

SHALOM



CHANNUKAH EDITION

VOL. 3 NO. 3

Atlantic Jewish Council

DECEMBER, 1977
KISLEV-TEVET 5738

THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH THE JEWISH COMMUNITIES OF THE ATLANTIC REGION A "HAPPY CHANNUKAH" AND URGE YOU TO JOIN OUR "ISRAEL 30" ANNIVERSARY TOUR.

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.

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

Contributors:

R.E. Bennett
 Mark Bowman
 Jennie Brown
 Shirley Burnstein
 Shirley Chernin
 Fanny Cohen
 Nathaniel Cohen
 Lt. Col. Moshe Drori
 J.L. Dubinsky
 Richard Freedman
 Lily Garson
 Dr. Malcolm Goldman
 Cookie Greenberg
 Rabbi Stanley F. Greenberg
 Ben Guss
 Cathy Jacobson
 Joel Jacobson

Rebecca Jacobson
 Samuel Jacobson
 Howard Karp
 Audrey A. Lampert
 Shaul Landa
 Norman Lipschutz
 Beth Medjuck
 Harold Medjuck
 Pam Medjuck
 Mitch Moldofsky
 Ruth Moriel
 Alan Nathanson
 Helen Nathanson
 Ben Prossin
 Dr. Avrum Richler
 Bette Ross
 Brian Ross

Perry Sable
 Richard Saxe
 Dr. Mark Segal
 Helene Siegel
 Mac Silver
 Francis Weil
 Rabbi Saul Israel Wisemon
 Saul Woolf
 Myrna Yazer
 Rabbi David S. Zlatin
 Natan Nevo
 Denise Nevo
 David Korn
 Yona Korn
 Bernard Nathanson
 Leah Epstein

Reprints

Cape Breton Post
 Jewish Chronicle

Official Shalom Photographer

Brian Ross,
 R & R Photographic

About the Cover

From painting "Channukah Lights"
 by artist Joseph B. Kashetsky (1941-1971)
 Saint John, N.B.

Table of Contents

ATLANTIC JEWISH COUNCIL

"ISRAEL 30" TOUR	1
Channukah	4
As I Was Saying to my Husband	6
The Shalom Letters	7
An Apology ... 30 years later	9
"Swinging"	9
BRUCHIM HABAIM	10
Book Corner	12
When School Vies with Shul	12
SHALOM ATLANTIC T.V. SCHEDULE	13
Superjew	14
Pages Out of the Past	15
CHAZAK V'EMATZ - Young Judaea	18
Snail Talk	21
News Happenings from Fredericton	22
Saint John Community News	23
CAMP KADIMAH EMERGENCY CAMPAIGN	24
Moncton News	26
What's Happening in St. John's	27
B'nai B'rith Grand Ball	27
Cape Breton News	28

Halifax Hadassah-Wizo	30
Constance Glube Appointment	30
Beth Israel Sisterhood	31
ORT	31
T E P	32
Sportalk	34
NOSTALGIA	35
Reply from Prime Minister Begin	38
Palestine State on the East Bank	38
Hillel-Aujs	39
Aliyah and Life in Israel	39
Tidbits on My Philosophy of Serenity	43
A Galutnik looks at Israel's Economy	44
Halifax Zionist Men's Association	45
United Jewish Appeal	46
Jewish National Fund	46
Wines of Israel	47
"ISRAEL 30" TOUR: Registration and Reservation Form	48
Miriam Misakura Concerts	Inside Back Cover
Radio Special: Future of the Jews	Inside Back Cover

Contribute to Shalom

DEADLINE FOR NEXT ISSUE:
 Friday, January 20, 1978.



**Atlantic
Jewish Council**



INVITES YOU TO JOIN
OUR VERY OWN

“ISRAEL 30”



15 DAY
Anniversary Tour
**March 13th - 27th,
1978**

IN CO-OPERATION WITH THE CANADIAN ZIONIST FEDERATION

"Israel 30" Anniversary Tour

15 Days (13 Nights) in Israel (Via Montreal)

featuring three sun-filled days in **Eilat**
(return air transportation Tel Aviv - Eilat)

Purim Festivities

March 13th - 27th

\$1288.00

(Atlantic Region - Israel return)

Note: Prices quoted reflect El Al tariffs effective Nov. 1, 1977

Bonds: up to **\$400.00** (payable in Israel) **Cash: \$888.00**

FIVE STAR ACCOMMODATION

(Bed and Breakfast)

- **King David Hotel***
- Guest House at Kibbutz Ayelet Hashachar
- Tiberias Plaza
- "Nof" in Haifa
- Plaza in Tel Aviv
- Laromme in Eilat

(above hotels to be confirmed)

*Note change from brochure

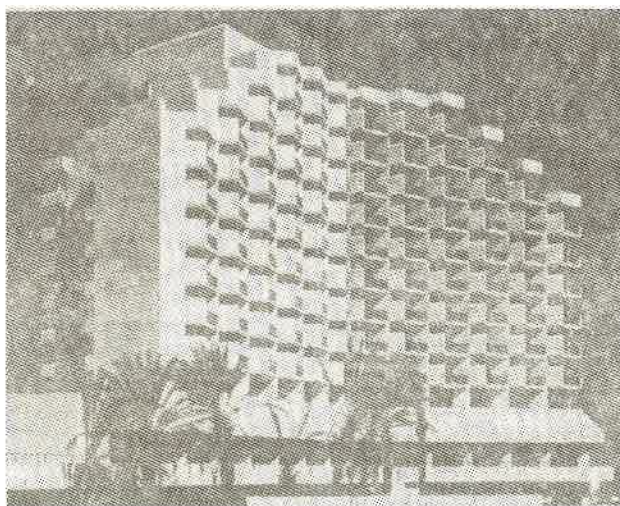
SPECIAL FEATURES

OPEN HOUSE WITH PRIME MINISTER MENACHEM BEGIN * RECEPTION FOR MARITIMERS LIVING IN ISRAEL * SERVICES AT THE WESTERN WALL * ONEG SHABAT ON BEACHES OF EILAT * ISRAEL FOLK EVENING * MEETING WITH PROMINENT PERSONALITIES * PURIM CELEBRATIONS IN TEL AVIV * VISIT TO CORAL ISLAND IN EILAT BAY * HOT SPRINGS AT HAMMAT GEDER * BOAT TRIP ACROSS THE KINNERETH (GALILEE) * VISIT WITH RELATIVES AND FREE TIME * SHOPPING GALORE IN JERUSALEM, TEL AVIV AND EILAT



PLAZA HOTEL—JERUSALEM
(Changed to King David)

HOTELS



PLAZA HOTEL—TIBERIAS



KIBBUTZ GUEST HOUSE



LAROMME EILAT



PLAZA HOTEL—TEL AVIV

Tour Highlights*



Tiberias



The Western Wall



Dead Sea



Old Jaffa

"Good Fence"
Golan Heights
Tiberias*
Ein Gev
Deganya Bet
Kibbutz Ayelet Hashachar*
Tzfat
Haifa
Caesarea
Tel Aviv-Yafo*
Ashdod
Ashkelon
Rehovot
Jerusalem*
Gush Etzion
Massada
Arad
Beer-Shev'a
Eilat*



Haifa at Night

*Five Star Hotel
Accommodation



Eilat

General Information

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

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

Tariff: All rates quoted are based on tariffs and exchange levels in effect November 1, 1977 and are subject to subsequent changes.

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

Insurance: All insurance responsibility of participant.

Cancellation: A process and handling fee of \$75.00 will be assessed for cancellations made after January 20th, 1978.

Reservations and Deposits: Deposit of \$100.00 per person is required to assure reservations. Final payment is due not later than January 20, 1978.

Bonds: Payable to Foreign Tours agent in Israel and based on a maximum allowable of \$400.00 per person.

RESPONSIBILITY

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

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

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

a) A.J.C. and Foreign Tours, Inc., shall not be in any way liable for injury, damage, loss, accident, delay or irregularity in any vehicle, or through the act or default of any company, or person, engaged in conveying the passengers, or any hotel proprietor, personnel or servant, or of any other person otherwise in connection therewith.

b) Each exchange coupon order and ticket is to be regarded as one contracted by or on behalf of the particular company or person named in it.

c) The airlines concerned are not to be held responsible for any act, omission or event during the time passengers are not on board their ship, plane or conveyance. The passage contract is used by the airline concerned, when issued, shall constitute the sole contract between the airline and purchaser of these tours and / or the passengers.

COMPLETE APPLICATION FORM ON PAGE 48

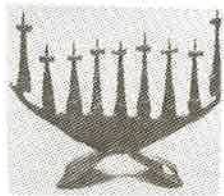
CHANNUKAH

Why Chanukah?

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

Today, more than ever, the holiday of Chanukah is of importance to today's THINKING Jew. The parallels of history become more and more obvious as time passes. The themes of Chanukah are success over an enemy through great faith in Hashem and self-motivated action (of a military nature). But we know the theme is even greater than that; it is a rededication of one's entire being to service to the Creator. This then is a recognition of the miracle inherent within Chanukah. But the question that arises is regarding the nature of the miracle. Can we define it merely as the cruse of oil, burning for eight days? That single item left pure from the sacriligious hands of the Syrians. Or is the miracle the establishment of a new independent Jewish state after decades and centuries of subjugation? The success of the Maccabees cannot be measured in quantity, but rather in the quality. The quality that expresses itself in many areas of their lives. First, it was expressed in the Holy Temple. They cleaned up and rededicated it for service to Hashem. Had this alone been their accomplishment, then we would say, *dayainu*—it would have been enough. But the quality of the miracle was even greater. Second, the three Kohen Gadol was reestablished to serve in the Temple. This Kohen Gadol was also a member of the Hashmonean Dynasty, the members of the Maccabee family. For 215 years, until the Holy Temple would ultimately be destroyed for the second and final time, they served as religious and governmental heads of the newly reestablished Kingdom of Israel.

But the third and perhaps the longest lasting effect of this great miracle, is the strength that we draw from the whole



event. It is a motivating factor for Jews in the twentieth century to know of Jews who were so proud of their Jewishness that they were willing to sacrifice their very lives for the freedom they held so dear. Daily those Jews were ready to defend their heritage and to observe it. Their success came from a combination of faith in Hashem and their self-motivated actions.

Today, we have Maccabees as well. Daily these brave, young Israeli's perform feats that would parallel the challenges that faced our heroes of days long past. The Israeli Defense Forces not only protect the borders of Eretz Yisroel, but they monitor flight patterns of air traffic throughout the world, ready to come to the aid of our brethren—be it in Entebbe or elsewhere. As miraculous as it was for Judah Maccabee and his men to defeat the Syrians, let us not forget the miracles of 1948, 1956, 1967 and 1973. Hashem did not let the Jews down then and He is not letting the Jews down today. In spite of the current problems of peace negotiations, we must trust in Hashem, that **Israel Must and Will Live.**

So today, in the Hebrew Year 5738, when we ask, "Why Chanukah," it is not a question, but rather a reaffirmation of the pride in our heritage as Jews. We are links in the eternal chain of tradition. These are links that remain as long as there is faith. We have been witness to our own miracles. Even within the Holocaust, Chanukah was a time for renewed faith and hope. I feel compelled to share with you the following true account of one such Chanukah. . . .

. . . A young teenager kept a diary in Buchenwald, in which he entered the Hebrew dates and festivals. His name was Simcha and the following are his own words: "I discovered with great delight that Chanukah was only a few days ahead. I decided that we should light a little Chanukah lamp even in Buchenwald, and that this would go a long way toward restoring our morale. Two problems had to be overcome: oil had to be "organized," and a place had to be found where the lighted wick could not be seen. There was no lack of oil in the factory, but how could we smuggle even a few drops into our barrack in time for the first night of Chanukah?

We knew of course that Jewish law did not compel us to risk our lives for the sake of fulfilling a commandment. But there was an urge in many of us to reveal the spirit of sacrifice implanted in our ancestors throughout the ages. We who were in such great spiritual as well as physical distress felt that a little Chanukah light would warm our starving souls and inspire us with hope, faith and courage to keep us going through this long, grim and icy winter. . . . We decided to draw lots. The first name would have to steal the oil; the third would be responsible for it, and hide it until it was needed; and the fifth would have to light it under his bunk. I was drawn fifth. At the appointed time I put the oil in the empty half of a shoe-polish tin, and took a few threads from my thin blanket, and made them into a wick. . . . I made the three traditional blessings, and a little Chanukah light flickered away slowly, under my bunk. Not only my friends from the "religious" table were there with us, but also many others as we all joined together in traditional Chanukah songs. For a moment nothing mattered. We were a group of Jewish people, fulfilling our religious duties and dreaming of home and of by-gone years. . . ." The Nazis smelled the burning oil and were about to search for it when an air-raid warning sounded. Simcha kept on muttering the traditional blessing to the G-d who wrought miracles for His people in past times and in our own time (from S. Unsderfer-**The Yellow Star**).

Ultimately one does not need to ask, "Why Chanukah?". The symbol of the candles burning brightly has been the inspiration for countless latter-day Maccabees. They are the candles that burn with hope for the future, and forever strengthening the eternal trust of the Jewish People in Hashem.

CHANNUKAH GREETINGS FROM

Mr. & Mrs. Julius Silverman - Halifax

**Mr. & Mrs. George Leebosh & Family --
Montreal**

CHANUKAH

How Many of Us?

by Rabbi Stanley F. Greenberg,
Moncton

Chanukkah is one of the most joyous festivals of the Jewish year, but it is important that we remember what it is that we are celebrating. Every Jew knows the story of the tiny cruse of oil. When the Maccabees liberated the city of Jerusalem and the Holy Temple from the profane and desecrating hands of the Seleucid tyrant Antiochus Epiphanes, they found but one tiny jar of undefiled oil with which to rekindle the Menorah, the Eternal Light, in the sanctuary. This tiny amount of oil, enough for only one day, lasted eight days until fresh oil could be procured.

However, it is important that in addition to this miracle of the oil we remember the cause, the goal, for which the Maccabees were fighting.

They risked their lives in a rebellion against one of the mighty nations of the world in order to maintain their Judaism. Antiochus had forbidden the Jews to observe the commandments of our Holy Torah. To teach a child Torah, to observe the Sabbath, to circumcize a son, to refuse to eat pork, all these were declared illegal and the punishment for any of these "crimes" was death.

Not all the Jews of ancient Israel joined the Maccabees. Many said that the Commandments of the Torah were indeed out-moded and old-fashioned. They joined in the Greek festivals sponsored by Antiochus. They obeyed the tyrant and abandoned their Judaism. Some went so far as to aid in the struggle against the so-called fanatics and reactionaries, the Maccabees, in their fight for freedom.

Nowadays many Jews celebrate Chanukkah, but how many of us are really on the side of the Maccabees? If instead of living in our comfortable homes today, we had lived in Israel at the time of the great struggle, how many of us would have continued to live as Jews at the risk of our lives? How many would have gone over to the enemy, saying that Judaism, the Commandments of our Holy Torah, was out-moded, old-fashioned, and reactionary? How many of us who light our menorot would have denounced the Maccabees as illiberal reactionary fanatics?

The struggle of Chanukkah is not just history. It continues even today. Every Jew must declare himself a Maccabee and by his life-style demonstrate his allegiance. Lighting the menorah in memory of by-gone heroes is not enough.

Chanukah In The Soviet Union

The following essay was written by a Soviet Jew who was sentenced during Hanukkah, 1976 to a two-week term on unknown charges. On December 18th, only a few days after his release, the author was placed under house arrest.

Nothing can be better than meeting the festival of Hanukkah in jail. That first Hanukkah night three big red boards dividing four cells tightly packed with six Soviet Jews were taken apart with medical instruments. On this occasion the males, all unshaven, and two females, exhausted with fatigue, looked at each other tenderly and smiled. The last piece of heaven disappeared in a gray, damp, dark and trodden void, and their souls lifted to the promised big day. *Barukh Atah Hashem*. Blessed be You our Lord who has given us this holiday, this jail, this huge ark, this greatest comfort. You, who have let us understand how difficult and wonderful it is to be a Jew. Bless us, Yohanan ben Mattityahu. Help us, Shimon ben Mattityahu. Defend us, Yehuda ben Mattityahu.

Can there be a Hanukkah without song? Never. And the great prison became a magnificent hall while the round bars turned into microphones. For two hours the gloomy hall served up our songs, turning the alien words into dust and answering us with the silence of a super state. But we knew that Israel stood with us, and so there was a place to sing to. *Hag Samayah*. The year 5733. December. This year in Jerusalem.

In the center of the table the eight-candle menorah was standing proud. Little rolls of brown bread and, above them, real candles were beaming proud. The bread and the bowls were there thanks to the cook and the candles thanks

to the prison doctor. As the Hanukkah bloc ate of the same bread, one lying at the edge of the table could hardly believe Hanukkah took place two millennia ago. When it became



Illustrated by Laszlo Matulay

quite dark we took leave of each other, carefully restored the walls, and lay down now in the company of our thoughts, but we didn't sleep well. It was hard not to think of the state we are in.



As I Was Saying . . . To My Husband

by Lily Garson, Halifax

Aggravations of a Liberated Woman

It's wonderful to see so many girls entering the professions, but I'm getting worried about the home front. It's already easier to get a doctor than a housekeeper. And have you tried to get a cleaning lady to make a house call lately? I have, and it takes fortitude. First I have lengthy negotiations with Canada Manpower. Weeks later they find someone who is willing to add me to her case load. Her first visit goes splendidly. We take such a liking to each other that we find it hard to say good-bye. Since I had all the wrong cleaning supplies, I rush out and buy everything she suggests so I'll be ready for her return the following week. What return? She's never heard from again.

Some years ago, when I first got liberated, I decided to go back to work. So far I've held 23 jobs; that's because, when my children were younger, if my housekeeper quit, I quit too. I wrote so many help-wanted ads for the paper that I felt like a regular contributor. I got a lot of calls but very few takers. The callers always began by asking me how many children I had. I soon discovered that they all believed in zero population growth, and I stopped rattling on about my four darling daughters. Next they asked me if there were floors. Unfortunately our house has a floor in every room. So I failed on both counts.

Occasionally an applicant would

come over to interview me, but I rarely made the grade. Did my husband come home for lunch? I said timidly that he did, but he was very well behaved. They were sorry, but they didn't like men underfoot. I like them any old place myself, but that's just a personal weakness. What about the children. Oh, I laughed lightly, they were never around. At that point one or more of my daughters could be depended upon to rush in with a few friends. The prospective employee would size up the scene with a cold and knowing look, and leave, saying she would think it over. That meant she had already thought it over, and I didn't measure up.

Finally one girl said she would give me a try. She had brought up 13 brothers and sisters single-handed and she seemed to be just what I needed. She moved in at eight one morning, and took off that afternoon, leaving my three-year-old alone in the house. The only time I saw her again was when she returned a week later for her back pay.

That shook me up a bit, but not for long. My ad went back in the paper and about 20 phone calls later I had a brand new housekeeper. She was a darling and my girls loved her. But so did most of the local navy, and they kept calling at strange hours of the night. In desperation I told her she would have to choose between me and the navy, and it didn't take her

long to make up her mind. The poor misguided youngster gave up a promising career in my home without a backward glance. Once again I was left holding the mop.

By now the women who answered my ad would start with, "Still looking, huh?" One lone caller came to see me, but the salary she wanted was a bit of a problem. It was more than I earned myself, so I told her I'd see what I could do. I asked for a raise at the University where I worked, explaining that I felt I should make as much as my housekeeper. After some discussion they agreed, but it was too late. She had found a better position, a place without floors.

I did have one notable success. A charming woman came to work for us one summer and stayed all fall. However she left in November because she always wintered in Florida. She used to send me postcards every week or so telling me what a marvellous time she was having.

It just happens that the position is still open. The successful applicant doesn't need references or experience. She can smoke and she can drink and she can anything else - so long as she's able to pull herself together for a few hours a week, the job is hers. If you know of anyone who might fill the bill, I'd love to hear from you.

A Letter of Concern. . .

Dear Friends:

Jews all over the world are concerned about the fate of their fellow Jews in Russia. From all the free world, they are sending money to help those Russian Jews who want and can get exit visas for Israel. Not all these Jews reach Israel; some of them, along the way, change their minds and choose to finish their journey by going in a different direction. This situation has brought a lot of controversy, for many North American Jews claim that we should only help those who want to go to Israel. Both opinions have some validity, but we, the undersigned, believe every Jew has the right to freedom; every human being, in fact, should have this right. Therefore it is our duty, as Jews, to help our brothers in need, no matter where they choose to establish.

We wonder, however, if there are any statistics about how many non-Jewish Russian families have claimed to be Jewish, in order to receive an exit visa. We also wonder how many received this visa for Israel and in Vienna, decided that they preferred to go to America. These families were then sent to Rome, fed, clothed, had an opportunity to sightsee and were

entertained for months, until they were well established in North America. All this at the expense of the Jewish people who contributed toward a different end. Then, those Russian "Jews" decided they were no longer Jewish.

We would like to know how many people can get away with this, and we would also like to know the opinion of others about this situation. We personally know of one family consisting of five people who took this route. First they established themselves, on Jewish funds, in the U.S., and finally arrived in Halifax.

When this man arrived in Halifax, he said to some people that he was partly Jewish, and to others that he was fully Jewish. His wife was one day a Tartare, one day a half-Jew, and one day a pure Christian.

After a year of being in Halifax, the man was fully Christian, walking around with a big cross around his neck and carrying the good word of his saviour, Jesus Christ.

As Jews, we are concerned that we spent all those valuable dollars during all those long months preceding his establishment, when we still have so many true brothers suffering from persecution in Russia.

Natan Nevo, Denise Nevo, David Korn, Yona Korn

The Shalom Letters

UNHAPPY WITH CBC BOOK REVIEW

Dear Mr. Landa:

"A Life of Contrast." The title of a book, reviewed by Helen Golding, and the subject of discussion with Neil Copeland on the radio broadcast programme "Radio Noon Three" on Thursday 25 August.

I have no doubt that by naming the author, many of my readers will be only too aware of the tenor of the book. It was written by Lady Diana Moseley, the wife of Sir Oswald Moseley, and is one more example of the distressing British predilection for looking back on the past through rosy glasses, because in fact, the review broadcast, does just that. One is left with the impression, that after all, these people weren't really that bad, and that perhaps we were taken in somewhat, at the time.

For those who may possibly not be aware of the characters under discussion, Oswald Moseley was the leader of the British fascist party at the outbreak of the last war. Diana Moseley was one of six sisters; Nancy, Unity, Jessica, Pamela, and the present Duchess of Bedford. The celebrated Mitford girls, one of whom, having evidently slept with Hitler, decided that death was preferable to the humiliation of seeing her country go to war with Germany, through the misguidance (in her eyes) of the British government of the day also, for those who did not know, Jessica married a Jew - at least presumably he started out as one.

Diana evidently felt that the time was opportune to prey on the sympathies of the world at large, and the British public in particular, by writing of her experiences of the period, and her incarceration for the duration of the war. Apparently we are asked to commiserate with her on her misfortunes, and the separation she had to endure from her family, also she writes of the more humane side of Hitler, and how so many people misjudged the events of the time. I have to admit that I am writing this purely on hearsay, because I haven't read the book, but I did hear the review, and this I listened to with both great diligence, and incredulity. I caught the broadcast, just as Neil Copeland was saying to Mrs. Golding, "but of

course, one must read the book subjectively" (actual words—he no doubt meant objectively) after which the listener was left to his own devices. This listener, apart from being a Jew, could hardly believe that a fellow English person could express some of the opinions coming from Helen Golding, with a seeming concurrence by Copeland.

I remember the times only too well, and was appalled that such a discussion could take place on radio, without the producer of the programme, Edgar Bennett realizing the effect this would have. I understand this broadcast was live, and therefore could not be subject to editing prior to dissemination.

Helen would have us accept that Winston Churchill and Hitler had a great deal in common, in that they were both utterly ruthless in their approach to war, and their militarism. In fact, without knowing otherwise, one is not supposed to see much distinction between them.

British prisons also come in for comment as being "utterly dreadful places". Well I don't suppose they are that salubrious, but as I pointed out to Mrs. Golding, in a long telephone conversation on the 29 August, Bertrand Russell didn't seem to have suffered by his experiences, and at least, one may expect to walk out of them, and not be taken out in the form of a container of ashes. Churchill for all his faults, and I am not so naive as to believe he didn't have any, particularly in his quest for power, did; I think, sincerely believe that he was fighting a war of liberation, and not one of enslavement and extermination.

Somehow or another, Helen was able to find some correlation with the imprisonment of what, to most people living in Britain at the time, were avowed traitors, with the events in Quebec at the time of the LaPorte affair, in that, imprisonment without trial, is resorted to very readily by western governments, with all the attendant hardships, etc, etc. My experiences so far have been that if one goes about one's life and business reasonably, one can go pretty far in advocating the downfall of the government and get away with it. As I remember it, such wasn't the case

in pre-war Germany. Again I am not so naive, as not to know that certainly in Canada, the police and other authorities enjoy some very sweeping wide powers that are quite frightening. However, by and large, these are not abused, and we do live in comparative freedom. So much so, that the broadcast which I, and I am quite sure many other Britishers, and certainly all of the Jewish community that would have heard it, would take exception to, could have taken place.

I expressed my sentiments in no uncertain terms to Neil Copeland, as soon as I could get a hold of him on the telephone after the broadcast.

Neither of these two people had any appreciation that their "chatty" discussion would be seen otherwise than in the light of "a rather fascinating, and interesting book" which gave a "different" point of view to the official version of events at the time. Mrs. Golding genuinely believes, the Mitford girls to be extremely interesting, in a completely disinterested study. Both agreed, that your average Jew needs to be forgiven for being somewhat less dispassionate on the subject, and might find the book under review difficult to accept subjectively or otherwise.

But the broadcast. No, nothing wrong in that, in fact Copeland went on the defensive to the point of aggressiveness very quickly, and of course "I didn't think they were anti-semitic, did I?". "No Neil, some of my best friends, are non-Jews".

Of course in view of the sentiments expressed by the successor to Moseley, one, Tynsdale, whose comments on the B.B.C. are relayed to us courtesy of the C.B.C. perhaps we Jews are again becoming a little paranoid. It seems that with an even better identifiable immigrant group in Britain since the war, and perhaps the acquisition of "nice" English enunciations, no longer coloured with European accent, some Jews are now acceptable, and may be allowed to exist. Mr. Tynsdale has a most cultured voice, and pleads his arguments with such reasonableness that to take issue with him, can only signify that one is so far to the left, as to be beyond redemption.

That I should have seen the

resurgence of this in a country to which I owed loyalty, and which should, one would have thought, to have had the collective intelligence to have expurgated, as a result of it's experiences during the war, and to find almost a disciple here, makes me wonder whether in fact, there really is any hope for mankind as a whole.

This comment will of necessity, not be published until some time after the broadcast, because even at the

time of writing, it will probably have lost it's topicality, outside of the Jewish community, and we unfortunately know only too well, the indifference to the Jewish experience, which is not able to be quite so benign.

Helen Golding was asked to review the book because, "she was English, and lived there at the time". She also has a "nice" cultured English voice. Neil Copeland asked the questions,

and indulged in the discussion in the course of earning his living as a radio announcer. He has a "nice" Canadian voice.

Edgar Bennett's request that the book should be reviewed, for a Canadian audience, is really quite beyond me, and I leave it to my readers to speculate for themselves. Subjectively of course.

Nathaniel Cohen, Halifax

Dear Mr. Landa:

The letter from Mr. Cohen regarding the review of **A Life of Contrasts**, broadcast on "Radio Noon Three", is, I feel, an over-reaction to a brief notice concerning a recently published biography.

In taking note of books on this program, usually we do not attempt to present much more than notices regarding content and style, plus some information about authors, and their publishers. Extended and scholarly critiques are not placed on this program.

The notice given by Helen Golding of the biographical account by Diana Mosely [**A Life of Contrasts**] was intended to describe the book and give some indication of its subject matter. The listener is left to decide for himself whether or not he wishes to read the book and draw his own conclusions. Certainly there will be a considerable amount of discussion about **A Life of Contrasts** both in print and on the air, since it concerns itself with some of the most sensitive issues of our time. The short account on "Radio Noon Three", however, was not intended to be a critical analysis, but only an introduction to our audience.

Yours sincerely,

R.E. Bennett

Producer, "Radio Noon Three"
CBC Halifax

* * * *

Back from a trip to Israel, I just read the "response" of Dr. Norman Braveman in your September issue in reference to my notes published in the June issue, entitled "The Propaganda War—Myths and Facts."

No doubt, Dr. Braveman's reaction would have been different had he known that these were notes prepared for my address at the annual meeting of B'nai B'rith West End Lodge in Montreal several months before the elections in Israel.

Never did I say that it was the policy of the Canadian Zionist Federation to sit back and let events take their course. I stated that we do not always have to respond to slanderous allegations and crude, anti-Israel attacks—the reason being that this would only lend them legitimacy.

Action rather than reaction is the key word. Propaganda, even by qualified professional public relations experts, is not the most effective way to win friends and influence people. For this reason, the Canadian Zionist Federation has a comprehensive program in the fields of education, culture and public affairs. The CZF provides the ammunition for the propaganda war which it most certainly is unable to fight alone. In my article, I dwelled on the role of the Zionist Information Centre and Film Library. Periodically, information seminars are presented by the CZF with a view to training Zionist activists. As many people as possible should make use of these services. In a democratic society, public opinion does count and members of the Jewish community should be equipped to answer anti-Israel attacks. Our propaganda war is being fought not only on television, radio and the pages of newspapers. Every member of the Jewish community should know how to counter allegations and how to fight the big lie—at their places of work, in conversation with friends and neighbors, in public and in private.

The CZF, together with the Israel Embassy and the Canada-Israel Committee (in which it is the senior partner) have the Israel and Middle East information arena quite well covered. Contrary to Dr. B.'s assumption, background material on the new government, the Likud, Prime Minister Menachem Begin and the history of the Irgun was distributed to all media soon after the elections. Along with negative press coverage in some cases, much positive material is being published.

Many of Dr. B.'s observations and comments are well taken, but they do in no way connect with my talk which was given to a select audience with a specific objective in mind. Furthermore, he appears to assume that the public is not well informed and that nothing is being done to enlighten it. Nothing is further from the truth. Needless to say, I am the first to admit that there is always room for improvement.

Ruth Moriel

National Program Director
Canadian Zionist Federation

Continued on Page 17

An Apology . . . 30 Years Later

A Letter Written to Shirley Burnstein from a Former Teacher

Dear Shirley:

You will doubtless be surprised to hear from me. My only regret in leaving Halifax to live in Ontario in 1949 was that I'd lose touch with my former pupils as they grew up. However, your Uncle Frank and I kept in touch at least at Christmas time and I was able to get your address from him.

My reason for writing is that I have reached the age when one looks backward over the years and realizes how little one knew in one's youth. I'm thinking particularly of the year that you were in my class. At that time there was not the racial consciousness that there is now and I remember that at Easter time, the day AFTER I read in our opening exercises the story of the crucifixion of Christ by the Jews, you were absent from school. I wonder now if the pupils in any way taunted you or hurt your feelings because you were Jewish. Had I been older and wiser, I should have explained to the class that Jesus Himself was a Jew, and that we who call ourselves Christians are still crucifying Him so to speak, when we do not follow His teachings or simply ignore them. There is a poem which begins:

"When Jesus came to Manchester

They simply passed Him by . . ." I wish I had the whole poem for it puts so well what I am trying to say, namely that we Christians today are as guilty as those who put Christ to death.

If the children in the class did taunt you, please accept my belated apology for not making the situation more clear to them.

Actually, I have always had Jews among my friends. Our nearest neighbor out here in the country is a Jew from Czechoslovakia. While my husband and I were in Australia for three years for his company, our friend took care of our mail with absolute thoroughness. During the last two years his wife had a series of operations and we did all we could to help. She died before Xmas and during the winter we had him up once a week (Geo. would go with our car) for dinner as he lived mainly on TV dinners. Once spring came and he could drive more safely he went out on his own but we "grandfather sit" by keeping an eye on him (he is 79) for his son in Toronto who phones him every evening. We either go down to visit or phone sometime during the day, our concern being that he fall or have a stroke etc.

Frank tells me that you are married to a Doctor and already have a son married. We have no children but live in a large old house built by the Hon. John MacGillivray of the North West Fur Trade. My husband, who is retired, has a very enjoyable paying hobby of repairing or restoring old houses of which there are many in Glengarry County. As he is skilled in all the building trades, he can act as architect and accountant all the way down to digging out the earth to repair a foundation. He is a graduate of N.S. Tech. but learned the trades as a boy and young man at night classes. In fact, he even took one last spring in brick laying so that he could re-build an old chimney to keep it looking like the other one on the house where he was working.

Incidentally, we visited Israel, Egypt, Greece, etc. a couple of years ago and enjoyed the experience. That is one of the advantages of his work. He can take time off whenever he likes between jobs.

Best wishes,
(Name Witheld)

Were you left behind last March Break?

Next March Break, the whole of Atlantic Canada will be taking their holidays in the same week. If you want to be sure that your 1978 March Break vacation plans are secure, register now for next year, at Canplan Travel.

**March Break Registration Fee Required:
\$50. Per Person—Max. \$100. Per Family.**

The registration fee is applied against the price of any of our charter packages, and is totally refundable.

Canplan Travel is open from 9-5:30, Monday to Friday.



Canplan Travel Services Limited

1867 Granville Street, P.O. Box 2315, Halifax, Nova Scotia

422 1381

Halifax Dartmouth

SWINGING

by Beth Medjuck, Age 8,
Halifax

Swinging, Swinging
up so very high.
The wind is blowing
through the sky.
You can touch the sky.
You can touch the leaves.
You can also touch
The breeze.

Atlantic Communities Welcome New Rabbis

BRUCHIM HABAIM

Sydney: Rabbi Saul I. Wisemon



by Helene Seigel

Rabbi Saul I. Wisemon has been appointed spiritual leader to Temple Sons of Israel in Sydney and assumed his new duties on August 1 of this year.

Rabbi Wisemon, who was ordained rabbi, teacher and preacher in 1960, came to Sydney from the Lake Hopatcong Jewish Community Centre in Hopatcong, New Jersey, where he had served since 1975. He replaces **Rabbi Yehudah Weinberg**, who has been appointed to Congregation Agudas Achim in Malden, Massachusetts.

Born in Fall River, Mass., he is a graduate of Brandeis University, where he received both his Bachelor of Arts and Doctor of Philosophy degrees. In his Judaic education he received personal instruction from the world-famous **Talmudist Benjamin Lipschutz**, and graduated in 1960 from the Academy for Higher Jewish Learning.

Since his ordination, Rabbi Wisemon, has served six appointments in the United States. In addition to his rabbinical duties, he has written a regular religious newspaper column, conducted a Jewish radio hour, and made guest appearances on radio and television.

He has been active in both religious and civic affairs, and has created cordial relationships with non-Jewish communities. In recognition of his work, he has been invited on six occasions to lead in prayer the United States House of Representatives and Senate at the Capitol in Washington.

He is recognized as a scholarly writer and a leading authority in the field of Jewish bibliography and Hebrew paleography.

Moncton: Rabbi Stanley F. Greenberg



by Audrey A. Lampert

Congregation Tiferes Israel in Moncton welcomed a new Rabbi this fall: **Stanley F. Greenberg**. A recent graduate of the Hebrew Theological College in Skokie, Illinois, Rabbi Greenberg is a native of New York City. He is an alumnus of the University of Chicago, having received a Bachelor of Arts in Humanities in 1968, concentrating in Linguistics.

While at the University of Chicago, he became involved in YAVNEH, the National Religious Jewish Students Organization. He served this organization in two capacities: as a member of the National Board and as vice-president for the mid-western United States.

During his stay at the Hebrew Theological College, Rabbi Greenberg became involved with the National Conference of Synagogue Youth, an international organization of Jewish teenagers with affiliates and chapters in both the United States and Canada. For six years, he served as a volunteer resource person and as a mashgiach for NCSY, and is looking forward to doing similar work among the young people of the Moncton Jewish Community.

In addition to teaching a regular cheder class in the Chicago area, Rabbi Greenberg has also taught learning-disabled children. In fact, it was the realization of one such student being called to the Torah for his Bar Mitzvah that prevented the Greenbergs from moving to Moncton sooner.

Thirty-one year old Rabbi Greenberg was married in October, 1975, to the former Cookie Galler of University City, Missouri. Mrs. Greenberg is a sister of Miriam Mark of Halifax, author of SHALOM's "The Kosher Corner". Having graduated from Mundelein College in Chicago with a degree in Foods and Nutrition, Cookie Greenberg taught Home Economics at the Ida Crown Jewish Academy in that city and also worked with her husband in NCSY.

The Greenbergs see their role in Moncton primarily as that of educators. They believe that unless our Jewish children receive a good Jewish education, there can be no future for our Jewish Communities. Realizing that parents, too, have a vital role to play in the education of their children, Rabbi and Mrs. Greenberg have organized a series of adult courses under the general headings of: Philosophy, History, Laws and Customs, Language, and Jewish Cooking. The Greenbergs are well aware of the importance of providing Jewish educational opportunities for all ages in small communities such as those in the Maritimes.



Camp Kadimah
Lubavitch guest
putting tefilin on camper
Stephen Flomen
of St. John's

St. John's: Rabbi David S. Zlatin



by Helen Nathanson

St. John's is privileged to have as its new spiritual leader, the first rabbi from the Maritimes, to come back to serve a Maritime community. As a Halifax native, Rabbi Zlatin is very familiar with the problems and aspirations of the local Jewish Communities. He was born and educated in Halifax until his graduation from High School. He attended the Religious Schools of Beth Israel Synagogue and subsequently their Hebrew High School. During his youth, the Rabbi was also active in Young Judeans, having participated in many of the annual Veidah's. In 1963 and 1964 he won the annual oratorical competition held at the Veidah. **Rabbi Zlatin** is the son of **Mr. and Mrs. Manuel Zlatin** of Halifax.

His family is one of the oldest in the Maritimes, having lived here since 1917.

Subsequent to his graduation from High School, Rabbi Zlatin attended Yeshiva University in New York City. There he received his B.A. degree with a major in Speech and Drama. While pursuing this degree, he also attended the James Striar School of General Jewish Studies and received an A.A. degree in Jewish Studies. He also attended the Cantorial Training Institute of Yeshiva University. His post-graduate work was done at the Bernard Revel Graduate School of Higher Jewish Studies and from there received his M.S. degree in Medieval Jewish History. His area of speciality was in Reponsa Literature, having studied under the reknowned expert, **Dr. Irving Agus**. His seminary training for the Rabbinate was at the Rabbi Isaac Elchanon Theological Seminary of Yeshiva University. Here he received his "Semicha" for well known Talmudic Scholars.

Rabbi Zlatin comes to us with many years of teaching and youth work experience. His presence is already being felt in the community. We now have a regular minyan for Shabbat Mincha plus Shalosh Seudot; a unique innovation for our community. He serves also as liaison

between Memorial University and the synagogue and on their faculty in the Department of Religious Studies. Through his influence, we hope to have more active participation of the Jewish students and faculty. Our current community projects, under the Rabbi's direction, include bringing in more kosher products and upgrading the standards of Kashrus observed.

Rabbi Zlatin is married to the former **Gilda Tatarka** of Manhattan, New York. She holds a Master's degree in Remedial Reading Education from Lehman College of New York. The young students of our Sunday School enjoy the Rebbetzin as their teacher. Rabbi and Mrs. Zlatin are the parents of two boys: Benjamin, aged 3 and Joshua aged 6 months.

The St. John's Jewish Community is in a unique position today, with four of our young people attending the Rabbi's *alma mater*, Yeshiva University. **Barry Nathanson** and **Wayne Nathanson** attend on the Yeshiva College campus, while **Greta Nathanson** and **Hannah Wilansky** attend Stern College for Women, a division of Yeshiva University. We welcome the Rabbi and his family back to the Maritimes and hope that their stay with us will be a fruitful one, lasting for many years.

We Keep Kosher

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

Supervision: Rabbi M. Pritzker



CN hotels

Halifax, N.S.

Hotel Nova Scotian

K
A
D
I
M
A
H

S
U
P
P
O
R
T

C
A
M
P
A
I
G
N



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

BOOK CORNER

by Rabbi Saul Israel Wisemon, Sydney

Did you ever take a moment to pause and marvel at the wonderful devices that our generation has been blessed with, such as the telephone, phonograph, radio and television? I do not mean the manner in which they operate, but the marvel of the service that they render. These inventions enable us to escape from the limitations of time and space, so that we can hear and see people who are not physically present. Books are like that too. They are a recording of what some of the world's greatest masters have to say to us.

We cannot bring back to life a Moses, an Isaiah, a Maimonides, or a Spinoza. Yet these great people can still speak to us, reveal to use some of their innermost thoughts, by means of the written and printed page. A book enables us to roam freely in space and time, and enter the company of the greatest people who walked this earth.

Some of us are afraid of great people, lest they be superior to us and that we would feel uncomfortable in their presence. This is the very same reason that many of us shy away from the great books of our great minds and leaders. However, when you get to know them, great books are almost as human as great people. Once, a little girl got up great courage to ask Albert Einstein to help her with her

In Honour of Jewish Book Month

arithmetic. Einstein not only agreed, but this became the beginning of a firm friendship.

Books are human too. Not all books can enchant you with the very first page. You have to give them time. You have to live with them and read them, allow them to develop their thoughts. Gradually you will feel their power and fall in love with them. The treasures of the printed page are like the treasures hidden in the earth, you have to do a little digging before you can bring them up to the surface.

Some of the greatest delights for the heart and mind can come to you through books. If you have no books in your home, then bring them in. Every book is a window on the world, so why live in the dark when you can reach out for the light? And if you have books in your home, resting on the shelf, take them down and use them; don't let them collect dust. Books can be great friends. Take them with you on your journey through life. You will be well rewarded, and your Jewish life and living will be enriched in many dimensions.

As we celebrate Jewish Book Month, let us strive, that we utilize every day to enrich our knowledge of our Jewish way of life.

When School Vies With Shul

by Judy Simons

"Back to School!" shout the posters in the clothing stores. "Back to school!" glory the stationery shops. Little notes slip through the letter-box, "we regret to inform you that from September there will be an increase in tuition fees for the violin." "Mummee, I can't find my gym-shoes."

The start of a new school year may bring with it gleeful acclaim from suppliers of uniforms, cries of despair from children, and from mothers sighs of relief at the end of what is often laughingly called "the holidays." But for Jewish children there is always an added element to the perennially mingled emotions that greet the new exercise books, the polished shoes, the sharpened pencils and all the paraphernalia of the classroom.

For Rosh Hashana approaches, with Yom Kippur and Succot close behind: a time for celebration, for consolidation of the year's activities—and for missing school yet again. The problem of divided loyalties which besets the thousands of Jewish children who attend secular schools becomes more pressing at this time of year.

Is it some whim of fate—or of the local education authorities—that the first day of the new school term so often coincides with the first day of Rosh Hashana? And Yom Kippur is invariably timed to fall exactly on the first day of a new university or college session, leaving hundreds of students uncertain or insecure about movements, having missed the introductory lectures or basic acclimatisation procedures.

Together with the worries which attend every child starting a new school or class come extra fears about being the odd one out, about missing the foundation classes in a particular subject, or about not knowing the school rules. The Yomtovim, instead of being the pinnacle of the Jewish year, welcomed with joyous delight, become the Days of Awe indeed, met with reluctance and undermined confidence.

An incidental result of the Jewish calendar means that the same subject can be missed for several successive weeks, and knowledge lost can never be fully recovered. This can be particularly significant in learning a new language when, although notes can be copied and information recorded, the early confidence in subject approach can be so easily destroyed.

I well remember on eyear, when I had just started grammar school, my history lessons being timetabled for Mondays and Tuesdays, the days of the annual Yomtovim. I missed six classes out of eight, and on returning to school after Simchat Torah was greeted by a history test, half-way through the term.

Not surprisingly, I came bottom, although I was conscientious and not stupid, and enjoyed history. I lacked the temerity, at eleven years old, to explain to my history teacher the real reason for my poor performance, and I never figured memorably in her eyes again.

Now my own daughter wants to go to school, not shul. She is the only Jewish child in her class and, although proud of her Jewish heritage, is nervous of missing out on her classwork.

She is already panicking at the thought of absence: "Oh, Mummy, Miss Taylor will shout at me if I don't give my homework in on time . . . I'll miss French again . . . Mummy, why do we have to keep two days Yomtov at Succot when in Israel they only keep one—it's not fair."

Her case is made no easier by the fact that other Jewish children in the school come from less observant homes and do not appear to recognise the same number of Yomtovim as we do, much to the headmistress's confusion. My sympathies, remembering bitterly that history test of some twenty years ago, are with my daughter.

Continued on Bottom Page 13

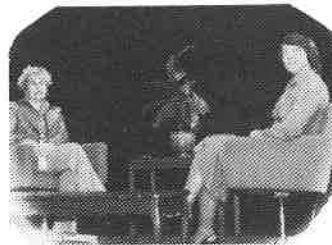
"SHALOM ATLANTIC"

HALIFAX

CABLE 10 *



*Dr. Morty Lazar and Lee Cohen
"Jewish Community Study"*



*Barbara Paton and Maxine Cordon
"Hadassah-Wizo"*



*Mike Freedman, Brian Ross
and Pam Medjuck
"Young Judea"*

PROGRAM SCHEDULE: WEDNESDAY, NOV. 2—SUNDAY, JAN. 15

PROGRAM	GUEST(S)	HOST	WEDNESDAY 5:15 p.m.	SUNDAY 11:45 a.m.
1. YOUNG JUDAEA	Brian Ross	Pam Medjuck	Nov. 2	Nov. 6
2. HADASSAH-WIZO	Barbara Paton	Maxine Cordon	Nov. 9	Nov. 13
3. KASHRUTH	Mimi Mark	—	Nov. 16	Nov. 20
4. HALIFAX JEWISH COMMUNITY STUDY	Dr. Morty Lazar	Lee Cohen	Nov. 23	Nov. 27
5. CHANNUKAH	Rabbi Leo Heim	—	Nov. 30	Dec. 4
6. CANTORIAL AND CHASSIDIC MUSIC	Cantor George Lieberman	—	Dec. 7	Dec. 11
7. ISRAEL'S MEDIA IMAGE	Dr. Dina Goren	Ben Prossin	Dec. 14	Dec. 18
8. ORT	Cathy Jacobson T.B.A.	Shirley Sherman	Dec. 21	Dec. 25
9. SONGS OF MY PEOPLE	Howard Karp (Accompanied by Susan Goldberg)		Dec. 28	Jan. 1
10. LIVING IN ISRAEL	Macky and Barbara Goldman	Shaul Landa	Jan. 4	Jan. 8
11. THE JEWISH STUDENT ON CAMPUS	Darrel Pink Lee Cohen	Dr. Morty Lazar	Jan. 11	Jan. 15

For further information, contact Producer, Shaul Landa, at the Atlantic Jewish Council, Telephone: 422-7491.

Good News: Glace Bay, (begin Dec.), Sydney, Saint John (begin Dec. 7 & 11), Moncton, Fredericton and St. John's will be viewing "Shalom Atlantic" very shortly. Watch for it!

* Channel, dates and times applicable to Halifax only. Each community should check T.V. listings for Shalom Atlantic.

What is the solution? Can education authorities be awakened to the fact of Jewish festivals and plan accordingly, so as to lessen the absence trauma? They could, incidentally, also perhaps avoid arranging examinations to coincide the Shavuot. Can rabbinic authority be persuaded to follow Israel's example and take only one day Yomtov for Succot, Pesach and Shavuot?

Of course, not all children are as sensitive to the situation as I have described, but many do suffer considerably. Is it merely another of the many paradoxes of our religion that, while teaching children to love Judaism, we simultaneously cannot avoid giving them reason to resent it?

Reprinted from Jewish Chronicle September 9, 1977

Superjew

by Saul Woolf, Age 12, Halifax

"EHhehehe!" came a cackle from the laboratory in the west wing of the tent. Sheik Schnorrer el Goniff and his son Prince Nebish have another diabolical plot up their sleeves.

"Once my satellite goes up nothing can stop us, right Nebish?"

"Yes Sheik, but what does the satellite stop?"

"Fool, the satellite makes Israel go back in time every time I touch this red button! Soon they won't exist anymore".

"Cretin," screamed the Sheik, "the Israelis, of course. Sit down, witling, and I will explain."

Meanwhile back at Ol' Macs' Noah Rubenstein is moaning about a previous disaster.

"I was only trying to help. You told me to practise my powers and I thought it was a terrific idea."

"Well it wasn't. It was the stupidest notion I've ever heard of and it will have to be reversed immediately".

"But **why** Mac. It isn't **fair**"; some guy goes to a wedding and changes all the water into wine . . .

"... and everyone thinks he's G-D; I change the Israeli water into oil and you act like I'm an Arab plot or something".

"Listen Noah, this Superjew thing has a few problems but use your head. Picture this scene at a morning coffee party in Israel. What's the hostess going to say to her guest, eh? 'Tell me, Rivka, do you take lemon or milk in your warmed over crude?'"

"Oh," said Noah, "I never thought of it that way".

"Precisely. Now go and change it back immediately". At once Noah uttered the secret word, "**Ishar**" and changed into Superjew. Seconds later he was flying over Israel and had just turned the hot and cold running oil into water again when suddenly . . .

KESHAM!!! KLAWAAANG!!! Everything atlers . . .

And in a downtown Tel-Aviv apartment . . .

"Hey Miriam, it's time for the news!"

"Be right there, David".

'And now the news—Today history

THE TIME-KILLERS



was made: Neil Armstrong was the first man to set foot on the moon. The Apollo II touched down on lunar terrain and at 10:56 p.m. EDT today - July 20th 1969 Man conquered the moon!"

"1969!! What's dis- dey run outta news! Miriam, c'mon an' see dis-they're doin' reruns of the news, already. Guess what's today - July 20th 1969! So what's goin' on."

"Dis crazy country. I tell you, David, we shoulda stayed in New-foundland."

But up in the sky Superjew's maxi-hearing was picked up this conversation and he says, "Hold on, let me think. Only one man has the infernal genius to reverse time . . . it must be . . . yes! . . . it's that Arch-fiend Sheik Schnorrer el Goniff and his son Prince Neb. Now where

will I find those two villains . . . Aha, I've got it."

Back in the laboratory.

"And now son, we're going to reverse Israel, by means of my satellite, from 1969 to 1963 and . . ."

"Oh no you're not, Goniff."

"Superjew! You bumbling oaf-you can't stop me . . . Aaaaaach!!! he yelled as Superjew punched him in the jaw with Herculean strength and sent him flying through layers of flasks, retorts, test tubes and beakers across the lab and through the tent onto the horns of his pet goat. Midly shaken, he yells out, "May the fleas of a diseased camel infest the hair of your first-born; may your vineyards be destroyed by Dutch Elm disease; may the budworm . . . etc. . . Neb, you dolt, don't just **stand there**, throw me the anti-gravity ray. I'll finish him."

"Words are cheap, Sheik, "said Superjew, "let's see if your ability equals your ambition."

With that Superjew socks the Sheik once more but EL Goniff uses his anti-gravity ray to bring over a container of sleeping gas which he breaks in Superjews' face. Superjew gasps, reels, staggers, keels over and sinks to the ground in a somnolent state.

When Superjew awakens some time later he is bound in chains and suspended above a hydrochloric acid pit. Quickly he uses his special powers to glaciante the acid, breaks the chains, skates over the frozen pit and sets off in search of Goniff's satellite. When he finds it he disintegrates it with a Supersneeze.

And as communications between Israel and the rest of the world are restored the whole Israeli nation piles out into the open and in one mighty voice shouts';

"GEZUNTHEIT"

Biographical Note

Saul Woolf was born in Plymouth, England in 1965 and came to Canada at the age of eight months. He is twelve years old and a Grade 8 student at Rockingham Junion High. He is the second of five sons of Dr. & Mrs. Stephen Woolf. Dr. Woolf practises Family Medicine in Halifax and Lr. Sackville.

Pages Out Of The Past

by J.L. Dubinsky, Halifax

"When time which steals our
years away
Will steal our pleasures too,
The memory of the past will stay
And half our joys renew."

I am pleased to comply with the kind request of Mr. Shaul Landa, Editor of "Shalom" to contribute another article on my reminiscences in the field of law. Like most professional people, I had my share of interesting experiences. The Editor, however, expressly asked for stories with, as he put it, "a Jewish flavour". As I mentioned in the first article, Jewish people of Cape Breton may indeed have consulted lawyers on a variety of matters but happily there have been but few occasions for them to resort to litigation. There is therefore a dearth of stories about them in court. However, I do recall two incidents with Jewish overtones and as each one came to a close, I was left with a very pleased feeling. I hope readers will share that feeling.

One day, quite a few years ago, I received a call from a Glace Bay doctor who was most anxious to see me. It appeared that he had a patient in hospital who was a young woman about to be confined. She had come from Newfoundland to work in North Sydney and there she became involved with a married man. Marriage to him was of course out of the question and she came to live with a relative in Glace Bay. Now that her baby was about to be born, she wanted it to be adopted and it was about this matter that the doctor wanted to see me.

The doctor told me that he had a couple of very dear Jewish friends who lived in another province and whom, for the purposes of this article, I shall call Mr. and Mrs. Menachim Tamir. The Tamirs were childless and were desperately anxious to obtain a baby for adoption, but try as they did, they were unable to acquire a baby whom they could adopt. At that time, governmental regulations in that province pertaining to adoption were drawn strictly along religious lines and there simply were no Jewish infants available for adoption.

The doctor was most anxious that I arrange for the adoption by the



Tamirs of the child soon to be born but I was reluctant to take on the assignment despite the doctor's urging. There had recently been a veritable uproar over the illegal traffic in babies between Canada and the United States and our provincial authorities had become very vigilant against the slightest irregular transfer of children from Nova Scotia. With many misgivings, however, I undertook to see what could be done and the doctor immediately notified Mr. Tamir that I had been retained.

I called Halifax and spoke with the Director of Child Welfare for the province who was a friend of mine and who was married to a Glace Bay girl. His answer was not unexpected. He told me that at this particular time it was the policy of his Department not to grant a certificate for a child, born in Nova Scotia, to be taken from the province for purposes of adoption. All my pleas were politely but firmly turned down and I realized that we were up against a stone wall. But I was not yet ready to admit defeat particularly having received a pathetic call from the Tamirs imploring me to do everything possible to enable them to obtain a baby.

That night the child was born and the doctor called me to tell me of the birth and to say that he had seldom seen a more beautiful baby girl. The following day I called the hospital and was readily given permission to talk with the mother. The young woman confirmed that she wanted her baby to be adopted. I made it clear to her that if the proposed adoption were to go through that the adopting parents would be Jewish and that was perfectly agreeable to her.

A plan of action began to formulate

in my mind. I knew that I was on shaky grounds but the risk was worth taking. The entreaties of Mr. and Mrs. Tamir kept ringing in my ears. I was only too well aware of the fact that the law was then—as it is today—that no person could take any child under the age of twelve years who was a resident of or was born in Nova Scotia out of the province for the purpose of its being adopted outside of Nova Scotia unless that person was in possession of a certificate signed by the Director of Child Welfare. But, I asked myself, what is there to prevent a mother who has given birth to a child from taking that child with her to another province and was it not her business alone what she decided to do with her child later on? I realized, of course, that someone could give answers to these questions which would be far from reassuring to me but nonetheless I decided to put my plan to the test.

So it was that when mother and child left the Glace Bay General Hospital, they were whisked immediately to the airport from whence, accompanied by a very reliable practical nurse, they flew to a certain city in that other province. There, you may be sure, they were eagerly awaited by the joyously happy future parents and taken to their home. After a few days, my legal agent paid a visit to the Tamir home where he met the young woman who told him that she wanted her baby to be adopted by her new friends, Mr. and Mrs. Menachim Tamir. He thereupon prepared a consent form which the mother willingly signed and after a few more days, she returned to her home in Newfoundland and the practical nurse came back to Glace Bay.

Then began the required waiting period of one year, i.e., the year between the obtaining of the child by the adopting parents and the date of the Court's order of adoption. Almost every day for about a month, I expected to hear from my friend, the Director of Child Welfare who, I feared, might have learned in some way of the steps that had been taken. I hoped—indeed I felt certain—that even if he did find out what had happened that he would hardly move to have the child returned to Nova

Scotia or take any proceedings against the mother who was now living in another province. As time went on, I began to feel assured that we had hurdled the first obstacle.

But our troubles were far from over. In order for a County Court judge to grant an order of adoption, he should have before him a report from an accredited social welfare agency which had investigated the home of the adopting parents and was prepared to recommend to the judge that it finds the proposed adoption to be in the best interests of the infant child. I had never known of such an order of adoption having been granted by a County Court judge without such a favourable report being first in his hands.

Herein lay my difficulties. I had advised the Tamirs at the time when the child arrived in their home that I would need a favourable report on them and I instructed them to make sure that some reputable welfare agency made periodic visits to their home to see how things were going with the baby. But none of the recognized welfare institutions would have anything to do with the case. The Catholic welfare agencies understandably refused because neither the mother nor adopting couple was Catholic. The Protestant agencies refused for the equally understandable reason that the proposed parents were Jewish. To my surprise, the Jewish agencies demurred on the ground that the child's mother was not Jewish. I should point out here that shortly after the arrival of the baby in the Tamir home, i.e., after the consent for adoption had been signed, the proper religious conversion was carried out by a rabbi and the child was given a Jewish name.

My concern grew as the time for the court appearance came nearer. In the meantime, to add to my woes, having had to give notice of the proposed adoption to the Department of Child Welfare, the Director became fully aware of course of what had taken place a year earlier. I am happy to record that he was not annoyed in the slightest. However, he did advise me—as I fully expected—that he would definitely oppose the order of adoption and would have counsel at the hearing to represent his Department.

Unable to obtain a report on the Tamir home from any of the accredited social welfare organizations, I instructed my legal agent in

that city to prepare affidavits by the Tamir family doctor and by some friends of theirs who were fully conversant with the situation. Armed with these affidavits and with understandable apprehension but yet with a prayer in my heart, I appeared on the appointed date before Judge George M. Morrison, Judge of the County Court of Cape Breton who is now retired. As I had anticipated, counsel representing the Department of Public Welfare for Nova Scotia was in the courtroom prepared to oppose the application.

When the case opened, I read to the Court each of the affidavits that I had with me and then I made a strong submission that the child's best interests would be served if the order of adoption was granted. Opposing counsel made an equally strong presentation and stressed particularly that the requisite certificate had not been obtained originally as should have been done according to the Child Welfare Act of Nova Scotia. After hearing both submissions, the judge declared a recess to enable him to consider the matter. On his return, he stated that notwithstanding the failure to obtain a certificate, he was satisfied that the evidence submitted on behalf of the adopting parents was such that enabled him to find that the order of adoption should be granted by him. He accordingly signed the order which I had in readiness.

It behooves me to say a word about Judge Morrison. It is not because of the successful outcome of that case but rather because of my association with him for many years, first when I was a lawyer and later during the years that I was a judge, that I am able to record that he was one of the most capable judges who ever sat on the Bench in Nova Scotia. On that day, his decision made me the happiest lawyer in Cape Breton.

Two things remain to be noted. I have been accustomed to writing for many years but I find it difficult to find words adequate to describe the ecstasy and happiness which that child brought to Mr. and Mrs. Tamir. From the moment of her arrival until this very day, Mr. and Mrs. Tamir have truly known the joys which can only be fully appreciated by those of us who have been blessed with children in our homes. Over the years, I have received gifts, letters and telephone calls from them, all attesting to their deep gratitude for my efforts. Anita and I have occasion

to visit with that family a couple of times and to witness their happiness. That baby is now a young woman and is everything that her parents could wish her to be, beautiful, talented and completely charming.

The other thing that I wish to note is about the Director. Today he holds the responsible position of a Deputy Minister and is regarded by all as being one of the ablest civil servants in this province. We are still warm friends and occasionally when we meet, we recall the Tamir case. My friend graciously admits that even a Deputy Minister of the Crown can look back to some matter in the past about which he was mistaken and I hasten to assure him that I know of no judge of the Supreme Court of this or any other province who has not been wrong sometime either before or since becoming a judge.

Like many lawyers, I have been involved in a large number of adoption cases. As I closed the file on each case, I experienced a feeling of pleasure. But no case ever brought to me the happy sense of accomplishment as did the Tamir adoption which began in Glace Bay and ended so happily many miles away.

The final story also has a Glace Bay background. Readers may perhaps recall that in the previous issue of "Shalom", I told of the two good friends who had a disagreement over some business transaction which embittered one against the other and eventually brought them to court. I called them David and Jonathan. This story also concerns two very good friends and them, for purposes of the story, I shall call Peleg and Zevulun. Like David and Jonathan, Peleg and Zevulun also had a sharp disagreement over a business transaction. Each one claimed that the other owed him a sizeable sum of money judged by the standard of those years. As in the other case, here too the disagreement wrecked their former good friendship. Like David and Jonathan, these two have also gone to their final resting place. But unlike the two men in my other story, Peleg and Zevulun belonged to our Congregation in Glace Bay.

Peleg consulted me over the business transaction and Zevulun retained another Glace Bay lawyer, the late E. McK. Forbes, K.D. (now Q.C.) and both Mr. Forbes and I made every effort to have our

respective clients resolve their disagreement peaceably. We were unsuccessful. The two refused to talk to one another and it looked as if they too, like David and Jonathan of the other story, were to have their day in court. I felt very badly because these were nice men and their broken friendship was a cause of general regret.

Then something happened. Our rabbi went away on his annual holiday and once again, I became the interim Ba-al Korei (Torah reader) during his absence. (Years later I would be privileged to fulfill a similar role from time to time at Beth Israel synagogue.) My first Sabbath's reading on that occasion was Parshis Voeschanan which is the second weekly portion of Devorim (Deuteronomy). As I glanced around the shul (every corner of which I know so well) I noticed that the two former friends were present and I must confess that as I saw them, my thoughts drifted from the prayers being chanted to the thought of how I might bring these two men together. Then a likely plan suggested itself to me.

As most readers know, the Ba-al Korei (Torah reader) does not select congregants for the various aliyahs, that is to say, for the honours of going up to the Torah while it is being read. Here at Beth Israel, it is the attended to by the faithful and respected gaboyim. When I have worshipped at Shaar Shalom, I have seen the officers attend to this duty and in Glace Bay, it was also under the direction of the officers. That Sabbath, the president (he too has passed away) and another officer were in charge and as I came up to commence the reading, I whispered to the president to give hagbeh (the lifting of the Torah) to one of these men and gelileh (the rolling and covering of the Torah) to the other. That was agreeable to the president and so it was that when the reading was concluded, I called Peleg and Zevulun to their respective honours. I

was pleased to note that each came forward willingly and was even more pleased when standing near them as they had their hands around the sacred scroll, I detected not the slightest sign of unfriendliness between the two. As each man left the bimah (the raised platform where the Torah is read) I whispered to him that I wanted to see him for a few moments after the services. I was delighted when each one nodded his consent. I guess the only prayer I really offered up that Sabbath morning was that I could bring shalom to two of our congregants. Had I come to shul earlier that morning, I probably would have recited that very prayer beginning with "Aylu devorim" . . . "These are the things for which no limit is prescribed" . . . and including "Vahavoas shalom bane odom lachavayro" "And making peace between fellow men".

When services had concluded, only the three of us remained. They sat in their usual seats and now they were looking somewhat sullenly at each other and rather coldly at me. Undaunted by their attitude, I thanked them for remaining and told them that I wanted to read a sentence or two from that week's portion which I had read earlier. Before either had the chance to object or to leave, I picked up the chumash and turned to Deuteronomy, Ch. VI, Verse 1, and from it I read: "Veoseeso hayoshor vehatov bayaynay adoshem . . ." "And thou shalt do what is **right** and **good** in the sight of the Lord". Then I turned to them knowing well that each was well versed in Jewish lore and asked: "Why does the Torah have the words "and good" in addition to "that which is right?" I do not remember if either made an answer and quickly I continued reading from the commentary at the bottom of the page:

"It is not enough to do that which is right, i.e. to act according to the strict letter of the law: as such action often involves hardship and

harshness, and the pious avoid taking advantage of the letter of strict legality. There is a higher justice which is equity and this bids man . . . to act beyond the rule of law. The teachers of the Talmud said that Jerusalem was destroyed because its Courts adhered too strictly to "din" (justice) and disregarded the rules of "yosher" (equity). Man must act beyond the rule of law and Rashi interprets the verse as teaching us the duty of "going beyond the rule" of law and also the concomitant duty of "pshoro" (agreement). Agreement is reached when each of the litigants foregoes something to which he believes himself entitled by strict law and they become friends. The judgment of the court would be for one and against the other. That would be strict law. By agreement, they refrain from insisting on strict law, and friendship is re-established."

I closed the book and again thanked them for having stayed. Nothing was said by anyone as we left the synagogue and went our separate ways. That night, Peleg called me to ask whether I could arrange a meeting with him and Zevulun and the latter's lawyer. I assured him that I would do my best to bring about such a conference. I immediately phoned Mr. Forbes and asked him to meet us in his office Monday morning with his client. He said that he too would do his best to get both parties together and the meeting did take place. We went over the whole dispute fully and there was some hard bargaining but as each man receded from his original firm position, a compromise was reached at last. Peleg and Zevulun shook hands and left Mr. Forbes' office together, talking and smiling just as they used to do for years. The case was closed and once again I was the happiest Lawyer in Cape Breton.

More Letters . . . continued from page 8

Dear Shaul:

. . . Your latest issue of the Kadimah **Shalom** is just fantastic. My daughter, who is five, keeps poring over it — "Is this what Kadimah looks like?"

She really got a thrill out of seeing her Mommy as a junior camper in 1954. What today's campers are learning at Kadimah about their Jewishness in its many aspects should go a long way in making them active, knowledgeable Jewish members of their communities. The ruach that was visible in the Rec Hall on Visitor's Day this past summer was just super to see, and I hope it continues long enough for my children to experience it.

Best wishes,
Myrna Yazer (nee Jacobson)

Young Judaea Active in Region

Chazak V'Ematz

"Mifgash '77"



On The Bus (Cuckoo's Nest!!)



Terrorism Films And Explanation



Israel Awareness Seminar



Elections



Football-Out-Mira



Shaul & Pam—Taken for a Ride!!



The Conveners:

*L-R, Richard Siegel, Bruce Simon,
and Lorne Simon*

Report on Cape Breton Young Judaea

by Alan Nathanson

Plans have been made for another year of Young Judaea in Cape Breton. Program themes have been decided upon and the wheels are in motion for having good meetings.

There's a different feeling amongst the leaders this year, which has been lacking in the past. The desire and willingness to plan and to put on good programs. This was greatly stimulated by the successful "Mifgash" held recently in Cape Breton.

The co-operation of everyone—parents, children and leaders will lead to a successful year of Young Judaea in Sydney-Glace Bay.

**** ESSAY CONTEST ****

Open to Judaeans in the Atlantic Provinces - Ages 14 - 18 years. Title of essay should be: "Do we, as Jews have a dual nationality?"

WINNER WILL RECEIVE THE BENJAMIN GUSS AWARD GIVEN IN MEMORY OF HIS PARENTS, MORRIS AND CELIA GUSS.

First Place \$75.00

Second Place \$25.00

Essays should be between three and five pages. Deadline - January 16, 1978. Essays will be judged at Mazkirut Meeting in January. Send essays to:

Benjamin Guss Essay

c/o Canadian Young Judaea
1551 South Park Street
Halifax, Nova Scotia

Halifax Young Judaea



Canadian Young Judaea



"Innovation" seems to be the best word to describe Mifgash. Although for the majority of the eighty-three Judaeans who registered at the Reunion in Cape Breton, the pace was leisurely, behind the scenes activity was hectic as heads were put together and many a novel idea conceived. The new leadership has finally admitted that Young Judaea must represent different things in the different communities of the Maritimes, and that the communities must be told of this new recognition. Before I explain the plan for 1977-78, let me describe the new structure of Atlantic Young Judaea's executive.

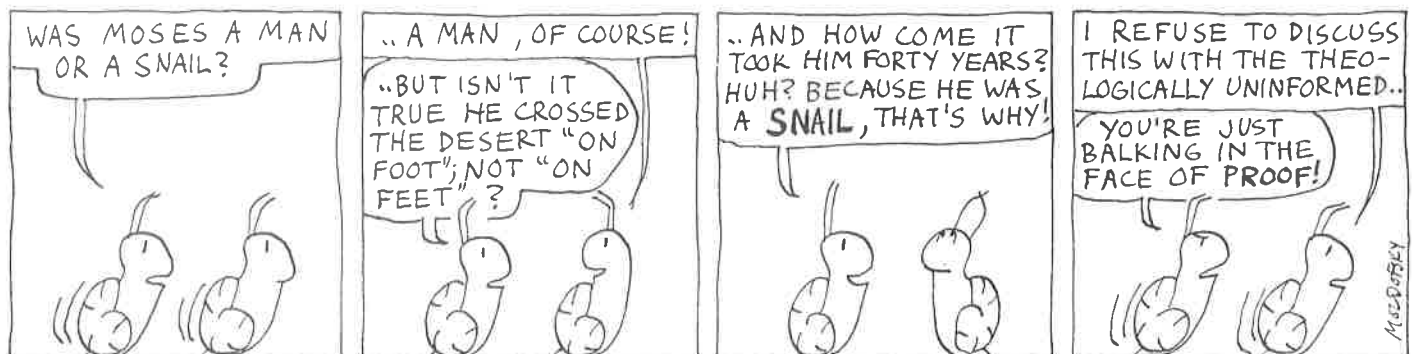
We have a Mazkir, **Richard Freedman** who is the President of the Region, and it is his duty to co-ordinate the effort of the local Kenim. He will communicate with Judaeans across the region and help to unruffle feathers and smooth rough edges. If one centre is experiencing a particular problem that **Richard** cannot administer to alone, then he looks to his helpers. There are two S'Ganim (vice-presidents) whose responsibilities are to help **Richard** in all his duties and further to work with **Shaul** and myself in Halifax. The S'Ganim are **Perry Sable** and **Brian Ross**. They will be compiling programming kits to send on a rotational basis around the region (this is part of the new plan mentioned above). Further, the S'Ganim will take charge of organizing regional conventions and hopefully a Regional Newspaper

material that Young Judaea has, until now, not been taking advantage of. This material, which is being continually added to by National and Israeli Periodicals etc., can be organized according to issues and then the various pieces put together as information kits on specific issues., eg: P.L.O., Soviet Jewry, Israeli Politics, Religion. Along with formats for programmes suitable to the recipient centre and age group, this material will be rotated around the region. The machinery is already at work. Two such "Issue Kits" are off to Cape Breton and one has left for Saint John. Fredericton and Moncton Judaeans have also expressed interest in being a part of the network.

One of the problems impeding the recent success of Young Judaea has been the lack of senior leaders in centres outside of Halifax. Unfortunately for the younger Judaeans at the same age that one can properly organize and initiate an entire Ken, he or she must leave and go off to university. This problem will be eternal, so I believe it is wise to begin to use high school age leaders in key positions. It is fundamentally enthusiasm and conscientiousness that make for valuable leadership at the centre level, and those qualities have no age prerequisites. But at the same time, uncooperative parent communities have the power to destroy all efforts. Armed with a continuous flow of educational tools and parental support, **Atlantic Young Judaea** could be in for a fabulous year.



"SNAIL TALK" By Mitch Moldofsky, Halifax



Young Judaea Active in Region

Chazak V'Ematz

"Mifgash '77"



Canadian Young Judaea



by Richard Freedman, Mazkir, Atlantic Region

Canadian Young Judaea is a nation-wide movement comprised of roughly 1,500 members. In proportion to other youth movements, its membership is strikingly small but yet, it is the only Jewish Youth movement which can boast a membership from "Sea to Sea", and in many cases is a very active part of the Jewish community.

What then make Young Judaea different from all the other youth movements and what is the need of such a movement in the Atlantic Provinces?

Basically, it is a movement of education and action. It is a Zionist Movement and therefore, the ultimate goal is to live in the land of our forefathers—Eretz Yisrael. However, the Young Judaeans do not reach the age of, say 20, and all of a sudden make his pilgrimage unaware and ignorant of the land, its people and many other important difficulties which may beset him. On the contrary, Young Judaea builds up the knowledge of the individual until it comes to the point where he is able to make up his mind. The



The Conveners:

*L-R, Richard Siegel, Bruce Simon,
and Lorne Simon*

one thing they all have in common is the concern for Israel and for fellow Jews. Therefore, Young Judaea will welcome anyone who is actively interested in this area. In joining Young Judaea the individual would not only increase his knowledge on Israel and Jewish issues but in turn, would socially become more involved with Jewish Youth regionally as well as nation-wide.

And indeed, with this comes the answer to the third question "Is there a need for such a movement in the Atlantic Provinces?"

Rather than answering this point directly, I will let you be the judge for yourself. In the Atlantic provinces today intermarriage has increased to a rate of over 50%. Assimilation is physically draining every Jewish Community. People are moving out of the region, and there is an outcry from parents screaming "What can we do?" "How can we stop it?"

Young Judaea is fighting. There is a core of very committed people which has been lacking in the past. The desire and willingness to plan and to put on good programs. This was greatly stimulated by the successful "Mifgash" held recently in Cape Breton.

The co-operation of everyone—parents, children and leaders will lead to a successful year of Young Judaea in Sydney-Glace Bay.

**** ESSAY CONTEST ****

Open to Judaeans in the Atlantic Provinces - Ages 14 - 18 years. Title of essay should be: "Do we, as Jews have a dual nationality?"

WINNER WILL RECEIVE THE BENJAMIN GUSS AWARD GIVEN IN MEMORY OF HIS PARENTS, MORRIS AND CELIA GUSS.

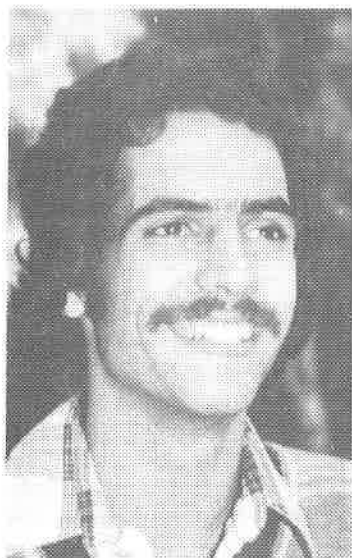
First Place \$75.00 Second Place \$25.00

Essays should be between three and five pages. Deadline - January 16, 1978. Essays will be judged at Mazkirut Meeting in January. Send essays to:

Benjamin Guss Essay

c/o Canadian Young Judaea
1551 South Park Street
Halifax, Nova Scotia

Halifax Young Judaea



Michael Freedman
President of Young Judaea '77-'78



Giborim 7-9 Yrs.
Leaders: Tema Conter, Jamie Gordon

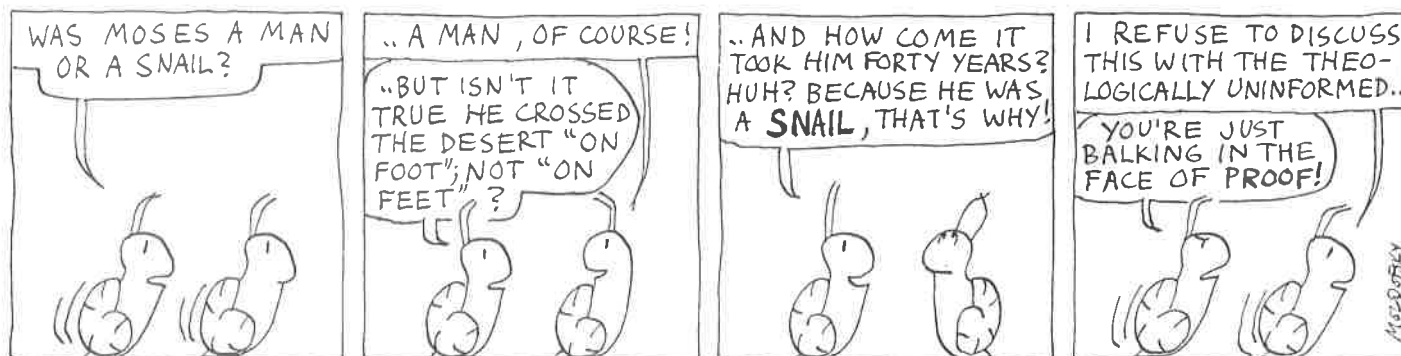


Goshrim 10-11 Yrs.
Leaders: Lynda Medjuck, Jerry Kohler, Marilyn Garson

Judaeen Group
Halifax Circa 1943



"SNAIL TALK" By Mitch Moldofsky, Halifax



News Happenings

From

Fredericton



Alfred Brown



Warren Cohen

by Jennie Brown

Mazel Tov to the following:

Rose and Sam Satter on the occasion of their 53rd. wedding anniversary.

Daisy and Frank Budovitch on the occasion of their 35th. wedding anniversary.

Rabbi and Mrs. David Spiro on the occasion of their 32nd. wedding anniversary.

Eta and Meyer Berk on the occasion of their 30th. wedding anniversary.

Valerie and Mike Chippin on the occasion of their 20th. wedding anniversary.

Leona and Alfred Brown on the occasion of their 13th. wedding anniversary.

Rhona and Allen Ruben on the occasion of their 10th. wedding anniversary.

Carolyn and Mitchell Budovitch on the occasion of their 10th. wedding anniversary.

Sharon and Peter Pinsler on the occasion of their 10th. wedding anniversary.

Mark and Jean Jacobson, Ottawa, Ontario, on the birth of their son, **Eric Rodney**. Proud grandparents for the second grandson within a year, are **Polly and Oscar Jacobson**.

Bessie Handelman on the engagement of her daughter **Rosalie**, to **Michael Goldenberg**, son of **Evelyn and Abe Budovitch**.

Laura and Steven Budovitch, and their daughter **Shawna**, have taken up residence in Halifax, N.S. Laura was past president of Sisterhood, and secretary of Hadassah, Steven was secretary of B'Nai B'Rith. They will be missed by the community.

Alan, son of **Sylvia and Irving Meyers**, has recovered from surgery, and is able to resume his studies at St. Mary's University, Halifax, N.S.

SPEEDY RECOVERIES TO THE FOLLOWING:

Lil Graser

Elenore Budovitch

Valerie Chippin

Sarah Levick

UNITED ISRAEL APPEAL

The annual United Israel Appeal was held in the vestry of the Sgoolai Israel Synagogue, with **Rabbi David Spiro** as Chairman, and **Harold Velensky** co-chairman. Guest speaker for the evening was Israel's Ambassador to Canada, **Mordechai Shalev**. He was accompanied by his wife, by **Abe Tooche**, Emissary to the Ontario Region of the Keren Hayesod, and **Mac Silver**. The Ambassador paid calls on **Premier Hatfield**, who entertained at a luncheon in his honour, and to **Mayor Wilkins**. The Ambassador stressed that there was nothing to negotiate with the PLO, as it is a terrorist organization, and its purpose is the destruction of Israel, also that Israel has no objections to the presence of

non-PLO Palestinian representatives at the talks, presumably as a part of the Arab delegation. The evening was claimed a success, both financially and socially.

1977 BOND DRIVE

A very successful and well attended cocktail party for the Bond Drive was held in the vestry of the Synagogue. **Alfred Brown** was chairman for the evening, ably assisted by **Warren Cohen** as co-chairman. Guest entertainer was **Milt Moss**. Both Alfred and Warren were presented with plaques for their outstanding work for the State of Israel. Following the Bond Drive, a get together at the Diplomat Hotel, was hosted by **Alfred and Leona Brown**.

The opening meeting of the B'nai B'rith Lodge was held October 16th, with the president, **Arnold Budovitch** presiding. **Lionel Poirier**, Chief of Police, of Fredericton, was guest speaker.

Meetings for September and October of the Lillian Freiman Chapter of Hadassah-WIZO were held at the homes of **Gertrude Budovitch** and **Faye Medjuck**. **Judy Budovitch** presiding. **Sheila Chippin** has taken over the position of recording secretary left vacant by **Laura Budovitch**. Plans were finalized for the annual Bazaar, with **Edye Besner** and **Harriet Lenard** as convenors. These girls deserve a great deal of credit, as they have done a fabulous job. **Audrey Velensky**, who is on the National Executive for Student Aid, will be representing our Hadassah chapter at the Canadian Hadassah-WIZO Diamond Jubilee Convention in Israel next month.

Dr. and Mrs. Malcolm Goldman and sons from Israel, are guests of their parents, **Amelia and Harry Goldman**.

Allen Selby, Professor of Education, University of New Brunswick, spent the summer in England in a continuing study of ways to invoke learning by using developmental drama in classroom teaching situations. The following are remarks written by Professor Selby. "Most subjects can be taught today by incorporating role playing, and improvisation. The Teacher's task is to make such student activity serious business and hard work, in order that children profit from it." English educator, **Dorothy Heathcote**, internationally known for her leadership in this new teaching technique, allowed Professor Selby an opportunity to see and discuss her work with him.

Allen Selby is the son of **Mrs. Rachel Selby** of Saint John, N.B.

The community takes this opportunity to congratulate **Ben Medjuck**, his wife **Faye** and family, upon his being honoured by the Chamber of Commerce of Fredericton, as one of the two outstanding citizens of the year. Ben is most deserving of this recognition and we wish him well for the future.

A HEALTHY AND HAPPY CHANUKAH TO ALL!

Saint John Community News

by Rebecca Jacobson

Richard Freedman and **Stephen Meltzer** of Saint John charmed and enthused the members at two meetings in the city: Hadassah-Wizo's October meeting and the season's first meeting of the Shomer Club.

They showed slides and colored photos which they had taken during their 7-week attendance at Camp Biluim in Israel this past summer. The hour long presentations of "As Youth Sees Israel" impressed those in attendance at these two gatherings. The boys joined other youths from many countries and participated together in activities throughout Israel from the Golan Heights in the North to the Sinai in the South. They spent a week in an army training camp, two weeks in a kibbutz. They attended a Maccabiad and explored the beaches, Massada, the Old City of Jerusalem and were moved at the Western Wall. They were delighted, amused, impressed with their experiences. We are all very proud of these two young people's capabilities and response.



Gadna Experience

Richard is the son of **Bernard** and **Natalie Freedman**, **Stephen** is the son of **Gar** and **Jacqueline Meltzer**.

At the Shomer Club, they were introduced by **Nathan Lipshetz**, who went to Israel as a "Halutz" in 1920 before settling in New Brunswick. They were thanked by **Sam Essing**, a long time worker for Israel and our people.

Saint John Jewish Community Center News

by Rebecca Jacobson

Adult Hebrew Classes with emphasis on conversational Hebrew held its organizational meeting in October under the direction of **Rabbi B.G. Eisenberg**. The sessions continue to be held weekly.

Little Theatre Group which was most popular many years ago is now revived under the direction of **Dr. M.I. Polowin** and the Co-ordinator **Mrs. J. Jacobson**. The group meets on alternate Sundays.

At the **Book Review Club's** first meeting, **Mrs. Louise Adler**, Co-ordinator, reviewed "The Glory Boys" by **Gerald Semour**. **Dr. Eli Davis** will be guest reviewer at several of the future monthly meetings.

Three additional groups are planning November gatherings:

Sunday Morning Breakfast Discussion Group with subjects of Jewish Interest with Guest Speakers, **Mr. Lou Michelson**, Co-ordinator, **Mr. Norman Holtzman**, Assistant Co-ordinator.

Great Issues facing Jewish Communities, **Dr. J. Tanzman**, Co-ordinator.

20th Century Jewish History, Discussion Group, **Dr. J. Arditti**, Co-ordinator.

Joseph Adler, Chairman of the Committee on Jewish Community Center Cultural Activities, reports that there has been an excellent response. Over 25% of Saint John's Jewish Community indicated an interest in the various programs suggested. It is expected that other activities will begin in the next few weeks.

We are also looking forward to viewing "Shalom, Atlantic" in our community.



The State of Israel Bond Organization

"Am Yisroel Chai"
We Are One People

ISRAEL BONDS BUILD REUNITED JERUSALEM AND A STRONG ISRAEL



The tenth anniversary of the reunification of Jerusalem is cause for celebration and joy. But its observance can have little meaning without tangible demonstration of continued and increased support of the Israel Bond program which has helped to finance the economic growth of United

Jerusalem as well as the rest of the State of Israel.

In its present difficult financial position, Israel must look to Israel Bonds to enable its economy to avoid stagnation and unemployment in a year of critical decisions affecting its entire future.

RE-INVEST MATURED BONDS

Many people are still not aware that a matured State of Israel Bond in their vaults IS NOT helping Israel. When a Bond Matures, the government of Israel places the cash for redemption in the New York Chase Manhattan Bank. If you really want to help Israel, REINVEST YOUR MATURED BONDS, by contacting the Atlantic Area State of Israel Bonds Office, Halifax, N.S.

HOWARD KARP

Atlantic Area Representative

MITCHELL FRANKLIN

Atlantic Regional Chairman

(902)422-7491

1551 South Park Street
Halifax, Nova Scotia
B3J 2L2

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



CAMP KADIMAH



THE JEWISH LIFELINE OF THE ATLANTIC PROVINCES



***"... bank debt and
over draft . . .
threatening the existence
of the camp . . ."***



***"... procrastination will
no longer save the camp . . .
only our active financial
commitments will now do the job
... give now ..."***



***"... your response most important
... to act now ..."***

***"Excuses may be plentiful—
they always are—but may our
pledges put them to shame ..."***



***"... Camp Kadimah is not a charity ...
it is our debt to the past,
our obligation to the present
and our hope for the future ..."***

***"... when Camp Kadimah wins,
Jewish identity in the Atlantic
Provinces is the victor ..."***



ALL CONTRIBUTIONS (CASH, CHEQUES OR STATE OF ISRAEL BONDS) TAX DEDUCTIBLE

FOR FURTHER INFORMATION CONTACT: CAMP KADIMAH EMERGENCY CAMPAIGN, 1551 SOUTH PARK ST., HALIFAX, N.S. (TEL. 902-422-749)

Please Give Generously To The Camp Kadimah Emergency Campaign



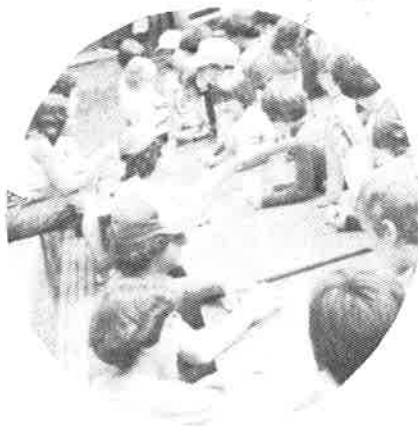
CAMP KA

THE JEWISH LIFELINE OF T

***“... bank debt and
over draft ...
threatening the existence
of the camp ...”***



***“... your response most important
... to act now ...”***



***“... Camp Kadimah is not a charity ...
it is our debt to the past,
our obligation to the present
and our hope for the future ...”***

ALL CONTRIBUTIONS (CASH, CHEQUES OR ST

FOR FURTHER INFORMATION CONTACT: CAMP KADIMAH EMERGENCY

Please Give Generously To The Cam

ADIMAH

THE ATLANTIC PROVINCES



***"... procrastination will
no longer save the camp ...
only our active financial
commitments will now do the job
... give now ..."***



***"Excuses may be plentiful—
they always are—but may our
pledges put them to shame..."***



***"... when Camp Kadimah wins,
Jewish identity in the Atlantic
Provinces is the victor ..."***



STATE OF ISRAEL BONDS) TAX DEDUCTIBLE

EMERGENCY CAMPAIGN, 1551 SOUTH PARK ST., HALIFAX, N.S. (TEL. 902-422-749)

Camp Kadimah Emergency Campaign

Moncton News



by Cookie Greenberg

Since the beginning of the new Jewish year, Moncton has had a good start with its three major organizations. Hadassah has gotten off to a good start. The new officers are: president, **Sharon Rubin**; first vice-president, **Judy Jacobson**; second vice-president, **Pearl Lampert**; third vice-president, **Natanya Ettienne**; recording secretary, **Margie**

MAZAL TOV

We would like to extend a hearty Mazal Tov to **Mrs. Minnie Attis** and **Mrs. Sarah Rubin** on the marriage of their children **Sandy and Roz Attis**, now residing in Halifax. A Mazal Tov to the entire Attis and Rubin families.

WE EXTEND MAZAL TOV TO:

Arie and Yaffa Tal on the birth of a son, **Erez**.

Janice and Donald Passanisi on the birth of a daughter, **Liza Rebecca**

Mr. and Mrs. Steven Jacobson on the Bar Mitzvah of their son, **Ryan**.

Mr. and Mrs. Sam Rubin on the Bar Mitzvah of their son, **Lawrence**.

Paula Swersky on her conversion to Judaism.

Ernie and Paula Swersky on their recent Chasana.

WELCOME TO THE MONCTON JEWISH COMMUNITY

Sidney and Sandra Barwin and Family from South Africa

Izzie and Sonja Nochomovitz from South Africa

Abe and Ettie Nochomovitz from South Africa

Albert and Esther Goorevitch and Family from Vancouver

Claude and Mary Darmond and Family from Montreal

Harvey and Gail Zuckerman from Montreal

Mrs. Rachel Parelman from Yarmouth, N.S.

Izzie and Betty Druckman and Family from Montreal

Mr. Leslie Smith

Mrs. Marilyn Bohen

Rabbi and Mrs. Stanley F. Greenberg from Chicago, U.S.A.

Dr. and Mrs. B. Isaacson from Montreal.

Attis; corresponding secretary, **Ann Selick**; treasurer, **Carol Savage**. Their plans for the future are a rummage sale to be convened by **Joan Sichel** and **Gail Zuckerman**, an Israeli fashion show to be convened by **Ruby Rinzler** and **May Feinstein**. A Hadassim evening during Chanuka will be convened by **Dorothy Mark** and **Mary Feinstein**. There will be a community wide raffle convened by **Judy Jacobson** and **Paula Swersky**. The grand prize will be a traditional Jewish dinner prepared and served by the chapter members in the home of **Rabbi and Mrs. Stanley F. Greenberg**.

The synagogue Sisterhood has gotten underway under the director of **Goldie Johnston**; they hope to elect new officers soon. Their future plans are a bake sale and participating in the meals-on-wheels program.

The newest organization in Moncton is a B'Nai B'rith chapter. They are in the process of chartering the Lodge which, hopefully, will be accomplished in November. The Pro Tem slate of officers is: president, **Fred Kirsh**; treasurer, **Murray Veroff**; membership, **Irwin Lampert**; secretary, **Isaac Lionel Selick**; program, **Alan Nagus**. Their first event was a picnic and games day in August at the Shediach Bay Yacht Club. It was well attended with over 135 people and all had a good time. They are looking for more members and we hope their organization will grow and develop in the near future.

Rabbi Kutziner Meets Tragic Death

by Francis Weil

On July 17th, one week before Tisha B'Av, a tragic car accident took the life of Moncton spiritual leader, Rabbi Menachem Kutziner. He was on his way to Saint John to conduct a funeral service: he died while performing his duty.

Born 63 years ago in Warsaw, Poland, Rabbi Kutziner escaped from the Germans in 1939, soon after graduating and three months after his marriage to Mrs. Lena Kutziner. Russia was not kind to the young couple. They faced hardships in the labour camps of Grodno, Fronzei, and Arkhangelsk, where their son, Garry, was born. They then knew warmer climates in the lands of the Uzbeks and of the Kirghiz, where Rabbi Kutziner was invited to join and sing in the Opera House.

After 1945, the family, with the addition of their daughter, Betty, wandered through the ruins of war-torn Europe. They settled for three years in Austria where Rabbi Kutziner devoted his time to a Zionist organization. He then came to Canada, travelled to Israel, and held positions in Ontario and Newfoundland. He had been in Moncton for six years and had decided to retire at the end of this year.

Rabbi Kutziner was first and foremost a teacher and a man who lived for the synagogue. His main concern was to help his fellow man, to bring him back into the folds of Judaism where one can find peace of mind, a haven from the fast pace of modern society. He had organized classes in modern Hebrew for the members of the community and he derived great pleasure from teaching his students. Rabbi Kutziner's knowledge was vast. He had earned the respect of many scholars and clergymen in Europe, Israel, and in Canada. His colleagues had chosen him to deliver an address during a visit of Queen Elizabeth to Ontario. The memory of his courage and of his kindness will remain in the hearts of his friends of Tiferes Israel Synagogue in Moncton.

NEWS FROM SYDNEY

by Helene Siegel

Community activities began in Sydney with large memberships at our first Hadassah and Sisterhood meetings. **Rabbi Wisemon** was guest speaker at our Hadassah meeting. A great deal of business was discussed and future plans speak for a busy year.

Under the able chairmanship of **Joan Elman** a display of Jewish literature was shown at the McConnell Memorial Library to acknowledge Hadassah-Wizo month. The display was held the week of September 2-9th. About twenty-five books were displayed, and there were many favourable comments by the public.

There was a great deal of interest and enthusiasm shown in the celebration of Hadassah's 60th Anniversary held in Israel in November. The names of our members who attended were as follows:

Mrs. Gordon Elman
Mrs. J. Jacobson
Dr. & Mrs. G. Lecker
Mrs. Joe Carlin
Mrs. J. Leviten
Miss Bertha Rusakov
Mrs. H. Columbus

We welcome them back and eagerly await their impressions.

A very successful Young Judaeon "Mifgash" was held in Cape Breton during the Thanksgiving weekend. Thirty Judaeans in this area hosted fifty-five guests who arrived from St. John's, Halifax, Saint John, Moncton and Fredericton.

Many activities were planned under the leadership of Shaul Landa and Pam Medjuck, including meetings, an outing in the country and dancing.

An election was held and **Richard Freedman** of Saint John was elected Mazkir Ezor of the Atlantic Region. Mazal Tov to planning committee members **Lorne Simon**, **Bruce Simon** and **Richard Siegel**.

Congratulations to **Mr. & Mrs. Bernard Leviten** on the Bar Mitzvah of their son, **Michael William**, Saturday, October 22, 1977.

Congratulations to **Mr. & Mrs. Bennie David** on the Bar Mitzvah of their grandson, **Lawrence S. Lanes**, son of **Mr. & Mrs. Stephen Lanes**, Rockville, Maryland, October 1, 1977.

TRIBUTE TO LAWYER



Veteran Sydney barrister C.M. Rosenblum, QC, was "roasted" by fellow members of the Nova Scotia bar at a dinner at the Isle Royale Hotel, Saturday, Oct. 22 / 77. It was a night for combined humor and tribute as Mr. Rosenblum marked 50 years in the practice of law. Here he is presented with a special scroll by the Cape Breton Barristers Society. Shown left to right are: Simon Khattar, QC, Frank Elman, QC, Mr. Rosenblum and Judge W.A.D. Gunn, QC.

DENTIST HONORED



Cape Breton Dental Society paid tribute to one of its members, Dr. Archy Cohen, on the occasion of his 40 year service to the profession. Shown at the dinner, left to right, Dr. Len Israel and Mrs. Israel, Dr. Archy Cohen, 40 year dentist, Mrs. Gloria MacDonald and Dr. Brian MacDonald, President of the Dental Society. Dr. Cohen was made an honorary life member of the Society.

SHALOM DEADLINE:

Friday, January 20th, 1978.

Halifax Hadassah-Wizo

by Bette Ross

Happiness is Hadassah



Left to Right:

Barbara Paton, Louise Cohen, and Shirley Dubinsky.

Our season began with a newspaper interview in September to celebrate Hadassah-Wizo month. President **Barbara Paton** was interviewed by a local reporter and a very good write up resulted, giving the public a good idea of the aims and achievements of our organization. Our opening meeting was held on Sunday, September 25 at Hotel Nova Scotian. It was an evening of tribute to 60 years of Hadassah-Wizo in Canada. **Louise Cohen** of Moncton was our guest speaker and, as always, she was a pleasure to hear. **Shirley Dubinsky** of Sydney, who is regional chairman of Nova Scotia and Newfoundland, installed the new executive consisting of:

President:	Barbara Paton
Vice-President:	Marianne Ferguson
Rec. Secretary:	Leona Freeman
Corr. Secretary:	Flo Rubin
Fin. Secretary:	Ruth Garson

It was a very enjoyable evening bringing us seven new life members and ten new life associates. Awards were also presented. **Flo Rubin**, **Shirlee Fox**, **Shirley Medjuck** and **Barbara Paton** all got 4 year consecutive executive pins and **Sylvia Rockman** got a very well deserved covet pin for her work as Gift Card Chairman.



Shirley Dubinsky pinning new president Barbara Paton.

October 30th saw a Medical Services Tea at the home of **Mr. & Mrs. Julius Silverman**. **Dr. Richard Goldbloom** was the guest speaker and those who attended had a very enjoyable afternoon and chairwoman **Marianne Ferguson** reported a lucrative afternoon for Hadassah too.

Our clothing sale was held November 15th and chairwoman **Shirley Medjuck** and **Sandra Hoffman** did a great job for Hadassah by raising money from our "**Shmattes**" and a great job for us in providing a way to dispose of these same "**Shmattes**." Also in November we bid Bon Voyage to our six delegates and three husbands who were off to attend the Jubilee in Jerusalem. On November 30th they brought us all together once more for a report and review of this stimulating experience. It was a real education and further incentive for those who attended. These girls were able to bring us back the true spirit of Canadian Hadassah-Wizo. Now we look forward to a constructive meeting on December 12th which hopefully will solve all our problems!!

We extend a hearty welcome to all our new members this year and sadly say goodbye to two former members. **Helen Webber** has left us to reside in Montreal and **Ruth Fuller** is off to Brantford. We wish them both well in their new settings and hope to hear of their continued success in the work of Hadassah-Wizo.

Constance Glube Appointed To The Supreme Court of Nova Scotia



Mrs. Glube, Halifax City Manager since 1974, is the first woman appointed to the Supreme Court of Nova Scotia. She said in a recent interview, she thought a woman would be appointed "sooner or later" but said "I only hope that I was chosen because of my qualifications and not because I am a woman."

The forty-six year old mother of four said "I am very pleased with the appointment and I hope to be able to fulfill the things expected of me. But in another way, I am sad to leave the city." Mrs. Glube was appointed City Manager in June, 1974 and served as a lawyer with the city for five years prior to her appointment.

Mrs. Glube graduated from Dalhousie University Law School in 1955, finishing second in her class the final year. She received her Bachelor of Arts from McGill University and attended school in Ottawa. She joined the Halifax law firm, Kitz and Matheson, in mid-1960 and practised general law before turning to divorce and criminal law.

Mrs. Glube is a member of Shaar Shalom Synagogue and served as President of the Women's League for a two-year term.

Beth Israel Sisterhood



**Sisterhood President
Bette Ross**



*The Attendants At A Joint Breakfast
Addressed by Dr. Y. Brawer*

In June 1977, **Juanita Sable** installed the new executive. It was a very beautiful and moving ceremony and the following leaders were installed:-

President - Bette Ross

1st. Vice President - Annalee Cohen

2nd. Vice President - Rose Pritzker

Treasurer - Betty Miller

Rec. Secretary - Lenore Schelew

Corr. Secretary - Myra Freeman

Fin. Secretary - Clara Dankner

These ladies are now working hard with the rest of the membership to bring a year of activity, fund-raising and above all the preservation and perpetuation of Judaism. So far, we have catered to Selichot refreshments, kiddushes, childrens Simchat Torah Party and one breakfast; and we have also made some purchases for our Synagogue. Now we look to December for big activities. On December 4th we are going to have a family Channukah party and convenors Hedda Medjuck and Mimi Mark have a great evening planned for us. With the help of all the lovely ladies who have volunteered their assistance, our party can only be a success. On December 11th, **Mr. Dressup**, aided and abetted by **Casey and Finnegan** will give three shows at Queen Elizabeth Auditorium. **Sheila Zive** and her committee consisting of **Annalee Cohen, Sharon Ross, Barbara Gaum** and **Anita Dubinsky** are already well ahead with this project.

We wish all our friends and relatives a very Happy Channukah and as we relive the old story of Channukah may we be truly inspired to carry on our work to promote understanding and observance of Torah Standards.



"Trained hands means Productivity, Security, Dignity"

ADA ZEBBERMAN CHAPTER OF HALIFAX WOMEN'S ORT

by Cathy Jacobson

Halifax Women's ORT is in the midst of a busy yet exciting Fall season.

A fashion show—Haute Couture—held in early October was extremely well attended and received well by all who attended. The packed house saw fashions by Dartmouth's **Eydie Caines-Floyd**, who has been chosen one of Canada's top five designers.

Background music was supplied by **Joe Sealy**. The commentator was **Susan Young**, a CBC producer and host of A Way Out. Men's fashions were supplied by House of Rodney.

Gay Silverman and **Wendy Offman** devoted much time and effort to this project and deserve thanks for their months of hard work.

Linda Coleman and **Linda Raskin** are coordinating a puppet show to be held Sunday, November 20 at Dartmouth High School. **Mrs. Margaret Stanbury**, who assisted us so greatly last year and who is an honorary member of Halifax



Cathy Jacobson

Women's ORT, will again be supplying her talents as puppeteer. There will be three shows—at 12:30 p.m., 2:00 p.m. and 3:30 p.m. Tickets are available at \$1.25 (adults) and \$1.00 (children) from **Bob Kaplan and Son Ltd.** (K-Mart Mall) and **Kid Stuff and Seven 'n Up** (Micmac Mall). They will also be available at the door or by contacting **Linda Coleman** at 443-1747.

ORT has a third major project lined up before the first of the year which is a repeat of a sellout of last year. **Donna Gorber** will be coordinating the sale of Giant Coloring Books in most of the Malls in the Halifax, Dartmouth and Bedford-Sackville area.

These two-foot by foot-and-a-half books, many with stories included, sell for \$5.00. Last year, the ORT girls sold over 500 books in a very short period.

Mall Selling dates are December 8, 15 and 20. Chanukah books are available as well as several other titles by contacting **Donna Gorber** at 463-1421.

History of Tau Iota Chapter Tau Epsilon Phi Fraternity



by **Bro. Harold L. Medjuck**

Tau Iota Chapter of Tau Epsilon Phi Fraternity had its beginnings in 1929 as a local fraternity Phi Alpha Mu. This was formed to fill the gap for Jewish boys in undergraduate and law schools who were not able to partake of the facilities of the Medical and Dental fraternities already in existence. The enthusiastic group held several very successful parties, dances and projects which netted them a considerable amount of money. It was after one of these dances, held in the Robie Street Synagogue, that Phi Alpha Mu decided that the time was ripe to ask an international fraternity for a chapter of recognition.

At this time there were several fraternities represented on the McGill Campus, with whom correspondence was initiated in an effort to make the best choice for application. **Brother Michael Greenberg**, of the local group, was appointed a committee of one to interview each of these fraternity chapters during his Christmas vacation in 1931. He was so much impressed by what he saw of the T.E.P. Chapter Omicron at McGill University, that he didn't feel it necessary to look any further. In March 1932, **Brother Sol Berlin** of Omicron Chapter was vested with the power and authority to induct the fifteen active brethren into Tau Epsilon Phi. The ceremonies were held in the Nova Scotian Hotel, and a stag party followed in the home of **Mr. and Mrs. S.P. Zive**. The first Chancellor elected was **Brother Sam Margolian**, and the first Scribe was **Brother Robert Kanigsberg**.

The years that followed were busy ones. In 1933 through the efforts of **Brother Stan Glube**, a workable arrangement was concluded with a Mrs. Baker, which resulted in Tau Iota's first home—on Spring Garden Road. This served the chapter for several years before the brothers moved to 7 Cherry Street in 1936. During this period, the fraternity was helped over many rough spots by **Brother Manuel Zive**, who was elected an Associate Member in 1933, at which time he was the second Associate Member in all of T.E.P. In 1934, **Brother Joe Glube** was also elected an Associate Member. In 1932, **Brother Kanigsberg** went to Washington, and became Tau Iota's first convention delegate. For the next several years, it was only because of existence Tau Iota that T.E.P. was an international fraternity, since Omicron Chapter had become inactive.

During the war years, T.E.P. played an important role in entertaining and accommodating the transient servicemen. In 1942 through the efforts of **Brother Samuel D. Jacobson**, who later became Tau Iota's third Associate Member, the chapter was once again fortunate to have a home which was located at 57 Brenton Street. At this time the small chapter reached a peak of spirit which gradually grew after having had a disappointing lapse during previous years.

The post-war period was marked by a sharp rise in members, as the younger veterans and freshmen just out of high school flocked to the portals of Tau Epsilon Phi. A short time after the closing of the Brenton Street home, the chapter moved in 1943 to a new location on South Street.



Tau Epsilon Phi Fraternity Annual Banquet & Ball Lord Nelson Hotel 1954

During this period, although composed of three groups (Montreal, Cape Breton and Halifax), the fraternity began to adopt its present form. Though T.E.P. had held Balls before, they were not linked with any special occasion and were not annual affairs. In 1947, it was decided that Tau Iota should have an Annual Induction Banquet and Ball. The Tau Iota year book was first published under the editorship of **Brother Mendel Rosenfeld**. About this time, the pattern of three major dances, a stag and several cultural stags per year was set. These were to be interspersed with regular weekly parties to be held in the South Street home.

With the onset of the 1950's, a very low ebb was reached. The Montreal clique left en mass, leaving the ranks of the actives sorely depleted. There was still a glowing ember, however, and the fraternity, in a never-say-die spirit, rose to meet the challenge. Although for many years Tau Iota had no chapter house, meetings and minor affairs were held in the Quinpool Road Community Center. During the 1950's the scrap book was started with the foresight of keeping some permanent records.

The fall of 1952 saw a new sparkle arise from the ember when thirteen men were pledged to Tau Epsilon Phi. They were taken in hand by the eight active brothers, and when they were inducted in March 1953, the chapter roll swelled, and Tau Iota was once again on its way up.

Tau Iota was represented at the Miami Convention to T.E.P. during the Christmas Vacation of 1953 by **Brother Ralph Medjuck**. In 1954, after several years of pressure by the Inter-Fraternity Council of Dalhousie University, T.E.P. joined its fellow fraternities in the official body.

In 1955 Tau Iota had a new home at 28 Vernon Street, which was obtained through the efforts of **Brother Ralph**

Medjuck and his house committee. In 1956 Tau Iota, through the efforts of its enthusiastic members, enjoyed a crest of popularity on campus.

In the fall of 1956, the chapter found itself without a home. This, however, did not dampen our spirits but spurred the Brothers on to work even harder in the hope of obtaining a house the following year. In October the fourth Associate Member, **Brother John Cordon**, was inducted into Tau Iota. In 1957 the chapter inducted thirteen new members and once again the ranks began to swell.

In the autumn of 1958 Tau Iota achieved the realization of a life long dream, this was the acquisition of its own permanent home at 6076 South Street. The alumni who played a major role in this accomplishment were **Brothers Ralph Medjuck, Saul Patton** and **Ed Rubin**, the future looked bright.

In the fall of 1959 there was a call from some members suggesting that the chapter "open its doors" and not limit its membership to those only of the Jewish faith. Since Tau Epsilon Phi Fraternity by charter and constitution forbade discrimination the policy was carried into practice and with the urging of prominent alumni the fraternity admitted in 1960 its first non-Jewish member.

The following years from 1960 to 1970 were filled with some of the best years the fraternity had ever known in its history.

With the coming of the 70's fraternities in general seemed to lose support with the growing feelings on campus of anti-traditionalism and anti-establishmentism. Tau Iota specifically suffered not only from this but also from the fact that it lost its appeal to the majority of the Jewish students for whom it had been founded to serve originally.

THE FUTURE



Tau Epsilon Phi Pledge Class '77-'78
by **Brother Mark Bowman**

This year 1977 has seen a renewed commitment to Tauiota, Tau Epsilon Phi. Despite the past few uncertain years, our fraternity can be justifiably proud in boasting the largest pledge class in Tauiota's history. Presently, there are 27 pledges who are actively involved in rebuilding and reorganizing our fraternity. Although plans are still in the tentative stages, enthusiasm is high and interest strong.

It is our hope that in the coming year we can help to revitalize the Jewish student life on campus by providing stimulating cultural programs as well as encouraging and strengthening the social ties with, and social activities for, the Jewish university students. With the help of present and future members, as well as the wise counsel and participation of the many alumni, the future of T.E.P. indeed looks bright.

Tauiota is in a unique and fortunate position because it has its own house. The house, which is ideally located near campus, can be used for numerous and varied activities. With a little hard work and imagination, this house can truly become the **home** and **centre** for the Jewish students on campus. The desperate need for this type of facility is made readily apparent by the fact that support for, and activity of, other Jewish student groups is waning. Tauiota, as stated before, can provide the impetus to reinvigorate our student community.

In the coming months we will be laying the groundwork and making plans to head energetically in this direction. With the support from the Jewish community-at-large, the future of T.E.P. and Jewish student life in Halifax looks promising and exciting.

"Sportalk"

by Joel Jacobson

He sat on the sofa cuddling his two year old dog, giving the impression he was wary about leaving home.

He sat there in typical "jock garb"—cut-off T-shirt, and frayed shorts with tattered Adidas covering his sockless feet.

But he was far from the typical "jock". He was a young man with insight - a young man who knew where he has been, where he wants to go and why.

Craig Garson was preparing to take a giant step for a 20-year old Jewish guy from Halifax.

Craig, son of **Ralph** and **Ruth Garson**, was about to embark on a step toward a career of which every boy dreams. If that career doesn't materialize, he'll proceed down a path that will lead him to the goal of every Jewish mother and mother-in-law.

The untypical "typical jock" was going to Colby College in Waterville, Maine on a partial athletic scholarship.

The boy who has played every sport imaginable from the time he could first walk has parlayed his outstanding athletic ability into an opportunity that will permit him to pursue environmental studies and biology in a pre-med program. Following that will come medical school but let Craig tell you.

Craig has played many sports since grade school. He excelled in basketball, baseball and track and field while at Cornwallis Junior High. While there, he was chosen one of the best junior high school basketball players in the city. He played with many boys who have gone on to great heights in university.

He played minor football in the city program from grades six to nine and when he entered Queen Elizabeth High he was ready for stardom.

With parental encouragement—"as long as the school work was done first"—Craig was a tailback on a city title winning team in 1974.

"We had a great club," Craig recalled. "I did well leading the team in scoring and ground gaining but the team was a super one. We were rated among the best in Canada and beat

the Quebec champs, St. Thomas of Beaconsfield 34-14 that year."

The question arose, "Why Colby? Why an American school?" Craig had attended Dalhousie for two years, has achieved that B- average, had led the Dal football Tigers in scoring even though they were a bad ball club.

Craig's answer was simple and to the point. "I had one year eligibility left at Dal but I can play two years at Colby. I want to play football at a higher level and Colby plays a tough schedule. Even more important, Colby offers an excellent academic program, courses I want to take which will give me a good grounding for med school."

Craig was asked if there is a better opportunity to play professional football out of Colby than from a Canadian school.

"I would like to try the pros. I think I might have a better chance because Canadians trained at American schools are given a longer look and are more in demand by Canadian Football League clubs. I want to try pro ball but if the opportunity comes to go right into medical school, I'll forget football. My size for pro football might be against me." (Craig's 5'9" and 180 lbs at 20 years of age.)

"Colby offers better coaching," says Craig, and that's another reason why an athlete would want to go there. The facilities are outstanding because the Americans really concentrate on sport."

Craig is one of a rare breed . . . a Jewish athlete who has reached the top or near-top of his field.

Why aren't there more and better Jewish sportsmen in our community? Craig answered this way.

"When a Jewish kid's friends are playing ball after school, learning how to play and developing skills, the Jewish boy is in Hebrew school. His parents want to to partake in other educational pursuits. He doesn't have the same opportunity as the non-Jewish athlete.

"Parents are afraid to take chances with their kids. They feel a combina-



Craig Garson

tion of academics and athletics is impossible but it's not. The boy has to sacrifice, there's no question. He has to study early in the morning or late at night but if he wants to excel, and if his parents will let him, he can do it.

"My folks emphasized the studies were first but they never discouraged me from playing sports. They weren't afraid I'd be hurt . . .

"Kids today don't sacrifice either. I punched myself until I hurt. If I could get up easily the morning after a football game, I felt I didn't play hard enough. You have to hurt to be good. Jewish kids don't want to hurt, feel pain or soreness.

"I've always been aggressive. I suppose that's why I feel that way. I sacrificed dates, watching television during high school so I could play football. I trained and studied and I rested when the others were partying. I think it has paid off."

Craig has had numerous thrills in the few short years he has participated in competitive sport.

"Believe it or not, the greatest was when I was 13 years old at Camp Kadimah. My Maccabia team had no one to participate in the decathlon against other boys 17 years old. I begged for the chance and won the thing. I was ecstatic.

"The high school football title and being accepted at Colby were also thrills for me."

Craig has packed much into 20 short years but with his enthusiasm, drive and desire to win, more thrills will be collected before very long.

Any advice for young Jewish athletes in the Maritimes?

"Play to win, hate to lose, follow the rules, be aggressive. Sacrifice."

These credos followed by Craig Garson have led to success for the "Jewish football player from Halifax, the untypical, typical jock".



JUDAEAN CONVENTION
Fredericton circa 1949

• NOSTALGIA •

As Jewish Congress Centre Opens



THE most recent "home away from home" for men and women of the services is that of the Service Men's Centre, 206 Union Street, operated by the Canadian Jewish Congress, shown during the opening ceremonies last evening. Mrs. Jennie Brownberg, supervisor of the hut and will be assisted by junior hostesses who will arrange programs and assist with the entertainment under the direction of Miss Barbara Shane. Senior hostesses will be responsible for the homelike atmosphere of the club under Mrs. Millie Isaacs. They will write personal letters on request, attend to mending or look after other personal details as the occasion arises. There is a canteen at the hut; pingpong and billiards; dancing; library; music room; information desk; writing materials and entertainment. Canadian Jewish Congress

Centres such as the new establishment here are maintained throughout the Dominion and serve, besides the 12,000 Hebrew men now in His Majesty's Canadian Armed Forces, men and women of all denominations. Seen from left to right standing in the photo are: Miss Gloria Brownberg, Mrs. William Kaplansky and her husband who is chairman of the war effort committee of the congress, Mrs. Brownberg, F.O. Colin Campbell, R.C.A.F., Brigadier G. G. Anglin, district officer commanding M.D. 7, Lieut. J. R. McKay, Mrs. George Heiber, Councillor Skaling, J. D. Levine and Flt.-Lieut. the Rev. A. Babb. Seated are: Mrs. A. R. Isaacs, Mrs. Millie Isaacs, Mrs. Maurice Elman, Mrs. Eli Boyaner, Mrs. Rufus Wolfe, and Miss Barbara Shane. B. R. Guss, president of the Congress here, was unable to be present. (See also Page 8).



MARITIME YOUNG JUDAEAN



NOSTALGIA •



CONVENTION 1938, SAINT JOHN, N.B.



NOSTALGIA •



Prime Minister Menachem Begin Replies

לשכת ראש הממשלה
PRIME MINISTER'S BUREAU

*Mr. Ben Prossin,
Atlantic Jewish Council
1551 South Park Street
Halifax, Nova Scotia*

Dear Mr. Prossin:

The Prime Minister has asked me to thank you for your kind letter of congratulations.

Mr. Begin sincerely appreciates the sentiments and words of support and solidarity you expressed on behalf of the Atlantic Jewish Council.

On the occasion of Rosh Hashana, the Prime Minister wishes to extend to all of you his warmest best wishes.

Sincerely yours

M. Begin
Yehuda Avner

Adviser to the Prime Minister

There Exists a Palestinian State On the East Bank of Jordan!

by Norman Lipschutz, Glace Bay



The crux of the Middle East problem has been centered around the question of establishing a homeland for the Palestinian people. It is very obvious by now that both Egypt and Israel would agree to enter into serious peace negotiations. Israel would also be inclined to relinquish some territory in exchange for a peace settlement with the Syrians. It is argued that all Arabs stand united in their sponsorship of the P.L.O. as the rightful arm of the Palestinian people and insist that this organization be represented at the bargaining table.

Notwithstanding platitudes and protestations to the contrary, a feeling persists, particularly in Jordan and Saudi-Arabia, that a miniscule state to be established on the West Bank, will not serve Arab interests . . . It is feared that same might very well present a threat, due to its links with the Soviets, to Arab oil-interests, and to the rule by the Effendis . . . So in reality, sponsorship by Arab brethren of the P.L.O. may in actual practice turn out to be nothing more than a myth, one more of those Middle-Eastern mirages perpetrated for purposes of propaganda and strictly for home consumption.

For the past number of years we have been accustomed to read in our press, view on our screens, and listen

to our radios to endless pronouncements on the role of the Palestinians in any future settlement. But as far as we can ascertain, never has this problem been placed in its true perspective, and the following might offer an excellent opportunity to come to grips with what on the surface would have appeared to offer no reasonable solution.

The problem of Palestine, given the necessary good will and assisted by enormous Arab wealth, could have been solved long ago. This, mind you, is not to detract from the responsibility of Israel to co-operate in the quest for a permanent solution. But even in this respect, the Arabs would have been well advised to have taken a lesson from the Israeli people—for it is a fact that Israel has settled millions of Jewish refugees upon its ancestral land—including a half-a-million from Arab lands. Why could not the Arab people engage in a similar process of good will towards their long suffering brethren?

Undoubtedly our Arab friends will inform us that Israel usurped Arab territory—rightfully belonging to the Palestinian people. Well, at this point a little history might prove good for the soul—and from it we learn that Israel's Arab neighbors have forced four wars on the Jewish state in an effort to destroy it; thus they must assume some responsibility for the

situation as it exists today! . . . And what is the reality of the situation? We respectfully ask our readers to turn to a map of the Middle-East and observe what territory Israel is in possession of, compared to the enormous territories controlled by the Arab nations—and one will be shocked by the realization that Israel—with all its alleged conquests . . . is still a mere speck on the map.

Let us then proceed and confine our observations to the land-mass presently controlled by Israel and Jordan. Both history and our cherished Bible bear constant reference to the existence of a state of Israel, even a state named Judea. Where, pray tell me, will you find reference to the existence of a state called Jordan? True, there are many references to a Jordan River, but the state of Jordan is nothing but a concoction dreamed up by a colonial power. The territory presently ruled by Hussein is the larger portion of former mandated-Palestine—in fact constituting an estimated two-thirds of Palestine. Israel, with Judea and Samaria included, is comprised of approximately one-third of what was formerly Palestine. **It is thus a historical fact that the Palestinians have remained in possession of at least two-thirds of Palestine—they even constitute the majority population on the east bank of the Jordan**

river. So in reality: **a state of Palestine has been in existence even prior to the proclamation of Israeli Independence.**

The territory commonly referred to as the West Bank can under no circumstance be considered as occupied by Israel, for it was never incorporated within Jordan—it was merely conquered in a war with the Jewish State. It thus must be considered an integral part of Israel. Some sort of autonomy might very well be granted the inhabitants of the region in any settlement with the Arabs. But what is primarily required is recognition of the fact that Palestinian Arabs already are in de-facto possession of their own state. All that is necessary is de-jure confirmation of this obvious truth, and the renaming of Jordan to Palestine, followed by a declaration by the United Nations that the Palestinian people inhabiting Jordan be given the opportunity to assume responsibility for their own destiny in a reconstituted Palestine. This could be effected by a democratically-held

election under U.N. auspices. If the Palestinians so wish they might even elect Hussein as their constitutional monarch . . . Neighboring Arab states as well as Israel could then assist with finding a solution to the refugee problem. In the main, the striving of the Palestinian people for a homeland of their own would have been satisfied! Self-determination is thus a factor in any sensible solution to what has apparently proven an insoluble problem for so many years.

Why has it proven so? Simply because all parties to the dispute have been unwilling to recognize facts and to face up to reality. The Arabs, in their opposition to Israel, have in doing so inflicted enormous harm to their Palestinian brethren—in fact, Jordan and Syria have been responsible for unspeakable atrocities, and Israel in turn is also not without guilt. For some mysterious reason, Israel never addressed itself to the main obstacle to peace in the Mid-East—the thorny Palestinian question. In fact, on numerous occasions; Golda Meir, Yitzhak Rabin

and of late Moshe Dayan, have denied that such a problem even existed, and they all thundered against the creation of a Palestinian entity. Back in 1967, this writer, in his capacity as editor of the Atlantic Mirror, has received a communication from the Israeli Ministry of Information, addressed to me as one of the "world's opinion makers . . ." It solicited my co-operation in supporting some sort of settlement between Israel and Egypt. Nowhere was there any suggestion that Israel stands ready to come to grips with the Palestinian question . . . My entreaty that the problem be given the attention it deserves, remained unanswered . . .

The time has now come for true reconciliation based on mutual Israeli-Palestinian recognition. Confrontation should make way for co-operation, but only if the parties to the dispute are willing to face facts. There is now in the volatile Middle-East a tremendous desire for peace. This should be promoted and sustained by powers both big and small!

HILLEL—A.U.J.S.

by **Richard Saxe**

President of Hillel A.U.J.S.

(Atlantic Union of Jewish Students)

In my three years as a member of the executive of Hillel-A.U.J.S., I cannot recall a more successful fall schedule; a Simchat Torah Wine and Cheese Party, a Succah Celebration, and a dance held with the co-operation of Tau Epsilon Phi Fraternity. The Oneg Group, led by **Norman Rosenblum** and **David Newman** had their first meeting recently, the topic was "Beginism." Before this weekend is over, **Dr. Ya'akov Brawer**, an Associate Professor of Medicine at McGill University and a practising Lubavitcher Chassid will have spoken to the students.

Even with this fantastic start, the future of Hillel-A.U.J.S. is in doubt. As usual, the major problem is student apathy. According to various sources of information, there are upwards to 250 Jewish students attending university in the Halifax area. Hillel A.U.J.S. has managed to contact less than half of this number—**Where are the other students?**

Are they in hiding because they are ashamed of their Jewish identity. It is no wonder that many of our young people intermarry or neglect their heritage if they do not show any interest in Jewish centered activities while in university. Many of these students were active in Young Judaea and had gone to Camp Kadimah. By the time they reach university, they feel they have had enough Jewishness and rapidly

assimilate within the Gentile university community. Many students would rather pay \$2.50 for a dance at the Student Union Building than attend a dance sponsored by Hillel A.U.J.S. which does not charge admission.

What do the students expect from Hillel A.U.J.S.? I do not know, I have received precious little feedback in three years. Some students will have nothing to do with Hillel A.U.J.S. because they are afraid it smacks of religion. Others feel that Hillel A.U.J.S. is just an organization that provides free food to students at various times during the year.

The success or lack of success depends on the executive of Hillel A.U.J.S. Few students are willing to work for Hillel A.U.J.S. In 1975, there were ten members of the Hillel A.U.J.S. executive, today, there is just myself. I feel there is a need for a Jewish student organization on campus and Hillel A.U.J.S. can provide that need if only the students take it upon themselves to do a little work. In the past, Hillel A.U.J.S. has put on numerous activities both social and cultural; such as, meals, parties, speakers and a radio show. If programs such as these are to continue, I cannot and will not work alone. One of these days the students will wake up to the fact that Hillel A.U.J.S. no longer exists and they will only have themselves to blame. The future of the Jewish community in the Maritimes rests in the hands of the students and if their disinterest in Hillel A.U.J.S. is a forecast of the future, we are in trouble.

I would like to conclude by wishing the students Good Luck in their exams and a Happy Hannukah to all.

Aliyah and Life in Israel

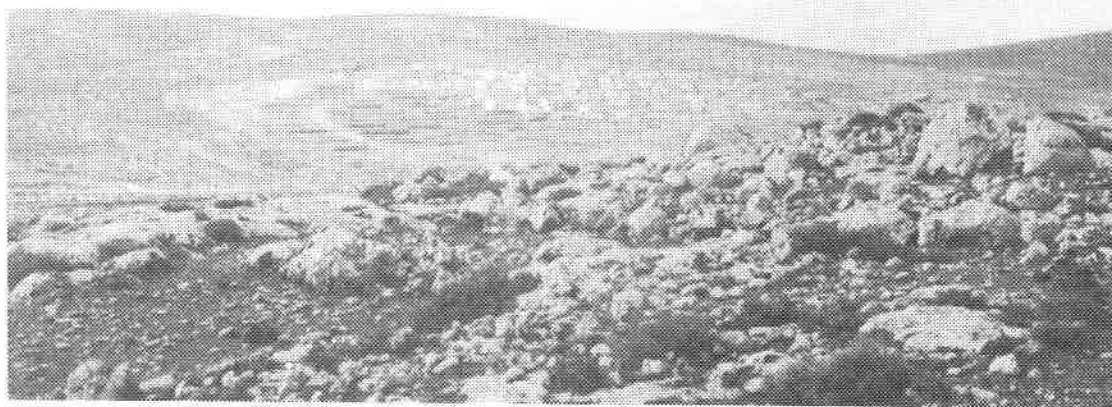
The time for talking about Israel is over. The time for supporting Israel politically and financially is far from over. The time for living in Israel is now.

We are living through unusual times. Israel is besieged on all fronts—domestically, externally, politically, militarily and economically. It has few natural resources which can bring to it the untold wealth of North America or of the rich Arab states. It has, however, one resource which no other country in the world has—the Jewish people. Our people have perhaps as many differences as there are Jews. There are very few things which unite us. A love of Torah unites an unfortunately small percentage of Jews. A love of Israel unites a far greater number of Jews. A desire to assimilate and fade into the “woodwork” is common to a very large number of Jews throughout the world. A Jewish spark—the

It is a direct consequence of the faith and belief that Jews had that Israel was indeed our home that led finally to the re-establishment of an independent Jewish state in the Jewish land of Israel.

What has been the response of Jews to this call of return? Why should a Jew live in Eretz Yisroel anyway? A home and a piece of land in Israel affords him the opportunity to fulfill himself as a person and as a Jew and to live his life together with his own people. For some reason, many Jews do not see it this way. Why? We are not completely sure, but perhaps our own story will explain our reasons for “responding to the call.”

I was the product of a traditional Jewish upbringing in a small Maritime Jewish Community (Fredericton) but a fairly active one. I participated in and helped lead Young



A general view of the MOSHAV from one of the neighbouring hills

“Yiddishe” “Neshama”—however encrusted in dross, is present in every single Jew the world over. This spark is derived from a common history, a common ancestry and a moral, religious, ethical and historical imperative that the Jewish people accepted upon themselves when they became a nation at Mount Sinai. Part of that imperative was to settle the land of Israel. The Jewish people responded to that command, and for about 1200 years lived in and built up Eretz Yisroel as the geographical and spiritual homeland for the Jews. They were not always masters in their own home, and for much of that time a large number of Jews lived outside of the actual borders of Israel. They never failed, however, to regard Israel as their spiritual, if not territorial, home. During that time, Israel was not regarded as a place of refuge to try to escape from the hostile world outside.

As a result of certain events inside the country, the Jewish people lost their right to continue to live in their homeland as of 70 C.E. Jews, however, continued to live in Eretz Yisroel albeit in small numbers, continuously from that time. Moreover, the holiness of the country has continued un-interrupted from that time. God did not forsake either the Jewish people or Israel throughout his whole period.

However, as a result of the expulsion in 70 C.E., the Jewish people began to make their lives for themselves in other countries and could not regard Israel as more than a spiritual centre for Jewry. It is only in the last century that we have begun to respond once again to the territorial imperative of making our homes in our ancestral homeland.

Judaeans as a youth, but frankly was never overly-inspired by what I regarded as a watered-down approach to Jewish identity. Looking for something more, I was attracted to a more religious outlook on Judaism. Consequently, I chose to do my graduate studies in Chemistry in Toronto where I could be more exposed to this environment. At about the same time, the six-day war broke out. Israel's victory galvanized me as it did many other Jews. My wife is a product of Bnei Akiva in Toronto—a religious, Zionist youth organization. As such, she also has a strong sense of Jewish consciousness. Together we were active in youth activities in Toronto and later in various aspects of community organization. There was no doubt in either of our minds that we could be very happy living, working in and contributing to the Toronto community—both Jewish and non-Jewish.

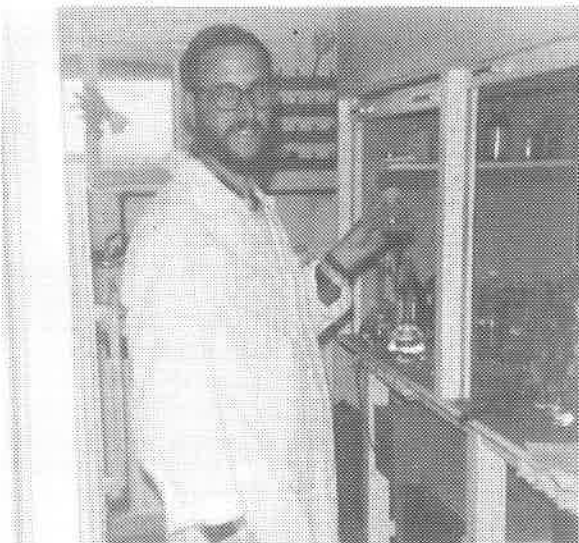
However, it was our feeling that we would like to combine this two-fold contribution and make our lives in a place where one general community was also the Jewish one. This would hold many advantages for us, not the least of which was the way in which we wanted to raise our children. We want to instil in them both a strong sense of Jewish identity and a strong sense of responsibility to the community—at the same time giving them and ourselves a life of meaning and fulfillment. Our choice could only be Israel although it should be understood that we did a lot of thinking about it—the desire for Aliyah was not simply a result of our backgrounds. In fact, we are still actively thinking about our Aliyah even after being here for two years and today feel

more strongly about both the idea and the reality than we did when we left.

How did we make Aliyah? We had a large number of friends who were similarly giving some thought to Aliyah, but after meeting intermittently for a year or two (around 1970-71) the group had significantly decreased in size, and we were no closer to realizing our goal. In the spring of 1972, we heard of a similar group which had formed in the New York area that wanted to establish an industrial co-operative settlement in Israel—a small community outside the major urban centres but in which we would be able to continue to use the professional and other skills we had learned and were already using in jobs. The two groups got together and started planning for Aliyah as a gar'in.

The American group had already been negotiating with the Jewish Agency who offered them a site in Gush Etzion for the settlement—an historic area about twenty kilometres southwest of Jerusalem re-taken from the Jordanians in the 1967 war. It took another two years until building was underway. In the meantime we were making plans, meeting and communicating back and forth.

The economic and social structure of the settlement were agreed upon. We would be a Moshav Shitufi (a collective Moshav), have only young (under 35) religious families, and there would be no agriculture—at least to begin with—strictly industrial ventures. We attracted teachers, engineers, computer specialists, people with economic and business training, chemists, a doctor and so on.



MACKY at work in the labs.

The first group made Aliyah and moved to the Moshav in October 1975. We—my pregnant wife, two children and I—were the fourteenth family to arrive, having left Canada three days after I obtained my PhD. in Chemistry. The move was not an easy one—the planning involved meeting several deadlines, but the Aliyah centre in Toronto helped a great deal as did our own perseverance.

The difference between a Moshav Shitufi and a Kibbutz is mainly in the social sphere. Economically, we are very similar to a kibbutz—all the members own shares in the Moshav, equipment is jointly owned, people receive monthly stipends from a common "kitty". Each family, however, lives in its own house which usually has two or three bedrooms plus its own kitchen. Families eat in their own homes—there is no communal dining hall—and the children sleep at home with the parents. There is a certain amount of private ownership allowed as well.

We have a constitution which regulates our day-to-day living. The degree of social interaction and integration is quite complex—and, looking back on it, quite phenomenal. We are now twenty-eight families, governed by a three-man Mazkirut (secretariat) aided by two members-at-large. There are also a number of committees which handle various concerns on the Moshav—education, health,



Laboratory—housed in one of our smaller Houses.

absorption, religious affairs—to name a few. This self-government takes up quite a bit of our time outside of regular work hours and includes general meetings held usually at least once a week which can often go on till after midnight. In addition, all the men on the Moshav have to do Shimra—guard duty—for three to four hours about once a week.

The men work a six-day week, at least 45 hours a week. The women work about half that. Nearly everyone works on the Moshav in either the service sector or in one of the four Mif'alim (enterprises). One is the computer Mif'al—comprising a data entry section and a programming section. Another is the Chemistry mif'al. This started out as a research and development laboratory—looking into the feasibility of extracting food chemicals from left-over wastes in the agriculture and food industry. We are now at the stage where we are setting up first a pilot plant and then a factory to produce red food dye from grape skins to replace the synthetic Red Dye Number 2 banned in the U.S. and Israel last year. A third enterprise is a needlepoint factory where we are designing and producing hand-painted needlepoint for domestic consumption as well as for export. We have been quite successful in attracting a large tourist market for our products. The fourth is an electronics workshop wherein we are designing an automatic telephone-dialing system that will enable the caller to simply press a single button in order to reach a pre-programmed number. **President Katzir** has already ordered the first sample produced. The children are cared for in ganim (children's day-care centres) while the women work. The older children go to school in Alon Shvut, the nearby regional centre.



The eventual plan for the moshav is for a population of about a hundred families. At the moment, we are all either immigrant families or mixed couples—one member is Israeli with an immigrant spouse. We plan to significantly increase the proportion of Israel families on the settlement.

We have come a long way in two years of living together on the Moshav. Although a couple of families have left the Moshav, nobody has left the country. We think this speaks highly of the merits of planning group Aliyah in and of itself. The initial bumps of absorption with a new country and a totally new way of life are much less severe when you are doing it together with others. For this reason we would like to encourage others to consider group Aliyah. We have in fact been in touch with **Diane Proiah** (Moshav Canada



Grocery Store.

group) and whatever we can do to help her and anyone else with similar ideas, we consider it an honour and a privilege to do so.

We realize, however, that group Aliyah is not for everyone. For anyone considering going on their own—as a student, volunteer, worker or immigrant—there is much

organized help available. The Aliyah office in Montreal will assist anyone contemplating this move. This assistance takes the form of helping to find jobs, apartments, stays in an absorption centre, ulpan and so on. There is also an organization based in New York called the A.A.C.A.—Association of Americans and Canadians for Aliyah. Among other services they offer is a monthly news magazine—the “Aliyon” with up-to-date information on the Israeli scene for immigrants, advice on what to take, how to pack, how to pack, how to go, and so on. Details on how to get in touch with these organizations can be obtained from **Shaul Landa** in Halifax. There is another way you can “tune in” to Israel prior to going there. Israel Radio broadcasts directly to North America in English several times a day: 1:00 a.m., 8:00 a.m., 4:00 p.m., and 6:30 p.m., everyday on the following frequencies on short-wave radio: 5900, 7412, 7655, 9435, 9740, 9815 and 11,960 kilo-cycles. We are currently on a visit to our families in Canada and have found this to be a terrific way to keep in touch with what is going on inside Israel.

One final comment: the name of the Moshav is Elazar. It is named for one of the Maccabee brothers who fought and died in battle with Assyrians in 165 B.C.E. about a kilometer away from our Moshav. The Moshav is situated on the so-called “west bank”. People have asked us whether we don’t think we have a Masada complex when we say we will not give up the settlements on the west bank. The idea being that at Masada the Jews chose to die rather than surrender to the Romans. Our answer is a resounding **No**. If we have a complex, it is the Maccabee Complex. We prefer to live in peace—as much with the rest of the world as with the Arabs.

If this cannot be realized immediately, we still intend to stand up for what we believe is our right. The **Maccabees** succeeded where their own fellow Jews thought they were wrong. We will succeed as well, preparing the way for our Jewish brethren in the Exile to follow.

—**Barbara & Macky Goldman**
Moshav Elazar
Gush Etzion
Eretz Yisroel

REQUIRED

EXECUTIVE DIRECTOR

To serve the ATLANTIC JEWISH COUNCIL in program and administrative capacities, dealing with youth, young adults, and senior citizens.

RESPONSIBILITIES include media, youth summer camp, publications, special events and student liaison.

POSITION also involves serving as Regional Director for Canadian Jewish Congress and Canadian Zionist Federation.

SALARY is negotiable and will be based upon experience and abilities.

Candidates interested may obtain further information by contacting:

Mr. Shaul Landa
 Executive Director
 ATLANTIC JEWISH COUNCIL
 1551 South Park Street
 Halifax, Nova Scotia
 (902) 422-7491

Position available in 1978.

Tidbits on my Philosophy of Serenity

by Mark Segal, Jerusalem [formerly of Halifax]

Last Saturday, Julie, Danny and I attended Gabby's Bar-Mitzvah. Gabby, one of Danny's close friends, comes from Argentina and his Bar-Mitzvah was celebrated at the Sephardic synagogue just down the street a bit. It was the first time that I had attended a Sephardic service, except for the time that I had participated in a Yemenite service but that is a separate story and a complete world unto itself.

The Sephardic service is far different from the Ashkenazic service that we are accustomed to but, I really must say, that the amount of rejoicing that took place at this "Simcha" was equal to anything that I had ever experienced at an Ashkenazic Bar-Mitzvah. The women's "trilling" (the sharp rolling sound that flows from the throat and bounces over the tongue) after the Bar-Mitzvah boy recited his Torah portion actually made us tingle inside with excitement. A somber note was struck during the service, however. One of the congregant's sons was also called to the reading of the Torah and he received the congregation's blessing because, on the Monday coming up, he was to start his army service - the commonplace occurrence in my homeland with its "citizen army". This armed force fills families with foreboding but it is paradoxically accepted in my society of emotional tensions and extremes.

On the very night before this joyous occasion, Joyce and I sat watching the news on television, with its onimous overtones, while simultaneously listening to the raucous sounds of music and bubbling laughter coming from our son's bedroom. Moshe Dayan was outlining Israel's position before an American audience and was asking them for their understanding and support, when the scene suddenly switched to a group of college students singing and raising funds for the freeing of Soviet Jewry and then suddenly, once again, to New York where Shlomo Carlbach, the singing Rabbi, was seen in open concert trying to inflame his audience. Everyone, everywhere, seemed so deeply concerned, so fully involved, with the Israeli cause while

here we sat, serenely comfortable in our own living room listening to our sons laugh, play cards, dance and kiss and hug their Israeli girlfriends and who were for the moment not caring one iota for what was coming across on that news bulletin.

But it's these laughing children in our bedroom who will soon be trained with rifle, plane, tank and grenade to meet the next Arab onslaught, if and when it takes place. It's these youngsters that will have to die, along with the fathers and lovers, who serve in the Israeli military reserves, if the Arabs again select the war option.

The concerned Diaspora will remain the concerned Diaspora, as indeed it well should, to exert pressure and raise the necessary funds to help ensure our continued survival but it is us over here that will suffer and continue to suffer so



gravely in the wake of the world's complete lack of care as to what happens to my homeland and my people.

One of the saddest, yet truest statements, that I have ever heard, came across while my family and I still lived in Halifax. A retired naval officer who once worked along with me at Dalhousie University told me that what he missed most in life was that wonderful "esprit de corps" - that intense life spirit of brotherhood, comradeship and support - that existed during the second world war. People stuck together then, he told me, because they were threatened by an external force. But when that force was conquered, that cohesive feeling fell apart. Yes! That wonderful feeling of worldly cohesiveness that allowed the Christian world to stand by on the sidelines while 6-million of us were senselessly slaughtered, a

cohesiveness that dissolved and never rejelled while tragedy followed upon tragedy, hot war upon cold, attrition upon detente.

But isn't it nice to know that we are now civilized. We no longer thrust swords through Pagans as did the Crusaders, in the name of truth. By the way, though, if it is no longer in the name of truth or sanctity or whatnot, why are we still thrusting swords into the unsuspecting!

Joyce and I remember watching a satirical television interview one night in Halifax. Mars, the mythological warlord, had returned to earth and was being shown our technological advances in the art of killing. At the programme's end, all he could sigh out was that man had taken all the honour out of battle. **"AT least in the olden days", he said, "man faced one another on the field and fought for an honour that they tried to uphold"**. Now, we just pull triggers and push buttons.

And then, amidst our peaceful serenity, an article was published in the Shalom magazine just a few short months ago outlining what we here in Israel should expect when our peace comes—as if it were just peeking around the corner. Well, if I stop reading the newspaper or listening to the newscasts and don't get too upset about Carter's fluctuating policy and those seemingly absurd, yet continuous, threats from moderate Egypt, Jordan, Syria and Saudi Arabia, I just might be able to conjure up that peaceful serenity in someone's absentminded state.

A very profound statement was recently made by a dear friend of ours who, for many years, served as the official Israeli-Arab spokesman for Judea and Samaria - "You can easily discount the Arab's promises but you must certainly take their threats at face value".

So, while Joyce and I wait for that peaceful bliss to arrive, we'll watch the news a bit, read the papers a bit and continue to listen to our children's laughter. But you will, I hope, please allow us the option of worrying for just a little longer won't you!

With love!

A Galutnik Looks At The Israeli Economy

In view of the fact that the professional economists have not been able to solve the dilemma of our economy perhaps a simple businessman using common horse sense might have something to contribute. Unless the solution to Israel's staggering economy, leaping inflation, devaluation and world record trade deficit is solved the future is certainly very bleak to say the least.

Many countries have had similar problems in the past and have somehow survived. However, none of these nations were surrounded by such numerous enemies determined to bring about its destruction. Nor has any nation been composed of citizens where such a large proportion are recent arrivals and at the same time have close relatives abroad.

Without knowing the statistics it is very probable that the recent wave of strikes and slow downs have cost the economy much more than all the gift dollars raised with so much devotion and generosity from the good-hearted Jews of the world. This in addition to the continuous low productivity that is keeping this country as a puppet that can only survive at the will of friendly people and governments who up until now have remained dedicated and loyal.

Some nations in the past suffering from serious inflation have gone through very trying times and even revolutions. Possibly one of the basic reasons for Hitler's success was the terrible inflation in the 20's and the very serious economic depression and unemployment in the 30's. Many other countries today are suffering even more serious inflation than Israel but because of the facts mentioned above their survival is not in doubt.

Canada in the Second World War had a wartime Price and Trade Board that was very effective. The public is willing to sacrifice and live by these controls when the lives of their sons and the future of their freedom are at stake. Recently Canada tried a somewhat similar control known as the Anti-Inflation Board. While this has been temporarily capable of reducing the double-digit inflation by

by Samuel Jacobson, Halifax



33.33 percent, public opinion is demanding and will probably succeed in having these regulations repealed.

While Israel is a tiny country, poor in natural resources and Canada is a tremendous nation, almost 500 times as large, rich beyond the wildest dreams of imagination, because of similar human relation problems, it is to a considerable degree suffering the same economic difficulties. In 1974 Canada had the second highest strike rate in the world. In spite of the fact that it is economically independent in petroleum, it has a serious trade deficit because of labour problems and low productivity.

It is possible that the very same cause is at the root of the economic problems of both these countries? Is it possible that inflation and devaluation which to the writer's thinking are merely two sides of the same coin, are merely symptoms of the same disease? Is not the real root sickness productivity?

Labour leaders in America, including Walter Reuther and Sidney Hillman, supported what in America is known as profit-sharing, or, in other words, worker's benefit and motivation for increased productivity. Both militant employees and reactionary private entrepreneurs have opposed it in spite of the fact that it combines the best features of the idealism of socialism and the drive and ambition of private enterprise.

What is productivity? Is it not really that increasing the supply of goods will increase competition for their sale and increase the amount of goods that can be purchased for the same amount of money? In other

words, the same wages will mean a real increase in income. This is exactly what happened when Ludwig Erhard took over the control of the economy and created the economic miracle of post World War II West Germany.

Why is it that Japan, one of the poorest countries in the world from the point of view of natural resources but a people who are rich in the resource of wanting to work hard, who use their brains to invent and adapt, where labour and management have been most cooperative, have a strong economy? Last year they had a trade surplus of \$9.9 billion. Japan has no oil, no iron-ore, no hydro-electricity, no forests and very poor soil, yet they overcame all these obstacles because they were able to harness their human resources for prosperity.

Take Germany, they don't need devaluation. A heavily industrialized economy 100 percent dependent on imported petroleum (with an increased cost of over 400 percent in the past few years), they still were able to overcome that handicap, enjoy a trade surplus and have one of the highest gold reserves in the free world. Neither serious devaluation nor inflation exists.

Is it not, therefore, low productivity as a result of the lack of labour-management cooperation that is the real root of Israel's economic problems?

A few years ago your finance minister stated that Israel's productivity was at best 50 percent of America's and each one percent increase in productivity would mean \$100 million increase in the G.N.P. Yet any Israeli who emigrates to America has no problem competing with anyone in the American economy. During the Yom Kippur war with 40 percent of your manpower fighting bravely at the front, your productivity went down an estimated 10 - 15 percent, or less. That, I believe, translates into an increased productivity of over 42 percent. Of course, there was a motivation for that remarkable record. Just imagine what it would mean to Israel's future if productivity

could be increased by only 25 percent, at which point it would still be only 62.5 percent of America's. The extra \$2½ billion would make the country almost independent of foreign aid. You would no longer have to beg for grants or gift dollars. Because you would be stronger economically you would be stronger politically. For every gift dollar you now receive, and gift dollars are like harvest to be consumed, you would get as many times that amount in investment dollars. And let's not forget that an investment dollar is like a seed planted in the ground to bring forth rich harvest continuously.

Where is the secret for increased productivity; where can be found the secret formula for labour-management cooperation to replace the militant confrontation that is shaking the very foundation of the state and besmirching the noble image that Israel has enjoyed up to the present? If the answer to these questions cannot be found then there will be a growing doubt among your citizens as well as your friends about the permanence of your political and physical survival.

Let me quote a little history. At about the same time that Karl Marx wrote "Das Kapital," a house painter in Paris by the name of LeClare was worried about the antagonism that existed between the workman and the master. He came to the conclusion that if he gave his workers a share of the profits that the antagonism would turn to co-operation. That the workers, knowing that they benefited more if their employer made more profits, would work harder and try to please their customers, and each one would personally benefit from his efforts.

He had 44 workers at the time. When he announced his plan there was a great deal of scepticism. However, that doubt disappeared when at the end of the first year he was able to distribute 12000 gold francs, or about 300 gold francs to each worker. His firm prospered, his workers continued to make more money than others in the industry. Within a few years he became the largest house painter in France. His staff grew to over 1000 employees. The plan was started in 1842, and as late as 1963 the firm was still in existence and prospering as ever. Mr. LeClare is known as the "Father of Modern Profit Sharing."

I have been told by many that Israel has not developed to a stage where management in many cases is willing to disclose the facts of life, that their efforts are directed to the making of profit or how much profit. There are many other methods used primarily in America that can provide incentives for stimulating greater productivity and greater management cooperation.

At present there are over 10 million workers employed in firms in America with deferred registered motivation plans that enjoy harmony, increased productivity and better profitability than their competitors year after year. This does not include many additional millions of workers where cash plans are not required to be registered. Many of these firms very simply give a share of the reduction or saving in the labour input in relation to the sales of the firm. There are many versions of these plans. Probably no two firms have identical methods motivating their workers and making each one feel they are part of the action and

that the harder they work the more they benefit.

Perhaps governments have a part to play in that proposal. Would it not make good sense if government would consent to give a reasonable discount in income tax to any firm that installed an equitable bonus for **all** its employees, based upon increased profits or productivity from the previous years?

The important thing is that these firms rarely ever have a strike. Absenteeism is reduced, unit cost is reduced thus enabling these firms to compete more successfully both in the local market as well as in world competition. They grow, increasing the number of their employees. The workers make more money and the owners make more money. It is even possible to use the same motivation in industries that lose money, as may happen in industries for national needs. Why not even share the **reduction** in loss with employees? Is not a reduction in loss equally as important as an increase in profit? If workers knew that they would share in an increase in profits or in production or a reduction in unit cost over the previous years, might that not provide the motivation for solving the basic root cause of both inflation and devaluation? Might not that create the confidence in the future required to increase investments? Might it not help harness the tremendous potential of private enterprise? World Jewry, while generous in the past, has really not up to now put their shoulders to the wheel to establish Israel as an economically strong and therefore politically independent nation that can hold its head high and face the future with confidence.



HALIFAX ZIONIST MEN'S ASSOCIATION



Affiliated with the Atlantic Jewish Council, the Zionist Organization of Canada and the Canadian Zionist Federation.

The founding meeting of the Halifax Zionist Men's Association was held at the home of **Samuel Jacobson** on Thursday, November 3rd.

A brief business meeting resulted in confirmation of the following executive:

Honorary President:

President:

Vice-President:

Secretary-Treasurer:

Program Co-Chairmen:

Samuel Jacobson

Elliot Jacobson

Michael Zatzman

Lionel Goldman

Dr. Morty Lazar

Zack Rubin

The program for the evening featured **Dr. Malcolm (Macky) Goldman** and his wife **Barbara Macky** and **Barbara** live on Moshav Elazar in Gush Etzion and are in Canada visiting family in Fredericton and Toronto. They described life on their Moshav and led a lively discussion on Aliyah, religion and the State and priorities in Jewish life.

The twenty-three in attendance left this first meeting stimulated and committed to the existence of such a non fund-raising and self-educating Israel oriented group.

A subsequent executive meeting held at Zack Rubin's discussed future plans for the association.

PAY YOUR

U.J.A.

PLEDGE

NOW

Thank you



Louis Siegel
Atlantic Region Chairman



S. Paul Zive
Atlantic Region Deputy Chairman

We are one

UNITED

JEWISH

APPEAL



Jewish National Fund Project:



REBUILDER OF JERUSALEM

It was announced by **Mr. Peter Herschorn**, our National Vice-President for the Atlantic Region, that **Mr. Leonard Kaplansky** of Saint John, N.B. enrolled and became a Rebuilder of Jerusalem. (Enrolment involves a subscription of \$36,000.00.)

With it, Mr. Kaplansky not only joined the distinguished list restricted to one hundred Canadians but also was the first Maritimer to undertake this project and set an example we hope many will follow.

Mr. Kaplansky, a staunch Jewish National Fund supporter, is the J.N.F. Chairman of the Saint John Community.





Wines of Israel Amongst Oldest and Best

CARMEL

When you mention wine countries, most people will give you Italy, France, Spain, and so on. Only a few will tell you that Israel is one of the oldest wine producing countries in the world, and that today's wines of Israel were founded by Baron Edmond de Rothschild, who realized that the soil and climate of Israel were ideal for growing fine grapes. He sent his staff over in 1882, and they established vineyards and wineries which are now the great Israel Wine Cooperative, producing today's popular Carmel Wines.

All viticultural and producing methods were of course the traditional French. With modern improvements, they still are.

The Baron established two large cellars in Richon le Zion and Zichron Jacob. In 1906, the Israel people officially took over this work by establishing the Societe Cooperative Vigneronne des Grandes Caves. Under the Carmel label, this giant Cooperative makes available in this country a full range of red, white and rose wines; varietals as Sauvignon Blanc, Semillon, Grenache Rose and Cabernet Sauvignon.


Because Israel is one of the signers of the Madrid Convention, (the U.S. is not; less than 50% of wine producing countries are) it cannot label its wines as Chablis, Burgundy, etc. Carmel has a beautiful Burgundy type wine under the Adom Atic label; a Hock label for a good wine similar to Rhine; Chateau Richon Vin Blanc for Sauterne, etc.

Mr. Yehuda Levinberg, executive Vice President and General Manager of Carmel Wines in America, feels that American wine drinkers are caring less about "regional" or "country" wines, and going for the Varietals. Carmel sales of their fine Varietal wines reflect this tendency.

Although all Carmel wines are Kosher, Mr. Levinberg explains that this does not apply to production processes, which are the traditional French wine-making methods with modern improvements. The Kosher on the label simply means that a vineyard is not used for production until after its third growth, assuring that the grapes have full body and flavor; that nothing but grapes are grown on vineyard soil; that every seventh year the vineyard is left uncultivated to refresh itself; and that one tenth of each year's harvest is destroyed as "tithing".

These rules are, really, just good viticulture practice.

Permission to Reprint Granted - S. Jacobson
5959 Spring Garden Rd., Halifax, N.S.

ROYAL BANK
serving
The Atlantic Provinces

INFORMATION RE STATE OF ISRAEL BONDS

CASHING OF BONDS IN ISRAEL

Please be advised that the Israeli banks should be requested to issue Israeli Travellers cheques upon cashing of the bonds **NOT** Israeli currency. This procedure will permit the traveler in Israel to avoid the payment of the 28% Tax which is added to hotel bills whenever payment is made in the form of Israeli currency.

BONDS THAT HAVE MATURED

After Israel Bonds reach their maturity date, interest payments cease. Therefore holders of these Bonds should be advised and urged to reinvest their matured bonds and use the funds to purchase additional bonds.

All Bonds that have matured, please contact or (registered) mail to 1551 South Park Street, Halifax, N.S. B3J 2L2, (902) 422-7491.

Greetings On This Channukah Holiday



NOVA SCOTIA SAVINGS & LOAN COMPANY

Serving Canadians Since 1850

MORTGAGES—INVESTMENTS—SAVINGS
Head Office: 1645 Granville Street, Halifax, N.S.
Federally Incorporated and Supervised
Member: Canada Deposit Insurance Corporation

Atlantic Jewish Council Registration & Reservation Form



TO: "Israel 30" Anniversary Tour
Atlantic Jewish Council
1551 South Park St.
Halifax, N.S.
B3J 2L2
Tel. (902) 422-7491

Gentlemen:

Enclosed please find my cheque in the amount of \$_____ (\$100.00 per person) representing my deposit on the tour indicated below. (Please make cheque payable to Atlantic Jewish Council.)

"ISRAEL 30" TOUR PACKAGE

\$1288.00

March 13-27, 1978

Note: Up to \$400.00 payable in Israel Bonds (in Israel)

Chairman
JOSEPH ZATZMAN

President
BEN PROSSIN

Vice-President
S. PAUL ZIVE

Regional
Vice-Presidents
BERNARD NATHANSON
NEWFOUNDLAND
ERMINIE COHEN
NEW BRUNSWICK
PRINCE EDWARD ISLAND
DR. PHILIP SIMON
CAPE BRETON
BARBARA PATON
MAINLAND
NOVA SCOTIA

Secretary
SHIRLEE FOX

Treasurer
ELLIOT JACOBSON

Executive
Members-At-Large
FRANK MEDJUCK
RALPH MEDJUCK
BEN MEDJUCK
PETER HERSCHORN
LOUIS SIEGEL

Executive Director
SHAUL LANDA

NAME _____

ADDRESS _____

CITY _____ PROVINCE _____ POSTAL CODE _____

BUSINESS PHONE _____ HOME PHONE _____

Additional Members in My Party

LAST NAME	FIRST	MIDDLE	AGE & DATE OF BIRTH (if under 21)
-----------	-------	--------	--------------------------------------

1. _____

2. _____

3. _____

Type of Accommodations

Twin _____ Single _____ Triple _____
(Extra charge)

Please indicate how many rooms you require by writing the number in the appropriate blank.

COMMENTS AND/OR SPECIAL REQUESTS (please attach note)

Signature _____ Date _____

THE ATLANTIC JEWISH COUNCIL
Presented

Miriam Misakura In Concert

The Japanese Jewish Girl



Miriam
Outstanding Hit
In
Atlantic Region



CONCERTS HELD Nov. 26th to 30th
more photos in next Shalom

Presented in Cooperation with the Canadian Zionist Federation and The Jewish Welfare Board.



RADIO SPECIAL: The Future of The Jews

CBC Ideas: 8:04 p.m./8:34 nst on CBC Stereo
Broadcast on Wednesdays

JAN.

The future of the Jews

- 11** Our aim is to document the unique spiritual, cultural and ethical systems which in the past have sustained Jews to see how they have changed, and how well they work today ...
- 18**
- 25**

FEB.

Philip Fleishman and Karl

- 1** Schuessler interviewed religious and secular Jews, experts and non-experts, in
- 8** Canada, the US and Israel, as well as Arab and Christian enemies and friends for these ten hours.
- 15** The Original Jewish Experience.
- 22** The Pre-War Diaspora. Antecedents To The Holocaust. The Holocaust and . . .

MARCH

- 1** After. The Founding of the State of Israel ... (1880-1948). This Year in
- 8** Jerusalem. From the Outside Looking In. The Fictional Jew. Do The Jews Have a Future?
- 15**

**A
PLEDGE
TO
THE
CAMP
KADIMAH
EMERGENCY
CAMPAIGN
IS
A
PLEDGE
TO
OUR
CHILDREN'S
FUTURE**

