

# SHALOM

MEDICAL RELIEF ASSOCIATION, INC.

הסתדרות  
המזרחיים  
בית המדרש



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### Atlantic Jewish Council

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DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH THE JEWISH COMMUNITIES OF THE ATLANTIC REGION A "HAPPY AND PROSPEROUS NEW YEAR. L'SHANA TOVA TIKATEVU."

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

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#### Reprints

Jerusalem Post  
Moment  
New York Times  
Saint John Telegraph Journal  
Newsweek  
Israel Digest

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## Contribute to Shalom

DEADLINE FOR HANNUKAH ISSUE:  
Friday, October 28th, 1977

# Rosh Hashana Message from the President of the Atlantic Jewish Council

MEDICAL RELIEF ASSOCIATION, INC.



Once again, we stand upon the threshold of a New Year, the season of Rosh Hashana, and with it hope and faith in what the future holds. It is my sincere wish that the coming year holds the best of health, happiness and prosperity for you, your families and your friends.

As well as extending good wishes, this is the season for reflection and resolution, prayer and atonement, forgiveness and mercy, tradition and history. These facets of the Yontaven seem to permeate the atmosphere as we attend our synagogues and gather together with family and friends to renew our faith in ourselves and in our heritage. But how quickly will our resolve dissipate? Will the desire to preserve our cultural heritage drift away with the autumn leaves? Will apathy once again reign victorious? Will it really take another war or major tragedy to shake our communal and individual foundations, to jar us into action on behalf of our cultural/ethnic survival!

The programme of activities of the Atlantic Jewish Council offers to each of us a medium through which our desires for ethnic/cultural involvement may be expressed. I urge you to take advantage of the various opportunities which the Atlantic Jewish Council make available for participation, input and involvement - from attendance at a concert, to contributing to this very publication, to joining the Zionist movement. This may be a crucial year for Israel and your expression of solidarity (financial and emotional) with our brethren is essential.

We will have the good fortune this coming year to once again have the services of **Shaul Landa** as Executive-Director of the Atlantic Jewish Council. Shaul will be commencing his third year with us and we are indeed fortunate to have the ability and energy of this very able Jewish civil servant in this region. His efforts on behalf of the Atlantic Jewish Council, the Canadian Zionist Federation, and the Canadian Jewish Congress are greatly admired and appreciated. However, our Executive Director and a few laymen should not be asked or expected to exclusively bear the burden of developing and maintaining a Jewish and Zionist presence in the Atlantic Provinces. It is the responsibility of each of us to ensure, by our support and participation, that the activities and program goals of the Atlantic Jewish Council are successful. Or, at least that an attempt is made to make such activities worthwhile and successful. In other words, let this be the New Year in which our individual and communal apathy gives way to active concern and participation, at least to a reasonable extent. The opportunities will present themselves as the year unfolds, don't let them slip by so easily this year. For as the years go by and the opportunities are missed, one suddenly realizes that perhaps a generation will have come and gone without having developed the roots of its cultural heritage. That heritage will then have been lost. The winner will have been "assimilation". We cannot be the generation responsible for the victory of assimilation. Now is the time—this is the year—to get involved.

The past year has seen the Atlantic Jewish Council sponsor a variety of activities, most of which may be described as having been successful endeavors. We look forward to the New Year with renewed vigor as plans develop for a regional convention, the celebration of Israel's 30th Anniversary of Independence, the **Shalom** Magazine and TV shows, our community directory project, many Canadian Zionist Federation activities, the World Zionist Congress, local entertainment and concerts by visiting artists, a Camp Kadimah renewal of financial resources campaign, seminars and debates, involvement with activities of the Canadian Jewish Congress - many plans and opportunities. For further information with regard to participation in any of these functions, please contact Shaul Landa at our regional office and watch your mail for notices of events. It will be a busy year and the Atlantic Jewish Council looks forward to your involvement in its many activities.

May I take this opportunity to thank all who have worked with and assisted the council this past year, but I want to thank in particular, **S. Paul Zive**, Vice-President of the Atlantic Jewish Council, for his efforts during the past year on behalf of the council and its member organizations. His availability during my absence was and is very much appreciated by myself.

With best wishes for a New Year filled with health, happiness, prosperity and cultural enrichment. Shana Tova Tikatevu. May you be inscribed for a good year.

Sincerely,

Ben Prossin  
President

Atlantic Jewish Council

# Atlantic Jewish Council

1551 South Park Street • Halifax, Nova Scotia • (902) 422-7491



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S. PAUL ZIVE

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Executive Director  
SHAUL LANDA

Office of the Prime  
Minister  
Government of Israel  
Jerusalem, Israel

Attention: His Excellency Menachem Begin, Prime Minister

Dear Mr. Prime Minister:

Please accept the best wishes of the Jewish Communities of the four Atlantic Provinces of Canada upon the assumption by yourself of the duties and responsibilities of the Prime Ministership of the State of Israel.

The Atlantic Jewish Council, and its constituent organizations, herewith renews its pledge of solidarity with the people, and the government, of Israel. Our thoughts and wishes are with you in your search for peace, security and prosperity.

It is with confidence in your leadership and faith in the future that we wish you a hearty MAZEL TOV and HATZLACHA RABAH.

July 26, 1977

Yours very truly,

Ben Prossin  
President

FOUNDED BY THE ATLANTIC REGION OF: CANADIAN ZIONIST FEDERATION — CANADIAN JEWISH CONGRESS  
HADASSAH · WIZO OF CANADA — UNITED ISRAEL APPEAL INC. — ZIONIST ORGANIZATION OF CANADA — CANADIAN YOUNG JUDAEA

**Atlantic Jewish Council  
and  
The Canadian Zionist Federation  
present**

Atlantic Region

**ISRAEL TOUR  
MARCH 1978**

IN CELEBRATION OF ISRAEL'S  
30th GLORIOUS YEAR  
OF INDEPENDENCE  
JOIN US

For further information contact:

"Israel 30" Tour  
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1551 South Park Street  
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## Watch For . . .

- \* Shalom on  
Kadimah
- \* Shalom, Atlantic  
T.V. Show
- \* Atlantic Jewish  
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## Coming Soon!





Dept. **Psychiatry** מח'   
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Mr. Shaul Landa, Editor,   
 Shalom,   
 c/o Atlantic Jewish Council,   
 1551 South Park Street,   
 Halifax, Nova Scotia B3J 2L2   
 Canada

Dear Mr. Landa:

Please find enclosed two poems, entitled "My Jerusalem's Complex Simplicity" and "My Homeland Searches Me," which I am submitting for your consideration. Both poems have been published in English in Israel in a volume entitled Voices (distribution to all English-speaking countries) and I hold all copyrights.

I am a former resident of Halifax (1964-1973) and my family and I emigrated to Israel before you arrived on the local scene.

Looking forward to your reply and with kindest regards to the entire community, I remain,

Yours very sincerely,

Mark Segal, Ph.D.,   
 Psychiatry Research Laboratory

*MY JERUSALEM'S COMPLEX   
 SIMPLICITY*

by

Mark Segal

*Fancy white clowns   
 on puffs of whispered silence,*

*awaken my dreams,*

*gaity and sadness   
 pasteled in hues of gentle dawn*

*in wondered warmth.*

*Dreams may fade   
 in yesterday's lost colours,*

*to her elemental beat.*

*with whirling breezes blown   
 on skeins of rippled laughter*

*fade to a dusk and   
 hasten the fleet of time   
 as my city embraces each breath*

*but my heart remains alight   
 in the destined shadows   
 that flicker in tune*

*MY HOMELAND SEARCHES ME*

by

Mark Segal

*Sweet whispered hushes,   
 rustling clouds   
 on wind-swept thoughts,   
 float a time   
 of weathered warmth   
 and breath within   
 a sighed content*

*Blazing bright   
 hues lift high,   
 sprinkle gently   
 before white dawns   
 and burn us deep   
 with sense of pride*

*Bristling flakes   
 sinewy white   
 crackle sharp   
 in iced reverie   
 and remind of   
 naught left behind*

*Glistening drops   
 on a track-worn path   
 kindle sharp   
 triumphant's breath   
 and set anew   
 the dampened light*

---

# My Trip To Israel

---

by Amy Paton, Age 14, Halifax

Our Family had been planning a trip to Israel for almost a year. I had a feeling it would never become a reality; however, on July 6th, 1977, it finally happened. We departed from Halifax and flew to London.

In London I became very excited the moment we checked in with El Al. We found the atmosphere warm and friendly and it made me feel proud to be Jewish.

When we arrived in Israel it was 4 o'clock in the morning and all I could think about was that I was in Israel and I was too excited to sleep.

On Saturday evening we were very privileged to be invited to Menachem Begin's house for his first reception as Prime Minister.

Sunday, July 10th, we met our driver, Amos, and Guide, Hillel. We left Jerusalem on Sunday about three hours behind schedule but we finally were ready and headed for Jericho; we visited the Hisham palace just outside the City. From Jericho we then travelled to Sachne or Gan-ha-Shelosh, the garden of three. Sachne is three natural swimming pools connected by water falls near Beit She'an, a Roman amphitheatre. Then we went on to Sfat where we stayed at the Rimmon Inn, an old Arab house converted into a hotel built on the edge of the Artist's Quarter. While in Sfat we visited the Joseph Caro Synagogue and then went on to Banias. The Banias River is one of the three rivers that flows into the Jordan River. The water comes from the melting snows of Mount Hermon. After Banias we visited an old Crusader Castle in the Golan called Kal Atnam Rud.

July 12th we went to a place called Tel Dan for a nature walk, we were informed by our Guide that this area is called the Garden of Eden by all of the people who visit it. Then we continued on to Metulla, the Good Fence, the Border between Lebanon and Israel. We saw the Israelis giving water, gas and food to the Lebanese. A first aid station there treats all casualties, for there is much fighting in Southern Lebanon. We also were told that many Lebanese come to Israel each day through the fence to work.

On July 13th we left for Haifa and on the way we visited the caves of Rosh Hanikra. Then we drove on to Acre where we visited ruins of the Old City and the British Prison Museum which is contained inside of a Mental Hospital. It was here that the Irgun commanded by Menachem Begin began its underground work. And then we drove on to Haifa.

In Haifa we visited the Bahai Temple and a naval museum on a ship. Also in Haifa we attended the gymnastic finals of the Maccabia Games. It was exciting to see Jewish athletes competing from many different countries.

From Haifa, we went to Cesarea where we were able to relax and sit in the sun for a few days. During our stay in Cesarea, we went to see the Opera Fidelio in the Amphitheatre. This was one of the highlights of our trip.

On July 21st we left for Tel Aviv and on the way we stopped off at the port of Ashdod.

We spent Tish a B'av in Jerusalem and of course went to the western wall where we encountered hundreds of thousands of people. It was a very touching moment and I couldn't help from crying. On July 24th we went to Massada. There are two different ways to climb Massada,

the cable cars and the snake path. Because of the heat, we took the cars. We started our tour of Massada by reading a paragraph of Josephus Flavius' book "the Jewish Wars". Then we visited the three different temples, the synagogue, the water reservoirs, the room where the Zealots drew lots and the stone Houses. After a few hours when we descended Massada, we went to Ein Gedi to the sulphur pools and put black mud on ourselves and washed it off in the Dead Sea.

On July 25th, we visited the Hebrew University and the Old City of Jerusalem, the Jewish Quarter, the Sephardic Synagogues and the Dome of the Rock where we met a group of Moslems who were unfriendly. They were unwilling to listen to anything we had to say. I guess it's very



*Premier Menachem Begin pictured with Amy (left) and Adam.*

hard to try and make peace with people who don't want to hear our side.

During the time we spent in Tel Aviv, we were fortunate to attend the Habimah Theatre and see the Panovs dance.

Our last stop was Tel Aviv, where we attended Daniel Hoffman's Bar Mitzvah.

During my trip this summer I learned about my homeland and my people and I realized that living in a small community like Halifax I have to be a lot more dedicated to my people and my religion than I would have to if I lived in Israel where everyone is Jewish. I realize if I don't believe in my religion, I could lose my identity as a Jew.

This trip to Israel really showed me who I am.

---

## Watch For . . .

\* **Shalom on  
Kadimah**

# Israel and Munich

Various Jewish religious observances commemorate calamities or narrow deliverance from calamities, and the short history of the Jewish state is replete with such experiences. Today, friction between Israel and the Carter Administration is building up a dangerous charge of static electricity. No Israeli Government casually risks the U.S. Government's displeasure: diminished support for Israel could lead to a calamity from which there would be no deliverance. But the contagious crossness between Washington and Jerusalem that originated in Washington is a compound of Washington impatience and Israeli anxiety. The anxiety is more reasonable than the impatience.

For a decade, since the Six Day War of 1967, U.S. policy has been that Israel should trade territory for peace. As President Ford put it, Israel should "dare the exchange of the tangible for the intangible." The secure are always exhorting Israel to be daring. Similarly, the governments of the world constantly insist that Israel be more forthcoming than those governments ever are.

Theodore Draper, scholar and journalist, notes that of all the millions of square miles of territory conquered in recent decades, only Israel's occupied territories are expected to be returned. Norman Podhoretz, editor of *Commentary* magazine, notes that of the 35 million refugees created since 1945, only the fraction of a million created by Israel's war of independence are expected to be repatriated.

## DARING MORE THAN OTHERS

Saul Bellow notes: "In this disorderly century refugees have fled from many countries. In India, in Africa, in Europe, millions of human beings have been put to flight, transported, enslaved, stampeded over borders, left to starve, but only the case of Palestinians is held to be permanently open. Where Israel is concerned, the world swells with moral consciousness. Moral judgment, a wraith in Europe, becomes a full-bodied giant when Israel and the Palestinians are mentioned . . . What Switzerland is to winter holidays and the Dalmatian coast is to summer tourists, Israel and the Palestinians are to the West's need for justice—a sort of moral resort area."

Today the U.S. Government is anxious to bestow upon Israel the honor of leading a life more daring than other nations choose to live. The U.S. became a mighty continental nation through

conquest in the name of "manifest destiny." But the U.S. Government is irritated because Israel is reluctant to commit itself, before negotiations, to return land it conquered from aggressors who still deny its right to exist on the coast of Palestine. U.S. security has always been a function of broad oceans and placid neighbors. But the U.S. Government is irritated because Israel is wary of turning a geographical buffer (the occupied West Bank of Jordan) into a Palestinian "homeland" that probably would be dominated by the Palestine Liberation Organization, terrorists committed to the destruction of Israel.

The U.S. position is that Israel should withdraw to the 1967 borders (perhaps with slight revisions) and the Arab states should take "steps toward" normalization of relations with Israel. But even if Israel were to withdraw in exchange for full peace (recognition of its right to exist, plus free movement of people, ideas and commerce in the region), there still would be an inherent asymmetry of risk in a trade of the physical for the political. Arab political concessions could be repudiated overnight; Israel's physical concessions could not be reclaimed without war.

## WESTERN 'CONSCIENCE' NO SHIELD

Nevertheless, Israel has accepted this asymmetrical policy. It has asked two things. One is that the U.S. not intrude itself so much that it spares Arab states the need to negotiate directly with Israel. The second is that the U.S. not propose a specific outcome (such as withdrawal in exchange for "steps toward" normalization). Israel thinks that if Arab states regard withdrawal as a given, they will have no incentive to give anything. After four wars, Israelis are unmoved by the idea that their security depends less on their toughness than on their malleability. And since the fourth war they are especially impatient with assurances that the "conscience of the West" will be their shield. In the October 1973 war Israel not only suffered debilitating losses comparable to Britain's in the first world war, relative to national strength. Israel also suffered an acute understanding of the "conscience of the West" under oil pressure. Israel was isolated.

Israelis are obsessively interested in U.S. diplomacy, and were fascinated by Jimmy Carter's May meeting in Geneva with Syrian President Assad. Carter praised Assad's helpfulness, construc-

tive attitude and "intimate knowledge." That, Carter said, "has helped me a great deal to understand" the Mideast. Now, diplomacy always involves a lot of solemn nonsense, but Carter went a tad far. In recent years Assad has called Israel "a basic part of southern Syria," and his controlled press has asserted that Israel "shall be destroyed." Today the U.S. is pleased to regard Assad as a "moderate." Has Assad changed, or has the U.S.? Today Assad says "the Palestinian problem has two parts," the first concerning the West Bank and the Gaza Strip. "On this territory a Palestinian state might be established, as is now envisaged. This state could not accommodate all the Palestinians. This leads us to the second part of the Palestinian problem, namely the refugee problem. These refugees . . . have a right to return to the land from which they were driven in 1948."

## REMEMBERING AUTUMN 1938

The idea that Assad is a moderate, an idea enjoying currency in the U.S. Government, is part of a way of perceiving Israel, a way that reminds Podhoretz of autumn 1938 on the eve of Munich:

"As Czechoslovakia, a democratic country, was accused of mistreating the German minority in the Sudeten regions, so Israel, also a democratic country, is accused of mistreating the Arab minority within Israel itself and also, of course, in the occupied territories. As the creation of the Czechoslovak state after World War I was called a mistake by Hitler and Neville Chamberlain, so the creation of the Jewish state after World War II is called a crime by contemporary totalitarians and their appeasers. The insistence by the Czechs that surrendering the Sudeten regions to Hitler would leave Czechoslovakia hopelessly vulnerable to military assault was derided, especially on the Left, as a shortsighted reliance on the false security of territory and arms; so a similar insistence by the Israelis with regard to the occupied territories is treated today with lofty disdain by contemporary descendants of these believers in the irrelevance to a nation's security of territorial buffers and arms."

Made malleable by diplomatic pounding, Czechoslovakia, by spring 1939, had no shield except "the conscience of the West," and no deliverance.

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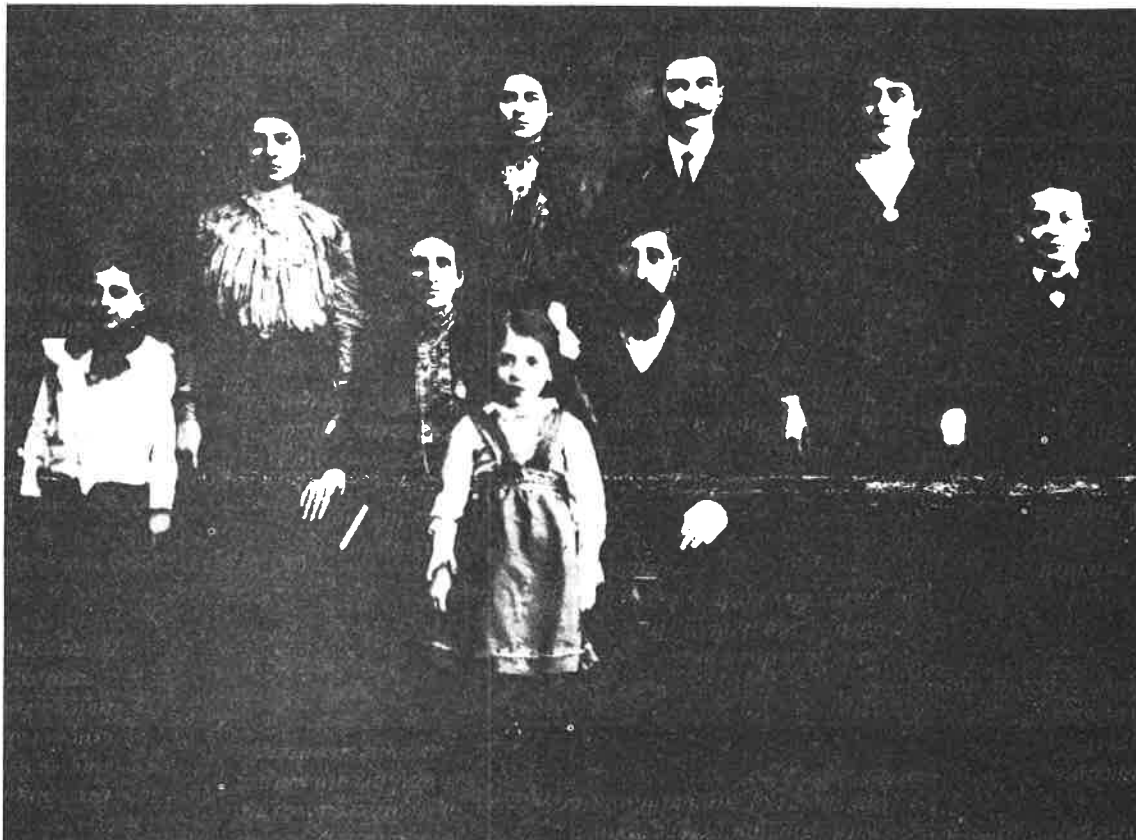
# Portrait of a Family (Russia)

**Sister Sarah**  
*Granted exit visa  
to Israel,  
1972.*

**Sister Natasha**  
*Emigrated  
to United States,  
1924.*

**Cousin Shmuelik**  
*Captured fighting  
with partisans  
in Poland,  
Executed in field,  
1943.*

**Sister Fanya**  
*Killed in  
Treblinka,  
Date Unknown.*



**Brother Abrasha**  
*Decorated at Stalingrad,  
Applied for exit visa to  
Israel . Refused.  
Imprisoned: three years.*

**Rebecca Lev**  
*Murdered at Babi-Yar,  
1942.*

**Moshe Lev**  
*Murdered at Babi-Yar,  
1942.*

**Brother Benjamin**  
*Died at Auschwitz,  
Date Unknown.*

**Sister Esther**  
*Killed in Majdanek,  
Date Unknown.*

Not all Jews can take "family" for granted and we must help to ensure that Jewish families don't become an endangered species.

If you have not yet made your 1977 U.J.A. pledge, please do so now.

If you have made, but not yet paid, your pledge, please do so now.

Let's prove that We Are One.



# FLASHBACK TO YOM KIPPUR 1973

## A School At War

by Robert Gamzey

Arad, Israel — **Shaul Landa**, 31, Edmonton, Alberta school teacher, his wife **Elana** and two small children, arrived in the Negev desert town of Arad on August 6 as new immigrants.

On October 7, the day after the Yom Kippur War exploded, Shaul found himself in charge of the Zintbaum Comprehensive High School, its faculty and staff depleted by the army mobilization.

Landa, former Canadian National Young Judea youth director, and another Western immigrant, were the only men remaining of the 16 males on the school staff of 48 after the callup. The young paratrooper school principal, **Rami Flomin**, hurried off to war with a casual directive to his unprepared successor, "Do the best you can".

"Suddenly," Landa recalled in the principal's office overlooking the vast empty desert, dotted with camels grazing, and the Hebron Hills in the distance, "we had to contend with a crippling manpower shortage, a decision of the Ministry of Education to continue classes despite the war, to cancel the Sukkos holiday vacation, and to carry on as usual."

Spontaneously, Landa and his almost all-woman lib staff, launched a round-clock reorganization, with a call for volunteers to join the teaching staff of the 450 pupil secondary school, a contribution of Arthur and Mildred Zintbaum of New York to the Israel Education Fund of the United Jewish Appeal.

Every teacher agreed to assume an added load of classroom work. The school day was shortened because of the blackout which handicapped pupils doing their homework. Two university graduates attending the Arad WUJS Institute of the World Union of Jewish Students joined the faculty. Six local ex-teachers went back to work. An electronics expert served part-time in the vocational department. A soldier stationed nearby resumed his teaching profession on a part-time basis, while fulfilling his military duties. Mayor **Avraham Schochat**, graduate of Haifa Technion, offered to teach math.

Arad's municipal education director, **Menahem Kaplan**, a former teacher, took over the biology class. The University of Negev sent professors from Beersheba to lecture to the physics, history and Bible classes. A local athlete of ancient vintage replaced the gym teacher.

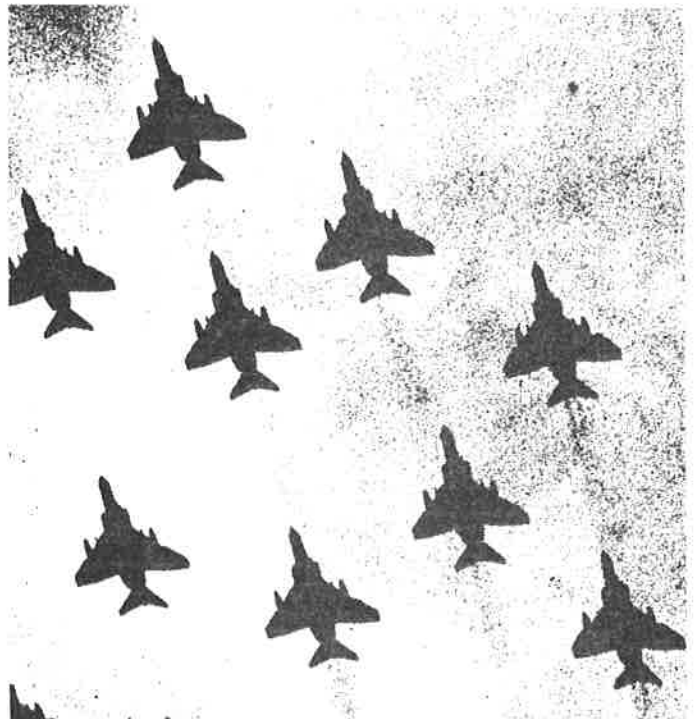
Two weeks after the war began, the Zintbaum School was operating with a full complement of teachers and staff, aided by the efforts of the student council which organized the youngsters to clean the hallways and classrooms, maintain discipline, and help the volunteer teachers, even as assistant teachers.

Meanwhile, the senior high school pupils were enlisted by the local Haga civil defense organization to devote part of the school day and also evening duty to assist in maintaining normal municipal functions.

Students helped clean the streets, collect garbage, assist overburdened mothers in their homes temporarily vacated by husbands fighting at the fronts, unload delivery trucks at the markets and stores, accompany blackout patrols, and solicit house-to-house to sell war bonds. The student council

organized the shipment of gift packages and writing of letters to their teachers engaged in warfare. Twice-a-week air raid drills were held, with the student body marching in orderly fashion to the underground shelters. Arad is only seven miles from the border of Jordan, and five miles from the occupied Hebron Hills.

Student morale soared higher than the spirit of their teachers. "The students had grown up with the conviction that Zahal was invincible and that Israel would always win all its wars with the Arabs," **Shaul Landa** explained. "They were supremely confident, even during the early days of the war when we suffered severe reverses on the Golan and Suez fronts. Because of their confidence in Zahal, their behavior was normal. The only difference was that they became obsessed with the war news. They carried pocket transistor



radios and turned them up every hour on the hour for the news, interrupting classwork.

The students let off steam in school from the tension of war, the obsession with the radio news, and the nightly blackouts. As a result there was hyperactivity in the hallways and classrooms.

"With the teachers, it was a different story. They didn't have a head to teach. Nearly every teacher had her mind on a husband, or a son, or a brother, or other family member fighting in the war. After school hours, each teacher went home to cope with the problems of children, housekeeping, shopping, while preparing for the next day's classwork in a blackout.

"We operated on the level of two realities. Students attended classes and studied their usual subjects as if the war didn't exist, while their lives were at stake on the battlefronts. For the teachers, the split world was magnified. They had to carry on at school, while they bore

heavy responsibilities at home and worries in their hearts. The rationale for all this is logical but the situation is illogical. Teachers return home, small children behave normally while the mother is tense over the fate of her husband or son or brother and over the destiny of our country in this war. Few teachers get a good night's sleep. Students also stay up late to hear the news after midnight. We try to close our minds to what is happening outside, but we get intensively involved. It takes its toll. The cumulative pressure wears people down. They get short tempered. You see worries on the faces of everyone. Worst of all is the pall of silence."

While the Ministry of Education hired more than 200 psychologists to assist school faculties all over the country in coping with the emotional problems of war among students and their families, Arad had no psychologist in residence after the army callup.

"I'm no psychologist though I studied psychology," said the former Canadian educator who once taught Eskimos and Indians in the Ft. Smith Northwest Territories Teachers College to save money for Aliyah to Israel. "All our teachers are trying to help students and others, even each other, to cope with the emotional problems of this war. People need company. We try to visit each other more, despite the blackout. People worry about each other. An ad hoc committee of teachers was set up to communicate with our teachers who were mobilized and are serving at the fronts. We offer to aid families needing help.

"We have two neighbors. Both husbands are fighting in Sinai. The neighbors try to keep the wives and children company around the clock during waking hours. We help them shop. We take care of the kids part of the time. **Yaakov Yankelovitch** helped us to settle down in Arad. It's our turn to help Yaacov's family while he is off to war.

"Suddenly, this town is no longer just a town of 10,000 population. It is an extended village, with an extended family. News of war casualties spreads like wildfire. You can see the depression when an Arad soldier is killed or wounded. There is an emotional upheaval in the town. A terrible silence descends. Then, you witness a burst of excitement when someone hears from a member of the family at the front. This is what people live for, day by day, pinning their hopes on getting a phone call or a piece of paper telling that the one they love is O.K.

"What really helps maintain morale is that all the basic services in Arad are functioning well. Haga is well organized. The stores are stocked with food and goods. There are no shortages. People are ready and eager to help each other.

**Yitzhak Friedman**, acting director-general of the Education Ministry in Jerusalem, instructed all schools to hold discussions of the war news, and teach about the wars of Jewish history and Israel's wars of 1948, 1956, 1967, 1968-70, so that youth would cope with the 1973 war with the perspective of history.

Zintbaum school teachers started to carry out the Jerusalem directive in the first week of war. "Students quickly reached the satiation point," said Landa. "They were blasted day and night with hourly news on radio, and pictures and war analyses on television. We eased off on carrying the war into the classrooms. As for teaching the history of Israel's wars, the students are so immersed in the present that the past and future does not exist for them."

**Menahem Kaplan**, 34 year old Arad education director, reported that the town's twenty-five kindergartens and

nurseries and three elementary schools, with a total of nearly 2000 children, were unaffected by the army callup, because all but one gym teacher are women.

Kaplan, a veteran of the Six-Day war, said children do not understand the full impact of this war of survival. "The air raid alarm is a game to them. The blackout is fun. They are as cheery and ebullient as ever. My nephew in Jerusalem is eight years old. He told my sister that this war is not a real war because he heard that in the 1967 war, bombs and shells fell on Jerusalem, while Jerusalem is quiet in this war. High school students understand what this war is about.

*Reprinted by permission granted the Editor prior to Mr. Gamzey's untimely death.*

## Watch For . . .

### \* Atlantic Jewish Council Regional Directory

## Were you left behind last March Break?

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The Hebrew University of Jerusalem

July 4, 1977

by

Milton Friedman

The University of Chicago  
and

The Hoover Institution,  
Stanford University

It is a privilege to respond on behalf of those whom you have selected for the distinction of becoming honorary alumni of your great University. Though I respond on behalf of all of us, I speak only for myself.

I feel very much at home here. First, because this is an academic ceremony. I have spent most of my life in Universities. Also, the Universities of the world are a truly international community -- except only for some behind the iron curtain. There is a free flow of people and of ideas. We at the University of Chicago have had many fine students and faculty members from Israel, and you, in turn, have had many from us. No other area of international trade is as free as the realm of ideas.

I feel at home, second, because, like you, I am a citizen of a country that values, cherishes, and protects individual freedom, a country in which the ordinary person retains a large measure of control over his own life. Those of us who have been so fortunate as to have been born and raised in free countries tend to take freedom for granted, to regard it as the natural state of mankind. That is a serious mistake. Most people at most times have lived under conditions of misery and tyranny. Most people still do. The countries that can be called free have been becoming fewer, and, even in those that remain, the area of individual freedom has been becoming more and more circumscribed.

I feel at home, third, because, as a Jew, I share your cultural heritage, your pride in the incredible achievements of this ancient and yet infant land of Israel, your hopes for a still brighter future.

Because I feel at home, because I share so strongly your own hopes and fears, I cannot bring myself to spend these few precious moments on commencement platitudes. The times are too desperate for that. I hope that you will pardon me if, instead, I speak from the heart, and speak bluntly -- even at the risk of offending some of you.

I first visited Israel fifteen years ago,

## Commencement Talk

*"Exclusive" to Shalom originally sent as a personal copy to our own Sam Jacobson who forwarded it to us for publication.*



Milton Friedman

when I spent several months as a visiting professor at this University. I summarized my impressions by saying that two Jewish traditions seemed to me at war in Israel: a hundred-year-old tradition of belief in paternalistic socialist government and rejection of capitalism and free markets; and a two-thousand-year-old tradition, developed out of the necessities of the Diaspora, of self-reliance and voluntary cooperation, of ingenuity in getting around government controls, of using every device of Jewish ingenuity to take advantage of such market opportunities as escaped the clumsy grasp of government officials. I concluded that, fortunately for Israel, the older tradition was also proving the stronger.

This conflict between traditions has been critical for Israel since its birth and remains critical for its future. Socialism appeals to generous and unselfish instincts. It has captivated many fine, warm, and idealistic persons. It may well be that the early Kibbutz movement, the idealism, self-sacrifice, and sense of community that played so large a part in the early days of a Jewish homeland and still plays so large a part in today's Israel, might not have been possible without the ideals and hopes that so many of the participants vested in socialism. And certainly throughout the history of Israel, the needs of defense have mandated a large role for government. Yet even a good thing can be carried too far. Even the noblest of ideals can rest on false foundations.

The ideal of socialism is one thing. The reality, if carried very far, quite another. State socialism, in practice as contrasted with the idealistic vision, is not and never has been in the interest of Jews individually or of Israel collectively. State socialism, I believe, violates the most basic Jewish values: an individual's responsibility before God for his own actions; personal charity; voluntary community; respect for diversity of opinion; an abiding faith in reason. These basic Jewish values are perverted in a system that -- carried to its logical extreme -- substitutes collective authority for individual conscience, antiseptic welfare administered by an impersonal bureaucracy for personal charity, compulsory conformity for voluntary cooperation, rule by either a majority or a governing elite for individual rights.

Socialism as an ideal has captivated not only Jewish intellectuals but intellectuals around the world. The resulting growth in the size and power of governments is a major reason, I believe, why freedom around the world has been declining. Fortunately, the practical working of socialism is producing increasing scepticism about the ideal. That is a major reason for hope for the future.

But whether this be true or not on the global scale, the conflict between socialism in practice and Israel's interest is crystal clear. If state socialism had swept the world in the twentieth century, there would be no State of Israel today. That is a sentence worth repeating, because it is at once so patently true, indeed, nearly self-evident, and yet so strikingly at variance with beliefs voiced by so many Jews around the world. **If state socialism had swept the world in the twentieth century, there would be no State of Israel today.** Under state socialism, government controls the resources of a country. But did governments help or hinder the original Zionist development? Did the initial support for a Jewish homeland come from the government of Great Britain or from individuals in Britain and elsewhere who were able to contribute funds and to work for a Jewish homeland only because of the existence of capitalism and free markets and of the political freedom which accompanied these economic arrangements? What has made possible the successive aliyot -- both

before and after Israel's establishment? Assistance from governments, whether socialist or not, or from individual Jews? From Jews in the state socialist countries or in the bastions of capitalism? From the Jews in Russia and its satellites, or from the Jews in the United States, Great Britain, South Africa, Western Europe? The state socialist countries have been the source of some immigrants -- but only after those countries were bribed with funds from the capitalist countries to let some of their Jewish citizens go!

Or take a longer view. If state socialism had dominated the past two thousand years, the Jews would never have survived the Diaspora. Israel, in every sense, would have perished. How did the Jews survive? Occasionally a monarch or a despot protected the Jews -- but typically only because elements of a capitalist market economy enabled a few Jews to put the monarchs in their debt, a less romantic but also more reliable and less bloody recourse than the strata-

gem of Mordecai and Esther. For the most part, Jews were able to survive the Diaspora despite not because of the actions of governments. Where did they not only survive but prosper? Only in those countries that gave wide scope to competitive capitalism and free markets. Equally striking, within those countries, they prospered most in those areas where competition was freest.

A personal experience will illustrate this vital point. Som years ago I participated in an International Monetary Conference, organized by bankers, and attended by the two top officials of each of the leading banks of the world, plus a group of invited "experts" such as myself. Fewer than 2 per cent of the assembled bankers were Jewish. More than 25 per cent of the invited "experts" were Jewish. Why? Because banking is a monopolistic industry in which a government franchise is needed to operate, while intellectual activity is a highly competitive industry.

The true hope of Israel -- and of

freedom everywhere -- is the enterprise, initiative, ingenuity, drive, and courage of the individual citizens, cooperating voluntarily with one another, producing that miracle of progress in every sphere that comes only from the achievements of the individual. The threat from your neighbors unfortunately mandates a large military effort on Israel. That effort must be coordinated and administered by government. You cannot escape having a sizable socialist sector. But that sector can remain, as it has been, relatively efficient, only so long as it is supported by a free people and a strong, productive, private economy.

The miracle of Israel has been achieved by free men and women fighting against incredible odds. This occasion symbolizes the continual passing of the torch of freedom to the young. May you who will carry it on the next lap recognize how rare your heritage is. May you guard and cherish it, so that you too may pass it on, still burning, to future generations.

## West Bank Settlements: Legality Is Not the Issue

To the Editor:

It is one thing to argue that the establishment of new Jewish settlements on the West Bank does not promote the cause of peace, and quite another to encumber the issue by declaring such settlements illegal.

On the legal side, Israel's capture and control of western Palestine, historically known as Judea and Samaria, does not represent occupation of foreign territory. Indeed, the foreign occupation was the illegal and unrecognized annexation of the West Bank by Jordan, whose internationally recognized frontier ended at the Jordan River.

The lines that Israel crossed in June 1967 were only armistice lines drawn between the armies of Israel and Jordan in the center of what had been legally British-mandated western Palestine. In fact, King Abdullah paid an assassin with his life for the annexation of Judea and Samaria, which no Arab state recognized. Great Britain and Pakistan were the only states to extend de jure recognition to the annexation.

The area conquered by King Abdullah is not foreign to the Jews of Palestine. In the period before the Jordanian aggression of 1948-49, Jews

had lived in east Jerusalem, Hebron, Nablus and Gush Etzion, to mention a few of the sites on the "occupied West Bank." When they left it was out of fear for their lives during Arab pogroms and invasions. Now that Jews are returning, it is as builders alongside the Arab inhabitants, not as foreign occupiers or as illegal expropriators.

Thus, since the territories of Judea and Samaria in the formerly mandated Palestine are not "occupied" in the traditional sense of the Geneva Convention governing foreign occupations, settlement therein cannot be illegal so long as it does not prejudice "the civil and religious rights of existing non-Jewish communities in Palestine" expressed in the Balfour Declaration and incorporated in the League of Nations mandate for Palestine. From a purely legal perspective, Jews have as much right to settle on one side of the former armistice lines as on the other. State Department pronouncements to the contrary notwithstanding, the real issue is not the legality of the settlements but recognition of such legality.

Inasmuch as confusion on this matter is great, it might be worthwhile for the President or Congress to ini-

tiate an official inquiry to examine and rule on the legal question. Such a move would free the State Department to focus on the political merits of Jewish settlement on the West Bank. Frankly, the legal issue is far too important to be left to Foggy Bottom, given its proclivity for a peace settlement on Arab terms.

Moreover, an Israel that relinquished security control of the Judean hills, including access corridors across the Jordan from the east, would be militarily vulnerable. From a potent military asset for the United States, Israel would then be converted into a strategic liability. Only if one assumes that the Arabs are genuinely prepared to coexist with a sovereign Jewish state and that the core problem is the rights of Palestinian Arabs rather than of Israelis can the conventional arguments against new settlements be reasonably advanced. What should not be accepted as a starting point for this debate is that such new settlements have been or are somehow "illegal."

JOSEPH CHURBA

Arlington, Va., Aug. 19, 1977

The writer served until recently as special adviser, Office of the Assistant Chief of Staff, Intelligence, U.S. Air Force Headquarters.



# Jewish National Fund

**LT. COL. MOSHE  
SUCCEEDS BEZALEL  
ELIAHU AS JEWISH  
NATIONAL FUND  
REPRESENTATIVE TO THE  
ATLANTIC REGION.**



**Lt. Col. Drori**

**Peter Herschorn** announces that **Lt. Col. Moshe Drori** (45) has arrived on a special mission to Canada as the representative of the Keren Kayemeth L'Israel stationed in Halifax with specific responsibilities for the promotion of the Jewish National Fund in the Atlantic Region.

**Lt. Col. Drori** succeeds **Mr. Bezalel Eliahu** who has returned to reactivate his farm at Moshav Ram-On, Israel after a three year term in Halifax.

Born in Poland in 1932, Drori emigrated to Palestine in 1935. He graduated from High School in Tel Aviv in 1951 and joined the Israel Defence Forces at once. **Lt. Col. Drori** joined the Nahal Core and was with the founders of the Gonen Settlement along the then Syrian border. Later he joined the infantry; commissioned in 1953 and received various appointments in command taking part in the Sinai Campaign as a company commander in the Golani Brigade. Promoted to major in 1962 and appointed to deputy infantry Battalion Commander. In 1966 he graduated from the Israeli Command and Staff College and in 1969 promoted to Lt. Col. In the following years he served in the General Staff as the Head of a branch in organization and operation departments.

In the years 1973-1974 he served in Singapore. Upon returning to Israel he was appointed Head of the Office of **Major General Haim Laskov**; Soldiers Complaints Commissioner (Ombudsman) and one of the former chiefs of Staff with whom he worked until 1977.

**Lt. Col. Drori** is accompanied by his wife Bat Sheva and their three children.

## NATIONAL PRESIDENT VISITS ATLANTIC REGION

**Nathan Scott**, President of the Jewish National Fund of Canada, recently visited the Atlantic Region in an effort to enact his newly declared policy of visiting and meeting with members of communities across Canada. Accompanying the President was **Mr. Bobby Mayers**, Rebuilders of Jerusalem Chairman, and **Mr. Harris Gulko**, the National Executive Vice-President. Both Halifax and Saint John were ports of call for the visitors from Upper Canada. In Halifax, **Mr. and Mrs. Peter Herschorn** were hosts of a Cocktail Reception for Mr. Scott at which time the New Regional Representative, **Lt. Col. Moshe Drori**, was introduced and farewell was bid to **Bezalel Eliahu** who has returned to Israel after three years of duty in the Atlantic Region. A presentation of a certificate attesting to Mr. Eliahu's accomplishments in the area of soliciting support for the Jewish National Fund was presented by Mr. Mayers on

behalf of the Jewish National Fund.

In Saint John, Mr. Scott was hosted at the Cocktail Reception which was attended by a large number of people and which was held in the home of **Mr. and Mrs. Leonard Kaplansky**. **Mr. Mayers**, **Mr. Gulko**, **Lt. Col. Drori**, and **Bezalel Eliahu** were also in attendance at the reception and during the course of the evening, Mr. Mayers introduced the New Rebuilders of Jerusalem program of which he is Chairman and much interest was displayed by the participants.

**Mr. Kaplansky** introduced **Lt. Col. Drori** and farewell was bid to **Bezalel Eliahu**. **Mayor Davis** of Saint John was in attendance and his presence was befitting of interest and commitment on Israel's behalf that emulated throughout the visit to Saint John.

Particularly memorable to the out of region guests was a visit to the home of **Mitchell Franklin** at Saint Martins, N.B. Mr. Franklin is National Co-Chairman of Special Projects.



*Left to right - Lt. Col. Moshe Drori, Mr. Bobby Mayers, Mr. Bezalel Eliahu and Mr. Peter Herschorn at the presentation of a certificate to Mr. Eliahu on his departure.*



*Left to right - Mrs. Sylvia Herschorn, Mr. Nathan Scott and Mr. Peter Herschorn, at the presentation of Forest certificate to the Herschorns.*

# LIVING ISRAEL

by Mark Segal, Jerusalem [formerly of Halifax]

The 29 year old Israeli Nation presents a paradox for those of the Diaspora who came to settle. To both the initiated and the uninitiated, Israel's positives and negatives cannot be made to balance in an audit ledger.

Faced by an overwhelming bureaucratic jungle, westerners and easterners are oft-times forced into the inherent struggle of decision to return to their native country or move on to a "more self-styled" paradise. Basic problems of housing, job relocation or re-orientation and educational standards for children can easily bewilder even the staunchest Zionist ideal. Thus, to discover successful settlement within a cultural thought process diametrically opposite to one's own requires the development of idealistic realisms that must shape its form to "walk dry between the falling thunderdrops".

The catastrophic awareness that may develop within the "Aliyant" when faced with what appears to be insurmountable hurdles erected by the numerous agencies first confronted upon arrival cannot merely be dispelled by the knowledge of "immigrant rights" such as tax incentives and low interest loans and mortgages. To overcome newly developed financial worries that may have seldom existed in their native land and where a "comfort within a self-styled life style" presumably existed, requires the ability to experience the freedom of walking upright as a Jew. Nowhere within the Diaspora has a Jew ever felt comfortable in the simple concept of donning "talis" and "kippa" at prayer time and walking outdoors to the local synagogue whereas

in Israel, this concept raises not one thought nor raises a single eyebrow. Even within the most irreligious of neighbourhoods, no one would even bat an eye at a fellow Jew bedecked on his way to synagogue.

The ease of thinking as an individual as opposed to the necessity of considering one's identity as a Jew need not play the prime factor in one's daily life style in this country. A breadwinner may lose his position due to incompetence, bureaucratic pressures or favoritism, but never will an individual be displaced by a "quota system" aimed by an external religious or ethnic pressure. In Israel a strong competition does exist, but it exists between individual Jews.

Where the "Diasporite" had to balance an internal loyalty to Jewishness by donations to Jewish charities, by belonging to Jewish organizations, by settling within a Jewish neighbourhood or by worrying about financing the children's education in a parochial school, everyday existence in Israel simply dispels these concepts by the fact that no matter where one settles, city, kibbutz, moshav or development town, the next door neighbour will be Jewish, the religious or secular school attended by the children will be Jewish, the synagogue attended will be within walking distance and one's basic everyday contact will be, with the greatest percentage, Jewish.

Cries of an increasing crime rate and bureaucratic and industrial problems cannot go unheeded but it is the immigrant in a country composed of immigrants that is required to determine the continual survival of this 29 year old nation against any external or internal threatening force.



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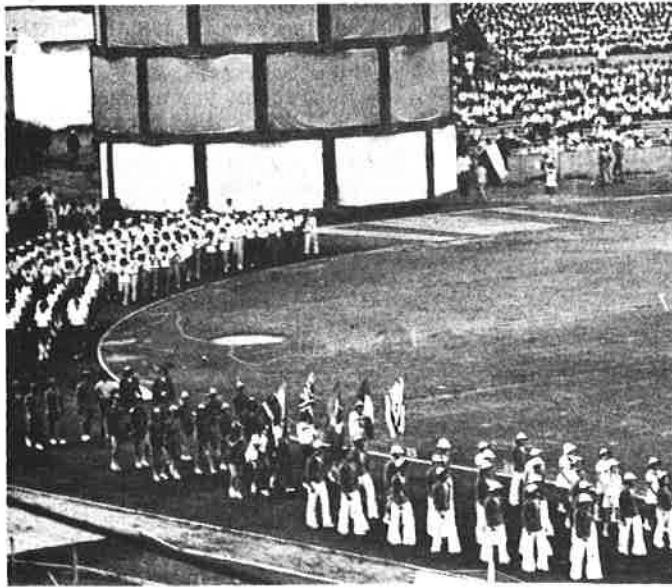


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# “Living ISRAEL”



*10th Maccabiah Games*



*Israel Fashions, 1977*

## European Cup of Champions



# “Let My People Go...”

*Rally for Soviet Jewry at Jerusalem's Western Wall*



# WARMEST ROSH GREETINGS

David, Margaret & Janna Attis - Moncton  
\*\*\*

Mort, Ronna, Jamie, Eric & Stacey Bernstein  
\*\*\*

Saul Brown - Fredericton  
\*\*\*

Elenore & Sam Budovitch & Family - Fredericton  
\*\*\*

Mitchell, Carolyn, Jason & Amy Budovitch - Fredericton  
\*\*\*

Mr. & Mrs. Allen Bernick & family - New Waterford  
\*\*\*

Arnold & Judy Budovitch and Eric Louis  
\*\*\*

Dr. & Mrs. M. Bernstein and family - Halifax  
\*\*\*

Ben & Lynn Bluefarb - Halifax  
\*\*\*

The Joe Chernins, Glace Bay  
\*\*\*

Lou & Ellie Citren & family  
\*\*\*

Erminie, Eddie, Cathy, Lee & Shelley Cohen  
\*\*\*

Miriam, Warren, Robie & Marcie Cohen - Fredericton  
\*\*\*

Mr. & Mrs. Reuben Cohen & Debbie and Natalie - Moncton  
\*\*\*

David & Reni Cuperfain & children - Halifax  
\*\*\*

Anetta & Sid Chernin - Halifax  
\*\*\*

Mayor Samuel Davis - Saint John  
\*\*\*

Sophie & Zena Forman - Halifax  
\*\*\*

Esther & Jeffrey Fine - Ottawa  
\*\*\*

Mr. & Mrs. Bernard Freedman & family - Saint John  
\*\*\*

Mr. & Mrs. Ralph Garson & family - Halifax  
\*\*\*

Judge & Mrs. Nathan Green - Halifax  
\*\*\*

Dr. & Mrs. Richard Goldbloom - Halifax  
\*\*\*

Dr. David Gaum - Sydney  
\*\*\*

Drs. Anne & James Hammerling - Halifax  
\*\*\*

לשנה טובה תכתבו



Shana  
Tova  
Tikatevu

Nellie Hoffman & family - Saint John  
\*\*\*

Harry and Anne Holtzman - Saint John  
\*\*\*

Rebecca & Sam Jacobson - Halifax  
\*\*\*

Mr. & Mrs. Elliott Jacobson and family - Dartmouth  
\*\*\*

Arthur & Reta Kolonel - Stephenville  
\*\*\*



# HASHANAH

TO ALL OUR  
RELATIVES AND  
FRIENDS IN THE  
ATLANTIC REGION.

לשנה טובה תכתבו



**Shana  
Tova  
Umevurachat**

*Ken & Lisa Kantorowitz - Toronto*  
\*\*\*

*Harriette & Michael Laing - Halifax*  
\*\*\*

*Shaul, Elana, Eli and Tal Landa - Halifax*  
\*\*\*

*Gar & Jackie Meltzer & family - Saint John*  
\*\*\*

*Mrs. Ethel Michael - Halifax*  
\*\*\*

*Mr. & Mrs. Max Marcus - Halifax*  
\*\*\*

*The Michelsons, Jen, Lou, Alan - Saint John*  
\*\*\*

*Mr. & Mrs. Frank Medjuck and family - Halifax*  
\*\*\*

*Mr. & Mrs. Ralph Medjuck and family - Halifax*  
\*\*\*

*The Nathansons, Helen, Nardy, Dara, Wayne, Tobi - St. John's*  
\*\*\*

*Mr. & Mrs. Seymour Offman & family - Halifax*  
\*\*\*

*Mr. & Mrs. Max Pascal - Halifax*  
\*\*\*

*Harry and Barbara Paton, Amy and Adam - Halifax*  
\*\*\*

*Mr. Ben Prossin - Halifax*  
\*\*\*

*Gloria, Steven, Michael and Cindy Pink - Halifax*  
\*\*\*

*Dr. and Mrs. Albert Prossin and family - Sydney*  
\*\*\*

*Mrs. Sam Prossin and family - Glace Bay*  
\*\*\*

*Zack, Myrna, Shira & Aviva Rubin - Halifax*  
\*\*\*

*Eddie, Victoria, Tova Rosenberg - Halifax*  
\*\*\*

*Betty, Lou, Joey, Pam, & Allan Roza - Halifax*  
\*\*\*

*Allen, Rhona, Alana-Beth & Juliann Ruben - Fredericton*  
\*\*\*

*Ruth & Phil Simon & Boys - Glace Bay*  
\*\*\*

*Charles & Rita Swartz - Sydney*  
\*\*\*

*Ginger & Ralph, Moishe, Rachel Sadofsky - Halifax*  
\*\*\*

*Mr. and Mrs. Louis Siegel and family - Sydney*  
\*\*\*

*Mrs. Minnie, Patricia, Aaron & David Solomon*  
\*\*\*

*Mr. & Mrs. Harvey Webber - Sydney*  
\*\*\*

*Mr. & Mrs. Ben Zemel & Joel - Halifax*  
\*\*\*

*Mr. & Mrs. Frank Zebberman - Halifax*  
\*\*\*

*Mr. & Mrs. J. Zatzman - Dartmouth*  
\*\*\*

*Mr. & Mrs. David Zive - Halifax*  
\*\*\*

*Mr. & Mrs. S. Paul Zive and family - Halifax*  
\*\*\*



In keeping with the age old tradition that Jewish learning be transmitted from one generation to the next Harry Paton, Synagogue president, is joined in worship by his son Adam and daughter Amy.

## Be Part Of Our 25th

*... to maintain a Synagogue for divine worship and religious observance according to the tenets of traditional Judaism.*

*... to maintain a school for the instruction of religious doctrine and for the development of Jewish culture.*

*... to develop the moral, mental and physical welfare of its members, including... the development of Jewish culture as well as the maintenance of a community centre for the cultivation of Jewish thought and action.*

With this memorandum of association Shaar Shalom Congregation came into being in September, 1953.

Since its inception, this conservative congregation has not only worked to achieve its original goals, but has given new expression to our rich yet diversified Jewish heritage.

The coming year will be a year of celebration — of cultural, educational and social events. But more than that it will be a year of looking back with pride and of looking ahead with renewed commitment and dedication to the cause of synagogue.

**BE WITH US ON OUR 25th...**



Shaar Shalom: Gate of Peace... a house of worship open to all interested in things Jewish.



Granting of the deed in November, 1953 by Halifax mayor Richard Donahoe to synagogue president Noa Heinish. Looking on are Nathan Green, Robert Kanigsberg and Rabbi David Jacobs.

# News Happenings From Fredericton

by Jennie Brown

MAZEL TOV TO:

**Reta and Sidney Tobin** on the occasion of their 25th wedding anniversary.

**Elenore and Sam Budovitch** on the occasion of their 38th wedding anniversary.

**Polly and Oscar Jacobson** on the birth of their grandson, **Aaron Michael**, son of **Stuart and Frances Jacobson**, Toronto, Ontario.

**Amelia and Harry Goldman**, and **Mrs. P.M. Levine**, on the birth of their grandson, and great-grandson, **Ephriam Kaddish**. Proud parents are **Dr. and Mrs. Malcolm Goldman**, Israel.

**Bea and Dave Sherman**, on the birth of their grandson, **Matthew Robert Louis**. Proud parents are **Professor and Mrs. Joe Sherman**, Edmundston, N.B.

**Amelia and Harry Goldman** on the marriage of their daughter **Esther** to **Jeremy Shapiro**, which took place in Toronto, July 31st.

**Goldie and Ben Budovitch**, on the marriage of their daughter, **Revie** to **Paul Walmon** of Kitchener, Ont., which took place Sept. 4th at the Sgoolai Israel Synagogue.

**Weldon Graser**, upon his election as **President of the N.B. Barristers Association**.

**Toby and Dina Graser**, mother and daughter team, upon receiving honours in theory from the Royal Conservatory of Music, Toronto, Ontario.

TO THE FOLLOWING WHO GRADUATED FROM HIGH SCHOOL:

**Sherri Budovitch**, daughter of **Elenore and Sam Budovitch**.

**Terri Budovitch**, daughter of **Rosalie and Gerald Budovitch**.

**Robbie Velensky**, son of **Gwen and Bob Velensky**.

**Barry Aranoff**, son of **Lillian and William Aranoff**.

**Beverly Tobin**, daughter of **Reta and Sidney Tobin**, winner

of Birks Medal for leadership in Students Activities.

CONT'D CONGRATULATIONS TO THE FOLLOWING:

**Sharon Rose**, daughter of **Mrs. Bessie Rose**, who has been selected as the only girl from Fredericton to represent New Brunswick Girls' softball team at the Canada Games, which took place in Newfoundland.

**Ian Rose**, age 13, son of **Mrs. Bessie Rose**, and **Neil Brown**, age 11, son of **Roz and Bob Brown**, who are outstanding baseball players for the Little League of Fredericton.

**Sherri Budovitch**, daughter of **Elenore and Sam Budovitch**, who was the Co-ordinator of the Teen Age Pageant, which was held in conjunction with the Fredericton Heritage Festival. She received high praise and was the recipient of gifts from the City Council, for a job well done.

The annual picnic for members and families, sponsored by the B'Nai B'Rith was held August 20th at Mactaquac Park. **Bob Brown** and **Seymour Kaufman** were in charge of arrangements.

The annual Bond Drive, under the chairmanship of **Alfred Brown**, was held August 23rd, at the Sgoolai Israel Synagogue. Acting as co-chairman for this event was **Warren Cohen**.

**Mr. and Mrs. Ezra Rose** and family, formerly of Woodstock, N.B., have taken up residence in Fredericton. We welcome them to our community.

We welcome back **Dr. Steven and Doris Rauch** and family from Pittsburgh, Penn., U.S.A. where they spent a year on Sabbatical leave from the University of New Brunswick.

Congratulations to **Doris Rauch** in obtaining her Master's Degree in Library Science from the University of Pittsburgh.

Wishing all a Happy Shanah Tovah.

## FREDERICTON B'NAI BRITH LODGE

by Warren Cohen

B'Nai Brith's closing meeting was held in the Vestry at the Sgoolai Israel Synagogue during the month of June. **President Warren Cohen** summarized the year's activities and welcomed all those present.

A wine and cheese party was enjoyed by all of those in attendance.

**Harvey Crestohl, Q.C.**, President of B'Nai Brith, District No. 22, brought greetings from head office and gave a talk on the present Political situation in the Province of Quebec. **Mr. Harvey Crestohl** presented **President Warren Cohen** with a plaque for a job well done. **Brother Seymour Kaufman** and **Harry Lang** also received certificates for outstanding service during the past year.

INSTALLATION OF THE NEW EXECUTIVE:

Chaplain - **Warren Cohen**

President - **Arnold Budovitch**

Vice-President - **Alfred Brown**

Corresponding Secretary - **Dave Adilman**

Recording Secretary - **Steven Budovitch**

Treasurer - **Dr. Steven Rauch**

Warden - **Dr. Israel Unger**

Trustees - **Rabbi David Spiro**, **Harold Velensky**, **Al Ruben**, **Irwin Rosensweig**, **Ben Freeman**

Induction of New Member - **Peter Levine**

The evening came to a close with an open invitation for refreshments at **Judy and Arnold Budovitch's** home.

### HIGHLIGHTS FOR THE SUMMER!

Tennis - Headed by **Seymour Kaufman** with 16 participating for the annual trophy.

Pincic - Headed by **Bob Brown** and **Seymour Kaufman**

Location - Mactaquac Park - August 21

Sunday 11:00 A.M. - Two teams headed by

Captain - **David Adilman** and Co-captain

**Miriam Cohen** and Captain **Weldon Levine**

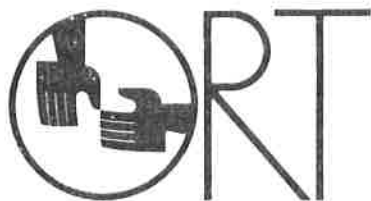
and Co-Captain **Rhona Ruben**. A good turnout is expected.

Bond Drive - Chairman **Alfred Brown** and Co-Chairman **Warren Cohen**

- August 23rd, Tuesday 7:30 P.M. with **Milt Moss** as guest entertainer.

A successful drive is anticipated.

With warm greetings from **Warren Cohen** Past President for a Healthy and Happy New Year to all those connected with the Shalom Magazine.



"Trained hands means Productivity, Security, Dignity"

## ADA ZEBBERMAN CHAPTER OF HALIFAX WOMEN'S ORT

by Cathy Jacobson

Halifax ORT began a very busy Fall season September 7 at the home of **Shirley Sherman**.

Four major projects for the Fall were announced, two of which are now complete.

1) New Year's Cards have been sold under the convenorship of **Shirley Sherman**. The beautiful reproductions of fine art on post cards were packaged at 20 for \$2.50.

2) **Barb Alberstat** and **Reva Sherman** co-convened a "Flowers for High Holidays" campaign in which centerpieces and mums were available at \$9.00.

3) Early in November, a repeat of last year's very successful puppet show will be held. Halifax alderman, **Margaret Stanbury**, offers these shows for the general public. Last spring, she generously donated her time and much publicity to the project and, in gratitude, was named an honorary patron of ORT during ORT Day proceedings in March. The November show is being co-convened by **Linda Coleman** and **Linda Raskin**.

4) ORT's newest and one of our most exciting endeavors is the sponsoring of a fashion show featuring 20 original designs by **Eydi Caines-Floyd**. "Haute Couture" Fall and Winter '78 will be presented October 6, 1977 at 8:30 p.m. in the Lord Nelson Hotel under the convenorship of **Gay Silverman** and **Wendy Offman** and in conjunction with the Joseph Howe Festival.

**Eydi Caines-Floyd**, who was born in Newfoundland, makes her home in Dartmouth where she divides her talents among designing for private clients, writing, sketching and illustrating children's books. Eydi recently received national recognition when she was appointed one of fine designers for the Miss Canada Pageant in November.

Eydi has staged several fashion shows but this year's promises to be her most ambitious. In addition to her own elegant creations, there will be a selection of men's fashions from the House of Rodney. Background music will be supplied by the superb sounds of **Joe Sealy** and his trio. Some excellent door prizes will be offered and a "Punch Reception" will follow the show in the Georgian Lounge of the Hotel where a selection of Eydi's art work will be displayed.

The new ORT executive, whose job it is to carry out these ambitious programs, is:

President - **Cathy Jacobson**

1st Vice-President - **Rene Dankner**

2nd Vice-President - **Gay Silverman**

Recording Secretary - **Rita Lazar**

Treasurer - **Linda Raskin**

Corresponding Secretary - **Sharon Ross**

Financial Secretary - **Annette Strug**

## SHALOM ATLANTIC

This year's Shalom TV Atlantic series begins in October and is aired every Wednesday (5:30 p.m.) and Sunday (11:45 a.m.) on Halifax Cable Channel 4.

### ATTENTION COMMUNITIES WITH CABLE TV:

We have available for your use all the 15 minute taped programs of SHALOM ATLANTIC SERIES. Each tape contains four consecutive programs which can be aired individually or in a series format. We very much encourage communities to obtain these Sony Video Cassettes from the Atlantic Jewish Council. Your request should be directed to:

Shaul Landa, Atlantic Jewish Council  
1551 South Park Street  
Halifax, N.S.  
B3J 2L2  
Tel (902) 422-7491

## DEADLINE FOR THE CHANUKAH ISSUE IS FRIDAY, OCTOBER 28, 1977.

### SUGGESTED ARTICLES:

- \* Community news with photos
- \* Original prose and poems
- \* Commentaries on issues and events
- \* Human interest features
- \* Letters to the Editor
- \* Responses
- \* Cartoons
- \* Sports, Fashions of Israel, Recipes for Jewish Delicacies



# Glace Bay News

by Alan Simon

The Jewish community of Glace Bay, presently in its 76th year of existence, has continued this summer to hold minyonim at Mira. Many of those in attendance, brought their wives who helped to prepare a Kiddush after the davening. The bungalows of **Mr. I. Shore, Mr. A. Shore, Mr. I. Ein, Mr. S. Zilbert, Mr. B. Lipkus and Mr. D. Mendelson** were used for this purpose. As it is now a month before the High Holidays, the Shofar is sounded at the minyonim. The pictures enclosed were taken at the minyon tendered by **Mr. & Mrs. S. Zilbert. Rabbi Wilfred Wolfson**, formerly from Sydney and presently in New York, was a guest at this minyon and is holding the Torah in the group picture.



A very special event centered around the 35th wedding anniversary of **Mr. & Mrs. Sander Zilbert**. **Mr. Sander Zilbert** was honored in Shul by **Dr. Phil Simon**, president of the congregation, for his years of devotion to the synagogue. **Mr. Zilbert** was given credit for starting the Sunday Morning Minyon some twenty-five years ago. **Mrs. Zilbert**, who is an active member of Hadassah and other organizations, along with her husband entertained friends and relatives at their Mira bungalow. Refreshments were served, many people went swimming and in the late afternoon, the men davened Mincha. All in all, a truly splendid afternoon was

spent with the host and hostess, **Sander and Ann Zilbert**. Their children: **Dr. Arthur Zilbert, Dr. Dale Zilbert and Mrs. Nina Politzer** arrived specially for the occasion along with many other relatives from away.

Wishing everyone a healthy and happy New Year.



## MONCTON MOURNS PASSING OF RABBI KUTZINER z"l

The Atlantic Jewish Council extends its deepest sympathy to the Kutziner family on the passing of Rabbi Menachem Kutziner.

BT

BOYS TOWN JERUSALEM

SIMCHA CARDS  
ARE NOW AVAILABLE

Help Boys Town while remembering  
that important occasion

For information and cards, call  
Mrs. Sylvia Herschorn in Halifax: 423-3339

# Saint John Community News

by Rebecca Jacobson

Saint John expresses its deepest sympathy to the family and the Jewish community of Moncton on the tragic passing of **Rabbi Menachem Kutziner**, who was fatally injured in a car accident on his way to Saint John to officiate at a funeral in the absence of **Rabbi Eisenberg**. He was a man of learning and an educator for many years. During his rabbinate in Moncton, he did all he could to bring people into the Jewish fold and to introduce more observance into their Jewish lives. May our Heavenly Father comfort all mourners and may the soul of **Rabbi Menachem Kutziner** be bound up in the bond of eternal life.

Condolences to **Mr. Murray Neustadter** and his daughter, on the passing of their beloved wife and mother, **Esther Neustadter**, July 14, 1977. In the absence of a Rabbi, **Dr. Joseph Tanzman** conducted a most impressive service. May our Heavenly Father comfort the mourners and may the soul of **Esther Neustadter** be bound up in the bond of eternal life.

**Dr. Robert B. Miller** and **Dr. Shirley Korman-Miller**, son and daughter-in-law of **Mr. and Mrs. Seymour Miller** of Saint John, have received their degrees in medicine from the University of Toronto. **Dr. Robert Miller** is a graduate of Saint John High School. **Dr. Shirley Korman-Miller** is the daughter of **Mr. and Mrs. Fred Korman** of Toronto. They will be interning for their final year at Mount Sinai Hospital in Toronto. They plan further studies.

CONGRATULATIONS to **Rabbi and Mrs. Benjamin G. Eisenberg**, on the birth of their tenth grandchild, "kein ayin

harah," a little girl named, **Yael Devorah**, a sister to **Aryeh** and **Adinah**, July 12, 1977, Cleveland Heights, Ohio. Mazol Tov to the parents, **Sheila and Reuven Freund**, and the other set of grandparents, **Shoshanah and Joseph Freund**, also of Cleveland Heights, Ohio.

The engagement is announced of **Jason Paikowsky**, son of **Bess and the late Mort Paikowsky**, to **Debbi Littman**, daughter of **Mr. and Mrs. Sol Littman**, Toronto. An August wedding is planned.

A son was born to **Karen and Peter Miller** of Toronto. Congratulations to the parents and the grandmother, **Ethel Shepherd**.

**Mr. Abe Calp**, President of the Congregation Shaarei Zedek in Saint John, has appointed an exploratory Committee on Revitalizing Cultural Activities in our Jewish Community. The committee is composed of the following members: Chairmen: **Rabbi & Mrs. B. Eisenberg**, **Mr. & Mrs. L.I. Michelson**, **Mr. & Mrs. Norman Holtzman**, **Mr. & Mrs. Ellis Levine**, **Mr. & Mrs. E.R. Cohen**, **Mr. & Mrs. Edwin Wanderer**, **Mr. & Mrs. Bernard Freedman**, **Mr. & Mrs. Jon Everett**, **Richard Freedman**, and **Mr. & Mrs. Harry Cohen**.

A questionnaire has been sent to the Jewish community suggesting 15 different activities with a choice of meeting times. An excellent response has already been received. It is expected that many of these groups will be meeting soon after the High Holy Days.

## TO CHANGE OR NOT TO CHANGE

by Rabbi Benjamin G. Eisenberg, Saint John

(Note: If Hamlet were Jewish, contemplating the coming New Year, he might have soliloquized as follows:)

To change or not to change; that is the question:  
Whether 'tis nobler in the mind to recognize His will,  
Take arms 'gainst pernicious habits and by opposing end them,  
Or to become a pawn, a slave to their desires, forgetting Him.  
To be content, to lull in the warm lap of lethargy, to sleep,  
And say we end the thousand natural shocks that confronting  
Heaven brings, and rest in the familiar grooves of sameness  
When challenge has no place. 'Tis a consummation devoutly  
To be wished; to remain the same, to sleep.  
To sleep, perchance to dream! Ay, there's the rub!  
What dreams may come? Dreams that are but slothful progeny  
Of slothful scions born, no better than they who gave them birth;  
Unexciting replicas of the womb from which they sprang.  
Without the dynamic stuff of dreams, what Jew could bear  
The whips and scorn of time, the oppressor's wrong,  
The dictator's contempt, the enemy's vile hate,  
The friend's hypocrisy. With no eternal hope for change,  
With no new dream to fill our lives, we'd beasts become,  
Beasts of thoughtless instinct, abject slaves, creatures unworthy  
In G-d's image to be formed. The dread of such a consummation  
Should spur us welcome change; to sacrifice the ease of sameness  
And heed the Shofar clarion call to mend our ways.  
Through Repentance, Prayer and Charity to G-d return  
And make His will as yours, that He your will may make His own,  
Granting you and yours and all men of women born,  
A year of life and peace, and fulfilling, welcome change.

# An Interview with Sam Davis -

FIRST JEWISH MAYOR OF THE FIRST INCORPORATED CITY OF CANADA,  
SAINT JOHN, NEW BRUNSWICK

by Rabbi Benjamin G. Eisenberg

The Mayor is a native born Saint Johner. Born in 1914, to **Hyman and Ida Davis**, he never left Saint John except for a few years in school. He is a graduate of the Saint John High School, and he received his B.Sc. in Civil Engineering from the University of New Brunswick, and later received his Master of Science in Structural Engineering from the Massachusetts Institute of Technology.

He was engaged by Noorduyn Aviation Limited as Stress Analyst, Aerodynamicist, Production Manager and Assistant Chief Engineer. Later he turned to business and became President of Wieszil Brs. Ltd. of Saint John, and Wallace Bros. Ltd. of Halifax.

In the Saint John community, he served as member of the Saint John School Board, Interim School Board and the District 20 School Board. He is also President of the New Brunswick Museum and Commissioner of the Saint John General Hospital.

Mr. Davis was elected to the Saint John Common Council in 1969, and again in 1971 and 1974, and was a Councillor until he became Mayor in 1977. He was married to the late **Gladys Wiesel**, and has four sons: **Roy, Gary, Jan and Alan**.

Mr. Davis is closely connected with the Synagogue and is a frequent Sabbath attender. He loves his people and is proud of his faith. He possesses a fine sense of humour, amiable, has no airs about him, and is anxious to help out in any way he can. He is very approachable and very much liked by both gentile and Jew. We believe that he will make an excellent Mayor.

**Rabbi:** Your worship, when several weeks before your Mayoralty election I asked you whether you intended to run, your reply was a definite no. What caused you to change your mind?

**Mayor:** I think that the only reason is because there are a lot of problems in the city. When during my first term as a Councillor I became disgusted with all that was going on, a close relative of mine said to me that I had two alternatives — to quit the Council or to run for Mayor. That gave me the idea. It's very easy to sit back and



New Mayor  
of  
Saint John

criticize others. I had been a Councillor for eight years. I thought it was best for the city to have an experienced Councillor running it, than for an inexperienced person to try it.

**Rabbi:** When you first ran as a member of City Council, you barely made it. However, you won the Mayoralty election with a huge majority, surprising everybody, including yourself. To what factors do you attribute this success?

**Mayor:** Well, I think (chuckle) that my work as Councillor for eight years meant a little something. But the very fact that I did win the election eight years ago, my first civil election (I was appointed to the School Board before), meant that my reputation, my family's reputation and that of the Jewish community was very good, that I didn't lose votes because of nebulous reasons. I think I did remarkably well even in my first election as Councillor, considering the fact that men whom I respected, incumbent candidates, were defeated. I don't know whether you remember them, men like **Jimmy O'Brian, Jerry Hanley** and several others. An interesting thing is that their families worked for me in this Mayoralty election. I won by a bare majority in the first election, but I did win. If you really want to know the reason for my 60% vote in this election, it's because I'm a great man! (chuckle)

**Rabbi:** No doubt about that. However, aside from your previous success as a Councillor, would there be any other factors for your victory?

**Mayor:** I think that what I said throughout the campaign was very clear and very consistent. There was no fooling around. I said very little, if anything, about the other candidates. I simply said that the city at this time requires a leader, though he has only one vote, just as Hatfield has only one vote and Trudeau has only one vote, and a Municipality required leadership just as any other form of government. The problems are just as great because they are concerned with the immediate things that a citizen requires — his water, his sewage, his comfort, his protection, his transportation — all this is done by the Municipality.

**Rabbi:** Would you say that in the past decade our Saint John general community has become more enlightened and less prejudiced against our people, making this also a factor in your victory?

**Mayor:** Rabbi, I cannot agree with that. We have had in this community Jewish men of such stature, of such leadership, as to be the most prominent people of this community. **Eli Boyaner** was one of the top twelve men in the world in Scouting. We had **Jack Freedman, Hymie Marcus**; we have **Ben Guss, Joe Tanzman, Abe Calp, Bernie Freedman** was on the School Board when he was little more than a boy. We have a Jewish community of which we can be very, very proud, and this goes back a good many years. I think I have inherited and benefitted from the good reputation of the community. I can't take credit for that, though I think I didn't hurt it much. (chuckle)

**Rabbi:** Mayor **Beame** of the City of New York has affixed Mezuzahs in the Mayor's Mansion and schedules functions and meetings not to conflict with Jewish Holy days. There is no Mayor's Mansion in Saint John, but would you avoid scheduling functions and meetings on Holy Days?

**Mayor:** I will not attend meetings on those days. It may not always be possible to postpone meetings. It may be too difficult for Councillors and staff. I will not impose the burden of my religion on those who are not Jewish. But I certainly do not intend to deviate from my faith.

**Rabbi:** When you took the oath of

office, you took it upon our Holy Scriptures and you wore a Kipa. Did you do it on your own volition, is it Canadian law, or both?

**Mayor:** I don't know whether it's Canadian law, but I have done it ever since my first election to office. I feel that I'm thereby indicating that I do not wish to hide anything, that I am what I am.

**Rabbi:** Since all the Councillors are now non-Jewish, do you feel that their reaction to you is the same, more, or less respectable than to previous non-Jewish Mayors?

**Mayor:** Their reaction to me as Mayor is no different than was their reaction to me as Councillor. They have always shown respect to me when I speak, nor do they have any qualms about getting into an argument with me. I hope I'm looked upon as just one of thirteen people on the Council.

**Rabbi:** Would you say that the decorum and dignity of Council meetings have improved during the few months you have been Mayor?

**Mayor:** So far it has, yes. I don't want to apologize for the Councillors. Every Councillor wants to do a job. But there is a tremendous amount of work in reading and understanding all the items on the agenda, and very often a Councillor will argue a point incorrectly and will become more and more involved in trying to defend a case which he had studied insufficiently. That can cause a really vicious flareup. So far, I have been able to control that. I also think they are controlling themselves.

**Rabbi:** Do you feel that most or all of your Councillors are fair-minded men, fairly free of prejudice against our people?

**Mayor:** Yes, I do. I don't see any prejudice. There are probably a few who have difficulties, but they don't openly display any prejudice.

**Rabbi:** Many have said that you would make a good Mayor because of business background. Do you find that your business background is a beneficial asset?

**Mayor:** It certainly is. Any background is beneficial. But business background in the council is a rare thing today. There are very few businessmen who desire to become involved in a Council. I'm not saying that a City government has to be run like a business, but understanding business principles certainly helps in dealing with the business community.

**Rabbi:** By profession, you are also an

engineer. Does that come in handy?

**Mayor:** That's also very handy. However, there is the danger of the younger engineers deferring to me, so that I may not get all the information from them that a novice would otherwise get, but I do get a much clearer picture of what is involved because of the training I have had. There are some major engineering projects -- water distribution, bridges, roads, sanitary sewage, and my experience is very valuable. The more backgrounds a Mayor has the more he can help the city.

**Rabbi:** Speaking of engineering, I understand that you once constructed a calculator that could calculate the Jewish year many years backwards and forwards. Could you tell us about it.

**Mayor:** I became interested about the Jewish calendar quite a few years ago. After doing some research and discovering on what basis it is calculated, I thought it would be a good idea to develop a little slide rule. Now, I must tell you that these calculations were done by one of the greatest mathematicians of his day, a man by the name of Gauss. He developed quite a table that could be used by the Hebrew, general or Moslem Calendars. From those tables, I made a slide rule, that has long since disappeared, that could calculate the date and day from 2000 B.C.E. to 3000 C.E. However, it wasn't really that great. I did it for the fun of it.

**Rabbi:** You have been closely associated with our Synagogue. How would you describe your Jewish education and your Jewish values?

**Mayor:** I can't say my Jewish education was broad. My education in the Saint John Hebrew School was quite narrow, shallow. I learned to "daven." I never could "daven" fluently, and I don't think I'm improving. I know the meaning of some words, not sufficiently to understand the prayers and that is a terrible loss. It's something that I don't condone. I like to come to a Minyan, because aside from its praying value, I always marvel that ten people can come together, friendly, keep in contact with one another, and suddenly become a religious unit, a small community. I try to keep that up. I have no great philosophy. With Israel existing today, things are different than they were in those days.

**Rabbi:** Would you say that your Jewish religious values influenced your

moral and ethical thinking and behavior?

**Mayor:** I'm sure of that. I was very lucky in coming from a large family. I had two grandmothers who lived either with us or close to us. It was an Orthodox Jewish family with quite high moral standards, so the fact that we lived that way and practiced our religion, it influenced me greatly.

**Rabbi:** Have there been any significant accomplishments during your short stay in office?

**Mayor:** I think there have been. I can't really take credit for them. There is a certain procedure that I have established which works well. When we discuss matters with the Provincial Government, we discuss them in a manner which facilitates communication and my message comes across to them very clearly. Previously, the City Manager discussed matters with the Deputy Minister, who is also a Civil Servant, and the confrontation with the Minister came later. I go directly to the Minister first, establish with him a clear understanding, and then it goes to the staff. This method produces good results. The best result is that of mutual understanding and respect.

**Rabbi:** What are your priorities in your first term in office?

**Mayor:** Well, there are only certain things we can control. The biggest concern is the economic wellbeing of the City. That we can control slightly by informing the Federal Government what could be done to improve the economy, such as improving the port, establishing certain industry. My second priority is the safety of the citizens, control crime, arson, etc. The third on the list would be, if we limit them to three, the improvement of the cultural and recreational facilities of the City.

**Rabbi:** Are you referring to the Civic Center?

**Mayor:** Either that, or simply increasing our cultural activities. If we can't have a Civic Center, we will have to improve what we have, because the High School Auditorium is, by most authorities, a good Auditorium, except it does not have sufficient ventilation. So, we will proceed with these priorities in the near future.

**Rabbi:** What is your reaction to the oft repeated statement in the media that you are the first Jewish Mayor of Saint John?

**Mayor:** Yes, a great deal has been made in the media of the fact that I



am a Mayor who is Jewish. Also to our Jewish people, it seems that it is a very important milestone to have a Jewish Mayor in Saint John. Of course, you know that since 1785, we only had one non-Protestant Mayor, Dr. MacDougall, who is a Catholic. I don't think that it should be a great cause for joy and celebration that a Jewish Mayor has finally been elected in the City of Saint John. I would like to believe

that I was elected Mayor because I possess certain good qualities, including being Jewish. I don't want the young people to consider that being Jewish is such a hindrance. Now, I know it is. There are certain people who don't like it. But just the same, in the City of Saint John, the greatest surgeons, doctors and in the past, also lawyers, have been Jews. Some of the greatest people in the City are Jews,

are practising Jews, are members of the Synagogue and work for Israel and many other causes. It is also a fact that not many Jews have offered to run for Mayor. I believe that there were only two before me and they were defeated. So, it's one in three, that is not a bad score. I'm proud of the fact that I'm Mayor and I realize that much of the credit belongs to the electorate, both Jewish and non-Jewish.

## ALL SHOULD KNOW JEWISH HISTORY

Sir:

Many thanks should go to the CBC for broadcasting the documentary "The Final Solution" — the story of Hitler's "solution" to the Jewish "problem" in the 1930s and 40s. During the past year, I have taken a strong interest in the history of the Jews and have learned something about the persecutions they have suffered in the past few thousand years. I have become convinced that it is imperative for people of all countries, especially young people, to become well educated regarding Jewish history and the suffering Jews have endured.

"The Final Solution" has taken a giant step in this direction. Though the films taken at the extermination centres were nauseating indeed, it is doubtful that anyone watching the program came away disbelieving the events. It was obviously painful for the Jews interviewed to tell their story, but they must have realized that only through education can a similar occurrence be prevented.

History shows us that in the past few thousand years, whenever countries experience economic or other hardships (such as plagues or natural disasters), the Jews were held as

scapegoats and punished according to the extent of the hardship. Sometimes they were massacred, sometimes they were run out of the country empty-handed, or sometimes they just had all their rights removed. One of the objectives of the Christian Crusades of the 11th, 12th, and 13th Centuries was to rid the world of the Jews. The Jews have seldom been recognized as normal citizens of any country even though their families may have lived there for generations. This type of behavior is not just ancient history, and some countries today still take that attitude. It was only 40 years ago that Hitler started his anti-Jewish campaign which resulted in the death of some 6,000,000 human beings. Times were bad, and Hitler was able to successfully carry out his plans.

Since the end of the Second World War the Western world especially has enjoyed a fairly healthy economy and the Jews have perhaps enjoyed their greatest freedom and acceptance for centuries, especially in the countries of North America, parts of Western Europe and, of course, Israel. There is, however, no doubt in my mind that the tables could once again turn on the Jews in the event of a serious world depression. I have no reason to believe

that today's generations would be any less tolerant of an anti-Jewish campaign than those in the past. As evidence, witness the atrocities being perpetrated by **Idi Amin** of Uganda. Few have come out in defence of his victims.

(Is it because they are "different"?)  
When Amin held the Jewish people hostage at Entebbe Airport no country in the world would help. This task was left to the Israelis and they launched a brilliant attack on their own, to rescue their people.

Only through the proper education of our young people in schools and at home can we hope to prevent more wars of extermination. Productions such as "The Final Solution" do a great service by educating adults, but they should also play a part in educating our students. Books such as "Exodus" by **Leon Uris** should be at least highly recommended, if not mandatory reading. Students must learn the importance of human rights not only to prevent the extremes of Hitler's final solution, but also to prevent smaller but equally important infringements of basic human rights. The people of this and future generations must never be able to justify, in any manner, turning their backs on any type of human persecution.

**PETRA A. EDWORTHY**  
Reprinted from the  
Saint John Telegraph-Journal

## More Rosh Hashanah Greetings

*Ian, Elkie and Heather Hart - Woodstock, N.B.*

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*Mendel and Shirley Bernstein and family - Halifax*

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# NOSTALGIA • NOSTALGIA • NOSTALGIA



  
**NEW YEAR GREETINGS**



# NOSTALGIA • NOSTA



*Third Biennial Maritime  
Cape Breton*

**NEW YEAR**

# ALGIA • NOSTALGIA



**GREETINGS**



# What's Happening in St. John's

by Helen Nathanson

At the closing Sisterhood meeting in June, **Dorothy Riteman** was presented with the **Esther Wilansky Merit Award**. This award is presented infrequently at the discretion of the executive to a member whom they feel has contributed most to Sisterhood for that one year. During the year Dorothy's home, time and heart were always available to Sisterhood. Her concern and support had been evident throughout the year. Dorothy joins her predecessors **Marion Swersky**, **Ella Levitz** and **Helen Nathanson** in the receiving of this award.



**Rabbi Yaacov & Tamar Peterseil**

We gathered together for a luncheon at the Shul on June 26th to say goodbye to **Rabbi Yaacov and Tamar Peterseil** and family. There were mixed emotions as farewells were expressed — for losing such a dynamite personality in the Rabbi and in wishing them well in their return to their families and their future in New York. On behalf of the community, Past President **Graham Wilansky** presented them with a painting by a local Newfoundland artist. **Ella Levitz**, **Tova Auerback** prepared a delicious luncheon featuring the first salmon of the season.

Summertime brought with it the Bingo blitzes for Sisterhood. This project enables us to earn money while we stuff the bingo cards in their envelopes for the Rotary TV Bingo in the fall. **Marg Smilestein** offered her home and refreshments for our weekly gathering — and of course our Ella was busy flying around making sure all was properly done with the money raiser she brought to us.

In July the women gathered for an evening at **Dorothy Rietman's** to say farewell to **Lisa Kantorowitz**. Born, brought up and married in St. John's, she and her husband, Ken, left to take up residence in Toronto. Both Hadassah and Sisterhood will miss Lisa and the Shul will surely miss Ken for the minyonim. We wish them both well in Toronto.

Once again our thanks to Dorothy for offering her home as we said yet another farewell — this time to **Linda Mendoza**. The past Secretary of Hadassah, Linda and family are going to Nigeria where her husband will be connected with the University. Knowing the Mendozas, we feel they will enjoy Nigeria to the fullest.

After all these farewells we however ended the summer with welcoming **Rabbi and Mrs. David Zlatin** to our community. Formerly of Halifax and New York, Rabbi Zlatin arrived at the end of July. We are looking forward to their stay with us for the next few years. At the men's meeting a new executive was elected: President - **Nardy Nathanson**, Vice-President - **Shelly Lipkus**, Secretary - **Graham Wilansky**, Treasurer - **Aaron Tock**.

## NEWS FROM B'NAI B'RITH IN ST. JOHN'S

by Avrum Richler

Terra Nova Lodge is sponsoring a gala **GRAND BALL**, featuring Viennese Waltzes, conducted by **Peter Gardner** and members of the St. John's Symphony Orchestra, on **OCTOBER 1, 1977**. A midnight supper will be served, and dress is strictly formal. Proceeds will be in aid of The Cerebral Palsy Association of Newfoundland.

Attendance will be limited to 150 couples.

Anyone who is interested is urged to make their reservations at once, as tickets are much in demand.

The cost per couple is \$30.00 and tickets are available from any B'Nai B'rith member.

## NEWFOUNDLAND NOTES

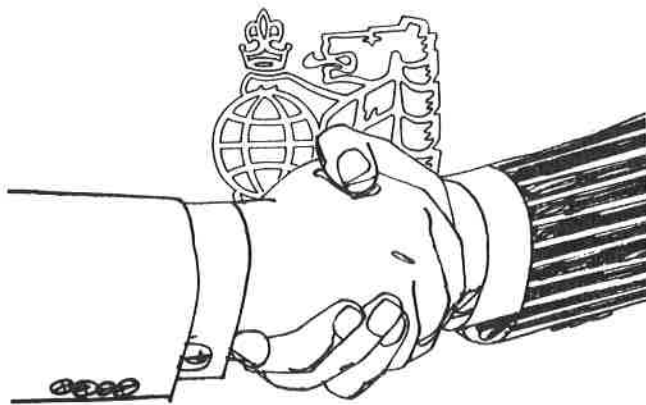
by Arthur Kolonel, Stephenville

**Stephenville** has two resident Jewish Families **Arthur Kolonel and Ben Schwartz**

**Grand Falls - Jack Cohen & Boyd Cohen**

**Corner Brook** - after this fall no more Jewish families. I was convenor of few that established 1st Jewish Congregation, also Chairman of small committee that built first Synagogue at St. John's about 1929. I moved to Corner Brook in 1935 and I formed Newfoundland's 2nd Synagogue & Congregation, we then had 16 families.

We sold the Synagogue and home to a teacher and sent the money to Israel. For years we were known as Cohen, but reverted to our family name of Kolonel in 1957.



**ROYAL BANK**

serving  
The Atlantic Provinces

# REFLECTIONS IN THE MONTH OF ELUL

by Rabbi David S. Zlatin, St. John's

The month of Elul has always been a time for Jews to reflect to reconsider life's road; to start again the annual introspection that will ultimately lead to Tefillah, Teshuvah and Tzedakah in an attempt to avert the severe decree on Yom Kippur. Every year we reflect and every year we start again with renewed vigor, convinced that this year we will accomplish **something** better for ourselves Jewishly. I have watched the events in the Maritimes over the past number of years, and frankly, I am disappointed. The great accomplishments, by and large, were not achieved. The great movements away from assimilation and intermarriage were not checked. And I return to the Maritimes disappointed to find so many of my old friends lost to Judaism.

"We tried," you will counter. "After all, we sent them to a Jewish camp, and we sent them to a Jewish school, and tried to get them to mix with Jewish friends." But wait a minute. As a youth growing up in the Maritimes, I participated, like so many of my friends, in the **quantity** of Jewish activities available. But where was the **Quality**, both then and now? Why did we fail, over the past decade, to produce marriages that normally involved both partners being born Jewish? What we have failed to see is the quality of Jewish life that can be possible. We have a Jewish, Zionist camp, and it is time that that camp had ongoing, spiritual leadership. Camp Kadima needs a camp rabbi, resident mashgiach, and an ongoing Shabbat program so our young people can get something unique -- and come home from camp having lived as a Jew, as our ancestors have done for so many thousand of years. It is NOT enough to be an expert on Israel and Zionism. Unfortunately, you cannot survive Jewishly in the Maritimes on this knowledge alone. A look at our track record over the past decade will clearly illustrate this. We need **QUALITY** education, wherever and whenever we can implement it. I criticize our Jewish camp because for the past number of years, we have failed to use it to its utmost potential. Fortunately, we have seen the standard of Kashrut upgraded in the past two years. The time has come, and I call upon the readers of **Shalom** to demand it, for next summer -- obtain a camp rabbi -- mashgiach for Camp Kadima. Seek a Rabbinic student from Yeshiva University who has years of camping experience and who can relate to our kind of young people. Better yet, let the camp rabbi be the responsibility of the seven congregations and seven rabbis in the Maritimes. In this manner, each Rabbi would serve in some rotating fashion. As a result, there would be a carryover to our yearlong educational programs. No matter which approach we take, it is time that something be done!!

We have failed to provide adequate Jewish Education on all levels. When the education system stops at Bar Mitzvah or shortly thereafter, we fail to tap the most important years of our youth. In late high school and college, our youth rethink and reevaluate the standards by which they live. They seek answers to life's questions. We fail to provide **intellectual stimulating** answers on how a Jew should live, think and act at a time when the pressures from society are the greatest on these young people. We must grasp at this opportunity to show them how a Jew should live, observing

Torah and Mitzvot. We must start a Maritime-wide program for high school Jewish studies. The incentive goal of this can lead to university credit for high school students successfully completing the requirements. This must be followed by a system of ongoing college-level courses in Judaica -- perhaps in this proposed Atlantic Provinces Academy of Higher Jewish Studies. This can be affiliated with any number of the universities for continuous accreditation. Again, if our high school and college aged youth, can experience Judaism as it was meant to be, as it can be, and as it has been an eternal link for the past five thousand years, then Judaism will survive to future generations.

The road to recovery and renewal of one's Judaism is most rewarding. The observance of each and every mitzvah raises the neshamah (soul) to a higher and higher spiritual level. Because one cannot observe many mitzvot, is no justification for turning one's back on everything in Judaism. The levels are as a rung on a ladder -- each must be taken before the next rung is attainable. The observance of Judaism in its proper fashion, to as great a degree as each of us can achieve, is what strengthens the entire Jewish community. "Ahavta ray-echoh ka-mo-choh." All Jews are brothers and what one does, truly does affect the others, both positively and negatively. That is why we must make a positive effort, as Elul is upon us, to return once again -- to awaken from our slumber -- to make this year **THE** year when the Jewish life in the Maritimes will leap forward many strides in observance of Torah and Mitzvot.

I am deeply committed to raising the level of Jewish observance both here in St. John's and in all the Maritimes. I welcome those interested in joining this struggle of Jewish existence. All these roads lead to one end -- the strengthening and furthering of the observance of Torah-true Judaism. The sparks and the potentials are there. There is no doubt about that. But each of us must begin to take it upon ourselves to say -- that is **THE** way. It requires renewed commitment to tradition. Radical changes are needed to stop what may be becoming the death-blow to Jewish life in the Maritimes. We must raise the level of Jewish consciousness on the community-wide level as we simultaneously raise the level of observance of Mitzvot. It is no easy task to develop a new lifestyle. But it is a vital one for Yiddishkeit to continue in future generations.

The month of Elul is a good time for reflections and introspection. If we examine how we have failed as a community, we can find the necessary programs to improve our Jewishness and raise our level of Jewish education. It cannot be overemphasized regarding the importance of ongoing educational programs for all ages and on all levels. If we are willing to give of ourselves, then we can and will build a better Jewish life for this and future generations.

## EDITOR'S NOTE:

As Director of Camp Kadimah, I invite **Rabbi David Zlatin's** attention to the forthcoming special Camp Kadimah issue of **Shalom**. It will certainly show the Atlantic Jewish Community that Camp Kadimah campers did indeed "Live as Jews" -- over and above compulsory services on Friday night and Saturday morning.

# MAZAL TOV...

**Mrs. Anita Dubinsky** on being elected the first woman president of United Way for the Halifax-Dartmouth and Metro area.

**Mr. Larry Freeman** on his appointment to the Halifax Police Commission.

**Mrs. Ruth Goldbloom** on her election to the position of Chairman of the Board of Governors of Mount Saint Vincent University. Mrs. Goldbloom has also the honor of being the first woman to be elected to the Board of Industrial Estates Limited.

**Mr. Norman Lipschutz** on being listed in the 1977 edition of **Who's Who** in recognition of his literary contributions in Yiddish and English.

**Mr. Harvey Webber** on being elected President of the Atlantic Chambers of Commerce.



## Jewish War Veterans

JEWISH WAR VETERANS — ATLANTIC BRANCH  
by Jack Collins

On August 23rd, 1977 at the Youth Lounge of Beth Israel Synagogue, the Halifax Jewish War Veterans and the Halifax Jewish Community welcomed **Colonel Joel Wolfe**, who addressed the meeting on a most topical subject pertinent to the status of Jewry not only in Halifax but throughout the Dominion of Canada.

His address, highlighted by a movie, was a poignant and factual tale of current happenings in Quebec, which is affecting the entire Canadian Jewish Community.

We are pleased to report the formation officially of the New Brunswick Branch of Jewish War Veterans, and we offer to them our congratulations and best wishes for a continuing successful organization. Under the dynamic guidance of **Gar Meltzer** and **I.J. Davis**, this organization typifies what hard work and dedication can achieve.

Many inquiries followed our announcement re the pilgrimage to visit Jewish War graves in Europe. We are pleased to report that a pilgrimage was made by a Montreal group to Europe and visited the graves of the fallen of our faith in France, Belgium, Holland and Germany. Prayers were recited at the grave sites and photos of over 100 monuments were taken and are available. In all seventeen cemeteries were recorded, but many other cemeteries were hard to find and Jewish boys buried in unmarked graves in British Cemeteries and General cemeteries. For those interested in obtaining further information relative to this visit or photographs, please write to Mr. A. Cutler at Post Office Box 593, Snowdon Station, Montreal, Quebec H3X 3T7 and such information will be made available. There is of course no charge for this, and there will be no solicitation of funds.

For the information of all Jewish War Veterans, the First National Convention of the Organization will be held in Toronto, October 15th and 16th, 1977. The convention is to be held at the Beth Shalom Synagogue in that City and will have as its theme "UNITY" and the convention will be addressed by the Honourable **Barnett Danson**, M.P., Minister of National Defence, and Honourary National Commander of the organization. All members wishing to attend this convention are asked to contact me at 429-4829, and we will be posting further information as it becomes available.

The opportunity presents itself for me to express to all Jewish War Veterans the wish that they have a most Happy Rosh Hashana, and that the New Year will bring them joy, health, and happiness.

## HAGANAH OFFICER HAILS BIRTH OF NEW ISRAEL

Y. M. H. A.  
Meeting  
Mar. 30



# News

Published Monthly

Support  
The  
Blankets  
For Israel  
Drive

Vol. IV. No. 5

HALIFAX, N. S.

March, 1949

# GOOD SPIRITS, GENIAL ATMOSPHERE PREVAIL AT ANNUAL Y.M.H.A. BALL



## Captain Wayland Presents Vivid Picture of Heroic Conflict in Israel

On Thursday evening March 17th the Halifax Histradut Council sponsored an educational lecture and concert at the Shul Hall. The guest artist, Mr. Manfred Stear, and speaker, Capt. Y. Wayland, were introduced by Dr. I. G. Nathanson, Chairman of the local Histradut Council.

After several vocal selections by Mr. Stear, Capt. Wayland presented a talk which will long be remembered in Halifax. The speaker held the interest of the audience from his first words to the closing sentence. He began by telling of the well organized Israeli army, navy and airforce—how they grew from small numbers to become powerful well-trained units. His word pictures of heroic deeds and unselfish devotion to the cause, displayed by the entire population of Israel, stirred the large audience.

The determination of the people of Israel to reach the status of a free and respected nation, was emphasized by Capt. Wayland. The Jewish people, he said, knew no retreat in discussing the future, the Haganah veteran told of planned power development, irrigation, and how the present navy would become a peacetime merchant marine to compete with other nations in the world of trade.

One of the main reasons for the determined fight for Israel was immigration. For many years, the gates of Palestine had been closed, but now one thousand Jews are en-

tering Israel every day. Capt. Wayland explained that it is the work of Histradut to look after the welfare of these immigrants, and the duty of all the Jews in North America to support this organization in their important task.

In spite of Capt. Wayland's modest assertion that he was a military man, not a public speaker, Halifax Jewry were awed by his inspiring and thought provoking talk.

## Information Please - Stump the Experts

Due to the fact that there was such a poor turnout at the last meeting of the Y, the scheduled cultural program was not presented at that time. Instead, this same interesting program will be presented at the meeting this month. Members, their wives and friends will have an opportunity to learn something about the complex structure of our large community. The program event of the evening will feature our own miniature

## Coming Social Events

APRIL 11th—Banquet and installation of officers by the B'nai B'rith Men's and Women's organizations.  
SHUL HALL 6:00 P.M.

APRIL 17th—A Jewish film in aid of Blankets for Israel Drive.  
OXFORD THEATRE

## Smooth Dancing and Fine Entertainment Provide Gay Evening For Crowd

Soft lights and smooth music set the scene for the Annual Y Ball, held on Wednesday evening, March 2nd, in the main ballroom of the Lord Nelson Hotel. The dance lived up to wonderful claims of the multitude of hard working, fast talking ticket sellers. It was a decided success, despite the fact that ticket sales got off to a slow start. A brisk business at the door must have considerably relieved the minds of those financial manipulators who underwrote the affair. A final on the spot check showed over eighty gay couples to be in attendance.

In keeping with its policy of providing top notch entertainment, Y spared no pains in preparing its best ball yet. Provisions were made for the enjoyment and comfort of both young and old. For the dancers there was a pleasing band and a glistening floor and those that wished to sit a few out could always turn to the low lights and soft chairs of the lounge. To add to the fun paper hats and noisemakers were given out at the door, along with apparently effective advice to "Nem far die Kinder". But the dance committee reported that the supply was adequate—even for "die kinder". For memories sake, a mischievous Y member was on hand to record the high spots of the evening. It is rumored that some time in the near future a discreetly edited record of the dance will be played back to a Y meeting.

Generous amounts of black coffee featured the light lunch which was served later on the evening. Unfortunately, the floor show was marred by a breakdown of the public address system. But two of the communities outstanding troopers came to the rescue and provided a Y show in miniature. Helen Maldaver charmed the audience with two wonderful renditions of old favourites and M.C. Max Forman unveiled a surprisingly fine voice along with an original and funny comedy routine.

The dancing continued for about an hour after the floor show. And at one o'clock the Y Ball became a past event of 1949, fading into the night with the departing couples.



Helen Maldaver provides highlight of "Y" Ball entertainment with two solos.

## "Y" Executive Addresses Dinner

On Monday, February 28 a dinner was held at the Lord Nelson Hotel for Mr. Alfred Zimmerman, Director of the Y.M.H.A. National Council. The local Y executive and several interested parties gathered to hear Mr. Zimmerman talk on "The Role of the Centre in the Jewish Community." The speaker briefly touched on the role of the National Council and then launched into a general survey of Center work in

Canada. Mr. Zimmerman pointed out that the role of the center in any community is to raise the treatment of Jewish culture to group level. He then cited several examples of community work in cities of a size comparable to Halifax. The speaker further stated that these results were achieved through a community center and not through a Y.M.H.A. Center; inasmuch as it was found that in smaller cities complete community support was necessary for the successful upkeep and general operation of the project. It was recommended that Halifax follow this established precedent. Furthermore, he stated that such a co-operative project would serve to eliminate much inter-organizational friction as well enable the needs of the majority of the community to be efficiently met.

Highlighting Mr. Zimmerman's talk was his conviction that where there exists the problem of first providing adequate building facil-

## Crisis Splits Y.M.H.A. into Two Factions Separate Meetings at Forum and Centre

A large attendance was the feature of the last General Meeting of the Halifax YMHA, held on Wednesday evening, February 23, at the Windsor St. Forum. The meeting began promptly at 8:30 P.M. and lasted for several thrill packed hours. Keen enthusiasm amongst

team representing Moncton carried off the decision by a sizable margin of points. Impartial members agreed that the decision was a fair one, despite the fact that the more partisan spectators (Arrows) seemed to be very much disgruntled.

The Y wishes to apologize to those members who turned up at the Centre. It was true that the

actions were not generally understood by the majority, but later it was thought to be merely a fulfillment of past charitable pledges.

## ANNOUNCEMENT

Halifax Lodge of the B'nai B'rith No. 1164 announce their annual installation and banquet to be held at the Synagogue auditorium Monday evening, April 11th, 1949. The special guest speaker and installing officer will be Rabbi



# Superjew

## PART I BIRTH OF A HERO

Mr. Mac lived in the old house by the shore; the old hammer, as it was called because of a sign hung on the oak tree in the front yard. The house was greyish-black, having never seen paint; the boards it was held together with were all but rotted. Mr. Mac or Ol' Mac was a hermit seen only in the synagogue on the High Holidays, and at the supermarket once every six months. About all the Mayor said of him (when asked if Ol' Mac should be moved to a Senior Citizen Home and the house torn down and the seventy acres of property around it used for a new Duplex Development), was he pays his taxes and since he has no known relatives it couldn't be done without his own permission.

Noah Rubenstein was one of many twelve year olds studying for his Bar Mitzvah in the summer of 1977 (5737). One evening as he was studying his Torah portion he fell asleep and when he woke he had a strange urge to go and see Ol' Mac; he thought it a stupid notion and abandoned it; then he remembered that his sister was giving a party that night. Again the urge to see Ol' Mac came and before he knew it he was on his way to the hammer.

When he arrived at the front door he thought the house looked different. The knocker, which seemed to be made of gold, hung on the huge oak door and took the shape of a J with the upper line in the shape of the head and claws of a hammer. He lifted the J and struck against the plate; he heard nothing but suddenly he saw four words glow upon the plate. The words



were Moshe, Macabee, Mordechai and Golem. Then the words disappeared and the door swung open by itself.

Noah entered a large rectangular

room which was unfurnished save for the walls which were hung with many paintings depicting scenes from the Bible. At that moment the room was lit as though by lightning and as the flash disappeared a misty figure emerged from the wall at the back of the room. The figure spoke, in a ghostly voice,

"Welcome, Noah Rubenstein, I have been waiting for you. I am the Golem."

"Oh, no you're not, you're Ol' Mac," Noah blurted. "I have been known by many names since Judah Maccabee made me a defender."

"That's crazy," said Noah. "Judah Maccabee died centuries ago and the Golem wasn't even real".

"Not so, my boy," said Ol' Mac. "Come with me".

Noah followed the old man into the next room. He was convinced that the old fellow was senile but quite harmless. Imagine his amazement when he realized, as the door closed behind him, that he was no longer wearing his own clothes but was clad in a white and blue uniform. On his chest was a large S over a hammer shaped J, the two superimposed upon a blue Magen David; from his shoulders hung a blue cape. Noah stared at his new image.

"Now I shall induct you into the Secrets of the Defenders" said the old man.

*And thus SUPERJEW was born.*

*Next issue: SUPERJEW meets Sheik Schnorror el Goniff and his son Prince Nebish and you will learn more of the Secrets of the Defenders.*

## Poems by Saul Woolf

### The High Holidays

*The days are glad, it is the High Holidays.  
The Autumn morn is short, the day is long;  
So let the endless hours be glorified  
With prayerful thoughts echo'd in blown song:  
And though the fasting seems to never end  
Through the sunsent of the silver cup  
We will resume with feasting and with wine,  
And as the chanting finally dies away  
Pass with faint smiles, until the next time.*

\* \* \* \* \*

*Render unto Zion  
Oil and oenamel  
Sound the Shofar  
Heralding Peace in the Middle East.*

*Harmony and happiness  
And world amity  
Sound the Shofar  
Hasten the Re-building of the Temple  
Obfuscate our enemies  
New Years Day  
All people rejoice  
Hastening the coming of the Messianic Age.*



# *As I Was Saying . . . To My Husband*

by Lily Garson, Halifax

I finally figured out why the world is in such a mess. It's because the children have taken over. That's a rather unusual situation. Among most species parents aren't dominated by their young. And neither were human beings until Sigmund Freud hit the scene. Who would have thought a nice Jewish boy could make so much trouble?

If Freud hadn't been so smart, we would still be back in the Victorian Age when parents never had it so good. Children were kept in the nursery where they belonged. As girls got older, they sat in the parlor and blushed and embroidered until they got married. It sounds like Paradise. But Freud couldn't leave well enough alone. He said it wasn't healthy for children to be repressed. Their wicked little souls should be free and uninhibited.

After that things deteriorated rather quickly. Parents were advised that they shouldn't say a blunt "no" to a child. They should reason with him. That led to conversations like:

"Darling, Mummy doesn't want you to throw that sharp rock at Morty."

"Ah, you never let me do anything."

"But you might hurt him, sweetheart."

"So why do you think I wanna throw it?"

It took me twenty years to learn that no one wins an argument with a child. He has all kinds of time and energy, and he'll wear down any adult who gives him a chance.

As if he hadn't already created enough problems, Freud had another brainstorm. His talent for trouble-making has never been fully appreciated. He pointed out that every action of the parents had a profound effect on the child in later life. That spelled instant disaster. No matter what Morty did, he could blame it on his upbringing. He could behave like a junior Al Capone and tell Mom and Dad it was all their fault. And they believed him. Remember

Portnoy's Complaint? For 200 pages Alex Portnoy rattles on to his psychiatrist about all the guilt feelings his mother gave him. Personally I thought he deserved every guilt feeling he had. He was such a rotten kid, why shouldn't he be ashamed of himself? But naturally it's the mother who's to blame.

It was the beginning of the guilt-ridden parent, afraid to make a move without turning to the experts for guidance. Family magazines offered lots of help too, with articles on such vital subjects as "How to Teach Your Children About Sex." (Apparently sex is like a foreign language. The earlier children start learning about it, the better. Well, you see the results of that meshagas), and "Toilet Training without Trauma." Ask your mother if she toilet trained her children. She probably never even heard the word, and yet there you are, smart as a whip and going to the bathroom all by yourself for the last forty years or so.

Not only were anxious parents snowed under by advice, they were further confused when they found that the experts disagreed among themselves, as in the battle of the bottle and the breast. One British writer reported that a study of twenty convicted murderers showed that all of them had been bottle-fed. She made it sound as though the road from the bottle to the Big House was pretty direct. I was left with enough guilt to immobilize me for a week.

Obviously, it's time for us to quit feeling guilty and take charge again. If we really want to be in control, we'll have to stop being scared of our children, at least until they're bigger than we are. You can start right this minute by looking your offspring coldly in the eye, and telling them who's boss and who's laying down the rules. I wish you'd let me know how you get along. I don't have the nerve to try it myself.

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## Mizrachi Lief Chapter

by Mrs. L. Goldfarb

The Mizrahi women of Halifax have launched their annual campaign. We have also undertaken to help build a nursery at Kiryat Mordechai in Jerusalem for ninety children in tribute to the 10th Anniversary of Jerusalem Reunification. We hope that the community will continue its support of our endeavors.

With Mizrahi greetings for a happy and healthy New Year from the members of the Mizrahi Lief Chapter.

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## Thank You

Mr. & Mrs. Max Marcus would like to take this opportunity to thank everyone for the kindness shown during recent illness.

# THE BEST AUTHORITY

by J.L. Dubinsky, Halifax

I have been writing a weekly column in the Mayflower, the Friday supplement to the Chronicle-Herald and Mail-Star under the title "Of Bench and Bar." In these articles, I endeavour to take a light-hearted look at the serious business of law and wherever possible, to illustrate some interesting legal point with an anecdote which at times is based upon fact and at times is fictional.

Mr. Shaul Landa, the Editor of "Shalom," was kind enough to ask me to contribute a couple such articles with, as he put it, "a Jewish flavour." If by that the Editor meant a story wherein one or both litigants in a trial happened to be Jewish, the task is not so easy. In Nova Scotia, happily, the number of cases which involved a Jewish person or persons has been very small over the years and those which did occur are hardly worth recalling. However, there are two so-called Jewish cases which I remember well and which can be included in stories dealing with the lighter side of the law. Following is the first one. The second one, with the Editor's approval, will appear in a subsequent issue of "Shalom."

It happened many years ago in Cape Breton when I was a young lawyer. The parties in the case died long ago as did one of the lawyers and also the judge before whom the trial was held. The names of the principals are of no consequence and I shall simply call them David and Jonathan.

David and Jonathan, like their Biblical namesakes, had been close friends for many years. Each one was a hard-working business man and each had achieved a relatively good measure of success according to the standards of those years. David, in addition to one or two other business ventures, from time to time would buy the entire catch of fish which was brought into the harbour in the holds of the larger vessels. The fish would be weighed at dock-side. Because he bought in such large quantities, he was able to obtain the fish at greatly reduced prices and he would distribute it to stores, hotels and restaurants at a very nice profit.

Thus it was that on a certain day in April, 1938, David bought a very large

quantity of fish in bulk. That afternoon, however, he received a telegram advising him that his brother in New York was very ill and David decided to take the train the next day to see him. The fish posed a serious problem. The cold storage facility at that time was good for only a couple of days and he would be away for at least a week. Air travel was not so popular then as it is today. Accordingly, he got in touch with his good friend Jonathan and suggested to him that he buy the entire lot of fish. Jonathan also had business connections with many retail stores and he was quite interested in the proposition. Both men went to the storage building, had the fish carted to the wharf where it was weighed and a satisfactory deal was struck. Payment would be made later.

That night, Jonathan received a telephone call from an elderly fisherman whom he had known quite well for years. The man said that when he had heard earlier that evening that Jonathan had purchased the fish, he decided to call and tell him that the large scale at the wharf had been defective for some time and that it registered a greater weight than was actually the case. Jonathan immediately drove to David's home and told him about this and declared that the deal was off. David was furious. He had not had the slightest knowledge that the scale was bad and he reminded Jonathan that they had both agreed to use the wharf scale to weigh the fish. He insisted that the contract was closed and that Jonathan should keep the fish and pay him the money agreed upon. Jonathan adamantly refused to do so.

The next morning David left for New York and returned about a week later. Fortunately, the bulk of the fish was still good and he managed to dispose of it but at a substantial loss to him. He then got in touch with Jonathan and demanded that the latter make good the loss but once again Jonathan vehemently refused. Thus, unlike the friendship of the real David and Jonathan, that of the two Cape Breton business men came to an abrupt end.

Convinced that he would get nowhere with his erstwhile friend,



J.L. Dubinsky

David retained a well-known Sydney lawyer who wrote to Jonathan demanding payment of the loss sustained by his client. The letter was ignored and in due course, Jonathan was served with court papers notifying him that the trial would be held in the County Court at Sydney. He brought the documents to me and retained me to represent him at the trial. I knew the other lawyer very well and discussed the case with him. Together we made an effort to have our respective clients patch up the dispute amicably. We pointed out to them that two long-time Jewish friends should not resort to law even if the amount involved was much larger than it was. We offered to help them arbitrate the matter peaceably but our words fell on deaf ears. The two gentlemen obviously were determined to have their day in court.

So it was that on a warm August morning, in the old courthouse on Charlotte Street in Sydney, David and Jonathan and their lawyers and witnesses all stood up as Judge Neil R. McArthur, Judge of the County Court for Cape Breton, stepped out of his chambers and took his seat on the Bench. Judge McArthur was one of the finest men I knew. I remember him as an excellent crown prosecutor and later as a most capable judge. He was also possessed of a kind and sympathetic disposition. Many a delightful story has been told about him as lawyer and judge, and I have incorporated a number of them in my articles. I truly believe that Socrates, the Greek philosopher, must have had someone like Judge McArthur in mind when he wrote centuries ago:



"Four things belong to a judge; to hear courteously, to answer wisely, to consider soberly, and to decide impartially."

Our case lasted for the better part of the day. The judge listened carefully to all the witnesses. He smiled at times when the two litigants, while testifying, gave vent to their feelings for one another. When the evidence ended, the judge told counsel that he was adjourning the case until the following morning, at which time we were to make our submissions and present any legal authority to support our arguments.

In those days, my own library was very meagre and the barristers' library in the courthouse (which years later was destroyed by fire) was not very good. Before the trial, try as I did, I was unable to find any helpful case on the point. There were many decisions on contract law but none that was really in point. My opponent admitted to me that he too had difficulty in finding some useful precedent.

That night an idea struck me and here, I digress from the narrative of the case. My late father never considered himself to be a scholar but he loved to see others, including his son, devote themselves to learning. He urged me to learn to read the Torah and to develop a knowledge of the books of the prophets, the psalms, etc. I began to read the Torah as a boy and later on, for many years, when our rabbis would be away on vacation, I became the official Torah reader for the Glace Bay congregation. A couple of years after we came to live in Halifax, Rabbi Greenspan became ill and for a few months, I had the privilege of reading the Torah at Beth Israel Synagogue. I have continued doing the same every summer while the Cantor is away. Thus I became fairly familiar with the five Books of Moses and with other portions of the Tenach particularly the works of Solomon. These are the delightful Shir Hashirim -- Song of Songs -- which he wrote during his early manhood, Mishlai -- Proverbs -- the work of his mature years and the cynical Book of Ecclesiastes which he wrote under the name of Koheleth when he was old and embittered with life.

To return to the story, it occurred to me that if I looked carefully enough, I would find something in the Bible pertinent to the case. I was not disappointed and next morning when it came my turn to address the Court, I

was ready with my supporting authority. I briefly reviewed the facts as disclosed in the evidence and then, as Judge McArthur listened gravely, I said something to the following effect:

"Your honor, I frankly acknowledge that I have not been able to find any applicable case in the law-books. However, with your honor's permission, I should like to cite to you quotations from a source which is centuries older than our case books and which I feel are pertinent here.

The first is from Leviticus, Chapter 19. At Verse 18, we have the divine command 'Thou shalt love thy neighbour as thyself.' This is the Golden Rule in Judaism and one great Hebrew scholar, Hillel, said hundreds of years ago: 'These words constitute the whole Law -- the rest is merely explanation.'

The second quotation is from the same Chapter, Verses 35 and 36: 'Ye shall do no unrighteousness in judgement, in meteyard, in weight or in measure. Just balances, just weights, a just ephah and a just hin shall ye have; I am the Lord your God who brought you out of the land of Egypt.'

Your honor, I may say that an ephah and a hin are ancient Jewish measurements.

The third and final quotation comes from the Book of Proverbs, Chapter 20, Verse 23, where Solomon said: 'Diverse weights are an abomination to the Lord; And a false balance is not good.'

I submit, your honor, that there was no proper contract concluded in this matter. The scale used was a false one and the whole transaction must fall to the ground because it became contrary to Biblical precepts."

I concluded my submission and was followed by the other lawyer. He spoke very well. He said that he appreciated the force of the Biblical references. However, he argued, the fact remained that there was no fraud shown on the part of the vendor and therefore the purchase was bound by the agreement entered into by the parties.

Judge McArthur declared a recess for a few minutes and then returned to the courtroom to announce his decision. He said that he had carefully

gone over the evidence given the previous day and that he had followed closely the submissions made by counsel today. His verdict was that he was dismissing the claim of the plaintiff, David. The judge said that he was adopting a principle followed often in damage suits, that is to say, that where there are two innocent people at fault for an accident, the law will hold responsible the one who is less innocent. He accepted the fact that neither party did any wrong intentionally. However, he considered that David was the less innocent of the two because it was he who had recommended their using the scale at the wharf. He should have taken care to see that it was functioning properly.

Then with his face wreathed in smiles, Judge McArthur went on:

"I may add, gentlemen, that if I had not adopted the above principle, I would still have dismissed the action herein. I would have considered myself bound by the dictates of the Old Testament which were read to me by defence counsel. If there is one thing for which I am grateful to my parents, it is that they instilled in me an early love of the Scriptures. I would like to see more lawyers do what Mr. Dubinsky did today."

Thus ended the case of David and Jonathan. I wish I could tell the reader that the two men forgot their differences and became friends again. Regretfully, I cannot do so. When years later, Jonathan predeceased David, the latter did not say, as did David of old, when he mourned the death of his friend:

"I am distressed for thee, my brother Jonathan;  
Very pleasant has thou been unto me;  
Wonderful was thy love for me,  
Passing the love of women."

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## Watch For

\* Shalom on  
Kadimah





# The Kosher Corner



by Mimi Mark, Halifax



## "THE GREAT DIVIDE" - MEAT & MILK

The hebrew word "Kosher" means fit or proper. In its restricted sense the term Kosher is used to designate food which is fit and proper for eating. The Talmud contains precise directions on preparing Kosher foods fit for consumption by Jewish people.

One of the basic precepts of Koshrus is the separation of milk and milk products from meat and meat products. This prohibition is derived from the commandment in the Torah, "Thou shalt not cook a kid in its mother's milk." (Ex. 23:19, 34:26, Deut. 14:21). Because this commandment is repeated three times in the Torah, the Rabbis derive from its context three prohibitions:

1. Not to cook any animal in milk.
2. Not to eat meat and milk together.
3. Not to derive any benefit what-so-ever from this mixture even if it is not eaten. (Pesachim 27: Chullin 115)

In regard to the second prohibition the Rabbis gave further explanations. Not only is it prohibited to eat dairy and meat together; but there are specific laws on the amount of time that must elapse before eating a dairy meal after a meat meal. The Shulchan Aruch (code of Jewish Law) states: "The custom has spread throughout all of Jewry to adhere to the edict of the majority of the poskim (authorities on Jewish Law) that we must wait six hours after a meat meal, before eating dairy. Only a sick person who has been advised by his doctor to drink milk very often may follow a lenient view in this matter." It is common in most observant communities that all adults wait six hours after eating meat or any meat product before eating milk or any dairy product. However, there are different customs on this matter.

In addition to these prohibitions, there are many rules regarding kitchen wares. Every kosher kitchen needs to have a complete separation between dairy and meat. Dishes, silverware, pots, pans and serving dishes used for one cannot be used for the other. The dishes and accessories should be of different colors and designs, so they can be identified easily. Most people who keep kosher try to color co-ordinate all the utensils of dairy and meat so as to make it easier to keep things straight. Pyrex and oven proof glass utensils may not be used interchangeably.

Tablecloths, cloth placemats, dish towels, and dish rags, used for meat meals must be washed before using for dairy meals and vice-versa. Separate pot-holders, plastic or metal scrubbers and sponges are needed. It is best to keep kitchen linens in two separate sets. Plastic tablecloths and plastic placemats should not be interchanged for meat and dairy use.

When washing dishes, separate racks, dishpans and dishdrains should be used. Dishes should only be washed with kosher detergents and soaps. As far as electric dishwashers go, it is best to have separate dishwashers for dairy and meat dishes.

When one is cooking meat and dairy foods on the same stove at the same time, both pots should be covered and

separate enough to prevent splattering from one to another. The burners may be interchanged for meat and dairy use if they are clean and dry. One can not use the oven for meat and dairy foods at the same time.

One must be careful that meat and dairy foods in the refrigerators don't spill or leak from one container to another.

This article is basically an introduction into the separation between dairy and meat products. If anyone has any questions theoretical or practical, please write into the *Shalom*, and I will gladly answer them.

Here are a few questions I have received on this topic:

**Question:** What does one do when one mixes up milk and meat utensils and dishes?

**Answer:** When a mistake is made in the kitchen a Rabbinic authority should be consulted. However, I can give some general directions regarding mistakes and corrections. Items can only traif (unkosher) through heat, and thus can only become kosher through heat. If a liquid was involved, then boiling would be the method. If direct heat made something traif, then direct heat must be applied to kosher the item. If the following kitchen wares become traif, this is what can be done.

- (1) Cutlery, stainless steel, silver plate, sterling silver should be put in a pot of boiling water and allowed to reboil.
- (2) Dishes, china, melmac, plastic, wood and pyrex, cannot be koshered. If they are made traif, they cannot be used.
- (3) Pots, aluminum and iron that are used on top of the stove need to be immersed in a pot of boiling water; if they are too large to immerse, they should be filled with water, heated till boiling, then an object should be dropped into the pot to allow the boiling water to pour over the sides.

Pots, cookie sheets and baking or roasting pans used for baking in the oven need direct heat applied to kosher them. The best method is the blow-torch.

Classware and drinking glasses (not pyrex) need to be soaked in cold water for three full days, with a change of water every twenty-four hours.

Don't attempt any of these methods without consulting a knowledgeable authority.

### MOST IMPORTANT:

**Question:** What is "Pareve" and how does it fit into a kosher kitchen?

**Answer:** Pareve foods are those which contain neither meat nor dairy products. These are all fruits and vegetables, coffee, tea, eggs and all grains. Most people who keep kosher like to keep their baking pareve. To do this, one needs to keep their mixer,

mixing bowls, spatulas, cake pans, cookie sheets, cookie cutters, measuring cups, spoons and all baking utensils separate from dairy and meat. These pareve utensils need to be washed and dried with linens only for pareve use.

The advantage of baking pareve is that your baked goods can be served after a meat or dairy meal.

Some keep separate baking utensils only for dairy, so they can make dairy baked goods, i.e. cheese cake, sour cream cake etc. etc.

As Rosh Hashanah is upon us, I would like to review some customs that we have for this beautiful Holiday. Rosh Hashanah is the New Year for the Jewish people and thus is a big celebration with special foods and festivities. It is customary at the Rosh Hashanah meals to have round challahs to symbolize a round complete and full year with only good things. Then after the blessing on the challah, we dip each piece in honey, so that we should also have a sweet year. All sorts of dishes are made with apples, carrots, and honey. Most people make Tzimmes and Honeycake as these are sweet dishes for a sweet year.

I would like to take this opportunity to wish all of the reading audience of the **Shalom** a K'siva U'chasima Tovah, and a good prosperous New Year.

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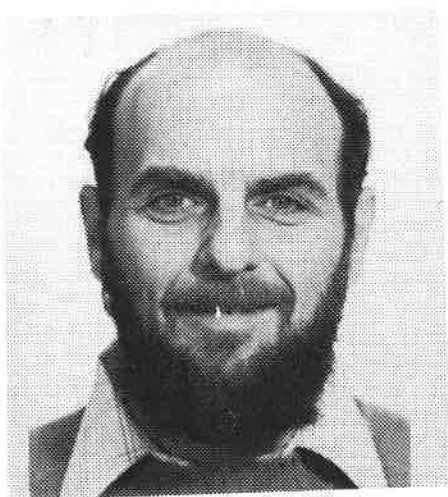
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by Dr. Norm Braveman, New York  
[formerly, St. John's]

In the July issue of *Shalom*, Ruth Moriel, the National Program Director and Press Officer of the Canadian Zionist Federation, gave the Jewish community of Maritime Canada what amounted to a pep talk about the present state of the propaganda war with the Arabs. According to Moriel the best tactic that we Jews can take is to "... just let events take their course," rely on the fairness of the media, and allow well meaning private citizens to write letters to editors, call in to local open-line radio shows or appear in public round-table discussions with professional representatives from the other side. The message from Ruth Moriel, a person who holds what appears to be a very high and responsible position among Zionist activists in Canada, struck a discordant note with me and, in light of an article which was carried in the August 9 issue of the *Jerusalem Post* (International Edition) by Wolf Blitzer, represents a retrogressive and counterproductive view. The *Jerusalem Post* article by Blitzer was an interview of George Keegan, former head of the U.S. Air Force Intelligence and present executive vice-president of the U.S. Strategic Institute. Mr. Keegan had recently toured Israel and other Middle Eastern countries on a fact-finding mission for the Institute. Based on the information which he had accumulated over the years and on the information which he gained on his latest journey, Keegan concluded that the present Arab strategy is based primarily on the fact "... that the feudal leaderships in the Arab world remain committed, Messianically, to the extermination of Israel as a nation and as a people."

Keegan pointed out that the Arabs have been changing their focus and that they have been working through the United States instead of using direct military confrontation with Israel as they had done in 1948, 1956, 1967 and 1973. Their present hope, he argued, is to use the

United States to force Israel into a position which would place Israel in military jeopardy -- for example, by having Soviet (and, possibly, United States) supplied Arab armies on the west bank of the Jordan River and, only miles away, in the Gaza region ready to cut Israel into two isolated halves. He noted that one of these feudal leaderships, Saudi Arabia, which has been bankrolling the other Arab countries in their war against Israel, has been promised 60 F-15's by the United States -- a fact which is generally unpublicized outside of Israel. Furthermore, the Saudi's, along with Iraq and Jordan, have been coordinating efforts in building supply depots and air fields in positions which will make it easier for the other non-confrontation Arab countries to join the subsequent wars against Israel. This, in addition to the fact that officers have been exchanged between the high commands of the Jordanian and Syrian armies down to the battalion level, make the present intention of the Arabs clear. Once they have gotten the United States to coerce Israel to accept borders which are militarily indefensible, they will return to the war option.

Judging from the press reports that have emanated from Washington since the return of Mr. Vance from his most recent trip to the Middle East, the Arabs have been fairly successful in convincing the United States to do their dirty work. In one report that was carried by the *Los Angeles Times* wire service, Israel was given the major share of the blame for the lack of progress made by Mr. Vance, while according to Mr. Keegan this failure is perfectly understandable from Israel's point of view since the U.S. position is clearly untenable. That is to say, the Carter-Vance position, according to the *Times* article, is closer to the Arab position

...closer to the Arab  
position than to Israel's.

than it is to Israel's. A listing of the specific points making up the Carter-Vance position includes Israeli withdrawal from all territory occupies in 1967 (Arabs agree with this point and Israel rejects it), the establishment of a Palestinian entity on the west bank of the Jordan River and in the Gaza region (Arabs agree with this point and Israel rejects it), a declaration of gradual peace in the region by the Arabs which includes full diplomatic recognition and cultural / economic ties (Israel accepts this U.S. definition of peace which

includes full diplomatic relations and the Arabs reject it), and the presence of the PLO at Geneva without their first recognizing the right of Israel to exist as outlined in UN Resolution 242 (Arabs agree with this point and Israel rejects it).

How, then, does the message of doom which was painted by Mr. Keegan, and which seems to continually be supported by the unfolding scenario of the Carter-Vance peace efforts, relate to the article written by Ruth Moriel? First of all, Keegan's message makes it patently clear that the price is still too high for events to be allowed to take their course and for us to wait for future Entebbes in order to reverse the impact of present mistakes. Mr. Keegan points out very clearly in his interview that at this point in history the costs of such mistakes are very high and may involve the future existence of Israel.

We do not have the luxury  
of time on our side,...

We do not have the luxury of time on our side, we cannot allow current mistakes to be perpetuated. It is time for us to reverse the current thinking that time and world opinion have been and will continue to be on our side just because we are right and the other side is wrong. Rather, it is time for us to insure that we will receive continued support from all peoples and one way to do this is by waging an all-out effective propaganda campaign that presents Israel's case to the world.

Ms. Moriel states that events should be allowed to take their own course. One argument against this position is that the Arabs aren't waiting -- they are continuing to erode the support that the public gives to Israel's cause. What may be an eight to one bias in support for Israel that Ms. Moriel says exists today may have been a ten or twenty to one margin in 1967 and may only be a four to one bias in 1980. I can recall, as I am sure others can, the feeling among Jews and non-Jews in 1967 when the Israeli army accomplished an almost impossible feat. In recalling those events, I can not remember a single person who said that Israel was wrong in doing what it did -- nor should they have since Israel was perceived as the young David that smote the giant Goliath. However, by the time the Yom Kippur War had occurred, Israel's cause was no longer the popular one. Because of the Arab's intelligent use of propaganda and of the oil weapon, the plight of the Palestinians that had been displaced in 1948 and those that



had been forced to live under Israeli rule since 1967 became the popular issue. Interestingly, Israel was now being blamed for doing the same things that a few short years earlier had gained it world wide praise. Now, instead of having stopped the onslaught of thousands of Arabs in 1948, it was being held accountable for the plight of those Arabs who, for one reason or another, had chosen to leave their homes. Now the occupation of Judea and Samaria was no longer an heroic feat accomplished by a well trained and highly motivated army, it was usurping power from the inhabitants. The shift in world opinion was so great that it is my belief that it was responsible for people accepting press releases that Israel actually did lose the Yom Kippur War. One might even argue a step further and say that the extent of the change in world opinion was reflected in the fact that the news media, in the face of solid evidence to the contrary, accepted the Arab-generated propaganda that Israel had lost the war. Whatever the manifestations of these changes in world opinion, it is important for us to understand their causes, to plot their probable courses and to stop them before they do irreparable damage. This cannot be accomplished by letting events take their course.

There is an additional problem in letting events take their course. By doing so Israel is placed in a defensive position, a position which has many disadvantages when vying for a percentage of the world opinion market. For example, when arguing from a defensive position one is forced to attend to points raised by the other side rather than being able to determine the grounds upon which the propaganda war will be waged. In a sense, the battles are fought in the opponents territory which, as history has proven, places the defensive side at a distinct disadvantage. In addition to having the opponent determine the points on which the propaganda war will be raised, working from the defensive position constantly places Israel in the position of answering charges or, if we are to accept Ms. Moriel's solution, of relying on events such as Entebbe or the war in Lebanon to distract listeners in the world arena from the issues. The main disadvantage of continually answering charges is that it gives those charges legitimacy whether or not they are legitimate. If, on the other hand, Israel chooses not to answer the charges then they are automatically guilty as charged by the Arabs. In a real sense, arguing from the defensive position is like trying to answer the question, "When did you stop beating your husband or wife?" There is no answer that is satisfactory and merely having raised the question causes a degree of suspicion which is difficult to erase.

The use of events such as the raid on Entebbe to distract from the negative propaganda that is perpetuated by the Arabs is a dangerous pattern which has developed over the past several years.

Israel is becoming known for its war-like escapades and for little else. Most non-Jews, and to a certain extent a large segment of the Jewish population of Canada, know the military history of Israel. These same people are unaware, however, of the advances in medicine, engineering, technology and agriculture that Israeli scientists have made to an energy starved world. These people are also unaware of the great artists, musicians, architects and writers that enrich and contribute to the distinctiveness of Israeli society -- and from which the entire world benefits. They are completely lacking in any information about the great social experiment in living -- the kibbutz -- nor are most aware of the present status of biblical archaeology. Many of them, and this includes a large number of Jews, know very little about the philosophy of **Herzl**, **Weizman** and the other founding fathers of the Jewish state. This philosophy, it should be noted, was based not on a defensive position but on a positive, forward looking set of principles which, unfortunately, do not seem to hold very great importance in the modern propaganda war. What is wrong with educating the news media, the readers and listeners of the news media, on these and other points?

Ms. Moriel also appears to have great faith in the reporting of the news media -- she suggests that they are fair and responsible in their reporting of news from the Middle East. She fails to point out that to a great extent news reporting is part of an industry and as such gauges its success and failures in terms of dollars earned. If presenting a position which is favorable to Israel is more profitable than presenting one that is not favorable, then the reports will be favorable. If the reverse is true, then the reports and/or editorials will not be favorable. I do not mean to imply that the media change the facts to suit their profit motives. What I am saying though is

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...they will report those facts which sell the most papers,...

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that they will report those facts which sell the most papers, bring in the largest amounts through advertisement and create the largest listening or viewing audiences. The image of a totally unbiased or neutral report of a news event is a fairy tale of the past which has been shattered by the reporting of Watergate in the United States. Moreover, although it is pedantic to discuss what is meant by truth, it is important to point out that social scientists know that no two people see the same event in the same way nor does a single

person see a given event as being the same at different points in time. Various pressures can change a person's perception of what has occurred. There is no reason to believe that these same factors do not operate in reporting and/or reading the news. If a reporter or reader feels that Israelis are war-like rather than humanitarians, then the searching of a suspected terrorist in a Tel Aviv market may be viewed differently than if the same reporter or reader believes that the same Israelis are humanitarians who are trying to protect their society.

That the news media are fair, impartial and unerring is to deny recent characterizations of **Menachem Begin** as a terrorist by most of the western media. How is it fair that the same media refer to **Yasser Arafat** as a guerilla and by so doing classify him as a member of a defense force. In this regard, it is interesting to note that one of the most prominent members of the news profession in the United States has publically admitted to the fact that the reason Mr. Begin was referred to as a terrorist in the first reports following his election was that the news services didn't have any up-to-date information on him. In a word, they didn't know who he was -- except that he had been referred to as a terrorist for his actions during the early days of statehood. It is also interesting to note that since he has been elected, Mr. Begin is only referred to as an ex-terrorist when he takes a stand on an issue which goes against U.S. Middle East policy. When, however, his position is in line with the U.S. position, he is referred to in more neutral terms. Fair, impartial, unerring? Hardly.

What is most important, however, is the effect that the news media has on peoples' attitudes and perceptions of events. While the Zionist propaganda machine waited for events to take their course instead of briefing the news media on the candidates and issues involved in the last election, the world viewed the political scene through eyes that were colored by the Arabs and their allies. As a consequence, the world now believes that Israel is led by an intransigent terrorist and we are now in the position of trying to explain away Mr. Begin's past -- or of waiting for another Entebbe to distract attention. An effective propaganda machine could have shown that Begin's brand of terrorism was qualitatively different from that practiced by members of the PLO, the IRA or of European-based urban terrorist groups. The personal animosity that existed between Begin and **Ben Gurion**, which undoubtedly contributed to Begin's unpopularity among many of the Israeli leadership, could have also been presented to the news media so that they could evaluate the basis for his being labeled a terrorist. Such a propaganda machine could have alerted the news media to the changes that were taking place within Israel and, most importantly, it could have



helped the western news media interpret the meaning of the election and the subsequent actions of the Begin government. Instead, an unprepared world is being told about Israel's motive, plans, etc. by relatively uninformed news media, who, admittedly, know very little about the politicians or about the constraints under which they operate.

We are implored by Ms. Moriel not to be overly concerned with negative editorial comments or news reports. I contend that our representatives should be concerned with even the slightest negative comment. If these comments are substantive, then we need to reassess our present position. If they are based on misinformation, then the news media need to be alerted, since a negative comment that goes unchecked can snowball into the big lie and be harmful to Israel's cause. An important issue here is who is best able to counter negative opinion. Ms. Moriel suggests that the major responsibility lies with well-meaning private individuals. Admittedly, these people have their place in the propaganda war. However, they have neither the impact, the resources nor the breadth of information to do as good a job as that which could be done by an organization such as CZF. I can illustrate this point with the two examples that follow.

During and subsequent to the Yom Kippur War I felt that CBC radio news was biased in the reports that came from the Middle East. I based my claim on the fact that, during the war, essentially the same report was heard from Damascus, Cairo, Aman and Beirut. In contrast there was only a single report from Israel. Thus,

**...the Arab cause was obtaining four times as much air time as the Israeli cause.**

the Arab cause was obtaining four times as much air time as the Israeli cause. A second complaint that I raised concerned the use of the words terrorist and guerrilla. When CBC referred to the activities of the PLO they used the word guerrilla, while the same act perpetrated by the IRA was referred to as terrorist. In response to my letter of complaint, I received a telephone call from the head of CBC news in Toronto. He tried to justify the CBC position in both instances. However, when he discovered that I did not represent a large group, that I was just a concerned individual, he dismissed my complaint as not being valid. Apparently, to the CBC, as to other news media, it is numbers that count.

This example, in a very small way, illustrates the power that group representation could have in dealing with the news

media. It also illustrates how powerful the media are in influencing public attitudes. Being a guerrilla is respectable since, by definition, one is defending his own home. Being a terrorist, on the other hand, is not respectable. By referring to Arafat and his cohorts as guerrillas instead of as the terrorists that they actually are, puts them in a more reasonable and respectable light in the eyes of the world. It will be recalled that in December of 1974 **Yasser Arafat**, an avowed terrorist, was invited to address the United Nations. The legitimacy of Arafat as a spokesperson for the Palestinian cause began when news media such as CBC legitimized his terrorist activities by referring to him as a guerrilla. Having been labeled a guerrilla people now responded to him as if he were actually one and as if his forays into Israel to murder innocent people actually represented a defense of his home. The distinction between a guerrilla and a terrorist may seem like a small one, but had organizations like CZF objected to the sloppy use of language by CBC the course of history vis a vis **Yasser Arafat** might have been drastically altered. Had these organizations kept reminding the news media that it was Israel that was attacked in 1948 and it was the Arabs who declared war on us each and every time since, we would not read today that it is really up to Israel to end the state of conflict.

The second example to which I referred contrasts the one reported by Ms. Moriel in her article. In the instance to which I refer, a well meaning, but poorly prepared Jewish individual debated an Arab scholar on a local television program. To put it mildly, the results, from the Zionists point of view, were disastrous. The inescapable fact is that most private citizens, no matter how good their intentions, are not capable of successfully debating professional people from the other side. To do so is foolhardy and can only spell disaster for the Zionist cause. No one has, to this point, given me any arguments against a well planned, well organized and well financed PR campaign involving professionals who understand the use and limitations of propaganda. Perhaps the CZF and other organizations in Canada can cut down on some of the highly subsidized travel and meetings which are aimed at convincing those that already agree with the Zionist cause and, instead, use that money to mount an effective campaign. Based on the success that has been realized by the Arabs in the past few years, it is clear that such money would be well spent and such a campaign would go a long way to making people open to Israel's point of view.

In closing I want to point out that Ms. Moriel's article, to me, was filled with myths about the propaganda war. It was an exercise in apologetics for a relatively ineffective propaganda program by organizations such as CZF on behalf of Israel. Apologetics will not insure that

Israel will continue to exist as a nation nor will they guarantee that developments in the international arena will continue to prove to the world that we are right and that they are wrong. Social scientists know that messages are received only by those who are willing to receive them. It is up to organizations such as CZF, who have the resources, information and structure which are not available to private individuals, to insure that future messages about the Israeli cause are received by an increasing number of people. Mr. Keegan has warned us that the price to be paid for inactivity along these lines will be very high. If public opinion can not be mobilized immediately to counteract the pie-in-the-sky policy of the Carter administration, this price may include the very existence of Israel. Now is the time for CZF to show some leadership.

**Dr. Braveman and his family currently reside in Rochester, New York where he is a Post-doctoral Research Fellow in Psychiatry at the Medical School of the University of Rochester. Dr. Braveman is an Associate Professor of Psychology at Memorial University of Newfoundland and during the 1974-1975 academic year was a Visiting Research Professor at the University of Haifa.**

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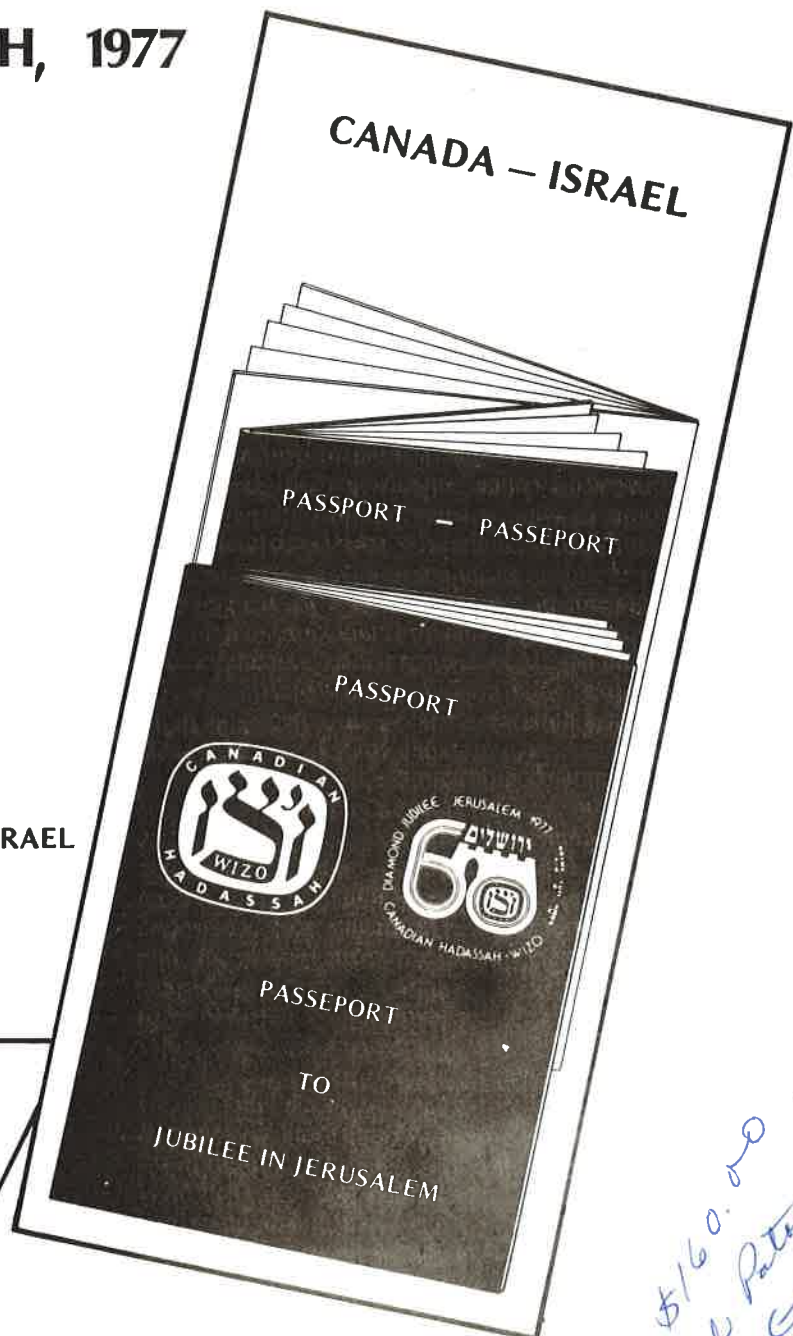
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*le-hit-rab-OHT*

*ma shlom-HA (m)*

*ma shlo-MAYH (f)*

*toV toH-DAH*

*ma neesh-MAH?*

*KAH-hah KAH-hah*

*ma-ZAL TOV*

*le-HA-yim*

*la-bree-OOT*

### Greetings

שלום

שבת-שלום

חג-שמח

בקר-טוב

לילה טוב

להתראות

מה שלומך?

מה שלומך?

טוב. תודה.

מה נשמע?

ככה-ככה

מזל טוב

לחיים

לקריאות



—Reprinted from  
"Welcome to Israel"

# MOMENT READERS SPEAK ON INTERMARRIAGE

Perhaps because intermarriage combines, as few other questions do, the most serious personal and public issues — the survival of the Jewish community, the stability of the Jewish family — it is a problem that is felt — and debated — with particular intensity. When MOMENT printed, in its January issue, a set of ten questions regarding attitudes towards intermarriage, we did not imagine the volume of response it would elicit. In addition to receiving over a thousand questionnaires (and they are still coming), several organizations, on their own, reproduced the questionnaire, distributed it to their members, and returned the responses to us. In at least one community, the local Jewish newspaper printed the questionnaire, and it, too, was inundated by the response.

It is important, of course, to realize that the responses we received do *not* comprise anything like a scientific sampling of attitudes. MOMENT readers are, to begin with, a special segment of American Jewry, and those among them who chose to fill out the questionnaire and return it to us are still more unrepresentative a group. Yet the results are not without interest. First, all of us who think about these matters tend to be curious regarding our neighbors' feelings. Second, within the set of responses we received, it is possible to discern certain patterns. These patterns show that there is a wide disparity of approach and reaction to the various questions surrounding the issue of intermarriage. Except for certain select questions, there is simply no communal consensus, and, on many, there is dissensus even within members of a particular denominational grouping.

**The experience itself.** A very high proportion of our respondents reply that someone in their immediate family (parents, children, siblings) has "married someone who was not born a Jew." The range goes from 29 per cent of Conservative Jews under the age of 35 to 61 per cent of Reform Jews over the age of 50. Presumably, the disparity is in part a consequence of opportunity. People under 35 have had considerably less chance, since

their children are not yet marriageable. Indeed, in every denomination, it is people over 50 who report the highest incidence of family intermarriage. And what is striking here is that once we isolate the age categories, we discover that there's not very much difference at all among the denominations. Fifty-six per cent of the Orthodox over age 50 have an intermarried family member.

**Rabbinic policy.** As anyone who has been close to the experience knows, the question of rabbinic participation in intermarriage is a source of continuing controversy. Our respondents are themselves sharply divided on this matter, ranging from 9 per cent approval (Orthodox, under 35) to 57 per cent (Reform, between 35 and 50). Within each age category, as might be expected, it is the Orthodox who are most reluctant and the Reform who are least hostile to rabbinic participation. But there is also a marked age difference: within each denomination, opposition to rabbinic participation *decreases* with age.

Now this may be a function of the greater experience the older respondents have had with intermarriage. Their opposition to rabbinic participation, in other words, may be based on their own personal experience with the anguish of the event, while the opposition of younger respondents may be the kind of theoretical perspective that will crumble at first assault. Or, as some have suggested, we may be faced here with parental indulgence, a greater sensitivity on the part of parents and grandparents to the dictates of the heart, a desire not to alienate their own children.

The same general tendency is evident (though not quite so strongly) in response to the question of whether rabbis should participate in wedding ceremonies together with non-Jewish clergy.

But on the question of whether synagogue and temple membership should be available to families of mixed faith, all groups are substantially more permissive. A decisive majority in every denomination and of every age group

endorses such membership; while, as expected, Reform Jews are the most accepting, with almost nine out of ten respondents answering "yes," three out of five Orthodox respondents also agree.

**Conversion.** Several questions dealt with aspects of conversion. A striking phenomenon is that almost all respondents — better than 90 per cent in most categories, better than 80 per cent in all — claim that they know someone "who has converted to Judaism."

But there the agreement ends. On the question of whether the Jewish community is "sufficiently accepting of converts," the range goes from 41 per cent affirmative to 71 per cent. And as to whether, "in light of the current rate of intermarriage by Jews," respondents believe that "there should be more vigorous efforts by Jews to proselytize (i.e. to encourage conversion to Judaism)," the range goes from 21 per cent affirmative response all the way up to 64 per cent. Interestingly, the overall feeling about greater efforts at conversion is not enthusiastic. On no other question was there less consensus within the several groupings, less, therefore, of a sense that at least in one or another segment of the community the active pursuit of converts is generally endorsed.

**Personal reactions.** Five questions dealt with personal reactions to intermarriage. The first of these asked whether the respondent believes that "parents of non-Jewish children who are marrying non-Jews should attend the wedding if it is held in a church." It is here that we find the sharpest disagreement between the Orthodox and other elements within the community, although, once again, older Orthodox Jews emerge as more indulgent, less eager to draw sharp lines. In general, where one out of five Orthodox respondents expresses a willingness to attend a wedding under such circumstances, four out of five Reform respondents do.

A related question asked how people felt regarding attendance at a wedding "held in a non-denominational setting but with the participation of non-Jewish



clergy." This, evidently, is a far less threatening situation for most of our respondents. Conservative Jews are closer to Orthodox than to Reform Jews on this question, but, in every group, there is a substantial increase in readiness to attend such a ceremony than to attend one held in a church.

The most personal questions dealt with the feelings about one's own children and the prospect of their intermarriage — or even conversion to a non-Jewish faith. Here we find a marked division between Orthodox and Conservative respondents on the one hand, and Reform and "Other" respondents on the other. The very large majority of the former say that they would be "very upset" were a child to marry a non-Jew (although here, too, the older group is more likely to be only "mildly upset"), while in the latter group, although a majority would be "very upset," it is a much smaller majority. Only in the "Other" group does a significant proportion contend that it would not be upset, and then, only among older "Others." We suspect that the reason for this difference may be embedded in the nature of the "Otherness." In general, older "Others" are secular Jews of one variety or another, while the younger "Other" group includes many Reconstructionists, as well as a number of young people who, though religious, express irritation with denominational nomenclature.

One curiosity, reflecting the personal inconsistencies to which difficult questions so often give rise: while more than half of all respondents answered that the Jewish community is "sufficiently accepting of converts," a significant segment report that they would be at least "mildly upset" were their own child to marry a convert to Judaism. (Our wording of the question was clumsy, as several readers pointed out. We asked if the respondent would be upset were his or her child to marry a non-Jew if the non-Jew had converted — which, of course, would mean that the child would not be marrying a non-Jew. Regrets.) In most cases, however, there is widespread acceptance of converts as children-in-law.

The single highest level of agreement was reached on the question that asked how the respondent would feel were his or her child to convert to a non-Jewish faith. Here, almost all respondents report that they would be "very upset," with

the only significant deviation from this consensus among "Others" in the middle age grouping — a relatively small number of people, where shifts of just a few people make a dramatic difference.

Numbers tell only a part of any story. There is much more to be told about the experience of intermarriage, about people's reactions to it and the community's response to it, than a survey such as this provides. In future issues of *MOMENT*, we will try to tell a part of the story, through reports and "think-pieces." But even now, we find ourselves enriched by the comments of so many readers. The comments are, in most cases, highly personal. They tell the story, or the feelings, of a particular person, with a name and a history — not of An Orthodox Person under 35 or A Reform Person over 50. Herewith a sample:

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### Children

"Very upset" does not begin to describe the despair I think I would feel if one of my children married a non-Jew. Two of my three are married, both in the synagogue of their childhood that we helped build. One of these will be a rabbi soon. My youngest is 20, and . . . I want him to bring into our family a Jewess who shares our history.

One of our children married a Christian, and the other probably will, too. I know why, and accept it. The deficiencies in the home, the Jewish community, the Jewish schools (even the day schools) are overwhelming. I do not have the answers. If our leaders do not, how can I, a high school graduate? I accept my share of the guilt, try to live with the situation, and wonder how many others feel the same way.

For some reason, my wife and I seem more accepting of the possibility that one of our three children might intermarry in a secular, non-religious context, despite our personal pain.

The thought of sitting shiva for a child who married a non-Jew is abhorrent to me. However, I will do all in my power to raise my eight-week-old son to *want* to marry a Jew. Being Jewish should be so intrinsic to his being that he would no

more think of marrying a non-Jew than he would think of marrying a cauliflower!

I'm concerned that parents of marriage-age young people are too unsure of themselves to take a stand on their beliefs. Psychiatry and psychology have so traumatized us that most of us are terrified that we will destroy relationships with our children if we disagree on intermarriage. The time to instill our values is early in childhood — that is, if we still treasure our heritage.

Any marriage has problems to be worked out, and mixed marriages more so. By attending your child's wedding, of which you may strongly disapprove, you are merely affirming that he/she is still your child. When a child makes a "mistake" he needs supportive parents more than at a time when he/she is not in error.

Caught in a bind: sincerely fostering interfaith friendship for self and children, much sharing, openness, genuine rapport — but concerned about how to tell marriage-age children (in another 8-10 years in my case). "O.K., turn it off, only Jewish mates are acceptable." What of the Christians, whom they've been taught to love over all these years?

No matter what, I could not turn away my child.

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### Personal

My husband and I were faced with the problem when my youngest daughter told us she planned to marry a Catholic. The boy did not convert. We were very upset. They were married by a Reform rabbi and there wasn't anything we could do about it. We did give our children Jewish education and never expected our one daughter to do this to us . . . What can we do to save our children?

Although I respond decisively to your questions, I am by no means decisive on my thoughts and feelings about intermarriage. I am single and have often been involved with people who are not Jewish. Many conflicts have arisen in these relationships precisely because of religious differences. The resulting discussions have revealed both beautiful and ugly qualities about my character and my

Judaism. Although I have spent countless hours trying to sort out the issues, I have no answers . . . I am one of those people who cares very much about the perpetuation of the Jewish faith, but I am also a firm believer in individual rights. And, as for conversion, I am extremely dismayed and even angered when I hear about a Jew who has converted to another faith, but what right do I have to ask someone to convert to Judaism? . . .

Being a mother-in-law is difficult enough, but adding another problem is totally unnecessary: Marry Jewish!

I am a rabbinical student at a Reform seminary. I and most of my fellow students feel that a rabbi should not officiate at *any* wedding ceremony between a Jew and a non-Jew.

My daughter married a religious Yemenite in Israel, and I more comfortable with my Irish Catholic neighbors than with either her or my son-in-law. Being Jewish isn't everything. Cultural familiarity is also important in this one life we have.

I would not turn my back on my children who might become thieves, drug addicts or gypsies. So why would I if they married non-Jews? The question here is love and a decent example to others . . . Besides, I have seen parents threaten to disinherit children who planned aliyah and sit shiva when they married out of our people. My being mildly upset if my child turned Christian because of marrying a non-Jew relates not so much to loss as it does to my failure as a Jew, for obviously I did not make our birthright as honorable an estate as it is.

I am a fairly attractive Jewish boy, age 25, and I date *only* non-Jewish girls. I am sure I will marry one, but I will insist that she convert first. If someone would teach Jewish girls how to use makeup and look attractive, teach them some manners and how to be feminine instead of feminist, the intermarriage rate would plummet. Since there is no chance of that happening, I'm off to see my beautiful Korean girlfriend.

I married a black man. I didn't stop being Jewish any more than he stopped being black. The son of this

marriage goes to Hebrew school at a traditional synagogue, where he is learning a positive, joyous Judaism that he totally identifies with and is totally accepted in. The same was true at an ultra-Orthodox summer camp he went to. But there is a prevailing feeling among Jews who marry out that the community turns its collective back on them and on theirs. Finding that this was not so has become an important focus for my own life, and the basis for a new commitment. I wish it were so for others.

Young people must be taught about the disadvantages of intermarriage before they have to deal with it practically. I am a product of this situation and speak from sad experience. Love and warm feelings overpower concern for the lifeblood of the Jews. It is very easy to fall into such an emotional tormenting trap.

It happened in my own family, to my own daughter. I pray for conversion, but so far nothing. If the Reform movement refused to officiate at mixed weddings, more young people would either convert or think twice. Making conversion optional destroys both the Jewish wedding ceremony and the chances for establishing a Jewish home. I also admit that sometimes I hope for a divorce before there are children. Sign me "a distressed mother."

When a Jewish child marries a non-Jew and converts, there are several alternatives (1) Refuse to accept it and lose the child; (2) Fight it and alienate even more people; (3) Accept it and pray to God that some day the light will dawn. My child converted.

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### Conversion

I find the Jewish community's inability to openly and warmly accept converts to Judaism particularly upsetting. These new Jews are often the most religious, knowledgeable and involved members of the community. The coolness with which they are treated is heartbreaking; after all, they have committed themselves to Judaism.

I myself married a converted Jew, and have no difficulties at all. My wife is in many ways more concerned about Jewish matters than I am (and I am far

from being unconcerned).

I am a convert to Judaism and am married to an Orthodox man. I keep a kosher home, adhere strictly to Jewish law and do my best to live my life as an observant Jew. I studied Judaism for five years prior to conversion and converted only when I was certain it was love of G-d, not merely love of a man, which was motivating my conversion; certain that I could live the life of an Orthodox Jew whether or not my husband was by my side . . . I studied long and hard, I attended various courses and lectures, read countless books, learned Hebrew, attended Sabbath and daily services. When I finally converted I thought I would be accepted as a Jew, but I was considered a "second class" Jew at best. My husband was criticized for falling in love with a non-Jew. Being a Jew by conviction was not enough . . . We now have five children — four of whom attend yeshiva. I am active in Jewish organizations and fundraising. I still attend services every Sabbath and holiday. Yet when people learn that I am a convert, many of them remark "Oh, then you're not really Jewish." I know I am a Jew. I'm proud to be a Jew, and I live as a Jew. But it would be easier if more people accepted me for what I am and what I believe.

I believe that conversion to Judaism is the key. If we really believe in Judaism, we should be happy to encourage others to share our good fortune.

I am fully aware that Jewish law mandates the full acceptance of converts. However, I have the following reservation: I don't believe you can convert a person to feel the pangs of a Ma'alot or a Munich, or the days of May / June, 1967. Of course, even some Jews are insensitive; nevertheless, conversion can't make a Jewish heart.

If the conversion of the non-Jew were according to Halachah, I would not be upset at all. If it were from an honest desire to be Jewish, and subsequently there was a desire to marry my child, I would be happy, for then my child would be marrying another Jew.

Our day school and synagogue have a sizable number of converts and

mixed marriages where the children are raised as Jews . . . converts are like naturalized Americans — they've chosen Judaism and are therefore more loyal than those who are Jews by accident of birth. They don't always think like Jews because of the centuries of fine tuning, but we have to give them time and encouragement. They add some new spice to our lifestyles.

Converts to Judaism are often discriminated against by far less observant and committed Jews who are ignorant of their own heritage.

I am married to a woman who converted to Judaism — a Japanese who decided on her own, early in our marriage, to become Jewish. She has brought me to the point of being much more Jewish than I was when I met her. She has also been a great Jewish mother to our three Jewish children.

In our community, a convert is a convert, not a Jew. If the convert is a learned Jew, his excuse is that he is a convert. If a convert is not a learned Jew, his excuse is that he is a convert.

As a convert, I have a few comments to share: Usually, we work very hard to create tradition for our family. We check 3 to 4 sources for every decision. In some ways, not having been a Jewish child makes it easier. Usually, though, I do not tell either Jews or non-Jews that I am a convert. Both feel that a convert is only a pseudo-Jew.

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## General

What I or anybody else "believes" is irrelevant. What's important is what the law from Sinai is. That is Judaism.

I believe that the Jewish half of mixed faith families should be allowed to become synagogue and temple members. If that is unacceptable to the families — so be it. They must accept the consequences of their mixed faith marriages. They married for personal convenience and must then accept the personal consequence . . . In this way, every woman and man is accountable for his or her actions as an adult.

Religion is a matter of personal

faith and choice. It should not be the source of unhappiness or the reason for separating two people who believe they are in love. After all, there is only one God.

Assimilation means assimilation. We can't have our cake and eat it. If we are, or have become, almost fully integrated into the American milieu, we must accept the hazards of getting lost in the broad landscape of American social life . . . I am not disturbed because the Jewish population recedes or remains static at this time. There have always been those of our tribe whose loyalties to our tradition have been weak. . . Let those who wish to be Jews remain so — and those who care little do what they will.

Unfortunate as the current trend toward intermarriage is, it is something we will have to get used to. Due to the small percentage of Jews in America, young people interested in marriage have a much greater chance of meeting a gentile who suits him or her than another young Jew. Jewish institutions are directed toward families, and have little to offer single people, which makes meeting single Jews more a matter of chance than it should be.

Your questionnaire shows a great lack of sensitivity . . . the questions had to have been written by a non-parent. Our daughter will always be our daughter and all we can do is hope that we can give her good values in life. Your poll is a form of bigotry . . . you are looking for prejudice.

If Rabbis and Boards of Trustees would think less about stock, bonds and shikshas and more about moral leadership, you would feel no need for this questionnaire . . . Let our leaders look to themselves to see what is wrong and stop blaming the shikshas.

I also feel that local Jewish newspapers should not carry the announcements of weddings or engagements of mixed couples.

As a teacher in a Jewish religious school, I feel that the Jewish community is reaping what it has sown regarding the current rate of intermarriage. Teaching 4th grade one would expect to find children fairly knowledgeable regarding Jewish

traditions, but I am faced with 9-10 year olds who don't even know the word "Shabbat," let alone the richness of home traditions. Unless we are willing to expose our children to the beauty of Judaism, we will be left with children who equate Judaism with Chanukah presents.

If the Jewish community were more accepting of intermarriage, a greater percentage of those who do intermarry would remain in the Jewish community. Also, if rabbis were more willing to officiate at intermarriages, it might help to keep the young people in the Jewish community.

We believe our children's faith is sufficiently strong that they will continue as committed Jews regardless of the person they marry. Further, given the context of openness and tolerance in which we raised our family, we feel it would be hypocritical to demand that they marry Jews. We have seen many mixed marriages where the non-Jewish partner is a motivating force in a creative and committed Jewish life. And many marriages between Jews where the last Jewish experience the couple had was their marriage ceremony.

Rabbis who perform intermarriages should have their rabbinic credentials withdrawn.

Our very strength is our fewness in numbers and the strength of the convictions of the few. Intermarriage is an unacceptable blight, which is the fault of non-caring parents who chose not to teach their children the Jewish values of life.

We Jews are a bunch of contradictions, aren't we?

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# The Parliament of Canadian Jewry?

The 18th Plenary Assembly of Canadian Jewish Congress, held in Montreal from May 12 to 15, was sub-titled "Congress in Action — The Changing Realities." This was the first time I attended a Congress Assembly as a journalist, assigned to write a story — not, as on earlier occasions, in the capacity of guest or observer.

It was possible for me to attend the various plenary sessions and luncheons. As far as simultaneous workshops are concerned — and on opening day there were six of them — it was impossible for one person to attend every single one of them.

On Thursday morning, I managed to join the exceedingly popular and well attended workshop of the Canada-Israel Committee on "Policies and Problems — a Mature Community Confronts the Issues." The purpose of this session was to acquaint the public with the issues and activities in which the CIC is engaged — in particular Canada's Middle East policy, the media, and Canada and the United Nations. It was an informative and interesting session, in particular for novices in this area of community work.

I was attracted to another workshop held at the same time, on Judaic studies in public schools, and managed to sit in for a while. There was a capable chairman and a knowledgeable panel of speakers. It is incomprehensible to me why only a scant handful of people were present. Recognizing two young acquaintances, university students at McGill and normally very community-minded, I asked them what went on in the earlier part of this session. They reinforced my own impression, namely, that relevant proposals were not made, and that audience response seemed to lack direction. One cannot oppose religious instruction in public schools while at the same time attempting to introduce Judaic studies. This can be done only in the context of subjects such as history or comparative religion. Specifically, the teaching of the Holocaust was discussed.

As a concerned citizen desirous to learn where our charity dollar is going, I tried to seek enlightenment in the Friday morning workshop on "Fund-



Notes from the 18th Plenary Assembly  
by Ruth Moriel,  
National Program Director  
Canadian Zionist Federation

ing Priorities of the Canadian Jewish Community." One can readily agree that there is a dire need for the support of Jewish nursing homes and other worthy institutions. However, as a Zionist and former freedom fighter I found it difficult to stomach utterings like "the support for Israel should be similar to the operation of the United Restitution Organization — the Jewish community should form a lobby to prevail on the Canadian government to extend various grants to Israel rather than make increasing efforts to raise money through the UIA." It is significant that most comments on spending come from people not engaged in fundraising.

The workshop session on "Quebec, the New Reality" which took place following the controversial Plenary Luncheon at which **René Lévesque** was guest speaker, was closed to the press. Since I did not consider myself as "Press" in the stricter sense of the word, I chose to attend. Many, including outgoing CJC President **Sydney H. Harris**, had opposed this restriction and, personally, I could not agree with them more. No statements were made which were not kosher. Would they have suspected otherwise, the technical set-up could have made it very easy for resourceful reporters to infiltrate this session. From earlier observations at the press tables, judging by the reactions of representatives of the media, the response of the audience to Lévesque's speech did not indicate that any sticky debates would

follow. More about this later.

The speakers dwelled on the French fact and the need to adapt to it, and recommended that Jews in Quebec should accept the new reality as speedily as possible. Aspects dealt with by the various speakers included human rights, response of Jewish community, nationalism, business, health and welfare, education, and the Quebec Sephardic community.

I was particularly impressed with a remark from the floor which followed these presentations. It was made by **Dr. Charles Chocron**, and he deplored the fact that all arguments were centered on trade and commerce in Quebec's new reality — NOT youth, education and culture.

**Max Federman**, the flamboyant Toronto trade unionist, made an emotional pitch for federalism.

In his summation of this workshop, **Irwin Cotler** put "le fait français" opposite "le fait juif" and emphasized the collective Jewish destiny beyond the borders of Quebec. He reminded those present that in our transnational Jewish concerns, the plight of Soviet, Syrian and South American Jewry takes priority. He also stated that the PQ has a socialist (NDP) ideology.

And now to the plenary sessions and luncheons, events which attracted the bulk of the 1015 registered delegates. Much has already been reported about the procedures and the pronouncements of a whole constellation of luminaries. I shall merely try to capture the mood and single out quotable quotes and assorted "rozhinkes."

The opening luncheon honored **Chief Justice Bora Laskin** with a scholarship in his name, presented annually to a Canadian law student who best expresses himself in essay form on subjects related to Jewish ethics and the law. On this occasion, **Sydney M. Harris** gave his presidential report which was relatively brief and to the point. It showed great sincerity and warmth in the portion giving credit to officials and staff for a job well done. After emphasizing his federalist views, he briefly switched to French and then to Yiddish, mercifully skipping the Hebrew portion of his speech. (As a Hebraist, I found it

disturbing that the few Hebrew passages in the printed matter prepared for the Assembly were poorly translated and spelled.)

**Bora Laskin** made a witty reference to Yiddish in reminiscing about what his mother-in-law had said once when he attempted to speak in Yiddish: "He made a beautiful speech, but what did he say?" He was delighted that his name would be associated with young people, students of the law. "Law sharpens the mind by narrowing it — if you know a little law, you know a little bit of everything."

An afternoon session followed on "Community Structure — the New Reality" at which **Alan Rose**, now the Executive Vice-President of CJC, read a position paper which calls for an evaluation of the structure and activities of Congress in view of the

upbuilding of the land of Israel in every possible way . . ."

**UN Ambassador Chaim Herzog** discussed "The Contemporary Situation of Israel — An Israeli Perspective." **Rabbi Arthur Hertzberg**, the current president of the American Jewish Congress and vice-president of World Jewish Congress, spoke about "The Diaspora Perspective." He was the first speaker to express concern about aliyah and assimilation. Our own CZF Executive Vice-President, **Dr. Leon Kronitz**, presented the summation.

The Plenary Luncheon with the **Hon. René Lévesque** on Friday attracted an overflow crowd. The press tables were packed almost an hour ahead of time, photographers and television crews at the ready. In his introduction, **Ralph Lallouz** said:



*A typical crowded plenary session.*

many social and political changes which have occurred during the last fifteen years. He stressed that these changes have brought into being a new generation of Canadian Jews, largely university-educated — often impatient with a slow and sometimes (in their view) obtuse Jewish establishment — yet a reservoir of Jewish strength which has yet to be tapped. He also stated that the rapid transformation and integration of women in society has not yet been wholly reflected in Congress. Well, it was later revealed that **Rosa Finestone** was elected Treasurer and **Dorothy Reitman**, Secretary! An excellent choice.

An evening plenary session, the same day, was chaired by **Charles Bronfman** and included a tribute to **Michael Garber Z"L**. **Ambassador Mordechai Shalev** talked about "Bilateral Relations." In his address, he stated: "I cannot forego the opportunity of paying tribute to the Jews of Canada. Unfailingly you have shared our joys and our sorrows, and have participated magnificently in the

"The room is full of dignitaries — presidents, past presidents, judges and lawyers — and here I am asked to introduce the premier. Well, sometimes it pays to be French-speaking." Lévesque did not have too much to say — we have heard it all before. His statement that the PQ government does not plan to abolish the privileges extended to Jewish schools generated applause, even though he immediately qualified it by emphasizing that efforts must be increased to switch more and more to French. He concluded by asking the Jewish community to pray for Quebec — along with their traditional prayer for the government and the Queen . . . When **Rosa Finestone** thanked the speaker, in French, she slipped up by referring to Lévesque as "premier du Canada," much to his delight.

A plenary session on World Jewry on Saturday night reviewed the current state of Jewish communities throughout the world. It ran very late. **Rabbi Plaut** was a charming chairman — he did not forget to single out

**Rabbi Dr. Harry Joshua Stern** and to congratulate him on his 80th birthday.

**Philip Klutznick** spoke for forty minutes on Jewry of the Americas. **Lord Fisher** of Camden talked about European Jewry, going back to historical notes on the French and the Bolshevik revolutions. It was a great pity that very little time was left for a brilliant presentation on Soviet Jewry by **Professor Yoram Dinstein** and a moving address on the plight of Syrian Jewry, 4500 besieged remnants, by **Alan Rose**. One of the points made by **Yoram Dinstein** was that there is too much talk of human rights, and too little of Jewish rights. He prided himself as being an Israeli nationalist.

There was discussion on isolated small communities, whose members are continually being approached by the various fundraising bodies — providing their only contact with the mainstream of Canadian Jewry. These people must be drawn closer into the restructured CJC, making them active partners in its day to day work.

The closing luncheon feated the **Hon. John Roberts**, Secretary of State, as guest speaker. **Monroe Abbey**, Q.C. introduced the new officers.

**John Roberts** is a true friend who had shown his concern for Soviet Jewry by attending the Brussels Conference. In his speech, he quoted from **Heine** as well as from the sayings of our fathers. He made an effective pitch for Canadian federalism, dedicated to the values of tolerance, individuality and liberty for all people regardless of language. He pointed out that the Jewish people have always sided with liberty and freedom.

**Rabbi W. Gunther Plaut**, newly elected president of Canadian Jewish Congress, then made his acceptance speech. He stressed the importance of youth and its increased role in the deliberations of Congress. Congress must be a body with which all Jews can identify, its rejuvenated structure should provide the facilities for more involvement and unity. He concluded by saying, in Hebrew and in English: **YOU NEED NOT COMPLETE THE WORK, BUT NEITHER ARE YOU FREE TO DESIST.**

Congress has chosen excellent leaders. It is hoped that they will not reign from Mount Olympus, but draw from the ranks of Canadian Jewry, whatever their ideological leanings, to help in their momentous task. No contribution is too humble to make its weight felt in the final analysis.



*A wish for health, success and peace is extended along with sincere thanks for outstanding support to the Atlantic Jewish Community:*

BY  
The Jewish National Fund of Canada

<b>Nathan Scott</b>	- National President
<b>Peter Herschorn</b>	- National Vice-President for the Atlantic Region
<b>Lt. Col. Moshe Drori</b>	- Regional Executive Director

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From arid sand to fertile land

## THE CANADIAN ZIONIST FEDERATION AREA ELECTIONS COMMITTEE ELECTION OF DELEGATES 29TH WORLD ZIONIST CONGRESS

Notice is hereby given that lists of nominated candidates for election as delegates to the 29th World Zionist Congress can now be filed. The nomination list of an organization or of a group which is not a constituent body of the Canadian Zionist Federation or, any nomination to stand as a candidate, shall be accompanied by signatures of 300 members in good standing of the Canadian Zionist Federation registered with the CZF before September 30, 1977.

The prescribed forms are obtainable from any office of the CZF.

The last date for submission of nominations lists is October 7th, 1977.

These lists must be filed with the national office, 1310 Greene Avenue, Westmount, Quebec. Nominations will be valid only if filed on the prescribed form.

Please note that:

- a) the elections shall be conducted on a list system (proportional representation)
- b) The nomination lists shall contain the names of a number of candidates not less than 5 and not exceeding the number of delegates to which the Electoral Area is entitled (17) and the names of a number of candidates for deputy delegates not exceeding twice the number of candidates for delegates (34).

**Max Shecter,**  
**Chairman,**  
**Area Elections Committee**





# FOR ZIONIST RENEWAL

## ISRAEL: A Cause for Every Jew

There is only one body which speaks for Israel and Canadian Zionism —  
The Canadian Zionist Federation

## DECLARE YOURSELF A ZIONIST by JOINING NOW

You can become a member of the Zionist Movement by joining the Canadian Zionist Federation or one of its constituent organizations listed below:

Achdut Avoda-Poale Zion  
Canadian Friends of Pioneering Israel  
Canadian Sephardi Federation  
Hadassah-Wizo Organization of Canada  
Herut Women  
Labor Zionist Movement of Canada

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

## THE JERUSALEM PROGRAM

### The aims of Zionism are:

- The UNITY of the Jewish People and the CENTRALITY OF ISRAEL in Jewish Life;
- The INGATHERING of the Jewish People in its historic homeland ERETZ ISRAEL through ALIYAH from all countries;
- The STRENGTHENING of the State of ISRAEL which is based on the prophetic vision of justice and peace;
- The PRESERVATION of the identity of the Jewish People through the fostering of Jewish and Hebrew education and of Jewish spiritual and cultural values;
- The PROTECTION of Jewish rights everywhere.

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*Clip and mail coupon today with a \$5 cheque or money order*

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The Canadian Zionist Federation  
1310 Greene Avenue  
Montreal, Que. H3Z 2B2

or to the constituent organization  
of your choice

Name \_\_\_\_\_

Address \_\_\_\_\_

Count me in!

I wish to join \_\_\_\_\_  
(name of organization)

A \$5 cheque/money order is enclosed to cover my annual membership dues.  
I am over 18 and accept the Jerusalem Program.

Signature \_\_\_\_\_



## SHALOM ATLANTIC

This year's Shalom TV Atlantic series begins in October and is aired every Wednesday (5:30 p.m.) and Sunday (11:45 a.m.) on Halifax Cable Channel 4.

### ATTENTION COMMUNITIES WITH CABLE TV:

We have available for your use all the 15 minute taped programs of SHALOM ATLANTIC SERIES. Each tape contains four consecutive programs which can be aired individually or in a series format. We very much encourage communities to obtain these Sony Video Cassettes from the Atlantic Jewish Council. Your request should be directed to:

Shaul Landa, Atlantic Jewish Council  
1551 South Park Street  
Halifax, N.S.  
B3J 2L2  
Tel (902) 422-7491

## Watch For . . .

- \* Shalom on Kadimah
- \* Shalom, Atlantic T.V. Show
- \* Atlantic Jewish Council Regional Directory

## Coming Soon!

**DEADLINE FOR THE CHANUKAH ISSUE IS FRIDAY, OCTOBER 28, 1977.**

### SUGGESTED ARTICLES:

- \* Community news with photos
- \* Original prose and poems
- \* Commentaries on issues and events
- \* Human interest features
- \* Letters to the Editor
- \* Responses
- \* Cartoons
- \* Sports, Fashions of Israel, Recipes for Jewish Delicacies

**IMPORTANT:** We would appreciate receiving photographs with each submission (author's photo and/or photos on topic, where applicable)

**Atlantic Jewish Council  
and  
The Canadian Zionist Federation  
present**

**Atlantic Region**

## ISRAEL TOUR MARCH 1978

**IN CELEBRATION OF ISRAEL'S  
30th GLORIOUS YEAR  
OF INDEPENDENCE  
JOIN US**

**For further information contact:**  
"Israel 30" Tour  
Atlantic Jewish Council  
1551 South Park Street  
Halifax, Nova Scotia.

*your future is  
where your past is*



**COME BACK HOME TO ISRAEL**