.



Iosif Begun, a 45-year-old mathematician, father of a 12-year old son, is being held in Moscow's Matrosskaya Tishina Prison and will soon be brought to trial on the trumped-up charges.

The Jewish activist who has tried unsuccessfully for seven years to emigrate, was arrested on March 3, 1977. On that day, Jews were supposed to gather at his apartment to celebrate Purim, a holiday to which one of Mr. Begun's friends termed "the symbol of liberation of Jews from persecution for 2,000 years."

Since being jailed, virtually no word has been heard of Mr. Begun's condition. However, it is known that he went on a hunger strike and Soviet authorities emplaced a catheter tube through his nose and force-fed him every four days.

A Soviet Jew who was fired from his job when he applied to emigrate to Israel may spend the next year in a Siberian prison camp on charges of "parasitism," the Soviet crime of being unemployed.

Postscript

Iosif Begun has since been sentenced to a Siberian labour camp.

**Jews arrested
as 'parasites'**

**Soviet ban on
matzoh imports**

**Lipavsky
missing**

Slepak victim of pogrom-like era

fears for Jews Lipavsky named

These Soviet Jews, along with Sharanasky, were implicated in the *Izvestia* articles. Telegrams and letters of support may be directed to them at the addresses listed.

Iosif Begun
Melnikova St. 14/14
MOSCOW 109044, RSFSR, USSR

Dina Beilin
Bolshaya Cherkozovskaya 6/4/53
MOSCOW, RSFSR, USSR

Boris Chernobylski
Uralskaya 6/1/25
MOSCOW B-207, RSFSR, USSR

Mikhail Kremin.
Molostovyykh 11 Corpus 2, Apt. 64
MOSCOW 117537, RSFSR, USSR

Dr. Aleksandr Lerner
Dmitri Ulyanova St. 4/2/322
MOSCOW 117333, RSFSR, USSR

Ida Nudel
Yunikh Lenintsev 79/6/28
MOSCOW, RSFSR, USSR

Vladimir Slepak
Gorkogo 15/77
MOSCOW, RSFSR, USSR



Soviet Jewry Display at Canadian Jewish Congress Plenary.

ATLANTIC JEWISH COUNCIL REPRESENTED AT NATIONAL CONFERENCE ON SOVIET JEWRY IN WASHINGTON

Shaul Landa, Executive Director of the Atlantic Jewish Council, was invited by the Canadian Jewish Congress to attend the National Conference on Soviet Jewry held recently in Washington, D.C. At that time he held discussions with Natalya Scharansky and with other activists.

Major activities on behalf of Soviet Jewry are being planned in the Atlantic Region for this summer at Camp Kadimah and in the New Year for all communities. We cannot and must not remain silent!

Saint John News

by Rebecca Jacobson



THE OATH OF OFFICE is administered to Saint John's new mayor, Samuel Davis, by Common Clerk Donald Garey during the formal swearing-in ceremonies for the newly-elected Common Council last May 24th. Mr. Davis, wearing the gold chain of office and fur-trimmed robe, is the city's first Jewish mayor.

We are very proud of our new Mayor, here in Saint John, **Samuel Davis** as shown in today's newspaper. He is a very capable man with eight year's experience on the City Council.

We had a successful Negev Dinner when **Dr. Lewis H. Freedman, M.D.C.M.** was honored and **Philip G. Givens, Q.C. M.P.P.** was guest speaker.

Our Youth Aliyah Campaign was in the form of a Brunch with **Gerda Weissman Klein** as guest speaker. Her experience during the war in Germany; her rescue by an American Officer whom she later married and tying in the past with the present in such a heartfelt manner, had us all almost in tears. The campaign was a success. **Paula Kaplansky**, President of Henrietta Szold Chapter of Hadassah, presided. The convenors of the excellent Brunch were **Ethel Miller**, **Ita Freedman** and the Canvas Chairladies **Kay Levine** and **Jackie Meltzer**. Treasurer **Doris Jacobson**.

The United Jewish Appeal was under the general chairmanship of **Abe Calp** with Campaign Co-chairman **Norman Holtzman** and **Erwin Wanderer**. Guest Speaker was **Zvi Garcy**.

Congratulations are being extended to **Jerome Fransblow**, son of **Mr. & Mrs. Max Fransblow** for receiving his M.A. degree. He was invited to present a section of his thesis on memory to the Eastern Psychological Association of America, in Boston.

Judith M. Teicholz, daughter of **Judge and Mrs. B.R. Guss** received her Doctor's Degree in Psychology with distinction, from the Boston University.

Sally Davis, daughter of **Mr. & Mrs. I.J. Davis**, graduated from the University of New Brunswick with a Bachelor of Nursing degree.

The following graduated from College:

Lee Cohen, son of **Mr. & Mrs. E.R. Cohen**

Alan Davis, son of **Mayor Samuel Davis**

Glenn Davis, son of **Mr. & Mrs. I.J. Davis**

Susie Davis, daughter of **Mr. & Mrs. A.D. Davis**

Robert Miller, son of **Mr. & Mrs. Seymour Miller**

Alan Michelson, son of **Mr. & Mrs. L.I. Michelson**

The following are graduating from High School:

Perla Arditti, daughter of **Dr. & Mrs. J. Arditti**

Pamela Brown, daughter of **Dr. & Mrs. Murray Brown**

Janice Sue Bernstein, daughter of **Mr. & Mrs. M.L. Bernstein**

Michael Freedman, son of **Mr. & Mrs. Bernard Freedman**

Sharon Koven, daughter of **Mr. & Mrs. Joseph Koven**

Debbie Morrison, daughter of **Mrs. William Meltzer**

Our community lost a very valued member - **Israel R. Cohen**, husband of **Fraida** and father of **Sharon Flam**, Montreal and **Edwin Harris**, Halifax.

Congratulations to **Mr. & Mrs. Harry Cohen**, on the double honor received by their son, **Stanley Cohen**, who is associate editor of the Montreal Star. **Mr. Cohen** was presented with a special citation in the Education Writers Association - sponsored Charles Stewart Mott 1976 Awards Competition, honoring the best education reporting in print and broadcast media. He was also installed as vice-president of the association which he joined in 1966. We recently enjoyed reading in the Montreal Star an article on Pesach that he wrote in which he was reminiscing nostalgically of the life during Pesach in Saint John when he was a Cheder boy.

Bris in P.E.I.

Mazal Tov to **Mr. and Mrs. Mark Arnold** of Kensington, P.E.I. on the "Brit Mila" of their son. Young couples should look to P.E.I. as a source of inspiration — "Piru V'Yervu".

Ort Art Auction

by Annette Strug, Halifax



The Officials

Ort Art Auction was held Saturday, May 7 in the intimate surroundings of Guild Hall, Holiday Inn, Halifax Centre. Those in attendance were treated to an evening of information about art techniques, comic anecdotes about famous artists such as Salvadore Dali, as well as the opportunity to purchase art attractive to all tastes and budgets. Decorative art pieces, art with religious themes, collectors pieces such as pencil signed and numbered Miros, Calders, and Rockwells were all available for the discerning and sophisticated art buyer. **Brian Kaln** of New York City, for the fourth year in succession, was auctioneer and source of much of the entertainment that has become as integral a part of the Ort Art Auction as buying lithographs,



Ticket Office

engravings, Persian enamels or sculptures.

The Art Auction is a major fund raising project for Halifax Women's Ort. A percentage of funds raised as a result of the Art Auction is allocated to associations which Ort members deem important for the Halifax-Dartmouth community and which simultaneously give relevance to the field of education. In the past, money has been donated to the Nova Scotia Association for Children with Learning Disabilities out of the funds raised at past Ort Art Auctions. A percentage of funds raised through this year's Art Auction has been donated to the Nova Scotia Hearing and Speech Clinic by the Halifax Women's Organization for Rehabilitation through Training. The remainder of funds

raised at Art Auction '77 augments Halifax Women's Ort fundraising goals and contributes to Women's Canadian Ort's growing commitments to the maintenance of vocational and technical training centres in Israel.

The importance of the work of co-convenors **Rita Lazar** and **Doreen Carey** and publicity co-chairpersons **Linda Raskin** and **Gail Green** cannot be overemphasized. Their super efforts directly contributed to the success of Art Auction '77. The efforts of the Halifax-Dartmouth community must also be lauded. The spirit with which the Ort Art Auction was attended was related to the knowledge that not only was art being purchased for homes and offices, but also that as a result of these purchases aid was being given to the Ort network of vocational and technical training institutions in Israel as well as to learning disabled children here in Nova Scotia. Thank you for your support.



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Cape Breton Hadassah-Wizo Bazaar

by Andrea Prossin & Elly Friedman



Andrea Prossin & Elly Friedman

"Best Bargains by far at Hadassah-Wizo Bazaar" was the theme of the 9th annual Cape Breton Hadassah-Wizo Mini Bazaar, held in the Temple Sons of Israel, Sydney, on Wednesday May 4th, 1977 from 10 a.m. to 10 p.m. Convenors this year were **Mrs. Albie Prossin** and **Mrs. Louis Friedman**.

Once again, the bazaar featured many attractive booths, receiving very favorable comments from the general public:- Baking Carousel - which featured our ethnic specialties and traditional baked goods.



Left to Right: Mrs. R. Rukasin, Mrs. R. Schoeter, Mrs. B. Leith, Mrs. A. Gaum, Mrs. M. Cloener, Mrs. H. Webber

Nearly New Shop - which proved, as always, to be one of the most profitable booths, featuring a Ladies Boutique, Men's Wear Shop and a Lads and Lassies Shop.

Books and Comics - more successful than ever.

Country Store - truly a real country store, selling everything from a rolling pin to a trumpet. You name it, we had it.

Handicrafts - an ever popular booth filled with beautiful handmade dolls, toys, aprons and other exquisite articles.

Jewellery - featuring new and used modern jewellery, as well as beautiful china.

Children's entertainment -

Not only did we have bargains, at our bazaar, but children's amusement was also considered - "Lucky Pot," "Money Mint" and raffles on a Barbie Doll and Hollie Hobbie Wallhanging were booths dedicated to the children.

Once again, an electric wall clock with a handmade crewel background proved to be a very successful raffle.

Uniques and Antiques - featured articles of pottery and stained glass imported from Israel.

Snack Bar - Delectable Fish Chowder, as well as snacks, were sold continuously throughout the day.



L to R: Mrs. Fanny Rosenblum, Mrs. Diana Schwartz

In the Linen Chest - household linens of all descriptions in nearly new condition were sold rapidly.

Mother Earth - A Horticultural attraction, with an expert on hand to give advice on how to care for and arrange the plants.

A successful new booth was introduced this year, "The Fudge Shoppe," which helped to add a lot of extra calories to our intake.

To climax an exciting day, with the continuous patronage of throngs of people, an Auction was held at 7 p.m. An Auctioneer was on hand to make it the highlight of the evening's activities.

At 10 p.m. a colour television set was awarded to a lucky ticket holder as a door prize.

Weary and worn as we all were at the end of the day, we truly felt that our efforts for Hadassah-Wizo were well rewarded. Looking forward to an even bigger and better Bazaar in 1978, our best wishes go to everyone for a healthy and happy summer.



Mrs. C. Swartz, Mrs. E. Marshall, Mrs. G. Elman

Dave Epstein Testimonial Dinner



Warren Anderson, Mrs. Celia Epstein, Dave Epstein, Johnny Miles

"The world is a garden . . . what you plant you harvest. Tonight is my harvest." These eloquent words echoed from the lips of the much admired and respected Sydney businessman, **Dave Epstein**. On May 9th, a large group of friends paid tribute to Mr. Epstein, honouring him with a well-deserved testimonial dinner.

The crowd on hand was treated with a gala evening featuring top local talent and prominent speakers. **Johnny Miles**, two time winner of the Boston Marathon, was guest speaker and paid glowing tribute to Dave Epstein, citing the many times he promoted sports, goodwill and fellowship in Cape Breton. A conglomeration of telegrams were read with a lengthy note from **Premier Regan** as the highlight. Prior to and after the dinner, the event received wide scale publicity in the media -- interviews on T.V., promos on the radio, and extensive coverage in the newspaper.

In 1906, Dave arrived from Poland at the tender age of 15. He was thrust upon a new environment. In spite of this, he wasted no time in generating his ebullient personality by making friends quickly. He peddled throughout the northern and rural part of Cape Breton down backroads and up trails. Within a short span of time, he established a prospering clothing business from his prominent position as a Sydney merchant. Dave Epstein spearheaded and promoted numerous activities, uplifting the community's morale, particularly during the Depression years. He sponsored a Harbour Swim, his own Marathon, Walkathon, and other such events. He sponsored a Dave Epstein Softball Team and supported two hikers who dared to walk from Sydney to Vancouver in 1935. These events never ceased to attract large crowds. They would fervently partake in these activities creating the warmth and friendliness inherent in Cape Bretoners. His feats continued during the forthcoming decades and they were unmatched!

Now during his retirement at the ripe old age of 86, Dave Epstein enjoys a much contented life with his beloved and inspiring wife, **Celia**. He corresponds with many people from a variety of places and can be seen during the summer months busily working in his garden. Many people visit his open house with his two sons and families heading the list. His daughter, whose married name is **Weiser**, presently resides in Quebec City. Mr. Epstein derives Nachas from 9 grandchildren and 3 great grandchildren.

Over the years, Dave Epstein has always been an ardent Zionist. He maintains close ties with the Homeland and contributes substantially to the cause.

Dave Epstein serves a sterling example of a warm and kind human being. In his address at the dinner, he modestly expressed his sincere gratitude ending in Gaelic and then HEBREW -- Shalom!!



Rabbi Yehuda Weinberg

Announcement

Rabbi Yehuda Weinberg is leaving his position with Temple Sons of Israel in Sydney, Nova Scotia, to accept a new post in the Boston area. He has served the Sydney Jewish Community as spiritual leader and Jewish educator since 1972.

Rabbi Weinberg is a graduate of Maimonides Yeshivah of Brookline, Massachusetts, and a graduate of Merkay Ha Rav Seminary of Jerusalem, from which he received "Smicha" - Rabbinical ordination. He holds a B.A. degree, major in Judaic Studies.

Rabbi Weinberg and his family wish to say Shalom to the Sydney community and to extend best wishes for much success - HATZLACHA RABAH - to the new spiritual leader of Sydney, **Rabbi Weisman**, and to the Congregation in its endeavours.

As Rabbi Weinberg and his lovely wife have said: "To our community and to the subscribers of SHALOM MAGAZINE, we wish an enjoyable summer and a restful vacation. KOL TOOV - ALL THE BEST!"

The Atlantic Jewish Council wishes to take this opportunity to extend best wishes to Rabbi Weinberg and his family in their new home and to the Rabbi upon his new responsibilities.

RECOLLECTIONS OF A GREENHORN

PART I

by Shaul Landa, Halifax - Arad

Social Scientists tell us that the first six years of life are critical to personality development and character formation. Consequently, I blame and congratulate them for the way things turned out. Those first six years were variously spent being born (in the Summer of '42) among Tadjikistanis, "visiting" Poland and Austria as refugees and, finally, settling in an allied D.P. Camp in Germany (1945-48).

It was obvious that most of us at the camp wanted to leave for Israel. Equally obvious was the fact that many of us would not get the chance, since priorities favored orphans and single men of fighting age. Most of my parentless little friends did go - including my first girl friend, a five year old blonde of pleasing proportions. For the rest of us, Canada was to be our Jerusalem.

The boat trip across, on the "luxury" immigrant liner, *Saturnia*, was uneventful, save for a threat of sinking which forced most of the passengers to throw what few belongings they had overboard. Benny, my infant brother (and a singularly inexperienced traveller), celebrated his third birthday by promptly vomiting. Days and nights chased each other until finally we docked at the Prince of Ports - Halifax! I don't recall any civic reception, band or welcoming party. If there was, we didn't linger, as we were scheduled on a CN unadvertised special - Canada by coach. Our destination was Edmonton, where our sponsors, my Aunt and Uncle, lived. I spent most of those five days running up and down the aisles, pinching my nostrils and babbling - in imitation of the strange nasal tones emanating from my fellow passengers. Within a few hours I had picked up "okay" and, soon, this innocuous little word became my password, my key to the hearts and purses of those unlucky enough to befriend "The O.K. kid."

Our arrival in Edmonton heralded a non-beginning; as in fact we lived with our Aunt and Uncle for several weeks - long enough for our little girl cousin (four years old) to declare war on my brother, as she was ideologically opposed to the intrusion of "foreigners." As if that wasn't enough, it was truly embarrassing for me, a six and a half year old, to be taunted by a mere infant whose vocabulary far exceeded mine (by then I had learned to say "okay, fine"). There followed a succession of "rooms at the top" - always the steep staircase crowned by an all-purpose room in precarious balance with itself.

Finally, we made it - we managed to rent a home in Edmonton's east end. Our landlord also owned the little store across the street. Both the house and the store wore a heavy layer of worn, brown stucco - so cute, a matching pair. For this privilege we paid \$100.00 per month (one of the original neighborly, heimische ripoffs). The house was a fractured semi-bungalow encased by a broken-glassed balcony. My brother and I spent many happy hours on that balcony spitting at passers-by below, soon chalking up an impressive record. That balcony bore witness to the fads of a decade. We hid behind its skirts

during the days and nights of 1954 when the Zoot-Suiters and the Army fought each other on the "Plains of Boyle Street." Our balcony was a friend to passing drunks. They would shout their "friendly greetings" and would receive "warmest regards" in return.

Benny and I shared one of the slant-ceiling rooms upstairs, while the other rooms were rented out to "tenants." Such tenants! When they had money they got drunk; when they sobered up they were poor and in the interim they fought; each other, us or anyone who happened along. Meanwhile, my mother converted part of the living room into a shop and she became an agent for Clean-Rite cleaners. She took in dry cleaning and made small alterations. In her spare time she made her own clothes, cleaned up after our "house guests," cooked, and kept a garden, a husband and two mischievous sons in good shape. My father, a graduate of Stalingrad, worked as a carpenter and cabinet-maker. Interestingly enough, back in Poland, my father was a farbrengende betarnik (served as a guard for Jabotinsky) and my mother was an equally fervent Shomernik. That from this union should emerge two Hanoar Hatzioniks is not only just, but quite meshuge!

Eventually, I was forced to go to school where in a few short months I managed to "break my pants" and fall hopefully in love with "pretty face," my "hanglish" teacher. My neighborhood friends, Ukrainians, Gypsies, Indians and like Jews supplemented my limited vocabulary with evocative, provocative and denotative terms which I promptly passed on to my brother who immediately passed them on to my parents who then proceeded to overreact. My six years association with the Talmud Torah proved a mind-expanding and ear-stretching experience (a favorite, progressive disciplinary technique). The English I learned quickly became family property by way of free English lessons to my parents. I also learned to read Hebrew. Most important, it was at the Talmud Torah that my latent Zionism began to surface. At the tender age of nine I joined Edmonton Young Judaea. My madrichim were the chaltzic type, after all the State of Israel was in its infancy and the excitement and fervor affected many young people. I recall being so impressed and overwhelmed by the story of Mickey Marcus and of course after my imagination made the necessary corrections, it was Solly Marcus or Mickey Landa who fought and died in the War of Independence. Boy, my madrichim were something - they had hair on their chests (very few female madrichim) and they spoke of settling new areas in Aretz, the challenges of the desert, the danger and the romance of Statehood. My madrichim were such chaltzim! Most of them are still around - chaltzic lawyers and doctors; pioneers in business blazing new trails in the "deserts" of corporate finance. A few of them did make it to Aretz - so what else is new?

Surfacing Zionism had to take a back seat to the complex social relationships into which I wrecklessly plunged. There was my gang - Alex the Uke, Harry the Kike, myself and our mascot - my brother Benny (still four years my junior). Quite simply and matter-of-factly, we terrorized the East End; mostly short haul hit-and-run capers which netted us gum, chips, comics and a host of other valuables. We eventually grew out of this stage (after a series of close-calls) and graduated to streetcorner begging. Of course it wasn't aimless, anarchic-type activity, but specifically designed to get us into the Gem Theatre (ten-cent admission) where Jungle Jim, Durango Kid and Hopalong Cassidy provided me and "da boys" with fine

examples to emulate and with new methods and ideas for our burgeoning sub-cultural activities.

At school I tried very hard to get in with the "higers" (those whose parents were born in Canada and who didn't join gangs). Needless to say, I didn't make it. We East Enders were "oust-landers" and that was that.

My transition from the sheltered and protective environment of the Talmud Torah to the public school system was an unhappy one. Of course there were reasons, real and imagined - culture shock, maturational tensions, poor study habits, an underdeveloped system of rationalization and laughable physical co-ordination. However, by the time I had completed grade nine a metamorphosis had transpired. I became, of all people, an all-round Canadian boy - academic, citizenship and athletic awards, who would of thought? Only one thing was wrong - no girl friends. The following year I resolved to change all that and I did. My marks slid in direct proportion to the number of dates I booked - and, believe me, my social life blossomed. Who could resist me in full battle dress - white bucks, white sports jacket and a red tie? I soon became the Casanova of Young Judaea kinusim and pgishot. Of course I shared my romantic adventures with my former East End buddies, for by now we had all moved west - just a little left of centre.

My romance with the Movement intensified and the summer of '57 found me at Camp Biluim (now Camp Solelim). There I met Anne - my second great love (remember the five year old?). At that time there was a camp rule to the effect that when visiting members of the

opposite sex in their tents, the visitor's and visitee's legs had to be fully outside the tent proper; dangling, as it were from the floorboards. The strange thing is, I don't recall any violations. One could, however get one's kicks in other ways. For instance, a most considerate staff built adjoining outhouses with appropriate hand-holds - the setting for many a romantic interlude. Of course there was always the Biluim showerhouse! The original peepholes were conceived and executed at our Biluim by **Dave Hamburg** who, being quite near-sighted, could never find them again.

Camping life was such a joy. In 1958, at the tender age of sixteen I became a Senior Counsellor at Camp Hatikvah. My charges were twelve and thirteen and seemed specially selected for their collective ability to maximize terror and wreak havoc. They managed to form a close-knit chevra - not unlike that of the Hell's Angels - and, on the last day of camp, they bid their fellow campers adieu by initiating no less than five gang wars. This was my first lesson in discipline - or how to lose total control. There followed three years at Camp B'nai B'rith where I took a staff position as one of the resident Zionists (the other being the Director). It was during these summers that I gained a wide range of experience in counselorship and programming. During my last summer at B'nai B'rith, I and a group of nine and ten year olds received our Beginners badges in swimming - that event climaxed three summers of strenuous wading and underwater breathing exercises. Readers should note that I still have my beginners badge and that within the next decade I hope to graduate to Junior ranks. If Mark Spitz can learn to act, I can learn to swim!

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CAMP HADIMAH

1977

"OUR STAFF"



R. Wolfson



C. Feder



R. Cuperfain



N. Ross



B. Crystal



B. Baker



R. Velensky



R. Kachuck



M. Burnstein



H. Conter



R. Lerner



K. Gordon



K. Abramsky



J. Chernin



L. Burstyn



M. Burnstein



L. Smilestone



G. Nathanson



V. Dean



L. Cohen



B. Laskin



Tova Andrews



Barrie, Evy & Kids

CAMP DIRECTOR - Shaul Landa & Family
 CAMP ADMINISTRATOR - Barry Carnat
 SKIRKUD - Evvy Carnat
 ATHLETIC OUTING & DRAMA DIRECTOR - Lee Cohen
 ARTS & CRAFTS - Tova Andrews
 WATERFRONT DIRECTOR - Valerie Dean
 UNIT HEADS: Gib - Greta Nathanson
 Gosh - Billie Laskin
 Koch - Pam Medjuck
 ROCH MACHAR - Howard Lichtman
 SECURITY & ASS'T ATHLETIC DIRECTOR - Irwin Simon
 DOCTORS - R. Kramer
 NURSE - Margo McGrath
 D. Alexander

ASS'T OUTING - Victor Fineberg
 HORSEBACK RIDING & ASS'T NURSE - Milo Burnstein
 PERMANENT WATERFRONT STAFF:
 Matthew Burnstein
 Bill Chernin
 Howard Conter
 Phil Dubinsky
 PERMANENT LANDSPORTS STAFF: Ian Zatzman
 Bev Bernick

SAILING - Hannah Jansa
 MACHAR STAFF: MADRICHIM - Carol Garson, Lily
 Burstyn, Ricky Lerner
 AUXILIARY STAFF:
 COOKS - Mama and Zvi Goldstein
 DRIVER - Jeff Mark
 ASSISTANT - Irene Emino
 CARETAKER & MAIN. - Ezra

COUNSELLING STAFF

Female

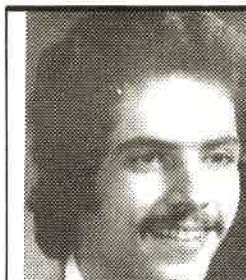
Linda Smilestone, Seema Wolman, Sharla Lichtman, Debbi
 Olyan, Naomi Ross, Robin Kachuck, Barby Baker, Corrine
 Feder, Rona Oberman, Judy Claeys, Dara Nathanson, Terri
 Budovitch, Andrea Leonard, Karen Abramsky

Male

Jeff Cohen, Ray Zatzman, Ken Gordon, Ronnie Cuperfain,
 Brian Budovitch, Robbie Velensky, Bill J. Chernin, Mike
 Freedman, Marc Levine, Barry Crystal, Ricky Wolfson,
 David Velensky

COUNSELLORS - IN - TRAINING

Karen Cohen, Marcia Yampolsky, Shawna Newman, Lorne
 Simon, David Devlin, Alan Scher



M. Freedman



D. Velensky



T. Budovitch



V. Fineberg



P. Medjuck



L. Simon



I. Zatzman



D. Olyan



S. Landa



Eli & Tal Landa



I. Simon



H. Lichtman



E. Landa



"Mama" & Zvi Goldstein & Irene Emino



R. Oberman



R. Zatzman



A. Leonard



B. Bernick



J. Claeys



J. Cohen



S. Lichtman



S. Wolman



J. Mack

CAMP H¹

197

"OUR



R. Wolfson



C. Feder



R. Cuperfain



N. Ross



B. Crystal



B. Baker



R. Velensky



G. Nathanson



R. Kachuck



M. Burnstein



V. Dean



H. Conter



R. Lerner



L. Cohen



K. Gordon



K. Abramsky



B. Laskin



J. Chernin



L. Burstyn



M. Burnstein



L. Smilestone



Tova Andrews



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 DRIVER - Jeff Mark
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 CARETAKER & MAIN. - Ezra

ADIMAH

77

STAFF"

da & Family
urry Carnat

IA DIRECTOR - Lee Cohen

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Valerie Dean
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IC DIRECTOR - Irwin Simon
URSE - Margo McGrath



M. Freedman



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L. Simon



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R. Oberman



R. Zatzman



Eli & Tal Landa



A. Leonard



B. Bernick



J. Claeys



J. Cohen



S. Lichtman



S. Wolman



J. Mack

COUNSELLING STAFF

Female

Linda Smilestone, Seema Wolman, Sharla Lichtman, Debbi Olyan, Naomi Ross, Robin Kachuck, Barby Baker, Corrine Feder, Rona Oberman, Judy Claeys, Dara Nathanson, Terri Budovitch, Andrea Leonard, Karen Abramsky

Male

Jeff Cohen, Ray Zatzman, Ken Gordon, Ronnie Cuperfain, Brian Budovitch, Robbie Velensky, Bill J. Chernin, Mike Freedman, Marc Levine, Barry Crystal, Ricky Wolfson, David Velensky

COUNSELLORS - IN - TRAINING

Karen Cohen, Marcia Yampolsky, Shawna Newman, Lorne Simon, David Devlin, Alan Scher



I. Simon



H. Lichtman



E. Landa



"Mama" & Zvi Goldstein & Irene Emino



The Kosher Corner



by Mimi Mark, Halifax



Recently a few of my friends, young Jewish women in the community, approached me and said, "Mimi, we have a few questions on Kashrus, or we mixed up two milchig and fleishig spoons - what do we do?" We decided, instead of hanging on the phone with lengthy discussions, we would get together and they would come with questions in hand. At our first meeting each woman came with a list of questions she had about keeping Kosher, some technical and some theoretical. I must comment that the women came up with some really important questions on keeping a Kosher home. I would like to share with you, the reading audience of the **Shalom**, a smattering of the questions and answers of our discussion group.

I opened the discussion with one point on Kashrus that I like to stress. Keeping Kosher needs to be a continuous form of education, as we live in a modern society where things are always changing, new chemicals are being developed and food substitutes are being discovered all the time. We all have to go on the assumption that none of us know all there is to know about Kashrus. We can always learn something new, because modern technology and progress keep us busy with new products and new developments all the time.

Keeping Kosher does not mean we must eat only boiled chicken and stewed prunes. If one knows the right substitutes, one can take most recipes and convert them to being Kosher. In the following issues, I will give some recipes for French and Chinese dishes to illustrate my point. Keeping Kosher can be fun and one can still have delicious and aesthetically pleasing meals.

In the months to come I would like for this column to be a dialogue between myself and you, the reader, so if you have any questions on Kashrus, theoretical or technical, please write in. Should a question be of a technical nature, where a Rabbinic decision might be needed, a Rabbi will be consulted. Also, if anyone has little helpful hints on keeping a Kosher kitchen, please send them in.

Here are a few of the questions and answers from our discussion group:

Question: How does one know what products, cookies, crackers, canned soup, etc. are Kosher? Can we, the average Jewish family, decide from the ingredients listed on the package which are Kosher and which are not?

Answer: To be absolutely sure that one is buying strictly Kosher products, we must rely on the presently accepted four symbols of certified Kashrus.

Canada - C.O.R. and MK
United States - U and K

The letter K alone is **not** an acceptable symbol of Kashrus as it is an unpatented symbol. The reason for only buying products with these symbols is threefold. Firstly, the Canadian Government allows 3% of an ingredient in a product to go unlisted. Therefore, in a product listed 100% pure vegetable shortening, it is possible for the product to contain 3% or less lard, which does not have to be listed, but which makes the product unkosher.

Secondly, there are many chemical derivatives that are

used in products today, some of them have an animal origin. By the technical name on the ingredient list we could not know which chemicals are Kosher and which are not. Thirdly, the Rabbinical supervision guarantees the process as well as the product. Therefore, it really is to the Kosher consumers benefit to purchase only products with the certified symbols of Kashrus.

Question: Is there a difference between Kosher and Kosher style, and if so, what?

Answer: Yes, there is most definitely a difference between Kosher and Kosher style. Kosher food is food that is permissible to eat according to Jewish law. It is illogical to say that there is such a thing as a "style of Kashrus." The term "Kosher style" really means that the food is Jewish style, i.e. such Jewish delicacies as chopped liver, knishes, knaidle, etc. Just because chopped liver, for example, is a Jewish style food, does not automatically mean that all chopped liver is Kosher. Under **no** circumstances can one assume that the wording "Kosher style" found in a window or on a label implies certified Kosher. As of December 7, 1973, the Federal Government has added Law No. B.01.049 to the Federal Food and Drug Act, which makes it unlawful for anyone to use the word "Kosher" under **any** circumstances other than to represent complete Rabbinic Supervision. So to all Kosher food consumers - beware - Kosher style is **not** Kosher.

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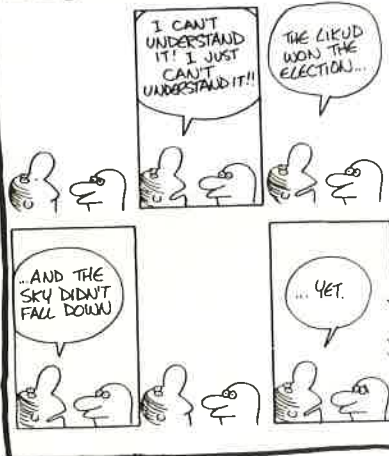
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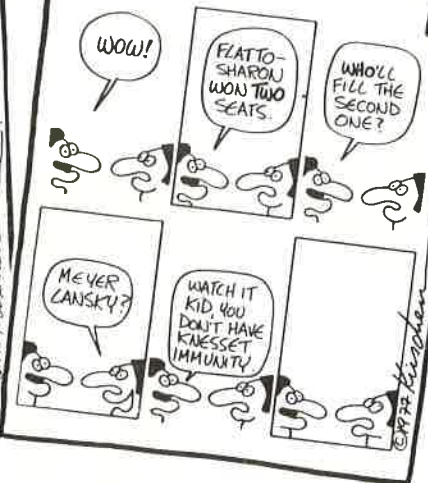
A Special Dry Bones

ONLY ONE DRYBONES PER DAY? AT A TIME LIKE THIS?!! OKAY...SO THEY WON'T TURN OVER THE EDITORIAL PAGE TO US! SO WE'LL HAVE TO DO IT THIS WAY... BUT "COME THE REVOLUTION..."

Dry Bones



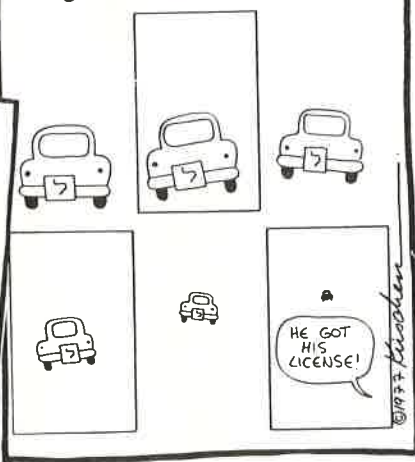
Dry Bones



Dry Bones



Dry Bones



Dry Bones



☞ = Likud, and of course also Learner Driver.

HALIFAX HADASSAH

by Bette Ross

**'Twas the night before Bazaar
And all round the town
The rain came
Steadily pouring down.'**



Do you really think we'll unload some of this junk? says Bette Ross to Hedda Medjuck.

But despite the heavy rain, Dalhousie Rink was a hive of activity on the evening of May 2nd. Some members, plus husbands, sons, daughters and friends were busily putting the final touches to the culmination of many month's work.

May 3rd dawned cool but sunny, and the excitement was high as we opened our doors at 10:00 a.m. The customers poured in and we were in business. We had some plants, commercial space and brand new clothing, baking and nearly new clothing, children's wear and linens, jewellery and treasures, books and records, men's wear and white elephant, handicrafts and canteen and an all new Levi's department. Also all the items for auction were displayed on the stage. Business was steady, and so keen on selling were our members, that when a customer put down her vanity case and wandered away, a Hadassah lady found it, took it to the appropriate department and sold it!! Just one of the many headaches for convenor **Barbara Paton** that day.

At 7:00 p.m. we had our Auction with **Bob Stapells** as auctioneer. For all present it was an evening of fun, education and of course fund raising. That we could raise so much money from that variety of "delectable collectables" was incredible. We had groceries, art work, champagne, fur hats, bikes, water heaters, appliances and garage junk. Also a large collection of gift certificates. **Bette** and **Hedda** were heady with success. When we finally left there at midnight Dal rink was a sorry sight. All departments were as empty as Mother Hubbard's cupboard, and there remained only the garbage to clear away, and of course the money to be counted. It was a very successful venture. We remained open all day but we could have done with more help from our absent members, particularly in the late afternoon. They would have eased the load for those who were there, as

well as enjoying the event. Maybe next year . . .

However, don't let anyone ever say Hadassah is all hard work. Now we have an excellent opportunity for enjoyment and satisfaction in seeing how our efforts are put to use. The next national convention is to be held in Jerusalem in November 1977 and we should start planning now to attend. Details of this convention are elsewhere in this Journal. So check them and plan to see what Hadassah is all about. Try it, you'll love it!!



One of our quieter moments



No question of samples ladies says Bea Zemel & the girls.

Multiculturalism

by
**Helga Malloy, Coordinator
Multicultural Council of
Halifax-Dartmouth, Inc.**

Special To The Shalom

In 1971, the Prime Minister, responding to a variety of influences, declared Canada to be a bilingual, bicultural country within a framework of multiculturalism. In turn, this led to the initiation of programs to further the cause of multiculturalism, and funds for their support became available from the Secretary of State.

By 1974 in Halifax, a series of ethnic radio programmes, funded from this source, was being heard nightly over CHFX-FM. These continued and gradually expanded until today eleven different groups broadcast nightly, Monday through Saturday, between the hours of 10-11 p.m.

The Multicultural Council of Halifax-Dartmouth was also incorporated in that year and representatives from the founding groups began to meet monthly to discuss policies, procedures and programs. This too has continued and the membership has increased to nineteen.

In June 1975, the Department of Recreation of the Nova Scotia Government added multiculturalism to its own list of funded Cultural Federations and appointed a coordinator. Barbara Campbell, who was then Chairman of the Multicultural Council of Halifax-Dartmouth, accepted the post of Coordinator of the newly formed Multicultural Association of Nova Scotia known as MANS.

Five regions of Nova Scotia now have Multicultural Councils, some, but not all, funded by the Secretary of State. The work of promoting multiculturalism continues to be largely done by volunteers, who believe in it as an ideal capable of practical realization, especially in Canada.

In January 1976, the Multicultural

Council of Halifax-Dartmouth was given a grant from the Department of Immigration to initiate a Language and Settlement Program for immigrants. Helga Malloy was appointed Coordinator of this program.

In June 1976, she was appointed Coordinator for the Council, funding for which came from the Secretary of State. The immigration program continued, but with a change in emphasis, initiated by the Department of Immigration, from Language to Immigrant Orientation. Language teaching in Canada, strictly speaking, remains under provincial jurisdiction.

The immigration program is on-going, staffed by Joyce Gifford, Community Worker, with the aid of volunteers. She works closely with the Dartmouth Immigrant Orientation Worker, Nan Tough, as well as with the office of Council.

Close liaison is also maintained with the Department of Continuing Education in both Halifax and Dartmouth as well as with the Halifax County Literacy Council, all of whom are engaged in English-as-a-Second-Language teaching. These contacts are also increased through the Metro Group on Immigrant Services, initiated by the Multicultural Council, to which all groups and individuals interested in providing services to immigrants are invited to belong.

The Multicultural Council itself now consists of representatives of nineteen ethnic groups, of which the **Atlantic Jewish Council** is one. The Council also maintains an office in the Burke Education Centre, on campus off Inglis Street, at Saint Mary's University. The Secretary, Jonie Billard, by working both for the Multicultural Council and the International Education Centre at Saint Mary's, maintains a close liaison between these two departments, with benefit to both.

Some of Council's projects are initiated from within, like the project

of the International Cook Book now under way, which will consist of favourite recipes or whole meal plans from many countries, with short descriptive background material, illustrated in black and white. Contributions are gratefully and enthusiastically invited. The deadline for submissions has been set for June 22, 1977.

Other projects are solicited from outside, like the Nova Scotia Heart Foundation's multicultural concert, in which **Shimona Kushner's** dance group did such a beautiful job last spring. Several such events are coming up this summer. For example, the organizers of Canada Week have asked for Multicultural Council's participation in three of their events. Plans are also under way for a multicultural concert preceded by a picnic at Graham's Grove Park in Dartmouth on August 7th. This request came from the Dartmouth Department of Recreation. In late August or early September, Council has also been asked to participate in the week-long opening of Maritime Centre on Barrington and Spring Garden Road.

The individual ethnic groups also, of course, plan and execute their own activities. Some of these, like yours, are very active indeed, and you have no doubt found, as we have, that when people work with enthusiasm towards a common goal, lasting friendships form and deepen, giving added meaning to life.

When the goal is multiculturalism, further dimensions are added to these opportunities. We fully appreciate that no one knows this better than the Atlantic Jewish Council, with its rich heritage from many cultures and many lands through many centuries. As an example of how much we need you, it is unthinkable for instance, to publish an International Cook Book without your contributions. We do appreciate this.

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What's Happening In St. John's by Helen Nathanson

A new breast plate and bells were presented to the Shul on April 16th in the memory of the late **Philip Trotsky** by his many friends in the community. A special kiddish for the occasion followed and was beautifully set out by **Ruth Kantorowitz** and **Dorothy Riteman**.

Lewis Ferman, as in years past, once again produced and directed the programme for Yom Hashoa. Everyone agreed that Lewis outdid himself this year in the preparations for



Yom Hashoa

the evening. **Dr. Morley Hodder**, Chairman of Religious Studies Department of Memorial University, was guest speaker for the evening. There was standing room only for the evening as the general public was invited. The Press was present and the following day the local paper carried interviews with various members who had been through the holocaust. It was felt that not only did this evening remind us again of our past - but was also a vivid reminder to the St. John's public - least they should forget!

The Sunday and Hebrew School children held their Israeli Independence Day celebration on April 20. Israeli literature, songs and movies were the entertainment for the evening. Falafell and humus was prepared by **Tamar Peterseil** and really gave the evening a finishing touch as it brought back memories of past visits to Israel.

Hadassah's celebration for Independence Day was



Mother's Day Tea

highlighted with their guest **Ohela Halevy**, an Israeli singer enjoyed by young and old and presented by the Atlantic Jewish Council and the Canadian Zionist Federation. Added to the evening was the auctioning off of the birthday cake and candles done by **Morty Flomen**. This resulted in fun for those present and money for Hadassah.

The ladies of Sisterhood once again rolled up their sleeves and started baking. On May 2nd the Synagogue opened its doors to our customers. Many new faces were seen this time as our reputation spread. The women baked more than usual and this proved to be our most successful bake sale to date. **Dorothy Riteman**, **Helen Nathanson** and **Marion Swersky** worked well together on this project.

For the first time in our community a Mother's Day Tea was held. **Helen** and **Nardy Nathanson** offered their home while all members pitched in with the preparations. Corsages for the women - wine and good food for all - was the order of the day. Those present seemed to enjoy this first time venture. A money maker for Sisterhood!

The Hebrew and Sunday School held a picnic on May 15th. Hoping for fine weather **Marg Smilestein** and **Genevieve Lipkus** prepared the lunch for the park. After some time of fun and games they were unfortunately rained out and had to seek shelter and lunch back at the Shul.

Thrift Shop time rolled around again. Sisterhood was fortunate in obtaining a store from our own **Madeline Wilansky** - right on the main street. For four days **Marion Swersky** held the fort - with different members pitch-hitting. Although business was not as brisk as in stores past - we felt it still an easy way to raise money - and at the same time get rid of our schmatas.

It is with deepest sympathy that we acknowledge the passing of **Mrs. Celia Silver**. She was a member of long standing in this community. Her presence will be sadly missed. Our condolences to her husband **Isadore**, and daughter **Rosalie Flomen**.



Hebrew School Israel Anniversary Party

The St. John's Jewish community wishes the Peterseil family "yasher koach" in their future plans. Rabbi Peterseil will be sorely missed as he and his wife have so enriched our community and spoken to its spiritual needs.

Events In Fredericton

by Jennie Brown

MAZEL-TOV TO THE FOLLOWING:

Mrs. Bessie Rose, on the occasion of the Bar-Mitzvah of her son, **Ian Seymour**.

Sylvia and Irving Meyers, on the occasion of their 25th wedding anniversary.

Goldie and Ben Budovitch, on the engagement of their daughter **Revie** to **Paul Walman**, son of **Mr. and Mrs. Murray Walman**, Kitchener, Ont.

Amelia and Harry Goldman, on the engagement of their daughter, **Esther** to **Jeremy Hartley Shapiro**, son of **Mr. and Mrs. Sam Shapiro**, Toronto, Ont.

Marilyn and Seymour Kaufman, on the birth of their daughter, **Joanna Gail**, proud grandparents **Sheila and Harry Chippin**, and great grandmother, **Mrs. Dora Chippin**.

Anita and Dave Adilman, on the birth of their daughter, **Sari Lana**, proud grandparents **Lil and Max Chippin**, and great grandmother, **Mrs. Dora Chippin**.

Polly and Oscar Jacobson, on the birth of their grandson **Eric**. Proud parents are **Mark and Jean Jacobson**, Ottawa, Ont.

Gertrude and Sam Budovitch, and **Mrs. Freda Budovitch**, on the birth of their grand-daughter, and great grand-daughter, **Maayan**. Proud parents are **Francine and Michael Steinberg**, Ottawa, Ont.

Eta and Myer Berk, on the occasion of the graduation of their son, **Joel Boris** from the University of Waterloo, with a Doctorate Degree in Optometry.

Reta and Sidney Tobin, on the occasion of the graduation of their sons, **Aaron Jacob** from Dalhousie University, with a B.A., and **Barry Martin**, from the University of Ottawa, with an L.L.B.

Gladys and Lou Swetsky, on the occasion of the graduation of their daughter, **Barbara**, with a B.A. degree in Fine Arts from Ryerson College, Toronto, and the graduation of their son **Eric**, B.Comm., M.B.A., from the University of Warwick, Coventry, England with a degree in law.

Dr. and Mrs. Josef Landau, on the occasion of the graduation of their son, **Peter**, from Dalhousie University, with a degree in Medicine.

The annual meeting, recently held, of the Sgoolai Israel Synagogue, the following were elected to serve on the Board: President: **Harry Lang**

1st. Vice-Pres.: **Weldon Levine**

2nd. Vice-Pres.: **Robert Brown**

Recording Secretary: **Joe Abrams**

Corresponding Secretary: **Harold Velensky**

Treasurer: **Saul Brown**

Trustees: **Max Velensky, Martin Payne, Max Chippin, Sam Budovitch Jr., Allen Ruben, Ben Medjuck**.

Fredericton B'Nai B'Rith Lodge 2155 brought in the following slate of officers for the year 1977-78:

Chaplin: **Warren Cohen**

President: **Arnold Budovitch**

1st. Vice-Pres.: **Alfred Brown**

Treasurer: **Dr. Steven Rauch**

Recording Secretary: **Steven Budovitch**

Corresponding Secretary: **Dave Adilman**

Warden: **Dr. Israel Unger**

Continued on page 45.

JEWISH HISTORICAL SOCIETY MEETS IN FREDERICTON

On Friday evening, and Saturday morning, June 3-4, our community was privileged to have as guests at the Shabbat services, members of the Jewish Historical Society and the Learned Societies of Canada, who are attending sessions at the University of New Brunswick.

On Sunday, June 5th, the Jewish Historical Society held its annual meeting in conjunction with the Learned Societies at the University. Sessions were held throughout the day, and members of the Jewish Community were invited to participate in the discussions. The Jewish Historical Society is affiliated with the Canadian Jewish Congress. On Sunday evening the guests were tendered a reception in the Vestry of the Synagogue. **Rabbi David Spiro** was chairman for the evening. The following speakers were introduced by the Rabbi; **W. Victor Sefton**, President of the Jewish Historical Society of Canada, **Evelyn Miller**, Vice-President of the Jewish Historical Society of the Eastern Region of Canada, and Librarian, with the Jewish Public Library, Montreal; **Dr. Stephen Speisman**, Secretary of the Jewish Historical Society of Canada; and **Abraham J. Arnold**, author of the book "Jewish Life in Canada."

Ben Medjuck outlined the history of the Jews in general of New Brunswick, particularly of the Jews in Fredericton. We learned that before any of the Jews settled in Fredericton, there were quite a number in remote areas of New Brunswick, such as Florenceville, which was up river, not too far past Woodstock. The Jews residing in Woodstock would go to Florenceville for the high holidays to attend services, which were usually held in a home. More Jewish families resided in Bath, Perth-Andover, Chatham and other remote areas. The first to migrate to Fredericton was **Louis Levine**, in 1896. Then followed the **Blocks** and **Shepherds**, and by 1922, **Mr. Dave Graser**, the **Budovitches**, **Browns**, **Chippins**, **Langs**, and the **Valenskys** all settled into Fredericton. The congregation was incorporated March 1929. The first Synagogue was built in 1934, and the present one in 1961.

At the outbreak of the war in 1939, there was a great need for assistance, and the Congregation donated a fully equipped ambulance to the Red Cross. Many of our Jewish sons were with the armed forces at home and abroad.

Our community has grown extensively since the war. We contribute to the Fredericton United Appeal, and the B'Nai B'Rith Lodge supplies newspapers to the patients in the hospital, free hospital beds to convalescing patients at home; built a fireplace in the Girl Guide Camp, and built two wading pools in the city for the benefit of the children of Fredericton. We are a very Zionist-minded community. We have the United Israel Campaign, Bond and Negev dinners, are contributors to the Hebrew and Bar-Ilan Universities. Our Hadassah-WIZO donated a fully equipped room at the new Dr. Everett G. Chalmers Hospital, also, the Sisterhood contributed to the hospital, as did many individual Jewish families. Further to the above, our community and individual members contribute scholarships and bursaries to the University of New Brunswick, and to the Fredericton High School.

The evening came to a close with a feeling of satisfaction for the work the Jewish community has accomplished and with renewed confidence for the future.

Moncton News

by Lena Kutziner

An omission has been made of the name of the convener of our Sisterhood Bake Sale 1976. The Success of the Bake Sale 1975 and 1976 is due to **Mrs. Terri Cohen** whose untiring efforts have to be duly noted and appreciated, having in mind her 3 small children who need her attention at all times. Thanks to Grandma, **Mrs. Rose Cohen**, who takes care of the grandchildren at such busy times, Terri was able to give so much of her talent and effort to the "Bake Sales."



From left to right: Models: Mrs. Gayle Rinzler and daughter Peggy, Mrs. Goldie Johnston, Mrs. Lena Kutziner, Mrs. Natania Etienne. [Picture by Arnold, Moncton]

The Lillian Freiman Chapter of Hadassah-Wizo is very proud of **Lois Maklin** who has been appointed to the National Constitution Committee for the upcoming Hadassah-Wizo Convention 1977 in Israel.

Our Annual Hadassah-Wizo Mother's Day Tea was a joyous occasion; what can be a more proper event to honour our Mothers than to be surrounded by our most beautiful and shapely models in a Fashion Show!

That was the theme for the Mother's Day Tea to guide the convenors **Lena Kutziner** and **Goldie Johnston**.

A poem in tribute to "Mother" added to the mood of reverence; the beautiful clothes displayed, the goodwill of the proprietress, Charlene Fashions, and the delicious refreshments topped off a very successful and rewarding evening and the members and guests responded generously.

Our Models were (in alphabetical order): **Lorna Gorber**, **Cheryl Gorber**, **Lee Johnston**, **Pearl Lampert**, **Lois Maklin**, **Alice Nagus**, **Gayle and Peggy Rinzler** and **Ruby and Heather Rinzler**.

Our thanks and appreciation to the commentator of the Fashion Show **Lillian Schelew**.

Shaul Landa visited Moncton to talk to the prospective applicants for Camp Kadimah.

A film was shown relating to the Camp's activities.

Thanks to **David and Marg Attis** for offering their home for this gathering.

Mrs. Louise Cohen came back from the World Wizo Conference in Israel and C.T.V. interviewed her on the activities and procedures in Jerusalem on a half hour program.

Our Hadassah-Wizo Tag Day proved again to be a successful project. Thanks to all the members and the convenors **Mrs. Bertha Brumer** and **Mrs. Minnie Attis** who worked so selflessly towards its success.



From left to right: Mrs. Vera Slimovitz, Mrs. Louise Cohen, President of Israel Efraim Katzir and Mrs. Raya Yaglom.

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Back - Annie Gaydon Ruth Keenick Mary the Simon Leathers
Mrs. Keenick and Violet Keenick
Front - Kathie Spencer, Mable, Sadie, Sarah, Fredman, Yella, Klich,
Larue, Catherine, Sadie, Fredman and the Benjamin

Adam's Animals

A Read-Aloud Midrash For Children

God made and named almost everything in the world. God made and named Heaven, Earth, Sun, Moon, Stars, Oceans, Plants — almost everything! God even made and named the first man Adam which means “red earth” because God had made the first man out of red earth. But God did not name the animals.

God thought, “I will give man the responsibility of protecting and caring for all the animals. Maybe if I allow man to name the animals, he will get to know them better and take his responsibility seriously.”

When Adam heard that he could name all the animals himself he was thrilled. He ran right over to a brown furry with teeth who was sleeping under a tree and screamed, **“I am going to name you!”** The brown furry with teeth opened one eye, yawned and went back to sleep.

Adam was annoyed because the brown furry with teeth was not interested, and he sat down on the animal to think out a plan for naming the animals. Suddenly, it came to him, “I will give each animal a number! That way when I want to call an animal I can just call its number.” Adam looked down at the brown furry with teeth and said, “You are number one!” The brown furry with teeth opened one eye, yawned, and went back to sleep. He was still not interested.

Adam spent the rest of that day giving numbers to the animals.

He gave numbers to slimy swimmers, fuzzy hoppers, squeaky flyers, chirping swingers, speedy crawlers, scaly climbers, furry growlers and a bunch of others. Around late afternoon, somewhere between the numbering of the tiny diggers and the soft woodeaters, Adam lost count! He plopped down on the brown furry with teeth to think of a new plan for naming the animals.

Suddenly it came to him, “I will call all the animals ‘Hey You.’ That way when I need an animal I will only have to remember one name.” The next day Adam needed a big rock moved out of his way. He wanted the big grey tree-eating stomper so he called in a loud voice,

“Hey you, come over here and move this rock!”

But instead of the big grey tree-eating stomper, a small chirping swinger showed up who was too small to move the rock. So Adam returned to the brown furry with teeth to think of a new plan for naming the animals. But nothing came to him.

Suddenly the brown furry with teeth woke up, looked Adam right in the eye, and said, “Listen to me you skinny red-earth foot walker! With all of your plans you never once asked us what we would like to be named.

So Adam asked the animals what they wanted to be called . . .

And they told him.

Moshav Canada

by Diane Poriah, Ottawa-Saint John

Since the last report, a great deal of progress has been made with our plans for establishing the first Canadian moshav in Israel. Our numbers are constantly growing and our plans are becoming more concrete.

A provisional constitution has been drawn up outlining the aims and objectives of the garin. This has been sent to all applicants for their comments and information and it is hoped that before long a general meeting will take place at which time we will discuss and approve the constitution.

We now have a bi-weekly newsletter to help the members from distant parts of the country keep in touch. Being separated by so many miles makes it difficult for people to feel that they are all part of one group and that they have an interest in plans that are being made. We now have, besides the Halifax group, several couples in New Brunswick who have indicated an interest in our group. Mal and Marlie Cohen of Saint John are the membership co-ordinators for New Brunswick and have been busy recruiting new members.

At present our core group involves members from Ottawa, Montreal, Saint John, Fredericton and Halifax. We have designated certain people for various responsibilities and everyone has something to do. Such things as advertising for and communicating with prospective new members, sending reports and/or questions to the newsletter, doing research on such things as the types of furniture and appliances which should be taken to Israel vs those which should be bought there - these are all things which can be done and which would help the small groups feel less isolated.

We are also planning to have a national "get together" and moshav workshop in October. This would enable people from all across Canada to meet and get to know each other, as well as to discuss our moshav plans. It is hoped that as many people as possible will attend this meeting as it is essential that we become a "group" before setting out to spend the rest of our lives together.

At a recent meeting held in Montreal it was decided that the group would abide to Jewish Agency guidelines limiting membership to marrieds and to those aged 35 and under. Members of the Ottawa group recently went to Montreal and met with several couples there. We had an audio-visual presentation about the moshav shitufi and about moshavim in general which was of interest to us all. One of the Montreal families was among the first ten families who established the hot-house tomato moshav in the Negev. They had to leave because of family difficulties, but are anxious to return and have chosen our group. They have had valuable experience which they can share with us and will add a great deal to our group. On May 29, 1977 our group was represented at the Jerusalem March in Montreal.

In June we will be going to Toronto for a meeting and are presently advertising in various Toronto publications as well as putting notices in prominent places throughout the city. We anticipate a good turn-out at this meeting.

At a recent meeting in Ottawa we were fortunate to have Dr. Yona Chen speak to us. Dr. Chen is a post-doctoral agricultural scientist from the Faculty of Agriculture, Hebrew University, who will be working with the

Canada Department of Agriculture, Soil Science, until late August of this year. He was born and brought up on a moshav shitufi which is not far from where our moshav will be, so he was able to share with us his first-hand experience of the area, the way of life and the agricultural possibilities.

Some suggestions for possible intensive agricultural endeavours have been mushrooms, medicinal herbs and teas, pheasants, bean-sprouts, hot-house flowers and plants, silk-worms and berries. For our industry and/or enterprise a few ideas have been a guest house, campground, graphic arts such as printing and publishing, an English Language Institute, perfume factory and a marketing and management institute. No final decisions have been made and none can be made until we have a vote by all members and have our ideas approved by the Jewish Agency. We are still open for suggestions and will make our choice based on the interests and qualifications of our membership.

Although our estimated date for Aliyah is late 1978 or early 1979, several couples have indicated that they would like to make Aliyah this fall. If enough people are ready to go then, it is possible that a pilot group will leave first and spend some time at an Absorption Centre or on another moshav shitufi in preparation for the arrival of the rest of the group. They could help to organize things in Israel and iron out some of the initial difficulties which might be encountered.

If anyone is interested in finding out more about this project or in learning how they might join us, please feel free to write for further information to Box 166, Station "A", Ottawa, Ontario.



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Canadian Jewish Congress Atlantic Region Chairman Addresses Outlying Communities Session At Congress Plenary

In a strongly worded speech before the Congress session on outlying communities, **S. Paul Zive**, of Halifax, called on the national Jewish organizations to agree upon a single direction so as to end the intense competition "for our affection and our dollars."

"The constant bickering, the political infighting, the back-biting and the jealousies that are rampant with the ranks of our national organization," he said, "are not only counter-productive but ultimately self-destructive."

He said that if Canadian Jewry is to continue to exist outside the major urban centres, there must be unity and a definition of purpose by the major Jewish organizations.

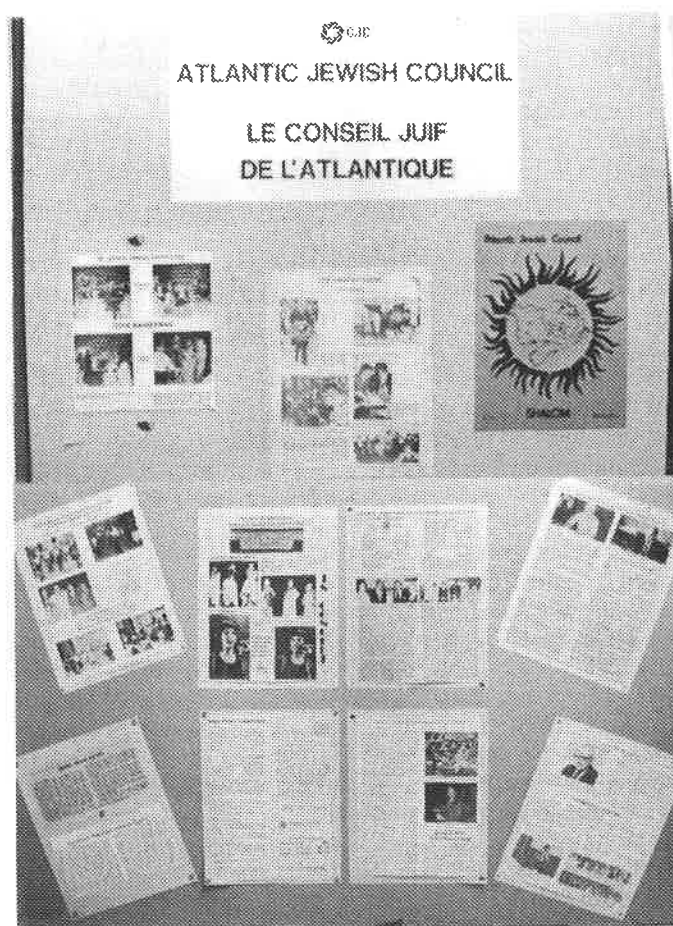
He challenged the organizations to set their priorities straight and to, at least, unify their functions, so that there would no longer be an overlapping of programs.

What he recommended as a solution for the problems of the outlying communities was a special kind of regionalization. Smaller communities should form a region of their own. For example, all the smaller communities of Ontario would be in one region. The communities of that region would act in an autonomous way in complete co-operation with whomever chooses to co-operate with them.

Zive also echoed the complaint by the other speakers at the session that major Jewish organizations seem to view the outlying Jewish regions exclusively in terms of fund-raising potential.

The other representatives from outlying communities were Professor Irwin Talesnick from Kingston, Lyn Roiter from Quebec City, Rochelle Simons from Cambridge, Ontario, Rhoda Friedin from Moose Jaw and Martin Levin, Victoria.

*Reprinted from
Canadian Jewish News*



Portion of Atlantic Jewish Council Display at which over 400 Shalom magazines were distributed.

Participants From The Atlantic Region Were:

S. Paul Zive, Chairman,
C.J.C. Atlantic Region
Herman & Anne Newman, Halifax
Yvette & Earle Bowman, Halifax
Beth Smilestone, Halifax
Harvey Webber, Sydney

Louise Cohen, Moncton
Avrum Richler, St. John's, Nfld.
Bernard Nathanson, St. John's, Nfld.
Shaul Landa, Executive Director
Canadian Jewish Congress, Atlantic Region

Major Events



Outlying communities participants planning committee: Lee Sertsman, Montreal; Shaul Landa, Halifax; S. Paul Zive, Halifax; Irwin Talesnick, Kingston; Rhonda Frieden, Moose Jaw; Rochelle Simons, Cambridge, Ont.; Ruth Resnick, Toronto; Abe Arnold, Winnipeg; Lyn Roiter, Quebec City; Ruth Lazarus, Montreal; Ralli Michael Kramer, Montreal.



Outlying Communities Breakfast session L to R: S. Paul Zive, Halifax; Lyn Roiter, Quebec City; Rhoda Frieden, Moose Jaw; Lee Sertsman, Montreal; Irwin Talesnick, Kingston.



Rabbi W. Gunther Plaut, newly elected national president; Mrs. John Roberts; John Roberts, Secretary of State Canada; Judge Sydney M. Harris, outgoing national president.



Over 1500 attend luncheon session with Premier Levesque.

Jewish War Veterans



By Acting Adjutant Jack Collins

In the last report to the Atlantic Jewish Community, I reported that efforts were to be made to have a pilgrimage organized to visit the graves of fallen Jewish Servicemen. In an update, I am pleased to report that at a meeting of the executive of the Jewish War Veterans of Canada under the Chairmanship of **Colonel Benjamin Dunkelman**, National Commander, authorization was given to Adjutant Al Cutler to write to the Minister of Defence, **Barney Danson**, to have arrangements made for the supply of aircraft and accommodations to Europe, so that a "Minion" of Jewish personnel to a total of 15, can visit the 54 cemeteries in 6 countries of Europe so that Kaddish and "El Moley Rachamim" can be said for the men of our faith who fell in the wars. Operations "Mogen David" will be handled out of Toronto, due to the fact that the headquarters of the Red Cross is also in Toronto, and their participation in this project will be required. Further update on this project will follow.

The executive meeting also announced that the National Convention will be held in Toronto, on the 10th of September with an alternate date of September 24th. All those who may wish to attend this Convention will be fully informed with further issues of the Shalom and direct mailings from the Jewish War Veterans, re the plans of the Convention and definite dates and all pertinent information.

Of interest, we are pleased to say that with the membership of **Comrades R. Levitz** of St. John's and **B. Schwartz** of Stephenville, Newfoundland, we are truly represented from Vancouver to Newfoundland. Our membership continues to grow. A report from Calgary of the formation of a second branch of the Jewish War

Veterans of Canada with an enrollment of 36 members, plus the fact that the Toronto Branch continues to grow and expand at a very rapid rate, is most encouraging.

Under the active guidance of **Comrade Gar Meltzer**, a New Brunswick Branch of the Jewish War Veterans is in the process of formation. With the capable aid of **I.J. Davis**, these two individuals are on a continuing membership campaign to recruit members, and their enthusiasm and dedication to the cause of the Jewish War Veterans is an inspiring example for us in Halifax and the entire Maritime Area, to work harder to obtain that real breakthrough with an onrush of new members who will align themselves with the organization and its causes. Reprinted herewith are the eligibility requirements. If you are in any of these categories, we ask you to complete the attached application form and forward to the address shown or to **Jack Collins**, 1605 Larch Street, Halifax, N.S.

Why you should join is detailed hereunder. We ask you to read and to reflect and to follow that reflection with the application.

WHO IS ELIGIBLE TO JOIN?

There are three categories of membership.

(a) ACTIVE MEMBERS -

Jewish residents of Canada who served in the Armed Forces of Canada, its Allied Forces during World War I, World War II, Korea, etc., or who served in the Israeli Forces.

(b) ASSOCIATE MEMBERS -

Jewish residents of Canada who served in the Reserve Armies of Canada or allied forces, Civil Defense, or who served the Government with the Department of Veterans Affairs or the Department of National Defense.

(c) HONORARY MEMBERS - Veterans of other faiths who have indicated a desire to be associated with our Organization.

WHAT DO WE STAND FOR?

There are at least 20,000 Jewish War Veterans eligible to join our Organization. As a group they were not represented in the councils of the other Veterans Groups of Canada. But now their voices will be heard in the Community Councils of Government and in the press Media of the Country through our Association.

WE WILL -

(1) Combat Anti-Semitism and Racial Discrimination whenever and wherever it arises with all the legal means at our disposal. As Veterans we can be heard in councils with a respect which might be denied others.

(2) Sponsor legislation aimed at protecting Civil Rights.

(3) Do all we can to protect the needs and rights of Veterans, such as pensions, housing, etc. In this connection we will liase closely with the Royal Canadian Legion who strongly support our Organization.

(4) Sponsor brotherhood rallies with other veterans and ethnic groups, as well as projects to maintain unity of all ethnic racial and religious groups in the community.

(5) Co-operate with the International Conference of Jewish War Veterans - composed of Great Britain, Israel, U.S.A., France, South Africa, Australia and Brazil.

WHO ARE WE?

We are citizens or residents of Canada of the Jewish faith who served in the Armed Forces of Canada or its allies and Jews who served in the Israeli Army, who have joined together to form an associa-

tion of JEWISH WAR VETERANS comprised of Jewish Veterans of all countries now resident in Canada. We have been incorporated since 1969 and have succeeded in attracting a substantial membership across Canada.

Many of us are members of The Royal Canadian Legion. We intend to maintain close working relations with the Legion and other veteran organizations. We recommend that those eligible for membership in the Legion and Jewish War Veterans retain membership in both organizations.

The Jewish War Veterans of Canada is an independent organization and will be in a position to speak for its members. We will attempt to work closely and in cooperation with all representative bodies of the Jewish Community. The united voice of over 20,000 Jewish War Veterans, who served Canada, in cooperation with Jewish ex-servicemen from all over the world now resident in Canada, will form a powerful body with the strength to attain many important goals. The Jewish War Veterans will represent Jews from all countries

who have fought throughout the years of the Holocaust and World War II and others who have been in the forefront of the fight for freedom.

WHY NOW?

It's important that we strengthen our organization now!

The enemies of the Jewish people have been organized by powerful forces backed by unlimited resources and funds. These powerful groups have mounted a massive campaign aimed at the destruction of the Jew wherever he may be. Now is the time for all Jewish veterans to join together so that their united views may be presented to our Government, our community councils and the people of Canada.

MANIFESTO - JWV INTENTIONS AND GOALS -

The Jewish War Veterans of Canada will be a partner in the Jewish community relations effort to combat antisemitism.

J.W.V. will be in the forefront to make representation to our Government, other veterans groups, churches, and civic organizations for the active defense and well being of the

State of Israel.

J.W.V. of Canada will actively strive to publicize the fate of Jewry in the Soviet Union and press for the adherence by the Helsinki Human Rights Agreement.

J.W.V. will sponsor and encourage legislation aimed at protecting civil rights.

J.W.V. will be affiliated with the international conference of Jewish War Veterans.

J.W.V. will maintain true allegiance to Canada and will support unity of Canada under Confederation.

J.W.V. will undertake active participation in brotherhood rallies with other veterans and ethnic groups.

J.W.V. will honour the memory of those Jewish servicemen who died in the service of their country and shield from neglect the graves of our heroic dead.

J.W.V. will honour the memory of those Jews who perished in the Holocaust preceeding and during World War II.

J.W.V. will be in the forefront of the battle for conservation of energy and our natural resources.

*This is a permanent record
- Type or print in ink*

APPLICATION FOR MEMBERSHIP

*Record all data in branch
records before mailing*

in

JEWISH WAR VETERANS OF CANADA

The Patriotic Voice of Canadian Jewry

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LAST FIRST MIDDLE

Home Address _____

City _____ Prov. _____ Res. Phone _____



SIGNATURE OF APPLICATION

DATE

Branch Name _____ Branch No. _____
(IMPORTANT - BE SURE TO COMPLETE ALL INFORMATION ON REVERSE SIDE.)

Date of Birth _____ Place of Birth _____ Social Ins. No. _____

Age _____ Occupation _____ Marital Status _____ Blood Type _____

Name of Nearest Relative _____ Relationship _____

Address _____

Date of Enlistment _____ Date of Discharge _____

Arm of Service (check) Army _____ Navy _____ Air Force _____ Other _____

Rank _____ Regt. No. _____

Decorations or Medals _____

Branch _____

A New Set Of Four Questions

(To Be Asked Any Time)



Dr. Avrum Richler

by Dr. Avrum Richler, St. John's Newfoundland

1. *Why are we considered to be different from all other peoples?*

2. *Why are we "chosen" to be persecuted and maligned . . . as different from all other peoples?*

3. *Why do we insist on remembering our past and especially the Holocaust?*

4. *Why do we constantly trouble ourselves with questions like "dual loyalty," as different from all other people?*

Why are we considered to be different from all other peoples?

To answer a question with a question is a peculiar Jewish "tradition", but it works. What is different? In what way are we different? Mainly, we have stuck to our religious beliefs rather than accept the way of the majorities around us—even at the pain of death. The real question is *why* have we done this? Many thousands of years ago, the first monotheist Moses became obsessed with the idea of freeing his people who were slaves to the Pharaoh. The older Patriarchal faith, which was at most monolatric, addressed itself to a single God but did not rule out the existence of other deities. This new monotheistic faith, an innovation of the Israelites under Moses, relied upon a polarized conception of Yahweh as both a universal-cosmic deity and a specific national God. According to Y. Kaufmann, this monotheism embraced a fully developed social and moral message epitomized in the Ten Commandments, and is seen as an overriding historical and sociological force operating from the time of Israel's very inception as a people and pulsating in the consciousness of

the tribes as they entered the Promised Land.

Moses managed to weld together this band of people who were ready to brave the unknown to escape to

freedom—who followed him in the name of the ONE GOD. Through the many years that followed, this beautiful, highly ethical ideal sustained them and enabled them to pass on the message and enlarge upon it, and to perfect it, so that their children, and children's children came to believe that no other way was worth living with—that the way of the one God was the ultimate experience. Because of this way, the world around our ancestors came to say of them—'they are different—therefore they are dangerous'. 'They must be destroyed.'

We have been forced to be different. Through the ages, our ancestors met with numerous civilizations, empires, Kings, religious groups, alliances, some of whom embraced us at first as valuable citizens, but all of whom eventually singled us out as being different, or stiff-necked, or usurers, unclean, Christ-killers, miserly, blood-drinkers, spreaders of poison, you name it—that we were. Being exposed to this type of treatment for centuries on end, the lesson started to sink in after a while. We were different because we were forced into being different—Clannish? For centuries we were segregated in ghettos or shtetls so that we would not be able to pollute our 'protectors', our neighbors, our persecutors. Through these centuries of oppression and hatred we Jews developed a racial memory of being different and of being alone, and it is now "tradition" for us to believe ourselves to be unlike the other nations and at the same time for us to

be perceived of as being **different**.

We are different in that we have been persecuted longer than any other people.

Why are we "chosen" to be persecuted and maligned—as different from all other peoples?

This indeed is an interesting problem. On the one hand we have been labelled as different for the many reasons outlined in the answer to the first question, but we have supposedly been "chosen" for this. Let us go back to the original concept of chosenness. According to our sages and the Old Testament, God chose the Hebrews to spread the word of His "oneness", to be his priests and servants, to practice His Commandments, and to be His loyal, fearful, and devoted followers and servants. By doing these things, the Hebrews were to be blessed amongst all peoples, to become fruitful and numerous, and to inherit the rewards of the *olem habah*, the world to come. What actually happened, however, is a little different. By becoming the followers of this omnipotent fearsome/loving God, the Hebrews took it upon themselves to be the proponents of a very difficult idea and way of life. They seemed to set themselves up as being "better" than everyone else because they, and only they, knew the truth. Our forbearers then became the ministers of morality and "goodness" to the rest of mankind. Now, no one likes to be told that they are not as "good" as the next one, especially if that next one is the one who is the preacher. So the others said, "who are these people? Who do they think they are? What makes them better than us? They are such a minor people—not numerous—non-athletic—they don't enjoy the beauty of the body (in the

Hellenistic period)-they don't enjoy combat or hunting(in the medieval period)-they only lend money for interest(forgetting that this was the only occupation allowed to Jews) they are shoemakers and tailors (in Middle Europe)-they wear funny clothes (in Russia and Poland)" . . . this is what they said of us-not understanding that our people were not pretending to be better, but that they were only serving their God and were following His ethical teachings for the rewards to come, as an example for the "others" to emulate. The Hebrews believed that they had been chosen to be God's ministers, the "others" perceived the "chosenness" to mean a sense of superiority.

Why do we insist on remembering our past and especially the Holocaust?

Theoretically, if History were a teacher, and man could learn from his past, we would all be living in a veritable paradise today. Generally speaking, however, man has not and still does not learn from his history. Even we Jews have made the same mistakes over and over again. One thing we have learned, and that is if we remember our history of being a persecuted people, maybe, just maybe, we of this generation, or our childrens' generation, might benefit from the ugly memories. And so, every year at the appointed times, we retell the story of the Exodus, we recount the story of Haman, the Jew-hater, we mourn the destruction of the Temple, we shudder at the Crusades, and we remember the six million who were slaughtered because they were Jews. By remembering these things we add something to our racial memory-but we also add to our own dignity. Not that it is dignified to be murdered. Far from it-but it is dignified to bear the knowledge of **Why** we were burned and gassed.

It all comes back to what was said before—**because** we believe that our devotion to Jewish life is moral and ethical—**because** we have been misunderstood through the centuries about this way of life—**because** through this misunderstanding on the part of "others" we become more stiff-necked in our beliefs and conduct—**because** of all these things we have become the victims—therefore **because** of all this we must continue on our path and try our utmost to live as we have been taught. In spite of the fact that this

way has often led to terror and massacre we must redouble our efforts to follow its tortuous path. So, we remember the Hitler era, we have annual meetings on that day in April, always so close to the Passover season when we "tell our children" of those awful days. But we always end with a message of hope—that those days might be over, that our brothers and sisters who are still being hounded in Russia, in Syria, and in other places, will someday find peace, hopefully in "the land"—in Eretz Yisrael. By remembering our past we may prevent the past from becoming the future. Our children **must** know these things, and they **must** teach them to their children, so that we shall never forget, and by so doing perhaps our descendants will know peace and will be allowed to live on friendly terms with "the others", and maybe those "others" will then understand the beauty of our precepts. To live in peace and harmony with everyone, is after all, what Judaism is all about.

Why do we have to constantly trouble ourselves with questions like "dual loyalty", as different from all other peoples?

This is a difficult question. The world doesn't mind when the Irish wear the green and march on March 17th. They think it's great. They don't mind the Scots donning the kilt and parading the haggis on St. Andrew's Day. Englishmen, no matter where they live always refer to the Motherland, and Germans to the Fatherland, and no one raises an eyebrow. But somehow we are not allowed to say—"Next Year in Jerusalem" without doubts about our loyalty. **Why?** Well, again, "they" really don't understand what all this means. For the Jews, 2000 years of wandering has produced an almost unreal mystery of the return to Zion. But return to Zion does not, in most cases, mean an actual physical return. For most of us, Zion represents that way of life referred to so often in the earlier answers. Zion is the way of our fathers. It is "being Jewish" without shame or fear. We support this desire by aiding our brethren who are actually living in the "land". This is not a dual loyalty. Wherever Jews may reside, they are solid, loyal citizens of the land of their residence. Jews have fought and died for many countries through the centuries, usually in far greater proportion than their actual numbers

in the citizenry still said "Leshana habah B'Yirushalayim". This is not treason. This is love for truth and morality being mouthed in a different fashion. Because Jews practice Zedakah by sometimes supporting the reborn Israel, they are not disloyal. No, they are supporting in their way the social needs of the Jews in Israel. They are helping to negate the social inequalities of the young state. It is, in passing, strange though that we Jews are just as guilty of thinking of dual loyalties. Why is it that we question our own motives? Because that's the way we are. Because of all the inequalities thrust upon us in the past, we have added another personality trait to our bag of tricks. We have become so self-critical that we almost destroy ourselves with it. Crazy, isn't it? We try to be so good and so perfect that we almost destroy ourselves with our self-criticism. We worry more about inequalities amongst other people than we worry about what has happened to us.

But, looking at it another way—maybe it's a good trait. Perhaps it is just another dimension of being the world's conscience. With perseverance and love we will go until the day—until that great day and wonderful time when the lion and the lamb will sleep together.

Until that day, we will go on and remember all these things and try to learn from them.

Shalom Magazine: High Holiday Edition Deadline for Articles

- Reflections on the past year.
- Organization and community plans relating to special events and celebrations.
- A look at the quality of Jewish life in outlying communities.
- Reflections on Kadimah '77.
- Comments, letters and Responses.
- Contributions from children and youth.
- Investigative reporting on the state of Jewish education in the Atlantic Region.
- Israel's many faceted society.

LET THEM SPEAK FOR THEMSELVES...

How Many Stages to the Destruction of Israel?

"There are two (initial) phases to our return. The first phase to the 1967 lines, and the second to the 1948 lines . . . The third stage is the Democratic State of Palestine. So we are fighting for these three stages. I hope Mr. Yitzhak Rabin knows this also."

How Many States does One People Need?

Question: But do you favour eventual links between a Palestinian mini-state and Jordan?

Answer: There should be a kind of linkage, because **Jordanians and Palestinians are considered by the PLO as one people.**

Farouk Kaddoumi, Head of the
PLO "Political Department," in
an interview published in
Newsweek on 14 March 1977.

"A SEPARATE PALESTINIAN IDENTITY . . . ONLY FOR TACTICAL REASONS"

"There are no differences between Jordanians, Palestinians, Syrians and Lebanese . . . We are one people. Only for political reasons do we carefully underline our Palestinian identity. For it is of national interest for the Arabs to encourage the existence of the Palestinians against Zionism. Yes, the existence of a separate Palestinian identity is there only for tactical reasons. The establishment of a Palestinian state is a new expedient to continue the fight against Zionism and for Arab unity.

"A separate Palestinian entity has to champion the national rights in the remaining occupied territories. The Jordanian Government cannot speak for the Palestinians in Israel, Lebanon or Syria. Jordan is a state with specific boundaries. For instance, it cannot claim Haifa or Jaffa . . . The Palestinian state would have the right to act for all Palestinians in the Arab world and elsewhere. Once we have acquired all our rights and the whole of Palestine, we may not put off, for a moment, the re-unification of Jordan and Palestine."

James Dorsey, quoting Zuhair
Mohsin in the Dutch daily
Trouw, 31 March 1977.

NO CHANGE IN PLO EXTREMISM

On 17 March 1977, the *Reuters* correspondent in Cairo reported that, in a speech at the Palestinian National Council, Yasser Arafat had stated that the PLO would not abandon its aim of establishing a secular democratic state in *all* of Palestine.

Abd el-Jawad Salek, a member of the PLO Executive Committee, was even more explicit in a speech at a public rally in Baghdad on 10 April 1977:

"We will not lay down our arms, no matter how savage the attack of the imperialist forces and the Zionist enemy. We will not lay down our arms until every inch of Palestinian soil has been liberated."

Iraqi News Agency, 10 April 1977.

...AND THEY MEAN WHAT THEY SAY!!

Israel - Our Pride In The Present - Our Hope For The Future**The Tenth Anniversary Of Reunited Jerusalem**

Three thousand years ago, King David proclaimed Jerusalem as the capital of the State of Israel, establishing an unbreakable spiritual bond between the Holy City and the Jewish people all over the world.

Ten history-laden years ago, on the 28th day of Iyar on the Hebrew calendar, the holy city of Jerusalem, divided nineteen years earlier, was again reunited. Jewish hearts all over the world rejoiced. It was a time for thanksgiving, gratitude, and prayer. Reunification had come to the city which is, and always had been, the heart of Israel.

The prayer of "Next Year in Jerusalem", chanted by Jews everywhere in the Diaspora, symbolizing the everlasting yearning for Zion and the love and reverence in which we hold the "Golden City" of Jerusalem, has been answered. This year and forever in Jerusalem is our responsibility.

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"The Chain of Faith is as strong as our Bond with Israel"

Fredericton Events

from pg. 31

Directors: Rabbi Spiro, Allen Ruben, Irwin Rosenzweig, Ben Freeman, Harold Velensky.

The annual Youth Aliyah Campaign, of the Lillian Freiman Chapter of Hadassah-WIZO, was held in the vestry of the Synagogue April 25, 1977. Guest speaker for the evening was **Mrs. Gerta Weissman Klein, Carolyn Budovitch, and Judy Budovitch**, co-chaired the affair, assisted by members of Hadassah, who were responsible for the refreshments. The evening was enjoyed by all present.

A regular meeting of the Lillian Freiman Chapter of Hadassah-WIZO was held with the election of officers for 1977-78:

President: Judith Budovitch
1st. Vice-Pres.: Edye Besner
2nd. Vice-Pres.: Harriet Lenard
Recording Secretary: Miriam Cohen
Corresponding Secretary: Laura Budovitch
Treasurer: Roz Brown
Financial Secretary: Jennie Brown
Assistant Financial Secretary: Reta Tobin

The installation and closing meeting will be held June 15th, which will be co-convened by **Edythe Levine**, and **Gladys Swetsky**. Plans are in progress for our annual Bazaar, which will be held in October. Convenors are **Edye Besner** and **Harriet Lenard**.

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The Propoganda War

Myths And Facts

Ruth Moriel is the National Program Director and Press Officer of the Canadian Zionist Federation. From 1973 to 1976, she was the editor of "The Canadian Zionist."

By Ruth Moriel, Montreal

Many of us feel that our performance in the propaganda war with the Arabs and their allies is less than effective. We try to justify this imagined disadvantage with statements such as "well, they have unlimited funds; with their petrodollars, they can pay for sophisticated propaganda campaigns conducted by slick PR outfits," and the like.

The picture is not as bleak. The events of recent years have proven that not always do we have to react to slanderous allegations, crude anti-Israel propaganda and attacks. Often, developments in the international arena prove to the world that we are right and they are wrong - if we just let events take their course. Action rather than reaction - that is the line we should follow. And when I say "we," I mean Jews in the diaspora as well as our brethren in Israel.

Deeds like the Entebbe rescue raid and humanitarian aid to Arab victims of the civil war in Lebanon make a greater PR impact than tons of printed propaganda.

Israel's image in the world is better than many of us might think. Public opinion polls over the last five years give evidence of an overwhelming bias in favour of support for Israel - Israel has eight supporters for every single Arab supporter. We must remember that these polls are often commissioned by pro-Arab bodies.

Jews are sometimes unreasonable in their assessment of press and other media coverage given to Middle East and Israel issues. Mostly, the media take a responsible and fair approach. We ought not to be overly concerned with negative editorial comments.

Of course, concerned members of the Jewish community must be aware of what is going on. As well, a Jew who really cares must familiarize himself not only with the background to the

Israeli-Arab conflict but also with the history of Israel and Zionism, with our ancient heritage. This will equip each and every one of us with ammunition for the propaganda war. This war is not only being fought in the United Nations and other international forums, nor does it limit itself to the media. To enlighten even one person who is ignorant of our just cause - be it a non-Jewish business contact, a neighbor or acquaintance, or even a stranger overheard in a public place - this is a mitzva each and every one of us must perform.

I could give you dozens of examples of lies and untruths spread by our enemies in connection with the birth of the Jewish State, the wars it was forced to fight for its very survival. There are fabricated stories about the Palestinian refugees, Israel's treatment of minorities, the status of Jerusalem, the arms balance, U.S. policy in the Middle East and many more subjects.

But background material on these topics is available to those who want to improve their knowledge of the true facts. A good source for material on the Middle East, Israel and Zionism is the Information Centre and Film Library of the Canadian Zionist Federation.

More and more people who care avail themselves of these facilities. It is they who invariably retaliate in the form of letters to the editors of newspapers or by phoning radio open line programs whenever anti-Israel news items are dealt with and the big lie is being spread.

I would like to share with you some personal experiences on the Canadian scene which will shatter the myth of Arab superiority in the propaganda war, or of the importance of a "good press," quote unquote.

Two years ago, I helped set up an Israel-Arab dialogue at the Lakeshore

Unitarian Church which took the form of a two-part seminar on the Middle East, on two consecutive Sundays. The first Sunday provided a forum for the pro-Israel spokesman.

I had arranged for an excellent Israeli goodwill ambassador who was at the time on a Canadian lecture tour as a "Scholar-in-Residence" of the Canadian Zionist Federation. His name - Micha Lindenstrauss from Haifa. One of the youngest judges in Israel, he also acts as President of the Military Court and, as such, has sentenced many Arab terrorists. At the same time, as advisor to the Minister of Defence on the administered territories, he had been instrumental in helping to ease the plight of civilian refugees. He emphasized the humanitarian side of Israel. The judge's very moving presentation included the screening of a documentary film on the rehabilitation of the Gaza strip under Israel's administration. By the way, the same film was again shown in Vancouver during the Habitat Conference.

He then told several human interest stories from his experience on the bench. The audience of close to 150 was visibly moved. The presentation evoked great interest.

My watchful eye detected quite a number of professional Arab propagandists, university students and faculty most of them, who were diligently taking notes. Only one or two of them participated in the question and answer period which followed, and which showed the great impact the judge's presentation had made on the crowd. During the subsequent social hour, a Palestinian from Haifa who was the scheduled speaker for the following Sunday, introduced himself. He was friendly and mild-mannered, but he voiced the same criticism of Israel we hear so often: He allegedly had to flee from his

home in Haifa at the outbreak of the 1948 War of Independence. Israel disowned Arabs of their land and property. The road back is closed to his fellow Palestinians, and so forth.

Judge Lindenstrauss challenged him to visit Israel as a tourist and to see for himself how Israel relates to Arab citizens who live within its borders. Handshakes all around terminated an instructive and informative morning.

The following week, I made every attempt to round up a few knowledgeable and eloquent fellow-Zionists. I did not kid myself for one moment that the presentation of the Palestinian spokesman would be fair and unbiased. For the sake of the 150 gentiles who had received our Israeli so warmly, I did not want to take any risk that anti-Israel utterances by the Palestinian and his propagandists might remain unchallenged.

To my surprise, the Arab delivered a very dry speech which he mechanically read from a paper. It included vitriolic attacks on Israel and Zionism. It was a piece of crude propaganda at its worst. It was apparent that the man just rattled it off without much comprehension on his part. This was the more amazing since he had given the impression, in our previous encounter, of being an intelligent and educated person, even though misinformed on many issues. During the question and answer period, he was quite hopeless and unable to cope.

The Arabs in the audience were not much better - they simply could not counter the facts provided by the Zionists in the audience who actively participated in the proceedings. Many members of the church group also had a remarkably sound knowledge of the Israeli-Arab conflict and its background. It was obvious that Israel had won both rounds in this particular forum.

The point I wish to make is the following: Let us not underestimate our power, and let us exert our influence whenever the opportunity presents itself. To take it a step further: we should seek out opportunities to present the case of Israel and Zionism.

Now another example, to illustrate that the communications media - press, radio and television - are not the only means of promotion.

During the National Convention of the Canadian Zionist Federation last February in Israel, all media found it newsworthy to report on the same visit

of close to 1000 Canadians. For the man in the street, this was a piece of reporting which could easily go undetected among items of greater public concern. However, the very fact that all these delegates and observers were seen in the streets of Jerusalem and Tel Aviv with their Zionist buttons and CZF flightbags made their presence felt most effectively.

Men like General Brown of the United States and the Shah of Iran have expressed the belief that Jews control the newspapers. Invariably, these and similar utterances were interpreted as being antisemitic lies. Even if it is not true that the Jews have such control, the truth is that Jews have always understood to make good use of the media if and when necessary.

Before I assumed my position with the CZF, I had a public relations assignment with a French Canadian advertising agency. Its president, a Quebecker holding many honorary offices in charitable and membership organizations, had the distinct impression that nobody could compete with the Jews in organization and solidarity. He told me that in all the meetings he attended, Jewish traits such as these were cited and became the envy of all.

The propaganda war created many myths. Let us not lose sight of the facts. Let us remember that this war is not to be fought by the government of Israel and the professional Jewish establishment in the diaspora alone. It is the war in which every single Jew must play a role.

Goodbye To Kushner Family



The Atlantic Jewish Council and the Halifax Jewish Community bid farewell and hatzlacha raba to **David and Shimona Kushner** who are returning to Israel after being with us one short year. David lectured at Dalhousie University as part of an exchange program with Haifa University. He also spoke before many groups and gatherings promoting Israel's cause and case. Shimona not only led the Rikudai Am Dancers, taught at the Shaar Shalom Sunday School, interviewed guests for three Shalom, Atlantic productions, but also spoke at many public schools in the Halifax-Dartmouth area about Israel. Shalom, Kushners, you will be sorely missed. L'hitraot.



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Mizrachi Hapoel-Hamizrachi Women's Organization of Canada
Pioneer Women's Organization of Canada
Zionist Organization of Canada
Zionist Revisionist Organization of Canada

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- The STRENGTHENING of the State of ISRAEL which is based on the prophetic vision of justice and peace;
- The PRESERVATION of the identity of the Jewish People through the fostering of Jewish and Hebrew education and of Jewish spiritual and cultural values;
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Notice

Halifax Cablevision
Intends to Repeat the
"Shalom Atlantic" Series
During the Course
of the Summer

Be sure to tune in to Channel 4 for a second
glance at your favorite shows, aired every
Wednesday (5:30 p.m.) and Sunday (11:45
a.m.).

Our new program schedule begins in the fall.

Theodor Herzl



80th Anniversary of The First Zionist Congress

1897

1977
