

SHALOM



TU B'SHVAT — PURIM EDITION

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THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH THE JEWISH COMMUNITIES OF THE ATLANTIC REGION HAPPINESS AND JOY DURING THE APPROACHING HOLIDAY SEASON.

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Contribute to Shalom
DEADLINE FOR SPECIAL "30TH ANNIVERSARY"
EDITION
DEADLINE FOR NEXT ISSUE:
Monday, March 20, 1978

GUEST EDITORIAL

by Rabbi W. Gunther Plaut, President, Canadian Jewish Congress
and Senior Scholar, Holy Blossom Temple

Jews see themselves, both as a people in history and as a presence in the land of Israel, in a light which reflects an ancient sense of aloneness. It goes back to an observation once made by a Gentile intellectual thousands of years ago, at some time in the thirteenth century - B.C.E. The man's name was Balaam and he had been engaged by an enemy of Israel to curse the people so that they might be overcome by the Moabites in a projected war of destruction. From a vantage point up on the hills he saw Israel below in the valley, and as he contemplated its fate and future, he broke forth in a prophecy which began with the words: "How beautiful are thy tents O Jacob, thy habitations O Israel", and which contained that memorable phrase:

"Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations." (Numbers 23:9)

It was an improbable vision and yet one which somehow, either by Divine design or human contrivance, has been borne out by history.

No political alliance ever touched the inner nature of Israel and Judah, and no spiritual alliance ever wound its cords about the soul of our people. Apartness was the price of uniqueness, and what at first seemed spiritual necessity—to separate the people from its pagan environment—became in time the single most significant aspect of its existence.

What lies behind this strange conundrum the like of which cannot be found in history? Leaving aside the supernatural element for a moment, the basis may be found in a paradox. Here is a people who since the beginning of time has tried what is ultimately perhaps impossible: to combine a vision of one world with the insistence that this people remain identified and identifiable. Somehow history seems to rule that you cannot have it both ways. If you strive toward the universal, then you must become part of it, be amalgamated by it, absorbed in it. If you strive to be particular then you stand apart, and standing apart, will either suffer the destructive forces of overwhelming majorities, or will like the Eskimos or Bushmen be isolated by human



evolution, and become a special exhibit in the zoological garden of history. But Israel as a historic people has tried the impossible—it has dwelt in every country and clime, it has become part of every nation, desperately urgently and loyally so. Yet it has claimed that at the same time its members could also be part of the historic continuity of the Eternal People and give loyalty to the covenant once made at Sinai.

This is the way the historic people appears in history, and this is how the State of Israel must be seen. In the context of this vision, it is the tangible expression of an eternal paradox.

If I may state it in somewhat simplistic terms, the existence of the State of Israel may be understood as our people's attempt to secure our particularity, that is to say, our identity and survival: while Diaspora Jewry, that is to say Jews in Canada, the United States, France, South Africa or wherever, expresses our people's reach for the universal. We cannot do without either. Doing without the State of Israel would once again put our survival in jeopardy; having the State of Israel as a place to which every Jew can go of right means to us the securing of our identity, the assurance of our survival. This above all is the meaning of the State of Israel, and this is why to every Jew in the Diaspora it has a meaning that affects his own existence. This has nothing to do with dual loyalty; a Canadian Jew is no less loyal to Canada and its security, its laws and its deals, than any other citizen, yet at the same time he bears an additional burden of responsibility. Being a Jew he is committed to the survival of Judaism and the Jewish people; and consequently the existence of Israel, a nation unlike any other nation, becomes to him a spiritual necessity. This is why Jews are not merely *interested* in Israel's survival, they are

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TO
SHALOM

desperately *committed* to it, because in that sense Israel represents the assurance of their own survival as a particular people in the stream of history.

But at the same time, we who live in the Diaspora, are committed also to survival, the welfare, the spiritual and physical prosperity of the land in which we live and to which we belong in freedom. For these free countries are, in a sense, expressions of our striving for the universal ideal. To this ideal we make our contribution in science, education, literature, and economy. No other people have contributed as much to scientific intellectual and artistic progress of humanity. No other people have been distinguished by as many Nobel Prize winners, no other people have given to the world as many seminal figures who have spelled the advent of new ages.

This then is the paradoxical role which is attached to our very existence as Jews, as an Eternal People standing vertically in history, and being spread horizontally amongst the nations. We belong to mankind and are part and parcel of it.

But at the same time we are also apart, in that we have a special relationship with the God in Whom we believe. We believe that only if we remain Jews at all costs and under all circumstances, can we fulfill this role, and this we see guaranteed and enforced by the existence of the State of Israel. Its existence has rekindled the sense of identity of the Jews in Soviet Russia, and it has brought about a new Jewish cultural renaissance. Nothing that has happened, no wars that have beleaguered our people, no disappointments and set-backs, will drive us from the waiting post of history. We believe in one mankind and we believe that peace will eventually come. Ours is an unlikely path amongst the nations, and in a sense, Israel, created after thousands of years of waiting, is in itself an unlikely presence amongst the peoples of the worlds, dwelling alone, yet desperately trying to be part of it, rejected yet always the focal point of so much contemporary history.

Our responsibility is to humanity and its fate. "Israel among the nations" is a description of geography, but also a statement of faith in the historic process which will see the universal and the particular, unlikely as the combination may seem, yet joined together in the harmony of peace and progress.

THE Shalom Letters

Dear Sirs:

I couldn't even begin to describe how much joy receiving the "SHALOM" gives me, especially since I have moved permanently to Toronto, since the death of my dear husband, Nathaniel Joseph Sandler, on April 7, 1973.

Your "Chanukah" edition especially brought many a tear to my eye when I located my late dear brother, Myer R. Zatzman, in the 1938 convention photo.

Bless you for sending me this magazine.

Incidentally, the "Chanukah" edition has been sent along to my elder son, Philip Leon Sandler, who resides in England.

Again, I wish to thank you, from the bottom of my heart and wish I could send a larger contribution, but I have to make my own way in this world and although nearing retirement age continue to work and am thankful that someone still appreciates my talents!

*Best regards!
Mrs. S. Sandler*

The Kushners and Kadimah

Dear Dr. Burnstein, Benny & Shaul:

This letter is long overdue, but I hope you will accept it even at this date when, no doubt, the ground in Halifax is covered with snow and the temperatures below freezing. We wish to thank the three of you very deeply for making it possible for our son, Eitan, to attend Camp Kadimah for three weeks this summer. The experiences he had during his stay there were overwhelming and certainly the highlight of the time he spent in Nova Scotia. From a Jewish standpoint it certainly brought him closer to an understanding of Jewish youth in the Diaspora and the importance of Jewish education and experience in their lives. We do hope he, in some way, also helped to contribute to the spirit of the camp and offered the other campers a view of Israeli youth.

With our sincere wishes for continued good work.

Sincerely,

Shimona, David & Eitan Kushner

**Shalom Special
"Israel's 30th Anniversary"
Edition**

DEADLINE FOR ARTICLES: MONDAY, MARCH 20th.



Mike Freedman

Dear Friends:

By the time you receive this letter, the fate of Camp Kadimah will have already been decided. If Camp Kadimah is to open its gates again this summer, then receive this letter as a token of thanks and a further insight into camp importance.

However, if we are to suffer the loss of our Camp (of so many years) then this letter is intended for those who felt little or nothing at all towards the continuation of Camp Kadimah.

We have sat and discussed how important the camp has been to us both as campers and members of the staff and we have decided that we would like to share our feelings with you.

At the beginning, camp was a place to spend a summer. Perhaps some of us were forced to go but it was for our own benefit. After those first years there was just something about that camp which kept drawing us as well as others back to its site.

Looking back on those years, they are some of the most memorable years

An Open Letter to the Atlantic Jewish Community



Jeff Cohen

of our lives. We met so many people as well as renewing old friends that we just hate to think of younger children who perhaps won't have that chance.

Maybe you have never thought of just how many marriages have evolved from acquaintances made within the camp gates. Campers who parents had met at camp, consequently had become married and now their children were attending camp. What was really heart-warming was to see the smiles on their faces when they found their father's name next to their mother's maiden name. We just can't express the excitement they had.

It is unfortunate that we see parents whose children have gone to camp many years ago now easily forgetting the happiness they shared with their children then.

We could go on and on and reminisce about the "good ol times" but we think we have gotten our point across. It is sad that the camp did have to come to this state, but it isn't the end of the world.

Unlike others, we just couldn't sit

back and watch the camp we spent most of our summer lives at, which was responsible for so many memories and even more friends, go down the drain without a fight.

We were both counsellors last year as well as the year before and the thought of not having the chance to go back just doesn't seem fair. Perhaps we're still kids at heart, but is that all that bad? Some of you had a chance to go to camp, some others sent their children, but how can all of you sit back and watch the camp crumble. It seems unfortunate and very selfish to us that although so many had the chance to go to camp, others await for the opportunity to partake in the experience of their lives which may now be denied them.

We thank you for your time and hope that we have stirred something within you. Please give it some careful thought.

Sincerely,

Mike Freedman, Saint John, N.B.

Jeff Cohen, St. John's, Nfld.

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DRY BONES ON BEGIN—SADAT



A RECENTLY UNCOVERED PAGE IN MID-EAST HISTORY.

...AS YET UNDECIPHERED!



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The Kushners on The Sadat Visit

Excerpts from a Letter

by Shimona Kushner, Haifa (Halifax 1976-77)

Nu, you see, with all my good intentions, I did not finish my letter at first sitting. Besides when all the recent political upsets began to occur, I couldn't let them go by without commenting on them.

All during the days before and during Sadat's visit we, David and I, imagined how Shaul must have been glued to every TV broadcast coming from anywhere about the visit. What can I say - so were we. From the first incredible statement that he would even come to Jerusalem to the very end when he mounted the steps of airline 01 it was impossible to believe.

Israeli TV was on from morning till night with its live coverage. On Sunday morning, they began broadcasting at 6:30 when Sadat went to pray at El Aksa. For everyone here it was 44 hours of complete paralysis. Nothing was on except watching Sadat's every move. The evening when he arrived and during his speech at the Knesseth, there wasn't a soul in the streets. Those businessmen who were "foolhardy" enough to open their stores brought TV sets with them so as not to miss a thing.

I can't tell you how strange everything seemed. How could one feel seeing the President of Egypt, who only weeks ago said that normal relations would take a generation or two to develop, standing at attention for the playing of Hatikvah and then reviewing an honor guard of those same Israeli soldiers who so recently fought against his country? How strange it was to see Sadat the Nazi supporter on a tour

of Yad Vashem or placing a wreath at the memorial to Israel's fallen. There were so many absurd, yet by the end of the visit is all seemed very natural. Very natural that Israel's premier should be sitting and joking with Egypt's president or discussing politics with the various political factions in the Knesset.

There was a feeling of "Massiach's tzeiten" before he came; that everything was coming to a glorious end and that peace was rapidly falling upon us. By the time he left, people had sobered up a bit and realized that it was a dramatic step, but that the road ahead was still a long one.

Egypt and our growing relations with her, have dominated the news since "The Visit". You probably are aware that there are a growing number of Israeli correspondents now reporting from Cairo. For the last two nights, we have been receiving broadcasts via satellite from Kol Israel's two correspondents there - direct from the studios of the Egyptian Broadcasting Authority. Saturday, we had a visit from one of David's former students who is now a newspaper reporter and is already packing her bags for Egypt. There is even a travel agency who is advertising tours to Cairo and the pyramids (barring any unforeseen circumstances).

One thing I can tell you both, we are very glad to have been home during this period. I think we would have eaten our hearts out if we were abroad "dafka" this year.

The issue of the Shalom on Camp Kadimah arrived yesterday via Wolfville. It is beautiful - particularly the color photos. Eitan sat down with it and recalled his glorious weeks at Kadimah last summer. . . .



'How Nice to Dream of Peace'

TEL AVIV—"I want to reach the day," Mrs. Nurit Shochat was saying, "when a mother's first thought after giving birth to a son isn't the sickening fear that in another 18 years he must go off to the army. It may be only a dream, but how nice to dream of peace instead of having the nightmare we had all these years."

"You must understand," she added, curling up in an easy chair in her modest apartment in a Tel Aviv suburb, "that the word peace for us has been an unreal vision, a mirage."

After more than 30 years of mistrust, four major wars and hundreds of lesser skirmishes, hardly anybody in Israel believes that talks between Egyptian President Anwar Sadat and Israeli Prime Minister Menahem Begin will produce an immediate peace treaty.

Nevertheless, if peace has been a mirage for the average Israeli, it is coming into clearer focus for the country's 3.5 million citizens and it promises revolutionary changes in their standard of living, their family life and their country's influence on the Western world.

This is a land where nobody can be unaware of the horror of modern warfare. Hardly a family has not lost a father, brother, uncle or cousin fighting the Arabs.

Always wary

Few people are as security-conscious as the Israeli.

"I always look twice before picking up some item that could be booby-trapped from the supermarket shelf," Nurit said with a wry grin. "It's part of the reality of life for us."

Most parents take it for granted that they must stand guard at their children's school a certain number of hours each week. Schools have been a favorite target of terrorists.

Civil defence authorities regularly check out the air raid shelter which must be built into every apartment building. Realistic mock exercises, which chillingly resemble the real thing, are held often by civil defence forces. Most families keep emergency rations in stock, as recommended by civil defence.

Civil guards, made up of volunteers from every neighborhood, patrol the



streets through the night, searching for suspicious persons and objects.

Parks, beaches lit

"We fully understand the tremendous costs involved but realize their necessity, just as we do the need for the latest model warplanes and guns," sighs Nurit Shochat's husband Yossi. "It all comes out from our pockets in direct and indirect taxes or from foreign air funds that could be used to develop the country."

Although it's difficult to compare different countries because they may use varied forms of taxation, Israeli finance ministry officials confirm what Yossi Shochat and most of his friends have long suspected: Israelis are the world's most heavily taxed people.

Punishing duties

To raise the needed revenue every government has levied punishing duties on every imaginable item other than the most basic staple foods. A national sales tax was recently raised from 8 to 12 per cent.

"It isn't easy to manage," Nurit said. "But that's the way it has been all my life. We would like to change but we know where the money goes and unfortunately it is necessary to spend so much on security."

And if they could manage under a state of war, Israelis seem to be asking themselves these days, won't it be much easier if peace comes?

"Our hopes are high, maybe too high," said Yossi, an actor by profession and a tank corps sergeant in the reserves, Israel's main fighting force.

"I must go off for my 40 days and nights of reserve duty as usual, but let's hope it will soon be reduced. But even if it isn't, I hope my children don't have to fight as I did in two official wars of attrition that followed the Six Day War. And I'm only 30. I have uncles who fought in Israel's two previous wars as well—in the 1956 Sinai campaign and the 1948 War of Independence.

"We hardly know a family that hasn't lost someone in one of the wars or border skirmishes. . . Our two children are named after cousins lost in 1967 and 1973; one was 18, the other not quite 20."

Anti-Semitic pamphlets

He added: "This terrible knowledge that a friend or brother could suddenly be taken away has become imbedded in our consciousness. It is part of our siege mentality, knowing that at any moment someone will die violently. You never get used to it, but you learn to live with it. I hope a real peace will allow us to readjust, but the deep-rooted Arab hatred towards us may be slow to disappear."

He recalled a tank battle in the Sinai desert against Egypt in 1967.

"We overran some forward positions and while we waited to refuel we looked at some of the things left behind by the Egyptian soldiers," he said. "We found lots of assorted pamphlets. They weren't the comic books we expected but vile, anti-Semitic garbage right out of Nazi Germany. They were part of the Egyptian soldier's indoctrination course. Similar material was found on the other fronts as well. All that must end."

Shochat, whose family fled from Iraq when he was three, grew up in a village near Jerusalem where Arabs also lived.

"We lived completely separate lives, different schools, different movie houses, everything different. It was only much later I realized that I had lived there for 15 years until called up to the army and I hadn't a single Arab friend. We didn't hate them, though;

we simply ignored them. This I hope will end with peace and I trust my children will have plenty of Arab friends."

He and Nurit, who grew up in a kibbutz (a collective agricultural settlement) in the fertile Jezreel Valley, agreed that while there was no raw hatred of the Arabs, the Israelis would have to overcome an abundance of fear and suspicion. Nurit noted:

"The so-called clichés about our fears of being thrown into the sea by the Arabs and that we cannot permit ourselves to lose even once—these are very real for us, based on facts and will take time to get rid of, especially after what happened to the Jews in Nazi Europe. This is all part of our heritage."

It's a heritage that every Israeli understands.

In 1974, when Israeli and Syrian gunners were still battering each other's lines even though the official war had ended some months earlier, a young officer directing the fire of a battery of longrange artillery picked

up one of the shiny steel shells and showed it to a visiting journalist.

"Each one of these damned things costs 1,000 Israeli pounds or exactly the price of a year's tuition at my university," he said with a broad smile. "Isn't that ridiculous? We know it but we have no alternative."

Sadat's landmark visit last month to Jerusalem may have changed all that. The Israelis may now have the alternative of peace, but public opinion polls disclose that as much as they want peace, they are ready to forego the dream if the price demanded by the Egyptians or any of the other Arabs is too high. Well over 80 percent oppose a full retreat to the 1967 borders and the creation of a Palestinian state, President Sadat's two basic demands.

Meanwhile, the euphoria continues with Israeli officials drawing up various intriguing joint development plans with Egypt.

Inveterate travellers

Israelis, like Jews everywhere, are

inveterate travellers and tourism could become a boom industry. Already, several travel companies are accepting deposits for tours to Egypt starting next April.

Israel itself has far-reaching plans in every field should the peace dream become a reality. Producers of military hardware will manufacture kitchen utensils and civilian electronic equipment, while aid funds from foreign countries and from Jewish communities abroad will be used to expand the economy and improve the living standard.

The Israelis believe many potential immigrants, who were discouraged from moving to the Jewish State because of the security situation, will change their minds if peace is achieved.

As the peace talks continue, hopes are high in the promised land. And Nurit Shochat speaks for thousands of her countrymen when she says simply: "Now I believe anything is possible."

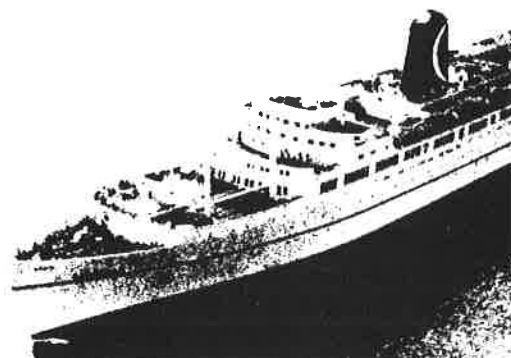
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Shalom Special "Israel's 30th Anniversary" Edition

- * Israel as viewed by Maritimers on Aliyah
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C.P.P.M.E. and the Sadat Initiative

by Bernie Vigod

Chairman, Fredericton Chapter C.P.P.M.E.

One major reason for the formation of Canadian Professors for Peace in the Middle East in 1974 was a belief that uninformed editorial and academic opinion in North America had become an obstacle to peace between Israel and her Arab neighbours. Simply, it was encouraging Arab confidence that they could achieve by economic and diplomatic means what they had failed to do militarily: annihilate Israel. By educating themselves about the complexities of Middle East conflict, and by urging colleagues and journalists to do likewise, C.P.P.M.E. members hoped to restore some balance and intellectual honesty to discussion of the issue.

C.P.P.M.E. has since become a large and dynamic organization, but like its American counterpart, has not been very successful in raising the quality of media coverage and campus debate. For that reason, Anwar Sadat's visit to Jerusalem has given C.P.P.M.E. members a special kind of satisfaction: watching "experts" shed many of their cherished assumptions about the Middle East conflict. Suddenly, peace does not "require" creation of a sovereign Palestinian state governed by the P.L.O. Israeli "intransigence" has ceased to be the chief obstacle to substantive negotiation, with American pressure the magic cure for such intransigence. Nor is it any longer politically or psychologically "impossible" for an Arab leader to recognize unequivocally Israel's right to a secure existence, prior to "complete withdrawal". Miraculously, Menachem

Begin stops being a fanatical ideologue and becomes capable of flexible statesmanship. Conversely, the P.L.O. leaders are no longer reasonable men who would abandon their genocidal rhetoric and actual killing once offered the prospect of a homeland. And so on.

It is rather amusing to watch experts accomplish such a turnabout without the slightest shame or contrition. Whatever inner light may have dawned, none feels obliged to admit that his reports and analyses since 1967 (and especially 1973) were based on false premises. With the customary air of certainty and authority, he merely declares that the "rules of the game have changed". Such is the plight of modern media experts: they are paid for speed and glibness, not depth or consistency. (Why some academics feel compelled to imitate them is beyond me.)

Like C.P.P.M.E. members, the North American Jewish community will naturally enjoy this respite from anti-Israel blather. But they should not expect it to be permanent, unless a full peace settlement is quickly achieved. For I doubt whether Sadat's initiative has made our experts any less ignorant of the facts, any less aware of their own inadequacies, or any less prone to the forces which began turning "fashionable" opinion against Israel ten years ago.

NOTE: This article represents only the personal views of the author, not those of C.P.P.M.E. or its Fredericton chapter.

IMPORTANT ANNOUNCEMENT!!

THE ATLANTIC JEWISH COUNCIL IS PLEASED TO ANNOUNCE THAT THE FIRST EDITION OF THE **ATLANTIC JEWISH COMMUNITY DIRECTORY** WILL BE MADE AVAILABLE TO ALL JEWISH COMMUNITIES IN APRIL.

FEBRUARY 28th IS THE ABSOLUTE DEADLINE FOR BUSINESS ADVERTISEMENTS AND INSERTS FOR OUR "PROFESSIONAL SELECTION"!

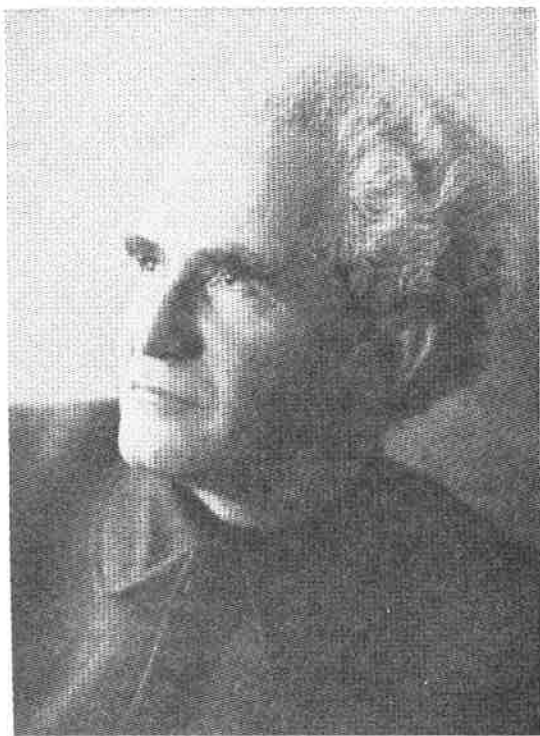
Ad Rates: 1 Page . . . \$50.00
1/2 Page . . . \$25.00
Professional
Section (business card size) . . . \$10.00

The Directory will list all residences, addresses and telephone numbers. **Those not wishing to be included** must contact the Atlantic Jewish Council by Tuesday, February 28. Changes in addresses and phone numbers will also be accepted up to that date.

David Ben-Gurion z"l recalls his fond memories of Windsor Nova Scotia

A Personal Letter from the late David Ben-Gurion to Robert C. Dimock of Windsor, Nova Scotia.

Published here with full permission granted by Mr. Dimock.



NOTES...AND...MEMORIES

Contributed by Bob Dimock

Through two world wars my grand-parents' home, like others in the town of Windsor, was a home where soldiers stationed at Fort Edward gathered for an evening of companionship and song. Many relationships were established in the friendly atmosphere of the family room which would last for years to come. Such a relationship was that established with a young man named David Ben Gurion.

David Ben Gurion arrived in Windsor in the Spring of 1917 as part of a group of Jews from the United States who had volunteered to become part of the British Expeditionary Force. As the United States was not as yet a participant in the Great War, this was their way of entering the fight.

The townspeople of Windsor remember well the strong accents of the hundreds of men who arrived by train dressed in civilian clothes because uniforms had not been issued. David Ben Gurion was one of the group arriving from New York and, along with many others, eventually made lasting contacts with the members of our family. My uncle remembers returning from a fishing trip along the Chester Road and encountering a huge forest fire at the beginnings of the Avon River near Falmouth. Here he found the Jewish Regiment, called out from Fort Edward, fighting the fire with shovels and axes. Unused as they were to the fury of a raging forest fire, they managed to stem the tide of the blaze and keep it from destroying the Falmouth area. Major Walkley had been the commander of the regiment as they went under their first test "under fire".

H.C. Smith was Bugle Master of the Haig Windsor Academy Cadet Corps and it fell upon these youngsters to march the regiment about the town and surrounding area. There were so many troops that orders had to be given to break step when crossing the Avon River bridge for fear that the pounding of so many feet would collapse the bridge. Besides a special letter of thanks from Field Marshall Haig, the Bugle Corps received fifty dollars from the Jewish regiment for their assistance.

When our family received a letter many years later from David Ben Gurion, many fond memories were brought back of the young men from New York who spent their evenings away from home in my grand-parents' home. David Ben Gurion was a very special visitor indeed.

Haifa, 3.7.66
Dear Mr. Robert C. Dimock
I was delighted to ^{have} a letter
from the Mayor of Windsor.
The Windsor of the great dreams
of my life - to serve as a sol-
dier in a Jewish Unit to
fight for the liberation of
the Land of Israel (as we
always called Palestine).
Became a reality, and I will
never forget Windsor where
I received my first training
as a soldier, and where I
became a corporal.
I thank you from the bot-
tom of my heart for your
kindness in sending me
a Windsor letter.

Yours

D. Ben-Gurion

Mayor
Windsor, Nova Scotia
Canada

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12th Atlantic Regional Conference

Newfoundland, Nova Scotia & New Brunswick

September 10, 11, 12, 1978

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CANADIAN ZIONIST FEDERATION



The Canadian Zionist Federation urges each and every Jew to be informed and prepared to act on issues crucial to Israel's security and well being. The Atlantic Region office of the Canadian Zionist Federation invites you to take advantage of our expanding

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Chazak V'Ematz

Young Judaea In Action

Atlantic Girls on Canadian Young Judaea Program in Israel

Jon Kaplan,
Canadian Young Judaea
Liaison, Jerusalem

This year the Young Judaea Hachshara (Preparatory) program in Israel is being attended by two Halifax girls, **Seema Wolman** and **Linda Smilestone** and one Toronto boy, **Mike Penciner**. The three Judaeans are living in kibbutz Kfar Glickson in central Israel, just north of Hadera. The small but active group has just returned from an extensive eight day tour of the Sinai and at time of publication, is attending an intensive Hebrew course specially arranged for them at their kibbutz. During the next few months the group will participate in seminars in Safed and Jerusalem, and will tour throughout Israel. A visit to the Hadassah-Wizo national convention is planned and hopefully some of those reading this magazine will have the opportunity of questioning the Judaeans personally in Jerusalem.

Although participation in the Judaeans year program is small this year, some 30 Judaeans are making their way to Israel for various programs, ranging from studies to

working on kibbutzim. This fact has prompted a reevaluation of the Judaeans program and a change in its orientation. The new program offers much to the Judaeans interested in getting to know Israel, however more stress is being placed on the "non-intellectual" methods of doing so. Thus, participants will learn about the army by participating in an army-Gadna program and by visiting a Nachal settlement. The Histadrut labor union will be brought across by visiting a factory and meeting the workers and management. Seminars will not be discarded, but will be placed in settings ideal for their suitability to the topics in question.

Registration for next year's Judaeans Year Program is now open. Participants will enjoy extensive touring as well as programs seminars not available on any regular tour, such as Holocaust and Judaism seminars, army instruction in a special course designed for members of movement year programs, and Hebrew instruction. These programs are available only through Canadian Young Judaea and are not given on any other kibbutz program. For more information write: Canadian Young Judaea, 788 Marlee Ave., Toronto, Ontario.

YJ VEIDAH



1978



by *The Mazkirut*
Richard, Brian, Perry and Pam

HEY GANG!

Are you between the ages of fourteen and a hundred? Well, if you are you are cordially invited to Veidah '78. . . Veidah '78? What's that? To start with, it's one of Atlantic Young Judaea's biannual conventions and a weekend combination of fun and learning. It's also a change for Atlantic Jewish youth to get to know each other and to live and learn together for three full days at a private lodge somewhere in the Nova Scotian wilderness.

Veidah last year was in Saint John and was an enormous success with over seventy-five participants. The year before that at Camp Kidstone, it was a memorable time for more than eighty enthusiastic Judaeans. This year it promises to be even more successful as we celebrate Israel's 30th Anniversary and look forward to approaching Middle East Peace.

If you want to be a part of this success, just fill out the application you will soon be receiving. Veidah is tentatively scheduled for March 24th - 27th and we will keep you posted.

A Report on the Regional Mazkirut Meeting

FOR MARCH 24-27
PLAN ON VEIDAH '78

*It's Big. . . It's Beautiful
(24 years and over)*



January 7 - 8, 1978

by **Richard Freedman**

At the beginning of this year, the annual Mazkirut meeting was held. After a couple of years without it, it proves to be a success and I'm sure will be carried on annually in the future.

The meeting was chaired by **Richard Freedman** - Mazkir Azor Atlantic, and present were his two S'ganim, **Brian Ross** and **Perry Sable**. also present were **Alan Nathanson**, Rosh Ken - Sydney, Glace Bay; **Michael Freedman**, Rosh Ken - Halifax; **Pam Medjuck**, S'Ganit Mazkira Elali, also advisor to the regional Mazkirut and **Shaul Landa**, Merakez of Atlantic Region.

Topics which were discussed were Ken reports - all Rosh Kenim reported on events and future happenings in their respective centres. The Camp Kadimah Emergency Campaign was talked about as well as ways of raising money. A progress report was given on the 1978 Camp Kadimah season. It was reported that if Camp opens, enrollment and staff perspectives look good.

Other topics discussed were, Tu B'Shevat, Israel's 30th Anniversary, (special events and essay contest), formation of programming committee to promote Young Judea in Camp and communications with regards to Shalom essay contest for the Ben Guss Prize and a newsletter. Finally the groundwork was laid out for the upcoming Veidah to be held in March, but more will be published as further details are worked out.

The meeting was well organized and ran very smoothly thanks to the organization and the firm hand held by chairman, **Richard Freedman** (Bird).

The Mazkirut meeting was a success and will hopefully become an annual affair.

BEN GUSS ESSAY CONTEST

"Do We, as Jews Have a Dual Loyalty?"

Deadline: March 15, 1978

A
MEETING
OF THE
NATIONAL
MAZKIRUT
OF
YOUNG
JUDEAU



THE W.U.J.S. INSTITUTE

Its Goal and Audience

The World Union of Jewish Students (WUJS) Institute in Arad is meant to serve as a resource for world Jewry. Its basic objective is to provide as comprehensive an introduction to living and working in Israel as can be compressed into a single year, to young (21-32) Jews from abroad with university degrees or technical/vocational qualifications. This goal is pursued through a multi-faceted programme (see descriptive literature) combining intensive Hebrew-language study from the beginners to the advanced levels, English-language courses in Jewish/Israel studies, extensive tours round the country, a working stay on kibbutz or moshav, interaction with the resident of Arad and active assistance in job-placement after the study period.

The emphasis at the Institute is on running the most positive, multi-option programme possible, given available resources. There are two hoped-for outcomes. One is aliyah, which Israel badly needs. The other is that students return abroad at the end of their year (or whenever) as more informed, committed and active Jews, more willing and better able to contribute to Jewish life there. Either way, the assumption goes, the Jewish people makes a significant gain.

While no such framework can or should aspire to be all things to all people, the WUJS Institute's audience

does encompass a fairly broad spectrum of young Jews, in terms of nationality, age, background and motivation.

The Institute has served students from over 25 countries during its first decade of existence, but today receives applicants primarily from the English-speaking countries (the United States, Canada, Great Britain, South Africa, Australia and New Zealand) and from Europe. The average age of students in most sessions is in the mid-twenties, with a spread throughout the twenties and the early thirties. Most students have had a typical and not very-extensive Diaspora Jewish education, in terms of Sunday and afternoon schools or Bar/Bat Mitzvah training. There are always some with virtually no Jewish education at all and others with a relatively intensive background, e.g. in Jewish day schools. Most students are traditional or secular in orientation, though there is always a religiously observant minority. The overwhelming majority have finished a university degree (from B.A. through Ph.D.), but serious individuals with specific, non-academic vocations are also willingly admitted to the programme. Most students are single, though every session includes some married couples without children.

The motivations of students also vary widely. There are always some who have decided on aliyah and who

view their participation in the programme as a means to this end. Others are fairly vague in their reasons for coming, and tend to approach the year as something of an adventure. It should be reported that the preliminary motivations of these two sub-groups are not always very reliable as predictors of their experience in the programme or of how they wind up vis-a-vis Israel. Human beings, not least the Jewish ones, can be gloriously unpredictable.

The mainstream of Institute students come with the feeling that Israel is an important factor in their lives, based on family background, education and/or past experiences. They are not yet certain of what precisely this means, but are sufficiently open, curious and serious to devote a year (or more) to finding out. They arrive in Israel and enter the programme on an experimental or try-it-and-see basis, which is perfectly legitimate in the Institute's perspective.

In sum, the WUJS Institute in Arad involves and offers a great deal. During the past 10 years and over 2500 students, a distinctive style and approach has been evolved within its framework. It is hoped to carry on in this dynamic tradition for many more years and students, and for the benefit of the Jewish people in Israel and abroad.



W.U.J.S. Program

One Year Study/Work Program for College Graduates in Israel

The World Union of Jewish Students (WUJS) Institute, Arad, Israel

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Program:

The first 5 months offer:

an intensive Hebrew language program
a Jewish/Israel studies program
extensive tours of Israel
a working stay on a kibbutz or moshav

For the latter 7 months, participants determine their own program with the Institute's assistance. They may:

find salaried work in their fields
work as volunteers on a kibbutz or in a development town
enter professional retraining courses
continue their studies at an Israeli educational institution

Eligibility:

College graduates between 21 and 32 years of age

Travel:

Participants make their own arrangements. The Institute will help book charter flights upon request

Cost

US \$350 plus returnable deposit linked to air fares

Timing:

New courses begin every 3 months
(January, April, July, October)

For further information please contact
The wujs institute, Arad, Israel.

THE STORY OF THE IRGUN

by Ruth Moriel
Program Director CZF

The role of the Irgun was vital in the establishment of the independent State of Israel. Growing up in Israel, after my family had left Nazi Germany, it was only natural for me to become actively involved. When I was still a junior in high school, I participated in a mass demonstration against the British "White Paper" which was issued to restrict immigration of Jews to Palestine. The slogan my group was carrying read "Only over our dead bodies will they establish an Arab state". I was an active member of the Irgun from my teens and until my marriage in November 1946. I was the announcer on the underground radio who broadcast the declaration of war on the British. At present, I am in the process of writing my own story as an underground fighter in Palestine. The following is the background of this military organization.

The Irgun Zvai Leumi, or national military organization, was established in April 1937. It broke away from the Hagana, the underground fighting force of the Yishuv which had come into being in 1920, after the Arab riots in Jerusalem. In April 1920 the Jewish settlements in Upper Galilee were attacked by Arabs, and Tel-Hai and other places were destroyed after a heroic defense in which Joseph Trumpeldor and others were killed. The month before, anti-Jewish riots broke out in Jerusalem. The British military authorities gave the Arabs a free hand, while arresting the Jewish defenders, led by Vladimir Jabotinsky, who were sentenced to long terms of imprisonment.

The Hagana had been an effective defensive entity, but later adopted a policy of havlaga or restraint. Many of its members, among them adherents of Betar, Zionist Revisionists and the Maccabi Sports Organization, strongly objected to this policy and founded the Irgun as a nucleus for Jewish fighting units. Its aim: to combat the Arab terror which had become intolerable in the thirties. This was even more vital in view of the fact that the British Mandatory administration in Palestine proved to be ineffective in this area.

In principle, the Irgun accepted some of the premises of Ze'ev Jabotinsky, the leader of the Zionist Revisionists: that armed forces are a prerequisite for the establishment of the Jewish state, and that every Jew has the right to immigrate to Eretz Yisrael. Many of their political and social principles were also accepted by the Irgun. These included defining the Zionist objective as a Jewish state with equal rights for all citizens, whatever their race or creed; political activism, meaning a forceful stand against British policy which was reneging on its Mandate commitments; and the educational-moral axioms of Betar, the Revisionist youth movement.

The Irgun units, until 1939, engaged mainly in counter attack in instances of Arab terror. A British intelligence report at the time stated that eight acts of Jewish terror had taken place between April 11 and August 26, 1938 and twelve between February 25 and August 2, 1939. When the infamous British White Paper was published in May 1939, restricting Jewish immigration to Palestine, installations of the British administration became the main target of attack by the Irgun. In addition, the Irgun attached great im-



portance to Aliyah Bayt activities, the illegal immigration network which had been set up to bring Jews to Mandatory Palestine. According to the British intelligence reports, the Irgun was responsible for most of the 50,000 illegal immigrants who landed in Palestine since its establishment in 1937.

The emblem of Irgun was a hand holding a rifle, on top of a map of Eretz Yisrael with both sides of the Jordan river, and its slogan "Rak Kach". The complete sentence, "Rak kach kovshim Moledet", means "This is the only way to conquer our homeland". The Irgun Anthem was avraham Stern's song of the unknown soldier without uniform who is released from the ranks only through death. Irgun was the first Jewish underground organization in Palestine to broadcast from its own radio station, Kol Zion Haloc kemet - The Voice of Fighting Zion. It also distributed clandestine publications.

When World War II broke out, the Irgun announced a moratorium on anti-British actions. Many Palestinian Jews - including members of Betar and Revisionists - had volunteered to serve in the British armed forces in order to fight for the allies. 36,000 Palestinian Jews wore the uniform of the British army and fewer than 3,000 Arabs. The chief commander of the Irgun, David Razier, who had volunteered to head a unit assigned to do an intelligence job for the British in Iraq, was killed in action in 1941. He was succeeded by Yaakov Meridor, and in December 1943, Menachen Begin - now prime minister of Israel - became the chief commander of the Irgun.

After the victory of the allies, the yishuv expected a radical change in British policy. Above all, they expected the gates of the country to be reopened to large-scale Jewish immigration. A few hundred thousand European Jews had survived the holocaust in German labor camps, in the forests and other hiding places, or as refugees in the eastern part of the Soviet Union. This expectation was reinforced by the election of a Labor government. The Jewish Agency confidentially anticipated the abrogation of the White Paper and the recognition of Jewish national rights. It was cruelly disappointed when it became clear that the Labor government was determined to implement the White Paper in its entirety.

In the fall of 1945, the Yishuv organized the Jewish Resistance Movement, T'nuat Hameri, in which the forces of Irgun, Hagana and Lehi - the dissident Stern Group - participated. An Anglo-American Commission which had visited D.P. camps in Europe, recommended the admission

of 100,000 Jewish refugees into Palestine. When the British government rejected this proposal, the Resistance Movement responded by blowing up the bridges linking Palestine with the neighboring countries. The period of united resistance lasted about a year.

The aim of Irgun's renewed combat in Palestine was to oust the British and prepare the way for the Jewish state. Until the end of the war, the targets were non-military. Later, British Government offices, police stations, CID headquarters, military installations, bridges, railways, patrol boats, army camps and the vital Kirku-Haifa oil pipeline were all attacked by the underground. There were never any terror actions against civilians, be they Jews, Arabs or British. Warnings were given well ahead of time whenever any persons were likely to be close to the target of Irgun sabotage.

The British increased their military garrison in Palestine to 100,000 troops. They were ruthless in punitive action and emergency laws were indiscriminately applied. Hundreds were arrested and held without cause. There were curfews, arrests, deportations, floggings, hangings and occasional acts of terror by berserk Tommies. Over 250 were deported to Eritrea in chains and interned for years, as suspects. There was a high price on Begin's head.

The Hagan withdrew from the united front in August 1946 in order to pursue its diplomatic efforts. In July 1946, the Irgun attacked the King David Hotel in Jerusalem, the heavily fortified headquarters of the Mandatory govern-

ment and its military command. Its primary purpose was the destruction of incriminating documents seized in a raid on the Jewish Agency in June, implicating its heads in the anti-British uprising and making them liable to the severest persecution. Explosive charges were set to blow up within half an hour. The British commander had been advised of this action well in advance, but he did not sound the warning. Similar messages were conveyed in the French consulate and the Palestine Post. The King David Hotel was not evacuated, and eight people died in the subsequent explosion—government officials and civilians, Britons, Jews and Arabs.

A spectacular feat of Irgun and Lehi in 1947 was the liberation of some of their comrades by a daring attack upon the Acco fortress prison. The government's response was further repressive measures and the execution, by hanging, of seven young freedom fighters.

World opinion was outraged when the British government decided to force the refugee ship Exodus 1947 which had arrived in Haifa with 4,500 refugees on board, to return to its port of departure in Germany. Soon after, the British pulled out of Palestine and their mandate ended.

These are but some links in the chain of events which led to the recommendation of Palestine's partition by the U.N. General Assembly in May 1947. The rest is history.

Nobody can deny the unsung heroes of the Irgun Zvai Leumi a prominent place among those who deserve the credit for the establishment of the State of Israel.

We Keep Kosher

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

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An evening with **Ira Hirschmann** was sponsored by the Halifax-Dartmouth State of Israel Bonds recently.

Mr. Peter Herschorn presented the 10th Reunification of Jerusalem Plaque to **Martin Herschorn**, Chairman for Men's Division and Honor Scrolls to **Maxine Cordon**, Co-Chairman, Ladies Division and **Barbara Paton**, President, Halifax Hadassah who accepted on behalf of **Doreen Gordon**, Co-Chairman, Ladies Division.

Mr. Ira Hirschmann was Guest Speaker.



The State of Israel Bond Organization



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Prime Minister

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I AM A ZIONIST

by Yosef Tekoah

When the United Nations accepted a resolution condemning Zionism by 72 votes to 35 [with 32 abstentions] on November 10, 1975, it was Yosef Tekoah, then Israel's ambassador to the U.N., who replied in Israel's name to this infamous and defamatory decision. It was he who rose up to repulse the equation between Zionism and racialism, pointing out that Zionism is the national liberation movement of the Jewish people.

Tekoah, a Harvard graduate, served as Minister to Brazil and the U.S.S.R. and he is now President of the Ben-Gurion University in Beer Sheva.

The article is taken from a speech delivered soon after the U.N. Resolution to the American Zionist Federation. Though much has changed since then, and especially since Sadat's visit to Jerusalem, we have reprinted the piece with no change whatsoever in deference to its excellent presentation of Zionism in our time.

I am a Zionist. I have always been one. I am proud of it and I shall always remain a member of the Zionist family.

This family has never been in greater need of unity than today. Zion and the entire Jewish people are facing a crucial test of strength and willpower. It will determine Israel's future. It will decide the Jewish people's destiny. After Israel's independence, there might have been some who thought that the Zionist movement had reached its apogee and its task been accomplished. No one will dare say that after twenty-seven years of incessant Arab warfare against Israel. No one will suggest that when it is clear that Israel's struggle for survival is not over; when it is obvious that, at best, we are now engaged in a strife which will shape Israel's territorial boundaries, Israel's demography, Israel's viability.

In such times, we must face the challenge and the dangers as one. The people of Israel have understood it. The people of Israel stand united behind a Government of national unity. They bear the burden of the struggle with their ranks closed and firm. It is good to know that the Zionist movement of America realizes the gravity of the hour and has established the American Zionist Federation as the framework of its unity.

Structural unity, however, will be of importance only if it leads to strengthened united action. This is the hour for action; concrete, imaginative action.

First of all there is the problem of Zionism's image. In his quest to annihilate the Jewish people, Hitler began by distorting the image of the Jew, by rewriting Jewish history, by fabricating some of the most odious historic and racial theories. The Arab Governments, in their campaign to complete Hitler's crimes against the Jewish people and destroy the Jewish state, have adopted the same method of falsifying Jewish history and in particular of besmirching the Zionist movement and its ideals.

In this campaign of slander and distortion, the Arabs have found an ally in the Soviet Union for whom Jewish history and Zionism have long been objects of vilification. In pronouncement after pronouncement, in books and in the press, over the radio, in pamphlets and in lectures, Arab and Soviet propaganda has sought to identify Zionism with imperialism, colonialism and even totalitarianism. It is not sufficient to understand the absurdity of such claims. Propaganda cannot be dismissed simply because it puts forward unfounded accusations. It must be combatted with counter-propaganda. The Arab-Soviet slanders have made inroads in many parts of the world including this country and in particular among the youth.

It is most urgent to rebut this propaganda. It is most urgent to restore Zionism's essence for those that might be swayed by the Arab-Soviet claims and other negative influences. It is vital to speak to them in terms of the great international struggle for self-determination and human

rights which inspires them. It is imperative to impress upon them that Zionism is the Jewish people's national liberation movement. They will accept that only when they see Zionism in its true historic perspective magnitude. They do not know what Zionism really is. They must tell them that when the Jews exiled from their land in the seventh century B.C.E. sat by the rivers of Babylon and wept but also sought ways to go home—that was already Zionism. When in a mass revolt against their exile the Jews returned and rebuilt the Temple and re-established their state—that was Zionism. When they were the last people in the entire Mediterranean basin to resist the forces of the Roman Empire and to struggle for independence—that was Zionism. When for centuries after the Roman conquest, Jews refused to surrender and rebelled again and again against the invaders—that was Zionism.

When uprooted from their land by the conquerors and dispersed by them all over the world, Jews continued to dream and strive to return to Israel—that was Zionism. When during the long succession of foreign invaders they tried repeatedly to regain sovereignty at least in part of their homeland—that was Zionism. When Jews volunteered from Palestine and from all over the world to establish Jewish armies that fought on the side of the allies in World War II to fight Hitler, while Arab leaders supported him—that was Zionism.

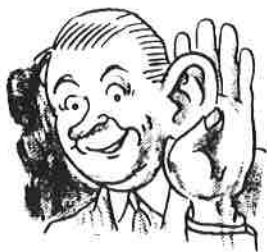
When Jews went to Nazi gas chambers with the name of Jerusalem on their lips—that was Zionism. When in the forests of Russia and the Ukraine, Jewish partisans battled the Germans and sang of the land where palms are growing—that was Zionism.

The world must be told that Zionism is one of the world's oldest anti-imperialist movements; that it aims at securing for the Jewish people the rights possessed by other nations; that it harbours malice to none; that it seeks cooperation and understanding with the Arab people and their national movements. The world must understand that Zionism is as sacred to the Jewish people as the national liberation movements are to the nations of Africa and Asia; that even if the Arab states are locked today in conflict with the Jewish national liberation movement, they must not stoop in their attitude toward it, to the fanaticism and barbarism of the Nazis; that if there is to be hope for peace in the Middle East there must be between Israel and the Arab states mutual respect for each other's sacred national values, not distortion and abuse.

Zionism, the world must be reminded, was not born in the Jewish ghettos of Europe, but on the battlefield against imperialism in ancient Israel. It is not an outmoded nationalist revival but an unparalleled epic of centuries of resistance to force and bondage.

This is the language the world of today understands. This is the language the Jewish youth of today want to hear.

Cont'd on Page 18



As I Was Saying . . . To My Husband

by Lily Garson, Halifax

For years we've been hearing about the old-fashioned Yiddishe mother and what a superwoman she was. She brought up ten children with less fuss than today's mother raises three, and without a single labour-saving device. They don't make them like that any more, we're told. Well, I'm not sure I believe it. I think today's mothers are just as remarkable.

A couple of generations ago it must have been a breeze to be a parent. If one of the children didn't turn out so well, it was a matter of mazel. Now, of course, it's because we gave them too much affection or too little, we were underinvolved or overinvolved - somehow we used the wrong recipe, and whoever has the right recipe isn't talking.

In those wonderful bygone days education was left to the schools. Mothers didn't have to attend parent-teacher meetings, or help their youngsters make papier-mache projects. But now they're expected to be "involved". Before the infant is out of diapers, mother has to make sure its mind is properly stimulated. God forbid the child should daydream for ten minutes, its I.Q. could come tumbling down. Today's required reading includes "How to Teach Your **Baby** How to Read." For our parents it was no disgrace if their child was illiterate at the age of two or even three.

Remember how simple it was to take music lessons? Your parents put a second-hand piano in the living-room, paid fifty cents a week to the teacher, and you were on your own. But now we have a very advanced music program in the schools. Naturally it begins with a lecture to the parents. The director sternly informs us that he expects parental involvement and parental supervision of practice. But that's not enough. We have to attend some classes so we can hear the children play chords for two hours. I wouldn't listen to Isaac Stern play chords for two hours. But this is my own flesh and blood so I go. Unfortunately I fall asleep so my

child suffers permanent trauma.

Our marvellous supermothers didn't have to cope with orthodontia and pyjama parties and adolescence - no one told them adolescence was a problem. And they weren't busy chauffeuring children around. At one stage my children were attending three different schools, but when the weather was bad I managed to pick them all up at the same time, before a single raindrop could damage them. The planning involved could have launched a space project.

I've always suspected that our labour-saving devices create as much work as they save. In the good old days washday was once a week, but now most of us manage to do three loads a day. Whoever invented the floor polisher took a giant step backward for mankind; before that, if you wanted to see your face, you could always look in the mirror. But above all our parents weren't involved in the mind-boggling meshugas of the freezer. They only had to cook for their families. No matter how much I cook or bake, there's nothing left over to package and label and hide. I used to offer my extra freezer space to the Hadassah Bazaar until I realized that no self-respecting balebosteh had such a thing as extra freezer space. So now I keep mine filled, even if it's only with Ben's bread and briskets, and I too can serve food that's dried out and thawed out and reheated. Our mothers, bless them, had the finest labour-saving devices of all time - a faithful family retainer who got paid about \$20 a month, and stayed on for about 20 years.

But the main reason a mother's lot was easier a few generations ago was because everybody admired her. Motherhood was still fashionable then. Remember the songs "M is For the Million Things She Gave Me", "That Wonderful Mother of Mine", and of course, "A Yiddishe Mamme"? They were written a long time ago. Today's children are more likely to write essays on subjects like "How Mothers and Oil Refineries Cause Pollution."

I AM A ZIONIST

Cont'd from Page 17

This Jewish youth, attracted by the ideals of social progress, always ready to be in the forefront of all struggles for human rights, for equality of man, for the improvement of society, can and must be made to realize that it is possible to find all these ideals, all these challenges, all these contests right in their own backyard, within the Jewish family. Jewish youth must be made to understand that in our epoch there is no struggle for human rights which is more dramatic, no cause more worthy to support than that of an entire people striving to preserve its life, to defend its right to independence and sovereignty, its prerogative to create and develop in freedom. Those of the youth who are drawn to the barricades will find them in Israel. Those who want to rebel against the past and construct a new society should be able to perceive that this is precisely what we are doing in Israel. On the other hand, those who seek serenity and spiritual fulfillment can also find them in Israel.

This will not come to pass, however, unless we ourselves become convinced that this is indeed so, and speak to the young in their own language. This will not come to pass unless Jewish parents and especially Zionists, decide that it is not enough to educate the young to love Zion; they must be brought to live Zion, to live it in Israeli schools and universities, in Israeli towns and villages. Can we truly say that enough has been done for that purpose. How many Jewish parents have resolved that rather than risk alienation, and sometimes even worse, of their children at home, they would bind them to Jewishness, to their families, to their culture in Israel.

Friendship and assistance in different forms reach Israel from various quarters. There is one form of support which is more vital than all the others: it is support in human resources. This is the real key to Israel's future.

A Galutnik Looks At The P.L.O. Homeland

by Samuel Jacobson, Halifax



An open letter to America and the Arab States

Are both America and the Arab States, in endeavouring to establish a Palestinian Homeland, playing Russian roulette? Is it really in the long term interest that this ministate be established? International affairs is like a game of chess. One must think not only of the next step but of the consequences of that step upon the second and third, possibly even the fourth move beyond the first. Before we look into the future, let us review the immediate past. America, West Europe and even the Arab States bordering the Persian Gulf should be very grateful that Israel succeeded in depriving the Russian-armed aggressors from being victors in 1973.

What would have happened had the Russian-armed forces of Egypt and Syria been victorious? Under those conditions how long would the present Government of Jordan have survived? How long would Saudi Arabia and all the other countries bordering been free from Soviet Russian interference and direction? Under those circumstances the NATO alliance would have become meaningless; the industrial and therefore the military power of the whole Western democratic world would have disappeared. It may seem an insignificant consequence that the State of Israel and its inhabitants would have suffered a fate as terrible as Hitler's extermination camps.

Was it not therefore little Israel's determination and courage that saved the world from the possible direct consequences described above?

If in 1973 the West Bank was not in control of Israel but in the hands of the P.L.O., it is very probable that the little State would have been cut in two and would have suffered a terrible defeat. Should not therefore the democratic world be in strong support of the continued control of Judaea and Samaria by the only dependable ally the West have in this most strategic and sensitive area of the world? America and even the Arab states want to be free from Soviet expansion and therefore should support a program of settlement of a substantial number of Israel villages in the West Bank in order to prevent that area from ever becoming the centre of a cancerous injection of trouble in the whole Middle East. This area, if it ever became a P.L.O. homeland, could become the jumping-off place, first of all of a campaign to overthrow the Government of Jordan. With this strong base it could very easily be used by its Russian backers to attack Saudi Arabia and all the Arab oil exporters of the Persian Gulf. The real goal of Russian expansionism is not merely to help the Arab refugees or even the destruction of the State of Israel; it is to use the P.L.O. as a means of controlling the energy resources of the Western world. The Western world owes a debt to Israel for being victorious in 1973 that it can never repay. In order to ensure, in the case of any future war that Israel is as strong as possible, the West Bank should contain as many Jews as there are Arabs within the 1967 border regardless of the final political destiny of the area. At present there are almost half a million Arabs living at peace and in prosperity, with full cultural, linguistic, and religious autonomy within the 1967 borders. Why should there not be an equal number of Jews living in the West Bank under similar conditions?

Insofar as the Arab refugees are concerned, had they been treated the same as all other war refugees in all history, the world would have been saved from the danger of a global conflict in this very strategic area. It is hardly necessary to review briefly the history of war refugees. However, just to refresh one's memory, the United Empire Loyalists who left America at the time of the American Revolution-

ary War of Independence were not allowed to return, nor were given one penny of compensation. The millions of Greeks from Asia Minor who were expelled by Kamal Ataturk in 1920 were resettled in Greece. The millions from East Germany were absorbed in West Germany. The same beneficial destiny happened to the refugees from Pakistan and India; from North and South Korea. Certainly the hundreds of thousands from South Vietnam are no longer in camps in America. Why one law for the world and another law for the Jewish State? Those who may have meant well in originally establishing the Arab refugees certainly did not do them, nor the world, a favour, regardless of their intentions. Keeping victims as grateful recipients of charity does not add to human self-respect but only to enslavement and exploitation.

The facts are that the vast majority of those in refugee camps are infiltrators, or descended from infiltrators, who were never born in Israel. A small percentage may have lived in Israel for a short while, having been attracted from foreign lands to work for Jews in the days of the British blockade of that unhappy land. Why not find out and expose the facts? If the truth were known, it is very probably that only a minute fraction of those in the refugee camps ever came from the area they claim to be their homeland. The world would be a safer place and much less in danger of war if these refugee camps were phased out and the inhabitants allowed to return to a self-respecting life of their own, retaining them in the present condition can only lead to further menace to world peace; can only lead to danger of more wars. The P.L.O. leadership have spoken; they do not want a humanitarian solution to their problem; they do not want to benefit the people they presumably speak for; their only goal is to destroy a democratic state and to annihilate all its inhabitants—nothing less will satisfy them. Disband the refugee camps and a potential cancer to world peace will have been removed. This would be a step that would benefit not only Israel but America, the Western World, as well as the Arab nations themselves.

Jewish National Fund

By Lt.-Col. Moshe Drori

OUR VISIT TO CANADA PARK

A highlight of our recent trip to Israel was a visit to Canada Park. The site which constitutes an area of almost twelve square miles is located midway between Tel Aviv and Jerusalem, and when it is completed will house a huge recreational facility and park area for thousands of Israelis and tourists.

We visited the park on our way to Tel Aviv. Everyone on the tour was given the privilege of planting a tree. The park is in its early stages of planning and development. Some five million trees are being planted and this project is made available through the generous contributions of Jews throughout the world.

Many on the tour sought out their contribution to Canada Park by locating the trees and the inscriptions of the donors.

We of the Glace Bay Jewish Community are proud of our involvement with Canada Park. Having purchased a Forester Program for C\$25,000; our group was directed to the plaque which contains the name of our community and congregation. It was a thrilling and meaningful event and we are proud to be a tangible part of this wonderful venture.

P. Simon
Glace Bay, NS



President Sadat receives certificates of 180 trees planted in his honor in a Jewish National Fund forest in Israel. Making presentation is Yekutiel X. Federmann of the King David Hotel.

180 JNF TREES PLANTED FOR SADAT Jerusalem—

The historic peace visit of President Anwar Sadat has been commemorated in a symbolic manner through the acceptance by the Egyptian leader of a special Jewish National Fund certificate making the planting of 180 trees in JNF's Peace Forest, overlooking the slopes of Jerusalem.

The gesture, with its implicit connotation was made by Yekutiel X. Federmann, owner of the King David Hotel in which the Egyptian president was staying.



Left to Right: Mrs. Joe [Shirley] Chernin, Mrs. Philip Simon, Mrs. Arthur Shune, Dr. Philip Simon

"Zahal Medical Team Saves... Trees"

A medical team of Zahal which included many doctors and orderlies during the Yom Kippur War saved hundreds of... trees which were about to perish from a lack of moisture. Members of the team accomplished this after having cared for many soldiers wounded in Zahal's breakthrough towards Han Arnaba on the Golan Heights.

This incident was related to reporters by soldiers who took part in that same battle on the occasion of a reunion marking four years since the outbreak of the Yom Kippur War.

The brigade First Aid collection depot which included the medical team located its base in a JNF nursery near Kuneitra. After twenty-four hours of ministering to the wounded who literally streamed to the depot, some members of the medical team noticed that many young trees in the nursery were dying due to a lack of water. In spite of their intense fatigue, and the need of their unit to advance, the medical crew rushed around with water canteens which were found in the area and proceeded to water hundreds of the saplings. Before they left the nursery, these men found time to leave a note:

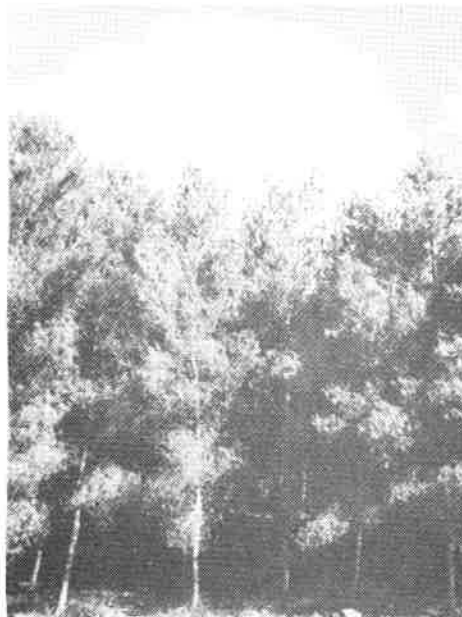
"These saplings, like our wounded soldiers, received basic treatment and survived."

Translated from "Haaretz"

SAY IT WITH TREES

- planting trees in Israel on such happy occasions as birthdays, anniversaries, weddings, graduations, bar-mitzvot and births.
- planting trees in Israel to honour the memory of a departed associate, relative or friend.

An appropriate card is sent in your name to indicate that you have linked the occasion or event with the important work of the Jewish National Fund in Israel.



I am interested in the following subscription

- ☐ Redemption of ½ dunam of land..... \$ 50.
- ☐ Redemption of 1 dunam of land..... \$100.
- ☐ Golden Book..... \$180.
- ☐ Garden of 60 trees..... \$300.
- ☐ Garden of 100 trees..... \$500.

Projects for over \$500.00 are also available!

For more information—call or write: JEWISH NATIONAL FUND OF CANADA, Lord Nelson Arcade, 5675 Spring Garden Rd., 3rd Floor, Halifax, Nova Scotia B3J 1H1 TELEPHONE: (902) 429-7133.

Wilson Took Seeds From Israel to London

Sir Harold Wilson, former Prime Minister of Great Britain, while touring the north of Israel recently, asked to visit the forest planted in his name by the Jewish National Fund of Great Britain, near Kfar Cana in Galilee.

When asked to plant a tree by Gideon Raphael, who served as Israeli Ambassador to Great Britain, he quipped: "Is planting a tree hard work?" Mr. Raphael answered: "After all, you are from the Labour Party", to which the former Prime Minister retorted: "Yes but as you know I was fired! . . ."

Sir Harold, visibly touched by the occasion, gathered seeds from the forest to plant in his backyard upon his return to England.

Arthur Rubinstein "Pines" For His Forest

At his specific request, the world renowned pianist Arthur Rubinstein was taken, on his recent trip to Israel, to see the forest planted in his honour. The forest of 10,000 trees was planted in 1969 by the Jewish National Fund near the settlement of Aminadav, not far from the Kennedy Memorial in Jerusalem.

"When you are a hundred years old, you will come to visit us, like Moshe Montefiore, in his diligence", said host Teddy Kollek, the Mayor of Jerusalem, referring to the pianist's age. But Rubinstein replied with a chuckle: "In a diligence, I would like that!"



IMPORTANT NOTICE OF CHANGE OF ADDRESS

Canadian Zionist Federation
Canadian Jewish Congress
United Jewish Appeal
Hadassah-Wizo
State of Israel Bonds
Jewish National Fund
Atlantic Region Young Judaea
Camp Kadimah

are now located at:
LORD NELSON ARCADE
THIRD FLOOR
5675 SPRING GARDEN ROAD
HALIFAX, NOVA SCOTIA
B3J 1H1

Please note that all telephone numbers currently in effect will remain the same.

The Atlantic Jewish Council and The Canadian Zionist Federation

Invite The Atlantic Jewish Community To Celebrate Israel 30th Anniversary

With



THE DUO REIM

Performances in—

Halifax on Sunday, April 16

Cape Breton on Monday, April 17

The Reim Duo, Benny Rosenbaum and Yisrael Gottesdiener, began performing in 1969 upon their discharge from 3 years army service in the Military Rabbinical Choir. It is not by chance that the Reim Duo's first public civilian performance was on the stage of the Chassidic Music Festival as they are famous for their being the outstanding artists in this field in Israel today. Their success in this festival was the beginning of their path of great achievements as talented and capable performers. They won first prize for the song: "Ma Na'avu"—in the Jerusalem Song Festival that was held in Jerusalem to celebrate its liberation. As a result the Reim Duo were invited to perform in Europe and the U.S. Upon returning to Israel, they again won first prize in the Festival of Biblical Songs with the song: "Eshet Lot."

Besides their performances in these festivals, the two play an important role in Israel's music world, on stage and T.V. Recognizing their talent, the famous international recording company Decca (London Records) signed a recording contract with them.

Their vast experience on stage has broadened their repertoire with a variety of songs in various languages and among their fans old and young alike. Their prizes in the third Chassidic Festival for: Vehave Aleinu and the fourth Festival for: Od Yishama and the excellent reviews they received on their last tours of the U.S. and Europe have brought the Reim Duo to the height of fame and success that they enjoy today.

AND

Rivka Peled and Yosef Milo

Performances in

Moncton, Saturday, April 8

Fredericton, Sunday, April 9

Saint John, Monday, April 10

St. John's, Tuesday, April 11



Internationally famous Israeli Vocalist, Rivka Peled, has charmed audiences everywhere with her spontaneous presentations and exquisite voice. A graduate of the Academy of Music in Tel Aviv, she is a four time winner of the Israel-American Cultural Foundation Award, is a top recording artist on the Hed Arzi label and is heard constantly over Israel's Defence Forces Network. Her recent American Television debut featured "Songs of Israel". Rivka Peled is equally outstanding in performing operatic arias and Hebrew and Yiddish folk songs.

P.S. Pictures and advertisements will appear in the coming issue of the Shalom as well as flyers which will be sent in March to your community.

Further Details to Follow

HALIFAX HADASSAH - WIZO

AND

**THE CANADIAN ZIONIST FEDERATION
(Atlantic Region)**

PRESENT

THE 1978 INFORMATION AND PUBLIC AFFAIRS SEMINAR

To be held . . .

Saturday Evening, March 4th

Sunday Morning, March 5th

At . . .

The Hotel Nova Scotian

Featuring

PROFESSOR YORAM DINSTEIN

of the Faculty of Law
Tel Aviv University

—An Outstanding Speaker—

Theme

“The Middle East in Transition”



Registration Fee: \$4.00

Includes all Seminar sessions, refreshments and
breakfast on Sunday morning.

FURTHER INFORMATION WILL BE SENT OUT IN THE VERY NEAR FUTURE.

THE EXCITING ADVENTURES OF



Superjew

Life From the Dead Sea
by Saul Woolf, Halifax, age 12
and

Nicole Lazar, Halifax, age 11



The Purim party was in full swing at the Hotel Nova Scotian and Noah Rubenstein was enjoying himself. That surprised him. Usually he hated parties. It wouldn't be true to say that he had reached the stage of not knowing the difference but he was seeing things through a distinctly rosy glow.

"Funny," he thought, "how pretty the girls look tonight. Even Rachel. Now normally that girl has a face that would stop an eight-day clock."

The one who really interested him, though, was the mystery girl. Her name was Esther and she had been at the T' B'shevat planting ceremony. Of course, T' B'shevat was a bit of a farce, it always is in Canada because the ground is frozen, so they had planted potted shrubs and sent money to plant trees in Israel. No one seemed to know who the girl was or where she came from. Noah had just screwed his courage up to go and talk to her when one of the hotel waiters came to tell him that he was wanted on the phone.

"Come at once. There's trouble," said a familiar voice. "I've had a telegram from M.B., he needs you."

Immediately Noah uttered the magic word, "Ishar" and became . . . ta da . . . SUPERJEW.

"If this is another one of his real estate development crises in the Sinai he can handle it himself. I'm going back to the party. He doesn't need me. He needs Moshe Safdie," muttered Superjew as he winged his way to Jerusalem.

Meanwhile in a laboratory at the Negev Institute for Arid Zone Research, Dr. Mordecai ben Shaul yelled to his assistant Dr. Ernest Heyman.

"Ernest, I've done it!"

"Wonderful, Dr. ben Shaul, a great achievement and on Purim too."

"Yes, two drops of my secret formula will extract over a ton of salt from sea water. The answer to Israel's irrigation problems solved without expensive equipment. It will cost only a few cents per ton, maybe less."

"Too bad, Doc, I'm taking this formula and I'm going to get rich with

it. I think the government will pay highly for this," said Dr. Heyman as he grabbed the elderly scientist and shoved him across the room. Then Heyman tied up the good doctor. Within minutes he was on the phone to the Prime Minister and demanded two billion dollars for the formula.

"Ernest, I can't believe this of you. Why, you've been my assistant for twenty years."

"Yes, I've waited a long time for this," said Heyman. "And now I must leave you. It wouldn't do for me to get caught now after all my planning."

Minutes later Superjew arrived at the laboratory. In seconds he had Dr. ben Shaul free and learned that Heyman had a home in Haifa and another in Eilat. But Superjew knew that he would never make for either of these. It would be too obvious. So instead he went to the shores of the Dead Sea. With his incredible vision he soon found a camouflaged structure and swiftly he entered it. As he walked through it an odour assailed him. A peculiar smell which made him light-headed and weak. At the lowest point in the earth's surface it had full effect and Superjew slipped into unconsciousness.

When he awakened he was inside a giant test tube.

"So you have revived, Superjew. Just in time for me to demonstrate the formula's remarkable abilities. I am going to extract the salt from your body. I believe it is a quick death and more than you deserve."

"Indeed, Heyman, I suppose I should be grateful but before you

terminate my existence perhaps you will tell me why you did all this."

"With the greatest pleasure," said the evil scientist.

"Are you a member of some terrorist group?" asked Superjew.

"No, certainly not," said Heyman. "I started out to avenge my brother, Melvin Heyman, but after all this time I'm only interested in profit. For me."

Suddenly Superjew remembered. Mel Heyman had been the greatest basketball player that Canada had ever produced. One night, emerging drunk from a hotel in Montreal, he had staggered and fallen in front of a taxi driven by a former Israeli. The accident left him not quite as tall. He was very bitter. The newspaper headlines had read:

"Heyman Shortened"

"Mel swears Vengeance"

"Sunk Down Mel"

The accident had been his own fault but of course he never admitted this. He died shortly after.

"I see you know what I'm talking about, Superjew," said Heyman. "So let's not waste any more time. I'm very interested in the results of this experiment. It's never been tried before."

"That I can believe," said Superjew as he used his telekinetic powers to disappear from the test tube and stand beside Heyman.

THWACK!! VROOM! CRASH! STOMP! The fight was on.

"ZONCK! Superjew succeeds in knocking Heyman out. Quickly he ties the fanatical doctor up and hands him over to the Israeli police. Later in court Heyman explained that the importance of being an earnest assistant was part of his plan to sell the formula to the highest bidder.

Back in Canada, but too late to return to the Purim party, Superjew was still wondering about the mystery girl, Esther. Who was she? Where did she come from? Why did no one know anything about her? For the answer to these questions read the next issue of SHALOM and Nicole Lazar and Saul Woolf will tell you!

News From Yarmouth

"A Desire to Understand"

Contributed By Ruth Plnk

On a cold damp November evening "The Richelieu Club" of Clare held its regular meeting in the form of a ladies night. This fact is not outstanding in itself-nor the fact that the Richelieu Club is a French speaking club in the south west part of Nova Scotia. What is outstanding is that the dinner was held on a Friday evening and was an authentic Shabbas night meal.

Josephine and Moshe Starets formerly from Israel and now members of the Yarmouth congregation who live in Church Point some 40 miles from Yarmouth where **Moshe** teaches French at Université Sainte Anne, were the guiding hand of the evening's production. It was his idea to show his French Colleagues a taste of our culture and the significance of a Sabbath evening celebration. It was **Josephine** who took the traditional recipes into their kitchen and with the help of the women there brought forth a banquet par excellent.

The Kiddush was read by **Irving Pink** who then translated the prayers and explained their significance.

To translate the printed menu would spoil the theme and so it is reproduced below verbatim.

Israeli Wine accompanied the repast and of course the meal ended with the appropriate grace.

The conversation during the meal—the questions asked showed a keen interest of the 80 Acadian people there. They weren't just curious they wanted to know and to understand another culture living so near them which is trying to exist and to continue despite the smallness of their numbers.

Surely the whole evening could and should be used as the perfect example of the desire of many to understand and appreciate the way of others. . . .

AGAPE

JUIVE-ORIENTALE

LE 18 NOVEMBRE 1977

"PAIX ET FRATERNITE"

NOUS REMERCIONS SINCEREMENT
JOSEPHINE ET MOSHE STARETS
DE LEUR GRANDE OBLIGEANCE A
PREPARER CETTE DELICIEUSE
AGAPE.

Nous regrettons profondément
l'absence de Richelieu Moshé
qui a dû se rendre en Israël
revoir sa mère dangereusement
malade.

"PAIX ET FRATERNITE"

Hors d'oeuvres, accompagnés par "challah", le pain juif, et "pittah", le pain arabe.

Bourekas Spécialité juive turque. Dans le dialecte espagnol parlé par les juifs turque cela veut dire: "petite âne". Note culinaire: pâte feuilletée far-

cie d'une crème à base de fromage blanc

Salade d'Aubergine Spécialité Israélienne introduite en Israël par les juifs de l'Afrique du Nord.

Houmons Spécialité turque introduite au Proche Orient par les turques et devenue un des plats le plus populaire dans tous les pays arabes et Israël.

Gefilte Fisch Plat juif apporté de la Pologne. On le mange d'habitude comme entrée d'un repas traditionnel juif le "shabbat".

Salade Michouye Salade tunisienne accompagnant le plat traditionnel tunisien "le couscous". Note culinaire: la salade se prépare avec des poivrons, tomates et l'ail

Plats de résistance

Cheurba Plat Nord Africain qu'on on prépare avec du mouton ou avec du poulet assaisonné de différentes épices.

Cholent Plat juif traditionnel. Le Plat le plus populaire le shabbat parce qu'on doit le préparer d'avance et on le laisse sur feu 24 heures.

C'est très important pour les juifs religieux qui ne doivent pas allumer de feu le shabbat.

Carottes sucrées Légume juive typique qui s'appelle "tzimmes".

Note culinaire: carottes michottées dans le jus d'orange et du miel

Dessert

Gâteau Préparé sous forme d'Etoile de David. En hébreu on l'appelle "Magen David" qui veut dire l'Ecu de David, parce que selon la tradition juive le roi David avait un écu comportant six pointes. Le "Magen David" est devenu un des emblèmes principaux des juifs et de l'état d'Israël. Il se trouve sur le drapeau d'Israël.

Note culinaire: Le gâteau a été décoré de tous les fruits qu'on trouve en Israël.

Contribute To The
Camp Kadimah Emergency Campaign
Your Jewish Lifeline!

Saint John Community News

by Rebecca Jacobson

The following officers and members of the Board of Directors of the Congregation Shaarei Zedek were elected for the year 1977-78:

Officers:

President	Mr. A. Calp
1st Vice President	Mr. L.I. Michelson
2nd Vice President	Mr. Norman Hamburg
Recording Secretary	Mr. Nathan Levine
Corres. Secretary	Mr. Joseph Adler
Treasurer	Mr. Nathan Green
Past. Pres.	Dr. J. Arditti

Directors:

Mr. A. Bloom	Dr. B. Goldfeather
Mr. Max Brym	Mr. B.N. Goldstein
Mrs. E.R. Cohen	Mrs. Barnett Jacobson
Mr. I.J. Davis	Mr. J. Koven
Mr. J. Everett	Mr. H. Swetsky
Mr. B. Freedman	

The Chanukah Family Brunch was well attended and enjoyed by all. The conveners were **Janet Holtzman** and **Linda Hamburg** with the following assisting: **Sandra Levine, Teri Levine, Marie Everett, Ronnie Bernstein, Francine Goldsmith, Paula Kaplansky, Natalie Freedman, Doris Jacobson, Mac Carpenter.**

The Book Review Club met with **Louise Adler**, the coordinator. **Dr. E.R. Davis** gave an unusual and most interesting talk on the life of George Elliott and her book, - "**Daniel Deronda**". **Dr. & Mrs. Davis** own a very old and valuable copy of this book. The next meeting of the Book Review Club will be January 18th with **Jon D. Everett** as guest speaker.

The Henrietta Szold Chapter of Hadassah is planning an Art Show and Sale, May 20-22.

Congratulations are being extended to **Eddie & Erminie Cohen** who celebrated their 30th Anniversary on January 5, 1978; - **Barah Kunitzky** on the engagement of her granddaughter, **Sandra Heiber**, Daughter of **George and Doris Heiber** of Toronto; - **Dr. Joseph Tanzman** on the Bar Mitzvah of his brother **William Tanzmans'** grandson; **Richard Ticktin**, son of **Janet** and the late **Dr. Howard Ticktin**, in Washington, D.C.

The Benjamin Guss Essay Contest

This Essay contest is open to Judeaens in the Atlantic Provinces, ages 14-18 years. The title of the essay should be: "Do we, as Jews, have a dual nationality?"

The winner will receive the Benjamin Guss Award given in memory of his parents, **Morris and Celia Guss.**

The first prize will be \$75.00, and the second prize, \$25.00. Essays should be between 3 and 5 pages. The deadline has been extended to March 17, 1978. Essays will be judged at the Veidah in March. Send essays to:

BENJAMIN GUSS ESSAY
c/o Canadian Young Judea
Lord Nelson Arcade - 3rd Floor
B3J 1H1

MAZAL TOV TO:

Jerry Koven who has become the first male Chairman of the Associate Life Members of Hadassah. He is the husband of **Marcia (Freedman) Koven** and the father of **Diane Poriah, Andrew Koven, Charlotte Koven-Feldbloom** and **Sherry Koven**. All of whom are ardent workers for Israel and the Canadian Jewish Community.

Congratulations to Mr. Leonard Kaplansky, who became the first Maritimer to enroll as a "**REBUILDER OF JERUSALEM**" (Enrollment involves a subscription of \$36,000.00). He joins a distinguished list which is restricted to only 100 Canadians. **Leonard** is a staunch J.N.F. supporter and is the J.N.F. Chairman of Saint John. We hope his joining this distinguished list will inspire others to do the same.

OUR SHOMER CLUB - An enjoyable Shomer Club meeting was held on December 11, in the Social Hall of our Shul with **Mr. Joseph Adler** presiding. After the business was concluded, **Mr. Adler** read a few edifying quotes from his daily reading of the media and the Rabbi read a story by **Sholom Aleichem** entitled, "**Chanukah Gelt**". This was followed by the playing of Bingo, with **Jerry Koven** calling, the distribution of Chanukah gifts and delightful refreshments. A fine time was had by all as well as at the January 8th meeting.

Leonard Kaplansky and Stephen Meltzer have become Associate Life members of Hadassah-Wizo. **Stephen Meltzer** is the third member of his family to be so honored.

The Publisher **Mitchell Franklin** and the Executive Editor **Jon D. Everett** of the King's County Road are to be congratulated on winning four out of five awards in competition with weekly newspapers in the Provinces of New Brunswick, Nova Scotia, Newfoundland and Prince Edward Island for the year 1976-1977 which ended in June.

The Record won these awards:

- Best all Around Newspaper circulation over 7,000 (the large-paper class)
- Best Front Page
- Best Graphically (layouts)
- Best Photo

The Record also received the President's Award for an outstanding journalistic effort. The award was given for **The Record's** year-long anti-budworm spraying campaign.

Ermine Cohen Appointed To Council on Status of Women

When Premier Richard Hatfield called to ask whether Erminie Cohen would serve on New Brunswick's Council on the Status of Women, she told him: "I'm not a militant women's libber."

He told her that the council needs "a balance."

Whether there are any "militants" on the new 12-member council remains to be seen. But in Erminie Cohen, a 51-year-old businesswoman and mother, Saint John has a keen, open-minded representative "who cares about females."

And though "not a really mouthy female," Mrs. Cohen says, "if I feel deeply enough about anything I could be motivated to be so."

Interviewed at her Hawthorne Avenue home, Mrs. Cohen says she will be boning up on women's issues between now and the end of January when the council holds its first meeting.

But already there are a few concerns she knows she will voice in the Council. "Being in business, I know that the scope for equality for women is tremendous."

"I'm for equal pay for equal jobs. There are many bright women who hold down jobs as well as any man. I would like to see them promoted regardless of whether they're female."

Other areas she wants to explore are laws concerning property and divorce settlements, and compensation for volunteers.

Of the role of the Council in general, Mrs. Cohen says: "In its broadest scope, I hope it will achieve more equity for the female." But just talking about the potential for the

Council, she said, "is bringing me alive. I suddenly realize there are many areas in which we can make something happen."

After a two-year wait, the council chaired by Madeleine LeBlanc of Dieppe, was appointed last week, the last provincial council to be set up in the country.

Mrs. Cohen isn't acquainted with the other members and is not sure how the council will function. She was told that "we have no power," but would be a strong voice for women in recommending changes in legislation to the cabinet.

At the same time, says Mrs. Cohen, the council should be a body women can turn to just as consumers turn to the Consumers Bureau. Alone, a woman is afraid "to rock the boat." But "when someone else has the same problem and there are two, three and four others, she can be more vocal because there is strength in numbers."

Mrs. Cohen has been a buyer for Hoffman's, the family-owned business on Main Street, for 12 years. As a businesswoman and a mother she feels there are many women in Saint John who can identify with her.

"I'm not a professional. I'm representative of the average Saint John lady who works and raises a family, who cares about the family and females."

She and her husband Edgar have three grown children: Cathy, 27, who works at the University of British Columbia; Lee, 23, a law student at Dalhousie University and Shelley, 23, a nurse in Halifax.

"Having young adults is the best

education a woman my age can have," says Mrs. Cohen. After listening to the arguments of her children, she finds "many of my preconceived ideas are changing. I'm excited I haven't reached the age where I'm not ready to listen and learn."

An alumna of Mt. Allison University, Mrs. Cohen is an active "club-woman." She is president of Sisterhood Congregation Shaarei Zedek, on the board of directors of Family Services, a canvasser for the United Way and the Salvation Army, and a former vice-president and now an honorary vice-president of Hadassah-Wizo Organization of Canada. The Hadassah-Wizo chapter in Saint John recommended Mrs. Cohen for the council appointment.

One experience which she believes will help her contribute to Council work is her fight for the women's vote in her synagogue. It took two years, but the synagogue now has two women on its board of directors, one of them being Mrs. Cohen.

"It was a learning experience in how to approach and in how long it takes" for change to occur, she said. "Women are persistent. It's one of our characteristics and it will be one of the pluses of all these (women's) councils," she said.

Another plus for New Brunswick's council, she says is the range of backgrounds and regions represented by the 12 women. "The English and French problem is bound to come into it," said Mrs. Cohen who believes that despite differences in backgrounds, women share many problems.

"SNAIL TALK"

By Mitch Moldofsky, Halifax



News Happenings

From

Fredericton

SNOW

by Andrea Brown, Age 10

Snow, Snow
I like the snow,
I go outside
And have fun,
And I run around till I am done,
Then I come in and have some more
fun.

by Jennie Brown

by Jason Budovitch, Age 9

Here comes the Hamantashen!
Don't they look delicious. I think I'll
have two or maybe even three. I hope
they are filled with jam, maybe
blueberry, or even strawberry.

My Trip To Israel

by Arnold Chippin, Fredericton

To be completely honest I don't know what to say or how to start this. I was asked to write about my recent trip to Israel; what I did, what I saw, my feelings, impressions, etc. To summarize my trip, I left last March and returned this November. I spent about eight months in Israel, six of them attending an ulpan in the Negev and two on a kibbutz in Gush Etzion.

I guess I can begin by describing the ulpan. It was located on a kibbutz in the Negev (Revivim) about forty-five kilometres south of Beer Sheva, with a population of about five hundred fifty people. The ulpan involved living on a kibbutz, working half days and Hebrew classes the other half. That means six eight hour days a week with one extra day off each month. It is definitely an interesting experience, involving communal living and you do make a lot of friends. The work may be difficult if you are not used to doing physical labour. As for me I spent most of my time doing maintenance work, but I did get to work at a lot of other jobs also. I picked fruit (peaches, pears and apricots) and I even picked flowers. I also got to work in the fields, catch chickens and work in the swimming pool (when there was no water in the pool). The work is generally of a monotonous kind but it wasn't really so bad.

As for classes, they were very good and we were taught not only Hebrew but also about Israeli history, culture, economics and of course politics. Politics was to me the most interesting of the subjects, because Israeli politics are to say the least different and a bit confusing. I learned quite a bit of Hebrew but I still need a lot of improvement. The class atmosphere is quite relaxed and although there was homework there was no testing.

The ulpan also involved tours of Israel, which were very good. So it is not hard to see that in an ulpan far more than Hebrew is taught, and it is a real experience.

For me it was a very enjoyable experience and one that I would strongly recommend to others. A lot depends on the individuals who make up the ulpan. But be warned. In my ulpan about thirty-five people started and about fifteen finished. Somewhere along the line over half the people dropped out before the ulpan was finished. We had people from all over the world: Britain, France, Canada, Bolivia, Argentina, United States, Holland, Rumania, Russia, Rhodesia, South Africa and Japan.

It is interesting to note that three people from Holland started the ulpan, all non-Jewish, and all three finished the ulpan. That's pretty good for such a high drop-out rate in the rest of the class, and it certainly must have something to say. Draw your own conclusions.

After the ulpan finished I went to a religious kibbutz in Gush Etzion (just outside Jerusalem). It was a much smaller kibbutz with just a little over one hundred people living there. It was a very pleasant experience. The religious life was very pleasantly integrated into community life. I don't really know what else to say about it. Perhaps I've already said enough.

Among other things I was asked to write about my impressions of Israel. I seem to have ignored this issue. My impressions of Israel as a whole are apt to be a bit one-sided and biased because I have strong feelings concerning Israel and one's obligation to it and that it is why I went there. It was my second time and I plan on returning in the near future.

L'HIVER

par Jackl Pinsler

7 ans

Rue Eglinton 245

Fredericton C'est dans Canada

C'est l'hiver J'Aime l'hiver beaucoup,
On fait un bonhomme de neige.
et apres ils pensent d'aller manger
leur petit dejeuner. Mait ils jouent
profondement.

Et apres Marie, Jean et Suzanne
dorment.

L'autre journee Marie joue avec sont
poupee et

Jean joue avec sont voiture, Suzanne
jour avec
sont souris. fin

More News from Fredericton

Mazel-tov to the following who celebrated anniversaries.

Ida and Joe Tobin, 54 years.

Lil and Dave Graser, 53 years.

Bessie and Harry Brown, 49 years.

Polly and Oscar Jacobson, 38 years.

Gertrude and Sam Budovitch, 31 years.

Goldie and Ben Budovitch, 29 years.

Mary and Max Velensky, 28 years.

Rose and Larry Eusler, 27 years.

Rosalie and Gerald Budovitch, 23 years.

Gwen and Bob Velensky, 19 years.

Mazel-Tov to the following:

Betty and Jack Levine, on the engagement of their daughter, **Deborah Anne**, to **Terry Steinberg**, son of **Mr. and Mrs. Gilbert Steinberg**, Long Island, New York.

Weldon Graser, upon his appointment as Queen's Counsel.

Speedy recoveries to the following who were hospitalized:
Dora Chippin, **Sam Brown**, **Evelyn Budovitch**, **Helen Budovitch**, **Bea Abrams**, **Lil Chippin**, **Bessie Handelman**, **Betty Brody**.

Condolences to Mr. Isaac Zaichick, on the loss of his wife, **Norma**. Left to mourn are, **Mrs. Harry Lang**, (**Sarah**), **Gerald**, **Isadore**, **Max** and several grandchildren.

To **Joe and Ida Tobin**, on the loss of their brother-in-law, **Jack Riddell**, Essex, England.

May all the mourners never know of any more sorrow.

Arnold Chippin has arrived home from Israel and is visiting his parents, **Jennie** and **Joe Chippin**.

This year, as we have done in the past, several members of our Jewish community worked at the **Dr. Everett G. Chalmers Hospital** to allow our Gentile friends to spend Christmas Day with their families. All departments were well staffed. Husbands and wives teamed up in the emergency station, and others. Men and women covered the wards, admittance, information, and gift shop. As an added good will gesture, everything, that was passed around on the carts were given to the patients, compliments of the Congregation of Sgoolai Israel Synagogue. The entire day's proceedings were ably directed by **Rabbi David Spiro**.

"WHY WE CELEBRATE CHANUKAH"

by **Lorne Brown**, Age 9

Chanukah is the celebration of the lasting light for eight days. The Israelites only had enough oil for one day. They left that night. When they came back it was still burning. Then they said "Well, we were lucky," then they left. When they came back again on the eighth day, the oil was still burning.

That's why we celebrate Chanukah for eight days. We celebrate Chanukah every year of that great miracle long ago.

The December meeting of the B'Nai B'Rith was held in the Vestry of the Synagogue, with **Arnold Budovitch** President, presiding. Plans are being finalized for a sleigh ride in February, to be followed by a community supper, and a nostalgia night, featuring old movies of Camp Kadimah, going back to 1952, featured with recent movies of the B'Nai B'Rith summer picnic of 1977. Members are busy working on plans for a local fund raising dinner, which is scheduled for the summer.

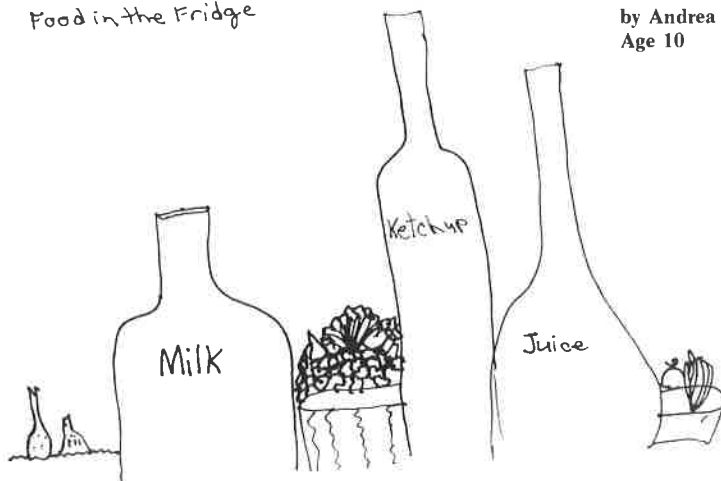
The **Lillian Freiman Chapter of Hadassah-WIZO**, got off to an excellent start with a successful Bazaar, ably co-convened by **Edye Besner**, and **Harriet Lenard**. At the November meeting, **Audrey Velensky**, convention delegate brought back a report of Convention activities in Israel. A Day Care Centre programme was given by **Rhona Ruben**, assisted by **Amelia Goldman** and **Audrey Velensky**. This was highlighted by a slide presentation of the **Blanche Weisenthal Creche** in Tel Aviv, and a successful crech campaign followed. The meeting ended with a most enjoyable dessert party.

Sgoolai Israel Synagogue Sisterhood

The installation of the new executive for Sisterhood took place on November 7th. **Rabbi David Spiro** officiated as the installing officer. The executive consists of **Doris Rauch**, President, **Miriam Cohen**, Vice-President, **Carolyn Budovitch**, Secretary, **Jenny Chippin**, Treasurer. **Mrs. Harriet Lenard** and **Mrs. Bella Rose** were welcomed as new members. A donation to Hadassim was made in honour of **Laura Budovitch**, who left our ranks to join those in Halifax. We wish **Steven** and **Laura** well and hope they will enjoy their move. A donation to Student Aid was made in honour of **Mackie and Barbara Goldman**. They presented a program for the community, during their visit home. It was a unique experience hearing about Israel from a local couple who had made an Aliyah. **Doris Rauch** is setting up a Jewish Library in one of the Synagogue class rooms. **Jennie Brown** presented **Marilyn Kaufman** as outgoing President with her President's Pin and thanked her for her year of hard work and success. **Marilyn** wished **Doris** and her new executive a successful and fruitful year.

Food in the Fridge

by **Andrea Brown**
Age 10



Chanukah Party

Mrs. Doris Rauch and Mrs. Marlene Unger prepared programs which were presented by the Pre-Cheder and Cheder children. They did a fine job of entertaining and even wore costumes designed by Doris and Marlene. The local television channel taped their rehearsal and televised it twice during the Chanukah Festival. On December 4th, the children presented their program to a very receptive live audience.

Edye Besner decorated the Cheder Classroom and Mirium Cohen decorated the Vestry for the Holiday which added to the festive mood of those in attendance. Members of Sisterhood prepared latkes and cakes in the Synagogue, and to them a hearty thank you. The children were all presented with Chanukah Colouring books, dreidels and candy by Sisterhood. A special thank you to Doris Rauch for the time and effort she gave in assuring the success of the Chanukah Party.

Pre-School Cheder

The Sgoolai Israel Sisterhood's pre-school cheder group is meeting for its second year. Ten children between the ages of three and six meet once a week for one hour. These sessions include songs, stories, creative dramatics, crafts, and games related to our Jewish heritage. The holidays, Hebrew vocabulary, and the Aleph-bet are emphasized.

The highlights of the past year have been visiting Rabbi and Mrs. Spiro's Succah and performing at the Chanukah party and on the local cabletelevision station. The children are now learning about Tu B'Shvat, and they will plant a tree in Israel in honor of the Trees' New Year.

The students this year include: Marcie Cohen, Linda Rauch, Tara Abrams, Jonathan Pinsler, Kevin Besner, Amy Budovtich, Robie Cohen, Juliann Ruben, Jennifer Linton, and Sharon Rauch. The teacher is Doris Rauch.

The Story of Chanukah by Neil Brown, Age 11

It was the year 165 B.C. The Israelites had just ended the war with Syria. During that time the Holy temple had been destroyed. So they got together and decided to clean it up. But there was one problem, they couldn't find a vessel of kosher oil. The reason they had to have a vessel of kosher oil is because the everlasting light always has to be burning. So they looked and looked. Finally they found one vessel of kosher oil, but it would only last one day and it would take at least 8 days to make some more. They decided to leave it and see what happened. So the next morning when they came into the room and it was still burning they were in a state of disbelief. One of the men said "Well I guess there was more kosher oil in there than we thought there was." But the next morning when the men came in and it was still burning they couldn't believe it. One man said "Maybe it was a special kind of kosher oil." But the next morning when they came in and it was still burning, they knew that this was a miracle. The oil lasted for five more days.

Today we celebrate it this way. We light one candle a night for eight nights. We put the candle in a Menorah. We also open one present a night for eight nights. That is my version of the story of Hanukkah.

A HEALTHY AND HAPPY PURIM TO ALL



A THIRTIETH ANNIVERSARY MESSAGE from the ISRAEL GOVERNMENT TOURIST OFFICE

Dear Friend:

At this special occasion in your year, I want to bring to your attention a very special year for the State of Israel.

In 1978, Israel will celebrate its Thirtieth anniversary. It will be a time of great joy and celebration, not only for the people of Israel, but for Jews everywhere.

As you know from your own experience, a visit to Eretz Yisrael is an unforgettable milestone in the life of every Jew, and it is for this reason, that I am sure you will want your community to play a part in the Thirtieth Anniversary festivities.

The Israel Government Tourist Offices can provide you with assistance, advice, films, posters and literature on Israel, while your travel-agent can take care of the actual reservations.

Please contact us. We want to help you make 1978 a year of celebration for your community . . . and for Israel.

THE ISRAEL GOVERNMENT TOURIST OFFICE
102 Bloor St. W., Suite 790, Toronto, Ont. M5S 1M8

NOSTALGIA



*MARITIME YMHA CONVENTION
Saint John, N.B.
1946*



*WAR EFFORTS—"SEDER"
Auspices Canadian Jewish Congress—1942*



YOUNG JUDAEA AND CAMP KADIMAH COMMITTEE—1943
Left to Right—Front Row: Ben Katz, Shirley Rosenfeld, Rita Mintz, Izzie Roshberg; Back Row: Jack Rafuse, Alan Rubin, Don Harris, Norman Newman, Stanley Simon.



CAMP KADIMAH COMMITTEE—1966
Front Row: Uri Rosenzweig, [Director], Jack Newman, Dr. Mendel Burnstein; Middle Row: Herman Saltzberg, Earl Bowman, Dr. Israel Karrell, Mr. Ben Jacobson, Ralph Medjuck; Back Row: Irving Pink, Saul Offman, Max Forman, Dr. Rosen, Jack Astroff.

MORE NOSTALGIA

Young Judaea
Second Maritime Convention, at the Lord Nelson Hotel, Halifax, N.S.
July 1-2-3—1934





YOUNG JUDAEA AND CAMP KADIMAH COMMITTEE—1943

Left to Right—Front Row: Ben Katz, Shirley Rosenfeld, Rita Mintz, Izzie Roshberg; Back Row: Jack Rafuse, Alan Rubin, Don Harris, Norman Newman, Stanley Simon.

MORE NO

*Young Ju
Second Maritime Convention, at the
July 12-3-*





CAMP KADIMAH COMMITTEE—1966

Front Row: Uri Rosenzweig, [Director], Jack Newman, Dr. Mendel Burnstein; Middle Row: Herman Saltzberg, Earl Bowman, Dr. Israel Karrell, Mr. Ben Jacobson, Ralph Medjuck; Back Row: Irving Pink, Saul Offman, Max Forman, Dr. Rosen, Jack Astroff.

OSTALGIA

*Young Judaea
at the Lord Nelson Hotel, Halifax, N.S.
1-2-3—1934*





HALIFAX B'NAI B'RITH 23rd. Troop—1940

Left to Right—Bottow Row: Norman Weiner, Jack Rafuse, Charlie Miller, Earl Whitzman, Carl Arron; Back Row: Donald Arron, Leonard Fineberg, Edgar Miller, Elliot Fineberg, Itz Gordon.

STILL MORE NOSTALGIA

1957 Officers of Sisterhood 1958



Front Row—Mrs. J. Greenblatt, 1st Vice Pres.; Mrs. S. S. Jacobson, Pres.; Mrs. Wm. Weiner, Rec. Secty.
Back Row—Mrs. B. Zemel, 2nd Vice Pres.; Mrs. A. Levine, Secty.; Mrs. I. R. Libetsky, Treasurer.

Moncton News

by Cookie Greenberg

MAZAL TOV

Amos and Hazel Gorber on the marriage of their daughter, **Judith**.

Alan Frederick Davidson, son of **Bill Davidson** of Bathurst on the occasion of his Bar Mitzvah.

Marilyn and Andres Boghen on the birth of a son, **Robert Anthony**.

Joel Michael Rinzler, son of **Gayle & Gordon Rinzler** on his recent Bar Mitzvah.

President Irwin Lampert and his wife **Audrey** on the birth of their son, **Leigh Andres**. We wish the **Lampert and Attis** families a lot of Nachas from their new grandson.

Abe & Luba Lampert on the engagement of their daughter **Ruth** to **Mark Schneiderman** of Montreal.

Sue & Joseph Kohn on their 29th wedding anniversary.

Frank & Roslyn Takiff on the Bar Mitzvah of their son **David**.

WELCOME TO THE MONCTON JEWISH COMMUNITY

Les and Pauline Goldberg and family from Ottawa.

HADASSIM CHANUKAH PARTY

by **Mary Feinstein**

On December 4, **Dorothy Mark** and I convened our Hadassim Chanukah Party. It was a community project in which Chedar children, pre-schoolers and adults participated, and much fun was had by all. Beside the traditional Chanukah songs, the children enjoyed fun songs with a message, such as "Puff the Kosher Dragon" and "Big Gedalia Goomper". This part of the program was directed by our rabbi's wife, **Cookie Greenberg**. The children retreated to their classrooms to have lunch while the adults listened to a guest speaker.

Our guest speaker was a young man, **Carl Fleck**, of Moncton, who had been awarded a trip to Israel. He is an air cadet and was one of three boys chosen from across Canada to visit Israel last year. His talk was most impressive and Mr. Fleck was appropriately thanked by Mary Feinstein.

The next part of the program was a Chanukah candle lighting ceremony with **David Takiff** presiding over the blessings. Lunch followed, capably prepared by some of the Hadassah ladies, and by the junior high Chedar girls who made suffganiot (jelly donuts).

The Shul hall was professionally decorated by **Stephen and Judy Jacobson** and **Ernie and Paula Swersky**. Their decorations and the lighting of the Chanukah candles truly gave us the feeling that we were embarking upon eight days of Chanukah.

The party was both a financial and a social success. Over six hundred dollars was raised for our Hadassim Village in Israel. Our heartfelt thanks go out to our entire community for being so generous with their donations.

SISTERHOOD

The Sisterhood is busy having elected new officers. They now have a full agenda planned. The new officers are:

Presidium	Cookie Greenberg
	Miriam Darmond
Vice Pres.	Dorothy Mark
Treas.	Gayle Rinzler
Rec. Sec.	Margie Attis
Corr. Sec.	Anne Selick
Program Chairman	Anne Gorber

We are planning a Bake Sale, Feb 9, under the direction of **Goldie Johnston & Annette Coleman**.

Purim is just around the corner and to usher it in we are planning a **Purim Carnival** on Sunday, March 19. We hope it will be a rousing success.

The Sisterhood is doing its job of keeping the kitchen well stocked and organized. Also baking and preparing for the weekly **Shabbos Kiddush**.

MONCTON SHUL NEWS

After the winter vacation things are back in full swing despite the winter blahs. The Rabbi and Rebbitzens classes are going well. They include Hebrew language, Siddur (structure & meaning), Jewish history, customs and ceremonies and Jewish Cooking. The Cheder is in full swing busy planning a Youth Shabbos for March 3-4 weekend. The older Cheder students will have the opportunity to spend Shabbos with the Rabbi and his wife in their home and to lead the Shabbos services in order to experience the traditional Shabbos. We all know we can learn better by doing so we hope this will prove a meaningful experience for all.

The Shul's Sunday breakfasts are going well headed by **Lois Mahlin** and **Goldie Johnston** and their committee. This breakfast is held weekly following morning minyan. The young children join their parents after their pre school class. The Rabbi is planning to conduct pre pesach workshops to prepare everyone for pesach and the sederim.

Lillian Freiman

Chapter of Hadassah-Wizo, Moncton

by Alice Nagus

There is a renewed interest in Hadassah in this, our 51st year, and it could easily prove to be the best ever. With the very eager executive and membership that we have, it is no wonder so much is being accomplished.

Gail Zuckerman convened a Thrift Shop at the shul and aside from having a lot of fun doing it, more money was realized than even the most optimistic dared imagine.

Three of our members were lucky enough to be in Israel for the 27th Biennial Convention held in Jerusalem. They were: Louise Cohen, who was re-elected as National Vice President; Lois Maklin who was voted Regional for New Brunswick; and Mary Feinstein who went as an official delegate and who stayed an extra 10 days to bask in the Israeli sun.

Dorothy Mark and Mary Feinstein co-convened the very successful Channukah-Hadassim party which is described in another article.

Judy Jacobson and Paula Swersky are convening a raffle for a six course gourmet traditional Jewish dinner for eight. Publicity has been excellent thanks to Esther Fine, and has enabled Cookie Greenberg and Lillian Schelew to become television stars. Lillian promoted the tickets while Cookie demonstrated a mushroom kugel and chopped liver, (two of the dishes to be served at the dinner) on a local television program.

An Israeli fashion show is also in the planning stage to be held in the spring. It is being convened by Ruby Rinzler and Mary Feinstein with the assistance of Betty Druckman.

Cookie Greenberg is busy organizing a Chapter Cookbook. With Cookie's expertise, and the members' prize recipes, we should come out with a treasure of a cookbook.

לחיות HEBREW

Useful Expressions



yes; no; perhaps	ken; loh; oo-LIE	כן: לא: אולי
please; thanks	b'vab-kab-SHAH; tob-DAH	בבקשה: תודה
You're welcome	abl loh da-VAR	על-לא-דבר
(as a response to 'thanks')		
pardon	slee-HAH	סליחה
It does not matter	ain da-VAR	אין-דבר
I do not speak	ah-NEE loh m'da-BER iv-REET (m)	אני לא מדבר
Hebrew	ah-NEE loh m'da-BEH-ret iv-REET (f)	עברית
Do you speak	ba-IM ah-TA m'da-BER ang-LEET? (m)	האם אתה מדבר
English?	ba-IM at m'da-BEH-ret ang-LEET (f)	אנגלית?
Say it slowly	nab le-da-BEHR le-ATT	נא לדבר לאט
again	ohd PA-ahm	עוד פעם
Write it down, please	na lib-TOHV zoh	נא לכתוב זאת
How much is it?	KAH-mab zeh o-LEH?	במה זה עולה?
That is all	zeh ba-KOL	זה הכל

Travel



the airport	sleh ba-te-oo-FAH	שדה התעופה
the port	ba-na-MAHL	הנמל
the railway station	ta-ha-NATT ba-rab-KEH-vet	מחנת הרכבת
train	rab-KEH-vet	רכבת
taxi	mo-NEET	מונית
the ticket office	ba-koo-PAH	הקפה
a ticket	car-TEESS	כרטיס
a porter	sab-BAL	סבל
How much is a ticket to...?	KAH-mab o-LEH car-TEESS le...	במה עולה כרטיס ל-?
one-way ticket only	rak car-TEESS ba-LOH	רק כרטיס הלוך
a round trip ticket	car-TEESS ba-LOH va-ha-ZOR	כרטיס הלוך וחזור
Have you a timetable?	ba-IM yesh le-hab LOO-ab zmab-NEEM?	האם יש לך לוח זמנים?
Where is the restroom?	eh-FOH ba-no-hi-YOOT?	איפה הנוחיות?

What's Happening in St. John's

By Helen Nathanson

A healthy delegation of 7 members ventured forth from our small community to the Hadassah convention in Israel during the month of November. Since their return **Celia Epstein, Rosalie Flomen, Ella Levitz, Inez Levitz, Dorothy Riteman** and **Marsha Richler** have been relating this wonderful experience to those left at home and really make us feel as if we missed a wonderful time.

Hadassah's Nahala Dinner this year was catered by the executive, **Marsha Richler, Dorothy Riteman, Rosalie Flomen, Ruth Noel** and **Esther Feldman**. A daring menu was tried by these ladies—so besides being a fund raiser, it was a gourmet's delight. The programme for the evening was a report of the convention as seen through the eyes of the four participants. **Inez Levitz** told us of the day to day happenings; **Rosalie Flomen** summarized the business meetings; **Dorothy Riteman** reminisced about the social functions while **Doris Tock** gave her impressions of her first visit to Israel.

Those present would have to admit that the highlight for November had to be "The Japanese Jewish Girl - One Woman Show" **Miriam Misakura**. In spite of the small crowd due to Christmas opening hours - the enthusiasm was great. The surprise of the evening was when our own **Moishe Kantorowitz** became a song and dance man in straw hat and cane with **Miriam**. Not only that - but he entertained us with Hebrew Songs after tea time. Watch it **Ruth** - "there will be keeping him down on the farm now." **Mrs. Jenny Smilestein** was aptly chosen to partake in the "Yiddish Mamma" while **Miriam** sang her solo. **Nardy Nathanson** became the romantic hero for the evening as his one line of "syonora" kept us laughing. **Dorothy Riteman** and **Judy Wilansky** prepared refreshments which were served by **Tova Auerbach** and **Dorothy**.

We sometimes tend to take for granted and ignore programmes sent our way. Those that fell into that category that night won't be so lax or blasé next time round.

November continued to be a busy month with our Sisterhood holiday bake sale. Thanks to **Dorothy Riteman** and **Marion Swersky** for co-chairing this project and to most of our members for putting forth their best baking, this was a financial success.

With December came Chanukah. The Children's programme took place on December 4th—over supper hour - with **Marg Smilestein** and **Tova Auerbach**, providing hot dogs and cookies for all present. The programme, as prepared by **Rabbi** and **Gilda Zlatin** showed our talented Sunday and Hebrew School children to great advantage. As the curtain rose - to everyone's amazement - **Nardy Mathanson** was seen taking part in the Sunday school programme. A good sport, he was recruited to take the place of a no-show actor.

Great spirit was evident in our adults Chanukah party on December 11th. The supper prepared by **Inez Levitz, Ruth Kantorowitz** and **Helen Nathanson** won praises as **Etta Lipkus, Helen Jockelman** and **Marion Swersky** brought the fair from the kitchen. **Rabbi Zlatin** took charge of the entertainment for the evening. Enjoyed by all was "The Match Game" featuring our teenagers - **Gila Smilestein, Lana and Avrum Flomen, Shalom** and **Dietza Auerbach** with **Mark Feldman** as moderator. **Dorothy Riteman, Ruby Smilestein** and **Nardy Nathanson** enjoyed themselves in their roles as contestants. A film on current events in Israel was also shown and brought forth great interest. A wonderful evening for all - and thanks again to **Rabbi Zlatin** for an enjoyable programme.

We are sad to write about the loss of a long standing member - **Charles Cohen** of Bell Island. Although living on Bell Island he always made an effort to partake in the Jewish life of St. John's. Our sympathy to his sons **Bob** and **Don Cohen** and their families. May they be spared from future sorrow.



1. Sunday School—
L-R, **Nardy Nathanson, Jonathan Richler, Deborah Richler, Rabbi Zlatin, Dora Smilestein.**



3. Children's Chanukah—
L-R, **Avrum Flomen, Dietza Auerbach, Lana Flomen, Shalom Auerbach, Gila Smilestein, Standing-moderator-Mark Feldman.**



2. Children's Chanukah Party—
L-R, **Sam Toytman, Randy Mauscopf, Tobi Nathanson, Stephen Flomen.**



Dorothy Riteman & Nard Nathanson enjoy "The Match Game" as contestants.

Cape Breton News

By Helene Siegel

Community activities are progressing well with Hadassah and Sisterhood meetings being held regularly. Hadassah's October meeting was highlighted with a very informative talk by **Mrs. A. [Rita] Gaum** who spoke on the "Status of Women". During the November meeting, **Bertha Rusakov**, Sydney's delegate to the Hadassah Convention in Israel, gave a stirring account of her impression of our homeland.

On December 13, under the sponsorship of the Sisterhood, Temple Sons of Israel, **Mr. Dressup** came to town. His program delighted many children from Cape Breton, and the success of this venture was due to the able convenorship of **Mrs. Ike David**, **Mrs. Hilroy Nathanson**, and **Mrs. Louis Allen of New Waterford**.

Under the direction of **Rabbi S. Wisemon** a Chanukah concert was held in the vestry of the synagogue in which all 25 of the Hebrew School children participated. Following this, a delicious pot-luck supper was served under the sponsorship of the Sisterhood, very ably convened by **Mrs. Bram Schwartz** and **Mrs. Irving Schwartz**. The children sang the

prayers while lighting the first candle and it can truly be said that a Happy Chanukah was had by all.

As Chanukah is a time for happiness and exchanging gifts, it is also the time to remember our shut-ins. Our Sisterhood very capably performed this by sending fruit baskets to all our home-bound members. This "mitzvah" was aptly performed by the visiting sick committee: **Mrs. Morris Gaum** and **Mrs. B. Leith**.

We are also not neglecting the cultural side of our community. An adult education program has commenced under the leadership of **Rabbi S. Wisemon** whose first topic was "Friday night services".

We wish to congratulate **Linda and Lionel Hirsch** on the birth of their third child, a daughter.

The engagement of **Marla**, daughter of **Mr. and Mrs. Jack Edelson** of Calgary, Alberta to **Ben**, son of **Mrs. Minnie** and the late **Alfred Nathanson** of Sydney, has been announced. A hearty mazal tov to both families.

Sydney Businessman Honoured For Voluntary Service Work

A Sydney resident honored twice as "Man Of The Year" has been awarded the Province of Nova Scotia's Community Service Award.

Jack Yazer was one of 11 Nova Scotians cited for exemplary voluntary community service at a dinner in Halifax on Tuesday evening.

The award was presented by the province's Social Services Minister **Bill MacEachern** whose department established the award earlier this year to recognize persons who have served their community and given unstintingly of themselves in the interests of a better life for the citizens of the province.

In presenting the certificate, **Mr. MacEachern** referred to the many distinctions **Mr. Yazer** had earned through the years for the outstanding contributions he has made towards community betterment and the tremendous amount of help he has given to individuals needing assistance of a personal nature.

On previous occasions, **Mr. Yazer** has been named "Man of the Year" by the federal Department of Manpower and "Citizen of the Year" by the Sydney Kinsmen's Club.

Mr. Yazer has raised funds to enable a patient to travel to Toronto for what proved to be successful heart surgery, and he also helped in campaigns to send three children



Jack Yazer

suffering from leukemia to Boston for treatment.

He was instrumental in establishing the Kidney Foundation in Cape Breton.

He has assisted students in continuing their education, both in college, and at the Sydney Academy.

During the past year and a half, **Mr. Yazer** has worked on behalf of 40 workers laid off when the Canadian Motor Industries plant at Point Edward shut down. The campaign so far has raised \$120,000 to start a new industry. Currently he is encouraging Sydney steelworkers to invest in the steel plant to protect their jobs and to make it possible for unemployed steelworkers to be re-hired.

In addition, **Mr. Yazer** has been honored by the State of Israel for leadership in bond sales, and has been

given special scrolls by two Sydney radio stations, CJC and CHER for his voluntary services to the community.

He has served as president of the Canadian Club of Cape Breton, is a member of the Sydney Mines Independent Order of Oddfellows and the Sydney Rotary Club.

Among the numerous projects and community service organizations with which he has been associated are the Yazer Junior hockey team and the Easter Seal campaigns.

His executive appointments have included president of the Colby Home and School Association; president of the Temple Sons of Israel; president of the Children's Aid Society; vice-president of the Nova Scotia Family and Child Welfare Association; chairman of the State of Israel Bonds; executive member of the Sydney Police Boys' Club; executive member of the Social Housing in Cape Breton.

Mr. Yazer is also a member of the Sydney Board of Trade Council and a life member of the International Union of Masons and Plasterers.

He is the representative for Cape Breton on the Vanier Institute of the Family. Born in Poland, **Mr. Yazer** emigrated to Cape Breton in 1938. He is married to **Zelda Reva Gillman** of Sherbrooke, Que., and they have four children.

Honors Harvey Webber



At a community-wide dinner of the Canadian Friends of the Hebrew University in Sydney, Nova Scotia, recently, **Harvey Webber** was inducted as the first member of the Atlantic Provinces to join the distinguished ranks of the Honorary Fellows of the Hebrew University of Jerusalem, Israel's mother University.

Avie Druker, President of the Cape Breton Chapter who chaired the dinner, stated it was one of the best attended Jewish community functions in recent years and attributed the turnout to the appreciation with which his fellow citizens hold for *Harvey Webber's* devotion to every worthwhile community cause as well as to the community's understanding of the needs of the Hebrew University, the University of the Jewish People.

Guest speaker for the occasion was the *Honourable Zvi Caspi*, Consul General of the State of Israel in Quebec and the Atlantic Provinces, himself a graduate of the Hebrew University, who expanded on the important role the University plays in the life of the State of Israel. *David Miller*, Vice President of the Cape Breton Development Corporation and a close friend of the *Webber* family paid tribute to *Harvey Webber* in a warm and intimate presentation.

In thanking those who attended for the exemplary manner in which they responded during the evening to the ongoing need for providing scholarships to the needy and worthy students of the University, *Chairman Druker* expressed his special appreciation to the active members of his Cape Breton Committee who assisted him: **Norris Nathanson**, **Mrs. Sylvia Allen** of New Waterford, and **Mrs. Fannie Rosenblum** of Glace Bay.

In his response, *Harvey Webber* paid particular tribute to his wife, the former *Ethel Nadler* of Montreal who, he said, has supported and encouraged his every community involvement and whose keen interest in the Hebrew University of Jerusalem has been spurred by several visits they have made together to Israel.

Harvey Webber is a member of the National Board of the Canadian Friends of the Hebrew University. He is the originator and principal driving force behind Atlantic Canada Plus, a self-help plan for the creation of jobs, and economic development in the Atlantic Provinces.

A graduate of Dalhousie Law School, he chose a business career and developed an outstanding junior fashion department store in Sydney, along with realty interests. He is Vice-Chairman of the Cape Breton Advisory Board of the Central and Eastern Trust Company.

Among his other major civic interests are the United Israel Appeal and Israel Bonds; the Miners' Museum in Glace Bay; the Atlantic Symphony Orchestra; the Dominion Drama Festival; and the Cape Breton United Appeal.

The Hebrew University of Jerusalem, founded by Chaim Weizman over 50 years ago, has achieved international recognition as being among the highest considered institutions of higher learning in the world.

Spread over four campuses in Jerusalem and Rehovoth, the Hebrew University must truly be considered the University of the Jewish People with thousands of students from the four corners of the world (including several hundred Canadians) joining their Israeli colleagues in ensuring academic excellence, vital research and community involvement.



Halifax Scene



Howard Karp, Lt.-Col. Moshe Drori and Jack Collins representing the Atlantic Jewish Council and Jewish War Veterans shown laying wreaths during Nov. 11 Remembrance Day ceremonies.



Dr. Dina Goren of Israel, a C.Z.F. Scholar-in-Residence, addressing community meeting.



C.Z.F. Reception for Israel Defence Forces Personnel

Reflections on our 25th — Shaar Shalom Synagogue

A talk delivered by Roselle Green at a Hanukkah rededication service at Shaar Shalom Synagogue on Dec. 9, 1977 (29 Kislev, 5737). The service was the first of a number of events scheduled to mark the 25th anniversary of Shaar Shalom Synagogue.

The totality of the Jewish people represents a complex mosaic in terms of ideas, in philosophy, in values.

We are indeed a community with approaches so diverse; a people so steeped in custom, in tradition; so filled with emotion; that from time to time it's inevitable that some segment within the larger community feels a need to stand apart in order to more fully express a particular sentiment.

This pattern is not unique to the Jewish people. We see it in the power plays between nations. It is evident in the constitutional debate in our country at the present time. It has manifest itself many times over in civil liberty and advocacy movements.

It is not my purpose this evening to recount the events that led to the establishment of Shaar Shalom. The interpretation would in effect be mine and distinctly different from those on the scene 25 years ago.

What I can say, is that certain events evoked a dynamic that has continued to influence the lives of a small band of Jews in the Halifax community.

I said that I would not tell it 'the way it was', nor do I propose to devote this talk to an account of the past 25 years. There will be other occasions, other times during the coming year when we will have an opportunity to do just that.

But it does seem appropriate to address ourselves to a question that is on the tip of our tongues this evening. That question is WHY.

My reaction to that question is to ask WHY NOT?

Why should not people of strength, of vigor, of commitment, direct their energies to all that is implied when we speak of a House of God? We need only look around us.

- at the Ark which houses the Torah, the precious gift to man;
- the prayer books we hold in our hands;



Roselle Green is a life member of Women's League of Shaar Shalom. In addition to being a past president, she is a former chairperson of the Board of Education and the Board of Governors. Mrs. Green is presently editor of the synagogue bulletin.

- the eternal light symbolic of the burning bush;
- the twelve tribes depicted in art form on the outer walls of the Bimah;
- the memorial tablet which not only links one generation to another but reminds us, lest we forget, of those who were lost in the holocaust;
- the volumes in our library which chronicle our past so that we can better understand the present and project into the future.

Verily we may say. . . *How Goodly Is Our Tent O Jacob*. . . that men, women and children should have aspired to such heights; to have dedicated an institution to things Jewish. Their enthusiasm could have been drawn from the following prayer.

May it be Thy will to open our hearts unto

Thy Torah so that we can fulfill the wishes

of our hearts and of the hearts of all Thy people Israel . . . for good, for life and for peace.

There is a passage in the Talmud which says "if you don't know where you are going, any road will take you there." I can't agree with the quotation, because I believe that in fashioning this synagogue, we did know where we were going and by taking a number of routes we have

been able to satisfy the wants and needs of our constituents.

Our goals were simple then and they remain simple today. We want Jewish people everywhere to enter this Gate of Peace—to meet, to study, to pray and even to dream on occasion.

We want to share experiences; to rejoice in each others simchot to cling together and find comfort in time of sorrow.

We have made it possible for the great and not so great to be recognized and honoured. We have created a climate where differences can be expressed and accommodated.

More than that, over the years we have broadened our conceptual horizons. We have been curious. We have experimented with ideas. These are the very characteristics that for generations have molded our tradition, and made our heritage what it is.

Some may ask what we have achieved.

If we take time to reflect, I think we can agree that our accomplishments are considerable.

This congregation can and will serve our people and peoples everywhere. We have developed leaders—men and women of vision, who have acted with commitment, integrity and devotion. In times of crisis they have served as a catalyst to resolve issues. They have guided us through turbulent and quiet times so that we could reach maturity.

Leadership qualities are important, but so is self-reliance and we can be justly proud of this trait. Those with ability in synagogue skills and others who have been willing to learn have made it possible for us to maintain a synagogue. This is a strength that will flourish and grow within Shaar Shalom because it has been initiated by us and encouraged by those who have served our pulpit.

Tonight we begin our anniversary celebrations. We have chosen to do so by taking the Hanukkah theme of dedication and rededication as a beginning. How we interpret that theme is an individual matter. But in framing your decision you may be interested in what my Rabbi said to me recently. He said, "why do we need others to tell us what our role is? Only we as Jews can work for Jewish



endeavours. We can't, he continued, ask our neighbour, our friends, our colleagues in the workplace to do our job or tell us what our responsibility is. Of all the causes to which individuals can devote their energies in the community, only we can tend to the needs of our synagogue, our people and Israel."

With this thought in mind, I would like you to join with me in reciting the following prayer. . . *May He who blessed our fathers, Abraham, Isaac, and*

Jacob, bless the people of this congregation, and of

all other congregations; them, their wives, their sons,

their daughters and all their dear ones. May His blessings

also be vouchsafed unto those who dedicate and maintain Synagogues, unto those who enter therein to worship. . . .

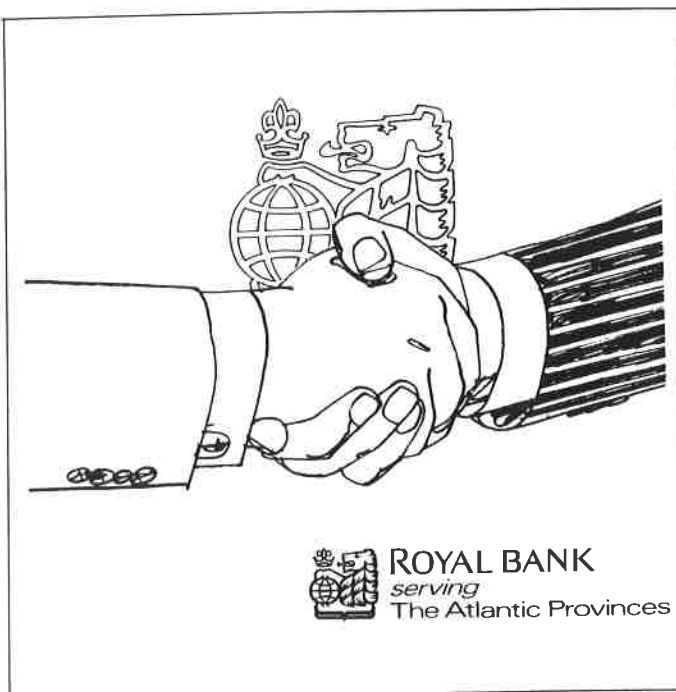
Afternoon of Jewish Music To Be Held At Shaar Shalom

Shaar Shalom Synagogue, incorporated in October, 1953, has inaugurated its 25th anniversary celebrations. The first event took the form of a Hanukkah dedication and rededication service in December.

An afternoon of Jewish music is scheduled for March. In addition the children in our Hebrew School will undertake a special project to mark the anniversary.

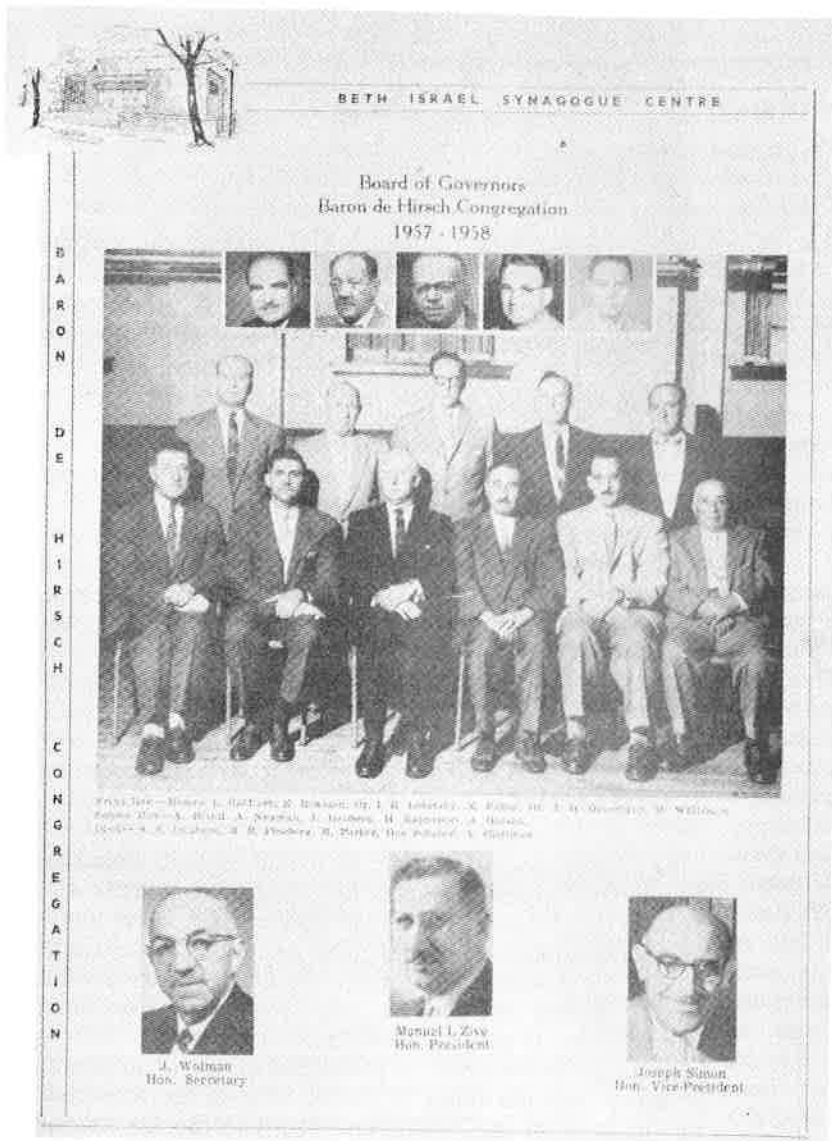
The celebrations will culminate in the fall when a study weekend will be staged. The congregation will have a scholar-in-residence on hand to lead discussions on topics of interest to our members. The general theme for the sessions will be **A Search for Jewish Identity**, with a special focus on such subjects as the family, the synagogue, reality or relic, the legacy of Eastern European Jewry, and priorities for the future.

You are cordially invited to attend
AN AFTERNOON OF
JEWISH MUSIC
2:30 p.m., March 5,
Shaar Shalom Synagogue



Beth Israel Synagogue

"A Glimpse Into The Past"



55th ANNIVERSARY — Mr. and Mrs. Max Newman, shown above, celebrated the 55th anniversary of their wedding at the home of Dr. and Mrs. M. E. Burnstein. Celebrating the occasion with them were their family, children, and grandchildren. Mr. and Mrs. Newman were the first couple to be married in Baron de Hirsch Synagogue on Robie Street after it was built in 1922.

Beth Israel Sisterhood

by Bette Ross

The month of December was a busy one for Sisterhood. On December 4th, we had a family Chanukah Supper and our children and teachers provided the program. Special thanks go to **Hedda Medjuck** and **Mimi Mark** and their workers for a delightful evening. Also thanks to the latke makers who were **Hedda Medjuck**, **Helene Medjuck**, **Reva Spatz**, **Bessie Rinzler**, **Ida Trager**, **Zelda Kuchinsky**, **Louise Wolfson**, **Myra Freeman** and **Bette Ross**. These ladies produced 937 latkes! Many thanks too, to **Annalee Cohen**, **Anne Cohen**, **Sandra Hoffman** and **Evelyn Lunar** for the baked goods. Sisterhood is indeed fortunate to have such dedicated members. One week later on December 11th, **Sheila Zive** convened a very successful project, arranging our Mr. Dressup Show. This was a very enjoyable and financially successful day. Mr. Dressup, with his puppets

Casey & Finnigan, and his behind-the-scene colleagues, delighted capacity audiences three times that day in Queen Elizabeth High School Auditorium. We are grateful to **Sheila Zive** and her committee for their untiring efforts.

Now we look forward to another family affair. This time a fun evening of Supper and Bingo. Plan to come on March 12 and bring the whole family. **Gloria Pink** and **Betty Finebert** promise us a great evening.

Our gift shop continues to thrive under the capable con-venorship of **Reva Sherman**. Drop in sometime and have a shopping spree. **Reva** or **Anna Newman** or **Beatrice Zemel** will be glad to assist you.

We continue, in the midst of our projects, to look after our local needs, and thus we cater to Kiddush each week and to the Breakfast clubs. So if it is time that the unity of the community is tied in with its efforts, may Sisterhood long continue—its work.

HALIFAX CHAPTER OF MIZRACHI

The Miriam Lief Chapter of Mizrahi of Halifax held a meeting during Chanukah at the home of Mrs. Ralph Sadofsky. Mrs. Bea Zemel was presented a President's Pin by Mrs. Rose Pritzker on behalf of her endeavours for the group.



Front row: Mrs. Bea Zemel, praesidium, Mrs. Doris Stone, praesidium, Mrs. Zelda Kuchinsky, recording secretary. Back row: Mrs. Ella Morris, program chairman, Mrs. Rose Mosher, vice-president, Mrs. Rose Pritzker, publicity, Mrs. Bina Funt, corresponding secretary.

Join The Atlantic Community In Celebrating Israel's 30th Anniversary

Bonds Accepted For Charitable Contributions

At an ever increasing pace, more and more donations to Israeli based charities and institutions are being made with State of Israel Bonds. The advantages of using Israel Bonds for contributions are manifest. The institutions and charities receive the donated funds from the State of Israel while Israel obtains the dollars and puts them to work immediately to purchase raw materials abroad and to produce goods for export to relieve the pressures on Israel's economy. And the donor, of course, receives his tax receipt for the value of the Bonds contributed to the tax exempt charity or institution.

Specific provision is made in each State of Israel Bond for this purpose. The Bond states that Israel will purchase in Israel any Bond at the then official rate of exchange and apply the purchase price to "contributions which are deductible for income tax purposes in the State to funds, institutions, or charities in the State," provided that such Bonds bear a process month or issue date not more recent than 24 months prior to the date of such surrender.

The provision is quite clear and obviously desired by the Government of Israel. Just as the use of Israel Bonds for tourist expenses in Israel are encouraged so are donations to Israel-based charities and institutions. They give Israel the immediate use of the dollars for its economy and allow the State to pay the contribution in Israeli currency.

Whether your donation is to one of Israel's institutions of higher learning—Hebrew University, Technion, Weizmann Institute, Bar Ilan, Ted Aviv, Haifa, or Ben Gurion University—to Hadassah-WIZO, Pioneer Women, ORT, Mizrahi, B'nai B'rith—whether it be to Jewish National Fund or Boys Town or any of the Israeli based Yeshivah or cultural institutions—you perform a double mitzvah by making your contribution with Israeli Bonds.



**5380 Inglis Street
Halifax, Nova Scotia
Phone: 425-3560**

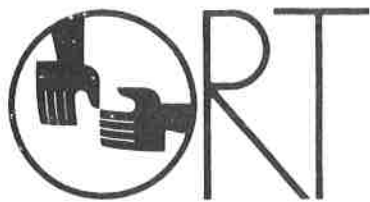
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"Trained hands means Productivity, Security, Dignity"

While the situation in Ethiopia continues to deteriorate and the country stands on the brink of complete disintegration, it is some consolation to be able to report that when the World Ort Union, that great organisation devoted to the rehabilitation through technical training of under-provileged Jewish communities, met in London in July it included among its resolutions one which concerned the Falashas, or Black Jews of Ethiopia.

It recorded "with pleasure that a way has now been found by the World Ort Union, in conjunction with the American Joint Distribution Committee, to formulate, reinforce and begin to implement a broadly gauged programme of community development, education, artisanal improvement and related technological advancement." It proceeded to note "that this programme is faithful to the tradition and principles of Ort to seek out Jews in need wherever they may be, even while recognising the limitations which realities may impose," and went on to endorse the initiative taken by the World Ort Union.

A long chapter in the millennia-old history of the Falashas—or Beta Israel, as they call themselves and prefer to be called—has thus been brought to a successful conclusion and a new one opened. The struggle for recognition by world Jewry, which lasted nearly a century-and-a-half, has ended with the establishment of an imaginative programme of assistance sponsored by the two greatest Jewish philanthropic institutions outside the Zionist movement.

It is not easy to find the reason why it has taken so long to reach this position, for the existence of a Jewish community in Ethiopia has long been known. Indeed, it is mentioned in the Bible—Isaiah 11, 11, and Zephaniah 3, 10—while in post-biblical times reports of Jews living in the country reached Europe and North Africa from such sources as Eldad Haddani (ninth century), Benjamin of Tudela (twelfth century) and Rabbi David ibn Zimri of Cairo (sixteenth century).

Nevertheless, no notice was taken of

Falasha Guests Expected in Halifax in May

by David Kessler

this outlying branch of the diaspora until early in the nineteenth century following the publication in Edinburgh in 1790 of James Bruce's "Travels to Discover the Source of the Nile," in which he included a fairly full description and history of the Falasha community which he encountered in the surroundings of Gondar. In this connection, it is perhaps surprising that no contact appears to have been made by the Beta Israel with the ancient community of the Yemen, which were their nearest Jewish neighbours.

Soon after publication of Bruce's work, the London Society for Promoting Christianity among the Jews, meeting only moderate success elsewhere, recognised an opportunity to enlarge the scale of its activities in an area where they would not meet opposition from organized Jewry. The world Jewish community, however, remained stubbornly indifferent to the plight of their black co-religionists, isolated as they were from the mainstream of Jewish life, impoverished, ignorant and now the victims of European conversionist activities.

From time to time voices were raised in the West on their behalf and, in this context credit must be given to the JEWISH CHRONICLE, which published its first article on the subject in 1847 and, usually drawing on missionary sources for its information, continued vigorously, if spasmodically, to champion the cause of the Falashas. The editor's pleas were echoed in 1864 by Rabbi Azriel Hildesheimer of Eisenstadt, the founder of the Agudat Israel.

Eventually, in 1867, the Alliance Israélite Universelle of Paris somewhat reluctantly agreed to dispatch Professor Joseph Halévy to Ethiopia to report on the position and to recommend whether or not the Falashas should be assisted by that powerful educational organisation. Halévy's report was affirmative, but no action was taken, and forty years later another report was commissioned, on this occasion from Rabbi Haim Nahoum of Cairo, which advised that the Falashas should not be considered as Jews.

Heroic efforts

It was about this time that a pupil of Halévy's, Jacques Faitlovitch, an Orthodox Polish Jew, began his life's work in living with the Falashas, writing about them and creating an organisation to assist them. His efforts were heroic and were maintained "often in the face of great difficulties arising out of prejudice to help the black Jews," to quote Professor Nahum Slousch.

As a result, he was able to touch only the fringe of the problem. Nevertheless, he succeeded in bringing a modicum of education to the Falashas and in procking the complacency of the Jewish Establishment.

The Italian invasion of Ethiopia and the Second World War seriously disrupted his work, but after visiting Ethiopia, for the last time, in 1946, Faitlovitch was able to persuade the Jewish Agency to take an interest in his efforts.

The result was that an Israeli teacher was sent to Asmara, where a teacher-training school was opened, village schools were set up in the area around Gondar and, in 1955, just before Faitlovitch's death in Tel Aviv, 27 young Falashas were sent to Kfar Batya, in Israel, for teacher training. They later returned to Ethiopia, where several of them are still employed in Beta Israel schools.

Despite the limited interest in the Falashas which had been stimulated by the opening of the country to Western penetration in the war and post-war period, on Faitlovitch's death aid for the Falashas was allowed to drop to a pitifully low ebb. Diaspora enthusiasm was concentrated on the upbuilding of Israel and the rescue of Jews from eastern Europe and Arab countries.

By the early 1960s, however, the late Professor Norman Bentwich, who had been brought into contact with Ethiopian affairs during the Second World War, began to take a serious interest in Falasha welfare. Soon the funds available were increased by contributions from the Jewish Colonization Association and British OSE and some other sources, but the

total sum available was still well below £10,000 per annum. Bentwich found himself unable to convince the Jewish leadership to subscribe more than what, in relation to the magnitude of the task, was little greater than a token contribution.

The forces ranged against him and his few supporters were formidable. The Orthodox rabbinate at best was indifferent, and at worst, basing itself on the halacha, which the Beta Israel had never received, declared that they were not Jews; while some scholars, including Professor Edward Ullendorff, added their weight by referring to the Beta Israel as "an artificially Judaized diaspora" with whom the Israeli Government was well advised not to become involved.

In Israel the population shunned the notion of a black aliya. In these circumstances, it was easy for

charitable organisations to find an excuse to say "no" to appeals for help.

This situation might have continued indefinitely if, in 1973, the Sephardi Chief Rabbi of Israel, Ovadia Yossef, in reply to a request for a ruling, had not made a bold declaration that the Falashas were Jews who should be allowed to emigrate to Israel. Two years later the Government itself stated that they would be eligible to enter under the Law of Return. The Jewish conscience was at last stirring.

In 1974 the American Joint Distribution Committee, reversing their previous policy, decided to lend their assistance, and the World Ort Union joined them two years later. Both organisations and others which are involved operate in combination with the Falasha Welfare Association of London, the successor to Normal Bentwich's Standing Conference of

Organisations Interested in the Welfare of the Falashas.

Help for the Jews of Ethiopia is now no longer a matter of controversy. The long years of waiting for recognition are over and world Jewry may claim that it is prepared to be judged by the same yardstick as it applies to others—namely, by the way in which it treats its own minorities.

Unluckily, this situation has developed at a time when Ethiopia itself is caught up in the throes of great internal and external turmoil, and the problem of organising assistance is made that much more difficult. Aliya for the present is out of the question, but the task of sustaining the community must go on if humanly possible, and, indeed, Ort's representative is preparing to pursue his mission immediately after the Holy days.

A Proposal:

"The Way We Were"

Nature of Project

A Series of interviews with veteran citizens of Atlantic Jewish Community in taped conversations with individuals of many years' residence here as well as holocaust survivors.

Purpose

To record, while memory serves, events and activities affecting personal and communal experience, in an area relatively removed from the mainstream of large Jewish centres. The subjects of immigration and wartime involvement should be of unique importance in this coastal region.

To begin to compile archives, in living sound, encompassing, at least the last half century—possibly in conjunction with photographs, letters and memorabilia of Halifax Jewish Historical Society and Synagogue records.

To provide stimulation and moral support for persons of advancing years who may at times need the reassurance of our gratitude and continuing interest.

To encourage even those of younger age to assess and record their own involvement in Jewish activities.

Staff and Supplies

Interviewers must be chosen very carefully for experience,

sensitivity and on-going commitment.

Regional representatives of Atlantic Jewish Council might be the logical resource people to suggest interviewers in their areas.

Equipment required would likely consist simply of tape recorders, tapes, tape file and cabinets. Sessions could likely be arranged in private homes, synagogue offices or in Halifax at Zionist office.

Possibly certain "set" questions might be devised for inclusion in all interviews.

Although this project is intended primarily as a "memory Bank" of bygone days, one spin-off benefit might be the establishment of a regional network of community recorders. These facilitators, on the basis of their particular experience in these interviews, might then be prepared to participate in surveys on any given subject in the Jewish Communities. These findings could be incorporated into National Jewish accounts which are of concern to the Canadian Jewish Congress.

Volunteers for this project are invited to write to:

"The Way We Were"
c/o Atlantic Jewish Council
5675 Spring Garden Road
Halifax, N.S. B3J 1H1

Contribute To The
Camp Kadimah Emergency Campaign
Your Jewish Lifeline!

HALIFAX HADASSAH

by **Bette Ross**

Halifax Hadassah Wizo members are getting ready for the busy season. In February it is once again time for our annual Youth Aliyah Campaign. This year's campaign will be highlighted by a fashion show of Israeli fashions, and modelled by some of our own lovely ladies. The campaign will run as usual for 2 weeks, and chairwoman, **Sheila Zive** expects even bigger and better results than previously. Following Yough Aliyah, the Halifax Hadassah-Wizo and Canadian Zionist Federation are holding an Information and Public Affairs Seminar arranged for the evening of March 4th and the morning of March 5th on which Shirlee Fox, Anna Newmann and Shaul are busily working. It will be held at the Hotel Nova Scotian and the speaker is **Professor Yoram Dinstein** from the faculty of Law, University of Tel

Aviv. The theme of the Seminar is "The Middle East in Transition". This promises to be a very stimulating and informative meeting, so we should all plan to attend. Also gathering momentum right now are Bazaar plans. **Juanita Sable and Barbara Paton**, and all of their committee are planning another large scale Bazaar for May 2nd.

On the chapter level, Tikvah Chapter held a brunch on January 22, and Avivah Chapter hosted a most successful Dinner and Dance on February 4. Barbara Goldberg Chapter raised money by gift-wrapping over the holiday season and Orah chapter held a luncheon. Golda Meir has already raised its chapter quota by their own usual generosity, so surely no one can disagree that this is indeed a busy season. But as everyone knows, a busy Hadassah member is a happy Hadassah member.

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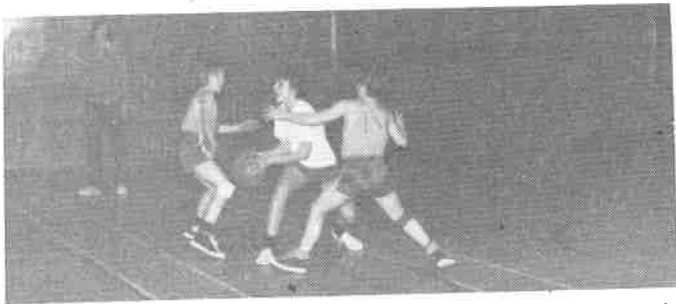
by Joel Jacobson

When my peers and I were in our early teens, organized sport for those within the Jewish community was minimal. We had basketball at the old Hostel on Quinpool Road at Monastery Lane (how quickly it became an office building) and we skated and played hockey at the old Arena (the construction people raised apartment buildings at that Shirley Street location).

The adults of the Jewish community were good to us. I can remember the hours that were spent coaching us in hockey, supervising family skating and basketball.

The only outside league sport in which we competed was church league basketball. Fortunately we were good enough to compete favorably and dominated play for a couple of seasons against teams from Oxford Street United, United Memorial, St. Marks, Bethany, St. Johns.

But the youth of today's Halifax Jewish community seem to have it better than we ever did.



Firstly, there is a facility at Beth Israel Synagogue in which they can participate in every gymnasium sport possible.

Secondly, and most importantly, there is a man in the community who can devote the countless hours needed to organizing and supervising such a program.

George Lieberman, cantor, Hebrew School teacher and youth director of the Beth Israel Synagogue is such a man.

George came to Halifax six years ago as a graduate of Yeshiva University with a Hebrew Teacher's Diploma from the Erna Michael College of Hebraic Studies. His foremost duties were as cantor and teacher but, because of earlier involvement in youth work in Monticello, New York, George saw the lack in our community and jumped in with both feet. He doesn't regret it.

"For the Jewish Community to exist, we must have our youth. There must be an incentive for the youth to participate in all phases of synagogue activity. We can bring the youth to the synagogue with recreational programs knowing that they'll return for religious effort."

In the Fall of '72, George expressed this interest. The chairman of the Beth Israel's Youth Committee at that time, **Dr. Stanley Jacobson**, assisted in organizing a basketball team of 15-year olds and a men's house league. George took over from there and has worked diligently in the past five years organizing, cajoling, coercing, almost forcing, adults to supervise, and youngsters to play.

The results have been gratifying.

"I remember the first basketball game played by our 13-year old boys in 1974", reflects George. "It was a near disaster because our team took such a beating, but they

"Let George Do It . . . And He Does!"

learned quickly and the time devoted to their practices and games paid off with better performances."

George entered the Beth Israel teams in city leagues for bantam and midget age players. However at the conclusion of that 1974 season, it was felt wiser to form a league of interested groups for exhibition games. Teams like Gorsebrook, St. Andrews Church, All Saints Cathedral, St. Pat's Junior High, Sir Charles Tupper, LeMarchant School, Canadian Martyrs and Westwood all met our synagogue team in exhibition play.

That was the start of basketball and the roundball game has flourished ever since. The men still play weekly (and some weakly) in a house league atmosphere as well as against outside clubs from industry and city leagues.

The youth also continue to play basketball but George has broadened their program to include indoor soccer for the girls.

He has organized clinics through Soccer Nova Scotia, Basketball Nova Scotia and the Nova Scotia Table Tennis Association the response to which has been excellent by the youth. The sport governing bodies of Nova Scotia have been more than willing to instruct our youngsters in the finer points of sport.

George hasn't been satisfied with just gymnasium sports. He has continued the family skating program on Sundays that has been operative for almost 25 years. He has taken the youth on bowling outings and has organized picnic and sport outings in the spring.

Today there are 60 youth participating in these sport programs which is probably more than half of the teenage segment of the Halifax Jewish community.

Is there room for more?

"There is always room for more," enthuses George, "but we'll never get 100%. I'm gratified with the response we get. The parents show great co-operation, too, acting as drivers, supervisors and even coaches."

"The activity in the gym and outside mean long days for me but the effort is worth it when I see the response to our programs."



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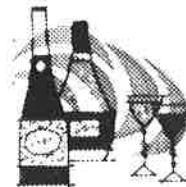
Further information, registration forms, parental authorizations, etc. will be mailed out shortly.



The Kosher Corner



by Mimi Mark, Halifax



BE HAPPY—IT'S ADAR!!

This year we are very fortunate, because it is a leap year and we have two months of happy Adar. It is in the second month that we celebrate the Holiday of Purim! Purim is characterized by the children dressing up in costumes and the eating of a delicious pastry—Hamantaschen. At Purim time try this recipe, your family will love homentachen.

Hamantaschen:

3/4 cup sugar	4-1/2 cups flour
3/4 cup shortening	3 teaspoons baking powder
3 eggs	1/2 teaspoon
3/4 cup orange juice	

Cream sugar and shortening. Then add remaining ingredients and mix together well. Roll our dough very thin (about 1/8") on a floured board. Flour the rim of a glass—cut out circles. Spread your favorite filling in the middle of each circle. Bring the sides of the circle up—pinch together to form the triangular shape.

Most people use Mohon or Poppy seed filling, but you could use a combination of dates, figs, or prunes. This is my favorite filling.

Hamantaschen	
1/2 cup raisins	1/2 cup chopped nuts
1/2 pound prunes	juice and rind of 1 lemon
1 cup dates	1/2—3/4 CUP JAM or marmalade

Combine all ingredients and whip in blender till it's a nice smooth consistency.

I'm going to take this opportunity to print some pre-pesach information. Before Pesach, most of the local Rabbis will give out information about pesach, about selling the chametz, preparing the house and conducting a seder, etc.

In order not to duplicate information, I'm going to write only about the Kitchen and food related products. However, before we start to talk about food for pesach and / or chometz, we need to have a definition of the term chometz, so everyone will know what is forbidden to eat on Pesach. Chometz is a fermented mixture of the five types of grain (wheat, rye, spelt, barley and oats) either in flour or in grain form with water. The period required for fermentation is generally considered to be 18 minutes.

In one of my previous articles, I explained that a Hechsher is a symbol of Rabbinic supervision. For Pesach the products we use also need to have a hechsher. These are the symbols to look for—(U), (MK), and COR. In addition to anyone of these symbols for pesach there will be an additional mark of a (P) or (KP) or Kosher for Passover.

To aid you in pesach shopping, I will try to list the kinds of products that need to have a hechsher and those that don't. All packaged, boxed, and tinned foods of any kind must have a hechsher—from matza meal to chocolate candy. Also any products that come into direct contact with food or dishes, such as soaps and detergents, foils and

plastic wraps. All dairy products, milk cheese, sour cream, etc. must have a symbol of rabbinic supervision. Care should be taken with regard to supervision in buying the following foods since they are prone to being manufactured with chometz; seltzer, soda-pop, dried fruits, ground pepper, vinegar and horseradish. When purchasing these items one should be careful to check for the mark of supervision for passover.

There are a few items that we can buy that don't need to have supervision:

1. frozen pure orange juice concentrate **without** sugar.
2. nuts in the shell—except **not** peanuts.
3. salt
4. sugar
5. dried herbs—oregano, thyme, basil
6. whole spices—whole nutmeg, whole peppercorns **NO**—ground spices
7. fresh fruit and vegetables—except **not** legumes—they are chometz. This includes all fresh peas and beans, corn and all dried peas and beans. Also rice and peanuts. All these are chometz and may not be used for Pesach.

Because the previously mentioned vegetables are prohibited, over the years our great-grandmothers were careful and didn't use some vegetables which are permitted. These include broccoli, garlic, asparagus, cabbage and family, cauliflower, onions, sweet potatoes, zucchini and egg plant, the lettuce family and artichokes.

When buying oil we need to be careful, and only buy those brands that have a hechsher—a mark of supervision. This is because there are many kinds of oil and the preferred types for pesach are cottonseed and safflower oils. Oils made from peanuts and soybeans are also permitted to use on pesach, however, since they are legume extracts it is better not to use them. At one time, peanut oil was the only available vegetable oil, but today that is not the case so it is better to use the other types of oils for Pesach.

Now we come to kitchen wares. For pesach we need to have a complete set of kitchen wares and utensils separate that we use only for pesach. This includes dishes, silverware, utensils, glasses, serving dishes, pot, pans, knives, pot holders, kitchen towels, dish pans and racks, sponges and rubber gloves. Regular cloth tablecloths and cloth napkins may be used for Pesach after being laundered. Any plastic tablecloth or plastic or straw place mats that you would use for pesach must be only used for pesach. Also, in order to keep all of our pesach dishes from coming into contact with chometz things. We are careful to clean out one or two cupboards and use only these at pesach time. It is also a good idea to cover the counter-tops with some kind of plastic covering.

I hope this information of Pesach will come in handy and that it will help to make the difficult task of pesach preparation a little easier. I'd like to take this opportunity to wish everyone a Kosher and Happy Pesach.

Tu B'Shvat

THE TREE STANDS BLOOMING

The tree stands blooming
Year after year,
Painfully embracing in its branches
The winds that slip away
Never to return

Only the girl who on a long past Tu BiShvat
Planted it with her tender hands
Will return and beneath it in the dark of night
Breathe an avowal of first love.

Eli Netzer

THE YOUNG ACACIA

by Hayyim Nahman Bialik

Fair, the young acacia, thick with leaves,
All day stands beside the lake and grieves.
Staring at herself, and evermore
Thinking what her future has in store.

Grown to sweetness, all her buds are blowing,
Spring-time came, but spring, alas, is going,
Autumn nearing, winter-cold ahead:
All her merry song-birds, whither have they fled?

In her room, before her looking-glass,
Stands from morn to eve the lonely lass.
Staring at herself, and evermore
Thinking what her future has in store.

Grown and blooming, sweetly and so fast!
Spring time passes, summer cannot last.
Nights bring sighing, daybreak looks so wan:
All her young admirers; whither have they gone?

(Translated by Helena Frank)



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THE DAWNING OF A NEW YEAR

by David Shimoni

A year is ended, another comes,
A field is grey, then green again.
Happy days, and harassed days,
Yet none are fruitless, none are vain.

The changing seasons are not lost
For a working generation,
Summer comes and summer goes,
New fruit rewards a toiling nation.

The cruel heat of summer suns,
Nor autumn's lashing winds—not these
Can bend the sturdy sapling's strength,
For sturdy saplings grow to trees.

Be strong, my saplings in the field,
Be brave, my brothers in your toil,
In vain the storm will rage if you
Strike deep your roots into the soil.

Send deep your roots into the earth,
Drink deep its life force, and arise
And grow until your verdant boughs
Reach and caress the sunlit skies.

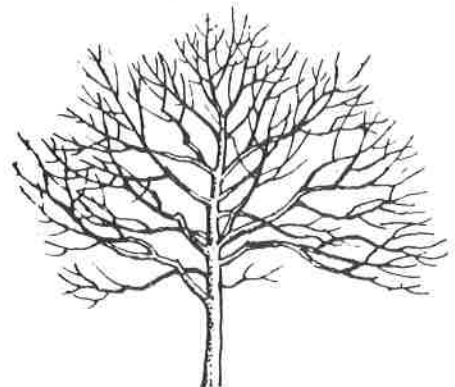
And it shall come to pass one day -
If hope its promises fulfills -
A mighty forest, green and fair,
Will cover Israel's barren hills.

BROTHERS

(From a letter from the USSR)

In my name
Plant a small green tree
There in your forest.
Would that I might yet succeed

And come to see it,
Still young, still small.
But where is he who will promise me
That when the years pass
And my day of death arrives
There will be one who will carry me
To be buried in its shade?



Chassidic Stories on Purim

The Sanctity of Purim

Rabbie Sammel Abba of Sluvita said: 'There is a saying that when other memorable days are no longer observed, Purim will still be commemorated. This means that all our festivals are demonstrations of God's miracles, but Purim is in commemoration of a natural event. Though we may not merit that God deliver us in a miraculous manner, nevertheless we may still hope for aid in a natural way.'

The Upright Sheaf

The Gerer Rabbi said: 'The twelve months are the same in number as the sons of Jacob; each month is a symbol of one of the tribes. The month of Adar represents Joseph, and inasmuch as two tribes are descended from him, we have two months of Adar in leap years. Haman held the same high position as Joseph, but when he wished to annihilate Jews in the month of Joseph, the latter's dream was fulfilled; 'my sheaf arose and also remained standing upright'.

Drinking for a Month

The Sachatzover Rabbi was accustomed to relate this story on Purim: "In Cracow there lived a drunkard who was in the habit of drinking more than usual, a fortnight before and a fortnight after Purim. He gave the following reason: Haman was no fool. He understood that it was not possible to find all the Jews in a single day for slaughter. It would require at least a month to ferret them out of their hiding places. Hence his original plan was to devote the entire four weeks of Adar for this purpose. Later it occurred to him that if his plan miscarried, and the Jews would have occasion to celebrate their deliverance, they would enjoy a month's festivity. This Haman could not countenance, and therefore issued an order for a single day's execution. For this reason, I deem it proper to defeat Haman's evil plan to limit our enjoyment, and I celebrate the whole month."

Afflicting the Mind and the Body

Said Rabbi Bunam; "Purim is greater than Yom Kippur. On Yom Kippur we are ordered to starve our bodies but on Purim, the Talmud enjoins us to imbibe more than usual, thereby starving our minds. The affliction of the mind is greater than the affliction of the body."

Sir Moses Montefiore and the Gerer Rabbi

Sir Moses Montefiore visited the Gerer Rabbi in Warsaw and discussed with him various subjects. Sir Moses com-

plained that the Polish Jews did not learn the language of their native country. If Mordecai had been averse to the learning of languages, he declared, he would have been unable to frustrate the plot of the King's servants against their master.

The Rabbi replied: "The story of Mordecai clearly indicated that the knowledge of languages was rare among Jews. Had it been known that Jews were adept in languages, the plotters would not have spoken in Mordecai's presence. It is, therefore, preferable that only a distinguished Jew like yourself should be a linguist, and be able to place it to use for the benefit of the people."

Purim and Yom Kippur

One Purim many Hasidim assembled at Medziboz in order to celebrate the joyful day in company with their Rabbi. Rabbi Baruch, however, was depressed of mood and spoke no word. The Hasidim were greatly dismayed; they had hoped to see their Master in good spirits at least on this day, so that out of this joy a stream of happiness and heavenly grace might pour forth over the world.

Yet the spirit of sadness had overwhelmed him and he sighed deeply. His heart was troubled, and therefore the waggish Hirsch Ostropoler had to be called to the holy chamber.

"Rabbi," he said, "tell me, I beg of you, how does it chance that the sacred Day of Atonement on which the Jew must castigate his body, is called 'Yom K' Purim? Has our holy Torah no nobler designation to give to this honorable and serious day, than to compare it with the unrestrained and cheery Purim day when every Jew may be drunk?"

The Rabbi looked at him and said in a low tone of voice: "I do not know; tell me!"

"It is all very simple," answered the rogue. "It is because on both of those days the Jews change places; on Purim Jews conduct themselves as Gentiles; on the Day of Atonement, however, Gentiles conduct themselves as Jews, since they visit the synagogue and act with piety."

The Rabbi raised his eyes and gazed at Hirsch for a moment; then a gentle smile came over his countenance.

Then for the first time the Hasidim sang the Purim melody: "The Lily of Jacob Rejoiced."

The Day After Purim

On the day following Purim, the Porisover would call the poor to his home early in the morning and distribute money to them. He gave as his reason the following: "Because it is a special Mitzvah to make gifts to the poor on Purim, everyone neglects his Mitzvah on the next day; and I deem it an excellent deed to perform a neglected Mitzvah."

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True Preparation For Passover

by Rabbi Stanley F. Greenberg
Cong. Tiferes Israel
Moncton, N.B.

Shortly, we shall be making preparations for the coming of Passover, **z'man cherutenu**, the season of our liberation, commemorating G-d's having delivered our ancestors from slavery in Egypt. Although we were freed from slavery in Egypt almost 3300 years ago, this crucial happening in our national history is still very much alive for us, for it marks the birth of the Jewish People as a nation and, indeed, is considered as a prototype for all liberations from oppression.

Among the preparation we make for Passover is the removal of all **chametz**, leavened materials and leavening agents, from our possession. Not only are we forbidden to consume or derive any benefit from **chametz** during Pesach, but we are even forbidden by the Torah to own any such materials.

What might be the inner significance of this somewhat difficult and inconvenient ritual commandment?

On a very simple level, the reason for this commandment is to help us remember and in a way relive the Exodus, when G-d liberated our ancestors from Egyptian slavery. As the Torah tells us, "And they baked unleavened cakes of the they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves." (Exodus 12:39) Just as we eat the **maror**, the bitter herb, during the Pesach Seder to remember the bitterness of the lives of our ancestors who were slaves in Egypt, so we eat **matza** the entire Pesach in memory of what they had to eat when first they were freed.

Yet there is a still deeper meaning to the prohibition of **chametz** during Pesach. In the Talmud, Tractate B'rachot, page 17a, we read a short prayer which Rav Alexandri would say after he had finished the statutory prayers: "Master of the Universe! It is revealed and known before Thee that it is our will to do Thy Will. And what prevents (us from doing Thy Will)? The yeast in the dough and subjugation to the kingdoms (of the earth). May it be Thy Will to save us from their hands, and we shall return to do the dictates of Thy Will wholeheartedly."

That Rav Alexandri gives as an excuse the fact that we are subject to foreign nations which prevent us from doing G-d's Will as revealed to us in the Torah and that he prays for an end to their domination over us we can easily understand, but what does he mean by the "yeast in the dough" and why does he not pray for its removal also?

Rashi, the great French talmudist of the 11th century whose notes on the Talmud are studied even today, explains that the "yeast," the leavening agent, in the dough symbolizes the Evil Inclination within us.

What is **chametz** or leaven. It means that a certain amount of fermentation has taken place within the material. Fermentation is the first step to rot and is caused by the presence of an outside agent, for example, the micro-organisms of the yeast. Fermentation is very attractive and may lead to a very tasty product, but if it is not controlled, it will lead to rot.

As we celebrate the Pesach, the birth of our People, it is necessary for us to try to regain the initial purity we have at birth. A new-born child is pure, as we say in the daily service, "My G-d, the soul which Thou hast given me is pure. . ." As we mark the first step in our birth as a nation, we must be as a new-born child. Symbolically we do this by removing the **chametz**, symbolizing the removal of the **Yetzer HaRa**, the Evil Inclination, from within us. The removal of the **Yetzer HaRa** is a task which each of us must do for himself or herself. Hence, Rav Alexandri did not pray for its removal, since it is up to each individual.

The morning before Passover, we burn the remnants of **chametz** still in our possession. At that time we make a declaration renouncing ownership and declaring void and worthless any **chametz** we may have overlooked and not removed from our possession. In some **Haggadot** the following prayer is added in conjunction with what we have explained above:

"May it be Thy Will, L-rd our G-d and G-d of our Fathers, that just as I am destroying **chametz** from my house and from my possession, so destroy Thou all strange influences and cause the spirit of impurity to pass over from the earth, and our evil inclination cause Thou to pass from within us and give us a heart of flesh to serve Thee in truth. . . and may all evil be annihilated in smoke and may the reign of presumptuous wickedness pass from the earth, and all which hinder the manifestation of the Divine Presence, destroy them with a spirit of destruction and a spirit of judgment, even as Thou didst destroy Egypt and their gods in those days and in this season. Amen. Selah."

With this deeper understanding of the Passover Ritual, may we all come to merit and observe a completely happy and kosher Pesach. May we purify ourselves that we may soon merit the complete redemption and to celebrate the Passover in complete purity in the Holy Temple as ordained in the Torah.

L'Shana HaBa'a B'Irushalayim HaB'nuya!
Next year in Jerusalem Rebuilt!

A Jew Cannot Compromise On Affirmation Of Unity Of God

by Bernard Baskin

At this season every year I receive numerous inquiries about the Jewish attitude toward Christmas and the personality and teachings of Jesus. The ideas that follow are my own but, I am sure, shared by many thoughtful Jews.

Sometimes even knowledgeable Christians forget that Jesus, his disciples, friends and associates were Jews, Jesus worshipped in the synagogue of his fathers, voiced Hebrew prayers, observed the rituals of his faith and kept the traditional Holy Days. What he called the two greatest commandments—"Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy might," and "Thou shalt love thy neighbor as thyself" are, of course, basic Old Testament utterances and the very cornerstone of Judaism.

The Golden Rule, in its negative form, "What is hateful unto you, do not do unto your neighbor", was taught by the gentle sage Hillel, who lived a generation or more before the Christian era. Even the distinctive Lord's Prayer is taken in large part from a contemporary doxology, still used among Jews and known as the Kaddish. It begins with the words: "Extolled and hallowed be the name of God. May His Kingdom come and His will be done in all the earth."

Jesus, then, was molded and shaped by a distinctive background and environment. The Bible, the library of his forebears, was concerned with the teaching and dissemination of ideals of love and mercy, justice and brotherhood. In the Old Testament we read: "Have we not one Father? Has not one created us all?" A prophet of Israel declared: "It hath been told thee, O man, what is good, and what the Lord doth require of thee: but to do justly, to love mercy, and to walk humbly with thy God."

Isaiah preached that men should beat their swords into plowshares and their spears into pruning hooks and that nations should learn war no more. Amos denounced those who had no concern for the poor. Jeremiah lashed out at those who believed that their Temple worship and superficial piety would deliver them. Hosea preached the doctrine of love as the supreme relationship between God and His people.

It was a son of the synagogue who wrote the verse to be found in the Book of Proverbs: "If thine enemy be hungry, feed him; if he be thirsty, give him water to drink." The Book of Genesis taught that Adam was the ancestor of all men; the rabbis derived from this common origin the lesson of universal brotherhood.

It should be emphasized that Jews have no quarrel with the Jesus of history, with the charismatic personality who upheld the ideals of the prophets, excoriated the small-minded and hypocritical, who came only to the lost sheep of his people and whose mission was "not to destroy but to fulfill." But Jews cannot accept the Christ figure of Christian theology who is, to a great degree, the creation of Paul of Tarsus.

1. Judaism cannot accept the divinity of Jesus or regard him as a deity. The Christ of Christianity is more than human; he is called "Our Lord" and worshipped as a supernatural being. He is part of a sacred trinity. Jews, however, cannot compromise on their basic and enduring affirmation of the unity of God.

2. Judaism cannot accept Jesus as Messiah. The concept of the Messiah is complex and clouded and Jews differ among themselves as to its essential meaning. But the age of the Messiah, free from war, class distinction, racial prejudice, poverty and degradation seems as far off as ever.

3. Judaism cannot accept the idea of the resurrection. The Christ of Christianity, miraculously restored to life, gives Christians assurance of immortality. Judaism teaches the immortality of the spirit, but relates this teaching to the eternality of God rather than to any event in history.

4. Judaism cannot accept the belief that individuals can transfer their sins to others. It does not agree that the atoning sacrifice of one individual can relieve others of the burden of sin. The Jewish Day of Atonement comes each year to bring cleansing as well as forgiveness to the contrite in heart. Individual actions and responsibilities cannot be shifted to others.

5. Judaism cannot accept the idea that a mediator between God and man is necessary. Christianity asserts the belief in Jesus as intermediary or channel to God: "No one comes to the father except through me." Judaism, on the other hand, insists that the attempt to communicate with God, to reach out to Him, requires no agent or surrogate.

At this season men of all faiths respond to the exultant hope: "Peace on earth, good will to man." Jesus has inspired untold millions. His teachings have the power to strengthen the cause of brotherhood and peace—the common ideals of both Christians and Jews.

I submit these thoughts with a sense of deep respect for those whose views and beliefs, of necessity, differ profoundly from my own. Perhaps all of us can be guided by those words of exemplary tolerance and understanding: "There are many mansions in the House of the Lord."

Bernard Baskin is spiritual leader of Temple Anshe Shalom, Hamilton.

Reprinted from Canadian Jewish News.



OPINION



by Shaul Landa
Halifax-Arad

A Diaspora Obsession

Diaspora Jewry has always engaged itself in a search for moral goodness—a cherished and sanctioned wish that what indeed ought to be, in fact, is. It assumed the form of extracting a modicum of good from progressively threatening realities and was symbolized by the phenomenon of the “good gentile” who served to redeem a hint of humanity from essentially dehumanizing experiences. The accompanying rationalization that tragedies “could be worse” operated as a divining rod moving erratically from oceans of despair to wellsprings of hope.

The myopic quest for moral love led to an optimism which, although deluding, made a collective future possible. It effected a situation whereby communal disasters were psychologically survivable. Consequently, the pursuit of “reason in madness” transformed the value itself into a strategy of adaptability. The cup remained half full; yet the other half was passionately missed and the “cities of slaughter” were revisited if not repopulated.

A delusion of this magnitude, however understandable, exacted its price. Optimistic moments in a lifetime of harassment and persecution were just that—with the result that unrewarded optimism led to disillusionment and to the more familiar and historically conditioned response of paranoia. For a short time, the cataclysmic effects of the Holocaust isolated proponents of the “good gentile” and “could be worse” theories. However, the seemingly un-

bridgeable gap between “ought” and “is” created by genocide was in fact breached by assimilationist (and self-hating) tendencies reinforced by the normalcy of North American Jewish life during the war years—a life characterized by upward economic and social mobility.

The direction and pace of international events of the immediate post-war period ushered in a new era of hopefulness and with it the discovery that the “good gentile” was indeed alive and well . . . despite six million dead. The “justice” meted out by Nuremberg, the meteoric emergence of a “democratic” Germany, the founding of the United Nations and the establishment of the State of Israel—were events telescoped into an unnatural period of history defined by a mere three years. These ingredients were combined and fed to a world starving for righteousness and to a Diaspora Jewry consumed by rage, outrage and guilt. This Jewry, split asunder, lacking moral strength and reeling from the shock of survival couldn’t resist. Active reminiscence resurrected still-life images and the obsessive search for acceptance was renewed with a vengeance.

The life styles, economic forms and peace of mind offered by the host society proved not only irresistible but most desirable. Patriotism of the American kind guaranteed participation as equals and a good life in the world of the ought. The weakening of identity links and the rejection of specific and “unacceptable” Jewish traits and values served as passports allowing Jews, seeking the tranquility of non-identity, to move from the solitude and visibility of minority status to the ecstasy of shared power.

The guilt generated by the holus bolus abandonment of Jewish identity or its instrumental dilution has, with

time, been deflected and reduced by third person Zionism. This non-obligatory form of national pride serves as an ideological balm soothing a pained conscience. It allows for the full enjoyment of the “good gentile” society and “could be worse” remains only as an idiomatic survival not applicable to the cohabitation of Jewish humanism and Anglo-Saxon liberalism. The structures and processes of Jewish organizational life are patterned in such a way as to cast Israel in the role of a surrogate mother—there, but somehow unreal. The physical relationship between Israel and world Jewry is largely defined by charitable donations and visitations. Consideration of Israel as a home for the skilled and the privileged is minimized by image builders who picture Israel exclusively as a refuge for the persecuted and the underprivileged (whose sons are the soldiers of which all are so proud). While basking in Israel’s victories, Diaspora Jewry condemns her to demographic strangulation by its refusal to actively engage in or educate toward Aliyah. While holding its breath with every risk that Israel takes, Diaspora Jewry steadfastly refuses to be an active participant in the struggle to preserve and enhance Jewish nationhood. Israel’s enrichment of Jewish life throughout the world is contrasted by local cultural deprivation attaining levels of enthusiastic assimilation.

The vision of Israel and the Diaspora living in a state of creative symbiosis has become Diaspora Jewry’s mirage. A short, if passionate historical memory, the overextension of Jewish values and the every present “good gentiles” are leading a generation of Jews into cultural confusion, inevitably giving birth to an identify in limbo.

Our Pride And Our Shame

by Mr. Justice J. L. Dubinsky

"It is not for thee to complete the work,

But neither art thou free to desist from it."

—Rabbi Tarfon in "Pirke Abot—Sayings of the Fathers"

Once again the Editor of "Shalom" has been kind enough to ask me to contribute an article to the magazine. This time, however, instead of writing about some interesting court episode of the past, I propose to take advantage of the invitation to say something of much greater importance than a legal experience in the life of a lawyer or judge. I wish to express my views on one aspect of our spiritual life in Halifax, namely, that of synagogue attendance. Whether or not my views are applicable to other Jewish communities in the Atlantic province is for themselves to judge. In this article, I am commenting only on the Halifax-Dartmouth area.

May I emphasize from the beginning that it is not my desire to deliver a sermon. I make this point for two reasons. Firstly and primarily, a sermon falls within the prerogatives of our rabbis. Secondly, one of the definitions which Webster's Dictionary gives for a sermon is "an annoying harangue" and I do not wish to annoy or harangue anyone. But as one who has dealt for many years with the realism of assessing facts, I feel bound to present facts which I have observed personally during the past number of years. It may be said by some that it was not for me to enter upon the subject matter of this article. If that is said, then I beg to disagree and I point to the dictum of Rabbi Tarfon quoted above.

Shortly after we came to live in Halifax, I was invited by a friend to become a member of the synagogue to which he belonged, namely, Beth Israel. I thanked my friend for the offer but told him that we had not yet made up our minds as to which synagogue we would apply for membership. He then voiced what he considered to be the differences between the two synagogues. I cannot recall everything we said on the subject but I



do remember telling him that I had enjoyed attending several Sabbath services in both Shaar Shalom and Beth Israel and that I had found one thing which each of them had very much in common. There was a noticeably large number of empty seats in both sanctuaries for the Sabbath and Passover services that I had attended since my arrival in the city.

In due course, I became a member of Baron de Hirsch Congregation where since 1971, I have been chairman of the Ritual Committee or as it was called formerly, the Religious Practices Committee. As such, I have had the opportunity and the privilege along with several dedicated members of that committee to play a certain role insofar as the religious services in Beth Israel are concerned. During the intervening years, I have also had the pleasure of worshipping from time to time at Shaar Shalom. I feel, therefore, that I am in a position to speak factually from personal observation as to what obtains in both houses of worship in Halifax from the standpoint of synagogue attendance.

It is with regret that I am compelled to say that not too much has taken place over the past ten years to warrant my changing the original impression that I formed about the attendance of members in their respective synagogues during the weeks and months of each year. Some improvement has taken place, it is true, but by and large the empty pews continue to assail our eyes on Sabbath and Yom-tov at Shaar Shalom and Beth Israel.

It is readily understandable that

one who is involved in business or in the practice of a profession on Saturdays cannot attend synagogue services on the Sabbath. The fact is that we live in a thriving metropolis wherein the Jewish citizens, *baruch hashem*, enjoy a creditable measure of the good life. We number in our midst in the twin cities leading and respected merchants, successful and prominent doctors, lawyers, dentists, industrialists and real estate people, judges, civil servants, school teachers and a fairly large number of academics attached to the several universities in the area. Very few of all these people are obliged to work on Saturdays. We have amongst us retired people, whose retirement has been brought about only in a few instances—and again, *baruch hashem*—by sickness or the infirmities of old age. If more of these business, professional and retired people would come to the synagogues of their choice on the Sabbath and Yom-tov, we could truly and joyously pronounce the opening prayer: "Mah tovu oholechoh yaakov, mishkenosechoh yisrael! How goodly are your tents, O Jacob, your habitations, O Israel."

Our congregations have provided the Jewish community of Halifax with two extremely fine houses of worship for their membership and visitors. At both synagogues, we are fortunate to have dedicated rabbis who endeavour at all times to discharge faithfully their roles as spiritual leaders of their respective congregations. At Beth Israel, the larger of the two congregations, we are also fortunate to have an equally dedicated cantor. We are blessed in both synagogues with sincere *gaboyim* who carry out their duties at each service with love and devotion for their work. Each congregation has its own service ritual to which the respective membership is accustomed and attached. At Beth Israel, the cantor generally conducts the entire service and reads the Torah. Young boys lead the closing prayers. At Shaar Shalom, the rabbi conducts the services assisted by men and women congregants and by young boys and girls. At every service in each synagogue on Sabbath and Yom-tov, the rabbi discusses timely and thought provoking subjects.

I have attended services in synagogues in Canada, United States and Israel. From what I have seen elsewhere, I can truly say that the Beth Israel and Shaar Shalom synagogues, representing as they do two important Branches of Judaism, need not yield one iota to any synagogue serving much larger and more affluent Jewish communities than those of our own. We can justly be proud of our synagogues in Halifax and what they offer to their memberships. This then is our pride.

What we lack is sufficient congregant input and that constitutes, in my view, our shame. It is only on a Sabbath when a Bar-mitzvah is being celebrated or when there is an "off-ruf", that is, when a pending marriage is being duly observed at the Sabbath service, that the sanctuary is nicely filled with worshippers. The scene is no different on the three Yom-tovim except for the day on each Festival when the Yizkor prayer—the prayer for dead—is recited. Incidentally, it is always on the day of Yizkor that I recall the closing lines in Longfellow's beautiful poem, "The Day is Done". They are as follows:

"And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away."

How often have I seen congregants who arrived at the synagogue just in time for the rabbi's sermon and the Yizkor prayer. Then as soon as that prayer is ended, they fold their prayer shawls, and in the words of the poem, like the Arabs, silently steal away. God forbid that they should stay for the remainder of the services!

What is the picture during the week? At Beth Israel, a daily service is maintained—morning and evening—thanks primarily to a dedicated and truly devoted core of "minyones" to whose numbers there is an occasional visit from a Board member or some congregant observing a "Yahrzeit" for a deceased parent or relative. After that service, he will not be seen again at a weekly "minyon" until the "Yahrzeit" rolls around a year hence. At Shaar Shalom, they can only have a service on Monday mornings with none on a Sunday morning even when the breakfast meeting is being held there.

Coming back to the Sabbath and Yom-tov services, there are two segments of our community families which are most noticeable by their absence from synagogue worship. The first, of course, are our teen-agers. Speaking more particularly of Beth Israel, I have listened repeatedly as the young Bar-mitzvah lad stood before the Holy Ark and solemnly repeated the pledge that henceforth he will perform all the duties incumbent on him as a Jew and an adherent of the covenant of Abraham. You can take my word for it that with few notable exceptions, you will not see the Bar-mitzvah boys again in the synagogue except for the High Holy Days and in some instances when the anniversary of their Bar-mitzvah Sabbath rolls around, they will come back to favour us with a repetition of their Haftorahs. But please do not blame these youngsters. You may be saddened—as I am always—by their severing of their ties with the synagogue but do not blame them. Why should they come to services if their fathers choose to go golfing that Sabbath morning or go for a sail or go skiing or just loiter around the house or summer cottage? While I am not completely conversant with the situation at Shaar Shalom in this regard, I am confident that there is no difference.

The other segment of our community family very noticeable by its almost total indifference to synagogue life is that embracing our past presidents, past vice-presidents and past holders of other congregational offices. Apart from a few notable exceptions, we no longer see these people who in their time and period served their respective synagogues so very well. They have divorced themselves from the religious life of the synagogue and presumably are saying, in effect, we discharged our duties to the synagogue and it is now up to others to look after this responsibility. We could accept their reasoning but for the fact that our synagogues are continuously very much in need of the attendance of all their members and particularly those who once bore the burden—and the honour—of office. We may be grateful that God who has watched over Israel for ages past does not do likewise, for otherwise King David would not have been able to write that beautiful 121st Psalm in which he tells us: "Henay lo yonum

velo yishon shomare yisrael—Behold, He that keepeth Israel shall neither slumber nor sleep." God never tires of his concern for Israel but we, apparently, grow tired of our interest in His house of worship.

Whether the blame lies with us personally, whether it is due to the affluent age in which we live, or whatever may be the cause, the situation is not a happy one, in my view. In Deuteronomy, VIII, 3, we find the words: "Lo al halechem levado yichyeh ha'odom—man doth not live by bread alone". There is meaning and purpose to a synagogue and to the spiritual life of Judaism. But this meaning will never be understood and this purpose never realized if the most of us continue to treat our two synagogues as we have been doing. We want them to serve our needs when the occasion arises, that is, when our son is Bar-mitzvah, or our daughter is to be married, or our baby girl is to receive her name or we have "yahrzeit" for our dead mother or father, or God forbid, when a death takes place in our family. We want—nay, we demand—that our synagogues serve the aforesaid or other religious needs of ours when the occasion for the same arises. But after our need has been met, we care very little whether or not the doors of the sanctuary or the chapel are open or closed. That is then not our concern—let somebody else take care of that. How much longer can this attitude prevail?

Central to Jewish life is the rich heritage of the synagogue and the recognition of its proper place in the lives not merely of ourselves but in those of our children and children's children. We have in Halifax and Dartmouth the people and, thank God, the time and the means to transform the two beautiful synagogues in Halifax from the uninspiring retreats for the committed few in each congregation into vibrant gathering places which all those who helped to erect these edifices intended them to be—places for spiritual uplift and cultural enrichment. We can—I am firmly convinced—if we set our minds and hearts to it, make Both Beth Israel and Shaar Shalom the envy of every Jewish community in Canada and the United States.



by **Norman Lipschutz**
Glace Bay, Nova Scotia

"Chadeish Yomeinu K'Kedem"

Renew Our Days As Of Old!

A Jewish adolescent worries about the definite weakening of Jewish links in the Atlantic provinces. He complains, in a letter to Jewish adults, of the lack of interest displayed by youth in the Young Judaeon movement, their evident inertia and indifference to things Jewish. He touches on the malaise presently afflicting a great proportion of our youth right across the North-American continent. He speaks of assimilation, of increasing intermarriage, of many of our boys and girls deserting Judaism for what they consider "greener fields", and he's appealing to Jewish parents to wake up and initiate steps to arrest the trend towards our oblivion as a people. I must say that I have been deeply moved by this impassioned plea by an idealistic young man—who undoubtedly can see the writing on the wall...

Says student Irwin Blum in a recent article in the New York Times Magazine: "There was a whole civilization wiped out, and a very few people remain from it. I feel an obligation to help that culture survive. Everything you allow to die—you're continuing the holocaust. . . ." Cultural genocide will not only eliminate us as a people but will diminish humanity in the final analysis. Assimilationists amongst us should ponder this question as well. . .

A young girl comes home from the big city on her annual winter holidays. She speaks of a new phenomenon—at least new to this writer—a movement of "Japps" on the university campus. Rather naively and as one has not heard this slur since the days of the second world war—one hesitantly enquires as to the number of Japanese students in her particular university. . . "Veis ich vos", she replies, and explains the term implies "Jewish-American Princes and Princesses. Now it's beginning to make sense. I am informed these form a distinct group and are easily recognizable on campus by their weird behaviour, by their extravagant mode of dress, and by their equally bizarre tastes. They're very snobbish, rather arrogant,

intolerant—devoid of Jewish knowledge and indifferent towards Jewish affairs or Jewish culture for that matter—perfect specimens of the "nouveau rich" syndrome. As a result, a university with thousands of Jewish students, and with all the Jewish "klappergetzeig" and paraphernalia, finds it difficult to arrange a Jewish music night or implement a Seder during the Pesach festivities.

The tendency by Jewish adults is to blame the young people themselves for this sorry state of affairs. As an observer of the Jewish scene for some years now. . . I must counter this faulty thinking! In Yiddish they say: "Dos epele falt nisht veit fun dem beimele"—our children are growing up in our own image! And what has been the image we have been projecting over the past two or three decades? Well, it is a story by itself. If we are to be sincere about all our shortcomings, a lengthy volume will not suffice. But in the brief space of an article, permit me to touch but on a very few of our basic faults. We simply must come to grips with these, for our future as an ethnic group on this continent is in great jeopardy. Some experts in the field are even forecasting our steady decline and ultimate demise as a people, this in a short period of time.

For the past thirty years, Jewish life in the diaspora has been centered around the reborn land of our forefathers. This is as it should have been, but not at the expense and neglect of our own distinctive treasures. . . American Jewry has made available to the Jewish state enormous funds. Our women have been aggressive in fostering and promoting all sorts of institutions in our Jewish homeland, but have denied help to our own culture-bearers. . . Our publications have been dominated by writers from Israel and our meeting-halls have resounded to the bravado of Israeli generals. . . (No offense here intended, but Israeli generals would be well advised to stay at home and guard the borders. . .) Shlichim of dubious competence flooded our Jewish life—and pro-

paganda became their preoccupation. Our people have been bamboozled into all sorts of crazy schemes. A basically peaceful people have been turned into a nation of sword wielders. . . ready to fight to the last Israeli. . . Any person even daring to suggest a process of peace initiatives has become anathema to the Jewish establishment. A steady army of Jewish comedians—whose credential to fame has been a steady diet of filthy jokes, many of these centered around the enemy, has invaded our palaces of culture. . . We were made to believe we were supreme, omnipotent—a kind of Super-Jew—haughty and unconquerable. Our bellicose behaviour knew no bounds. . . Our ego has been fed by these megalomaniacs to the point of nausea!

In the process we have succeeded in alienating our Jewish writers, poets, lecturers. Our Rabbis have lost their stature and authority. Our men and women of talent have been pushed aside. What was all-important was to raise ever-bigger sums of money—thus the "nouveau rich", "the big givers" have come to the fore. . . Our new so-called leaders have had the effrontery to isolate the vast majority of our people from the decision-making process, and have reached agreements strictly within their tight little circles. "Parlor-meetings" became the order of the day, to the exclusion of "Am-cho". Democratic Zionism was turned into a private preserve of self-styled and self-appointed "leaders"—with the blessing of those on high. . . Their word became law; their ideas, devoid of all logic and reason, dominated Jewish life for well-over two decades. A tight censorship had been clamped down on any free expression and on any thought at variance with official thinking. . . What we have been spoon-fed in our official organs was ridiculous propaganda and still more propaganda. . . and our seminars have embarked upon the dubious task of turning all Jews—without exception—into an army of propagandists, at a time when the "simple truth" could have accomplished miracles. . .

Criticism of the established order of

things became taboo. Writers in the larger centers have been intimidated to tow the line or were incorporated into the establishment without recourse to protest. Those writings that have by some miracle escaped the notice of officialdom and have somehow made it to the top—have been viciously attacked, their authors cajoled and ridiculed, and finally ostracised.

The Jewish millionaire-class found their god in a man named Nixon, and attempted to persuade their co-religionists to vote for their idol. In Canada, reactionary politicians were catered to and lavish testimonials arranged for them. While Jewish journalists were all but forgotten, non-Jews were despatched to the Holy Land to report to Jews in the diaspora. . . South-African murderers became our heroes and allies. . . And our Jewish officials lived it up to the hilt: regular trips to Israel, journeys to Switzerland and to the far corners of the earth, all in search of excitement and adventure—all at public expense. . .

With the advent of a new administration in our Jewish homeland, and hopefully a new order. . . the message reverberated around the Jewish world that a new era had indeed begun. Suddenly we have been awakened to the realization that the Israeli people have not shared the "dreams" of our official Jewish establishment—that life for them has been a nightmare and that they have resolved to do something about it! . . .

Our weird behavior patterns have also served to demoralize our younger

generation. The more serious among them were turned off and turned cynical. The thinkers have come to question the ways of their fathers and mothers, and in the absence of any meaningful Jewish life—have voted to part from the fold in search of something more rewarding. . .

In a society dominated by a tasteless and exaggerated mode of living and behaviour—in an obviously stifling climate—Jewish culture could not possibly flourish or expand; assimilation thus became rampant! In a Jewish community divided along lines of material possessions—no true unity could possibly survive. Brotherhood thus became a meaningless phrase. The seeds of disunity and discord have been sown in communities both small and large, for Jews—a proud people—simply will not tolerate first, second and even third-class citizens among its ranks. . . Resentment was built up when Jews came to be categorized in accordance with the wealth they were purported to possess. Those less privileged. . . have been discriminated along social lines as well: only the very rich were invited to attend certain functions, such as taking in the "wisdom" of a general or propagandist. Zionism—thus Jewish life—became as a result the exclusive domain of the well-to-do, who not only dominated but were also quite domineering. . . Three sorts of invitations to Jewish "simchehs" became the norm—one reserved for "paupers", another for the inbetween. . . and a third for the "elite"—those who have arrived and have accumulated at the very least a hundred-thousand. . .

(In these inflationary-times "standards" perhaps should have been raised a bit. . .)

As enormous funds have been squandered on expensive frills, Jewish institutions of learning have been allowed to deteriorate and some are even faced with foreclosure. But this time it has become doubly clear that the very rich are certainly not endowed by the Creator to lord it over the masses—nor have they been known to possess all the essential wisdoms! . . .

If we are to reverse the trend in Jewish life and thus recapture the imagination of our youth—all divisions along material lines must cease forthwith! Else the community will disintegrate. It is to the compliment of sophisticated and more enlightened Jewish audiences that of late they have begun to demand readings by Jewish poets and lectures by Jewish authors. We should also demand from our leadership that they start promoting Jewish music, Jewish books, the Jewish theatre and both our national languages. One or two concerts a year in our smaller Jewish communities simply will not suffice. A vibrant Jewish life should also serve to attract a better response on the part of our younger generation.

Our ancient Hebrew prophets have warned us to walk in the ways of the lord, to heed His commandments. Somewhere along the line we have strayed: we have begun to worship the "golden calf"—thus we have lost our "raison d'être." We have been wandering in the desert ever since. . . Time to reach out towards the "Promised Land. . ."

1979 CANADIAN ZIONIST FEDERATION National Convention in ISRAEL

For further information, please contact:

Shaul Landa
Canadian Zionist Federation
Lord Nelson Arcade, 3rd Floor
5675 Spring Garden Road
Halifax, Nova Scotia
B3J 1H1

Join the Zionist Family in Israel!

1945



CAMP KADEMA



Under Auspices of Habonim Lodge

585 Barrington St., Halifax, N.S.
June 29, 1945

Dear Camper - Shalom!

Camp Kadema will open officially on Sunday, July 8, exactly one week later than originally planned. No doubt you are very disappointed about the delay. The Camp Committee and Staff feel the same way as you do about this.

However, with the promise of fine weather and the many plans made for the campers--leadership training, discussions on Judaism, arts and crafts, Palestenian dances, sing-songs, camp fires, movies, swimming, baseball and other sports--all will help in making your stay at Kadema very enjoyable. The other members of the Staff and I, are eagerly looking forward to meeting you and becoming acquainted. It will not be long now.

Looking forward to seeing you soon, and with best wishes for a pleasant journey to Camp Kadema, I am

Sincerely yours,

NATHAN SHUSTER,
Camp Director.

Please note:

Leadership Period--July 8 to July 15
Campers Period-- July 15 to Aug. 5

Note 2--ALL TRANSPORTATION IS BY BUS FROM THE HOSTEL ON QUINPOOL ROAD
(Halifax)

All Councilors leave Sunday, July 8 at 9.00 a.m.
Halifax Campers leave Sunday, July 15 at 9.00 a.m.
Saint John, Truro, Kentville, Sydney, Glace Bay, Dominion
Campers leave Sunday, July 15 at 7.30 p.m.

--Bring your luggage with you--

-- Please do NOT forget your Ration Books --

LAKE WILLIAM



1978



CAMP KADIMAH



Under Auspices of the
Atlantic Jewish Council and
the Zionist Organization of Canada

Lord Nelson Arcade, 3rd Floor,
5675 Spring Garden Road,
Halifax, N.S. B3J 1H1

Dear Camper - Shalom!

Camp Kadimah will open officially on Wednesday,
July 5th and will welcome children ages 7 to 15.

The program this year promises to be exciting
and will include lots of sports; a wide variety of
waterfront activities, including sailing; Israel-
centered programs, songs and dances; enjoyable even-
ing programs and spectacular special events -
especially Maccabia! Of course our pre-leadership
Camp Machar will be bigger and better than ever.
Weather - there'll be lots of that too!

Looking forward to seeing you soon and urging
you to send your application in now, I am

Sincerely yours,

IRA JACOBS,
Camp Director.

Please note:

Camp begins on Wednesday, July 5th.

Camp ends on Wednesday, August 16th.

Visiting Day will be on Sunday, July 30th.

--Please note that Pation Books

are NO LONGER required--

Canteen will be available free of charge!

CAMP HADIMAH

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



YOUNG JUDAEAN YOUTH CAMP
Sponsored by The Atlantic Jewish Council and
The Zionist Organization of Canada
Lord Nelson Hotel Arcade,
5675 Spring Garden Road,
3rd Floor,
Halifax, Nova Scotia
B3J 1H1
Telephone (902) 422-7491

Camper Application Form

Name _____

Age _____ Date of Birth _____ Grade (to be _____
completed as of June 30)

Address _____ City _____ Phone _____

Father's Name _____ Occupation _____ Mother's Name _____

Camp Experience _____ How many years _____

Medical Insurance Plan and No. _____

Is parent a CAMP KADIMAH EMERGENCY FUND contributor _____

Terms of Enrollment

1. Applications are subject to approval of the camp committee.
2. Registration fee is \$850 for the first child and \$800 for the second child and for each child thereafter. This includes sickness and accident insurance, canteen, and membership in Canadian Young Judaea for the 1978-79 year. Fee will be refunded in full in the event of camper withdrawal prior to commencement of camp season.
3. No allowance is made for camper's late arrival. In case of early withdrawal, a flat rate of \$25.00 per day will be charged.
4. If it is necessary to use outside optical or dental aid for camper's health, all such expenses will be paid by the parents.
5. The camp is not responsible for camper's personal belongings lost or damaged by fire, theft, in the laundry, etc. in camp or while in transit.
6. No camper will be accepted without a medical examination.
7. A \$200.00 deposit MUST accompany the camper's application.

FOR OFFICE USE

Date rec'd _____

Medical _____

Medical Ins. No. _____

Amt. Paid _____

Balance _____

Receipt No. _____

Signed _____

(Parent's Signature)

I AGREE TO THE ABOVE TERMS

Date _____ 19 _____

Please make cheque payable to CAMP KADIMAH



canadian young judaea

REGIONAL OFFICE: 5675 SPRING GARDEN ROAD.
3rd FLOOR, HALIFAX, N.S. B3J 1H1
TEL.: (902) 422-7491

יחודה הצעיר

הנוער הציוני

Sponsored by: THE ZIONIST ORGANIZATION OF CANADA - HADASSAH-WIZO ORGANIZATION OF CANADA

CAMP KADIMAH

5675 Spring Garden Road
3rd Floor,
Halifax, N.S. B3J 1H1

STAFF APPLICATION FORM (PLEASE PRINT)

Name
(SURNAME) (GIVEN NAMES)

Present Age Date of Birth
(MONTH) (YEAR)

Address Tel. No.
(STREET) (CITY) (PROV.)

Present Educational Status

Are you a registered Young Judaeen. Indicate centre

Detail your Young Judaeen experience (as member, leader)

Previous Camp Experience: Where

When

What specific job and what responsibilities have you had as a councillor?

Training e.g. Counsellor-training course?

Additional training that would fit you for camp counselling?

Do you swim? If so, what distance?

Tests and awards

Please complete information on reverse side

Check activities and mark "1" those in which you have had experience as a leader, "2" those with which you could assist.

<input type="checkbox"/> Arts & Crafts	<input type="checkbox"/> Dramatics	<input type="checkbox"/> Office work	<input type="checkbox"/> Story telling
<input type="checkbox"/> Sports	<input type="checkbox"/> Games	<input type="checkbox"/> Music	<input type="checkbox"/> Tripping
<input type="checkbox"/> Campcraft	<input type="checkbox"/> Canoeing	<input type="checkbox"/> Nature lore	<input type="checkbox"/> Trip room plan-
<input type="checkbox"/> Sailing	<input type="checkbox"/> Journalism	<input type="checkbox"/> Photography	<input type="checkbox"/> ing, packing, etc.
<input type="checkbox"/> Folk dancing	<input type="checkbox"/> Lifesaving	<input type="checkbox"/> Sabbath	<input type="checkbox"/> Ceramics
<input type="checkbox"/> Israeli dancing		<input type="checkbox"/> Services	

For what definite position in camp are you applying?

With what age group do you prefer to work?

Physical defects.....

Please give three references (not relatives), of people who have been able to observe your work either in preparation for, or in actual experience as a leader.

NAME

ADDRESS

OCCUPATION

.....
.....
.....
.....

ADDITIONAL REMARKS

.....

.....

.....

.....

.....

Date

SIGNED

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





הששי ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום
השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו
אשר עשה: ויברך אלהים את יום השביעי ויקרש אותו כיבן שבת מכל
מלאכתו אשר ברא אלהים לעשות: סמי מלך ברוך אתה "אלהינו
מלך העולם בורא נרי הגפן: ברוך אתה "אלהינו מלך העולם אשר
בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו ותתן לנו "
א להינו באהבה (שבתות למנוחה) מועדים לשמחה חגים וזמנים
לששון את יום (השבת הזה ואת יום) חג המצות הזה ומן חרותנו
ובאהבה מקרא קדש וכל יציאת מצרים כיבנו בחרת ואותנו קדשת
מכל העמים (ושבתות) ומועדי קדשך ובאהבה זכרוננו בשמחה
ובששון הנחתנו ברוך אתה "מקדש שיה שבת) וישר והומנים:
ברוך אתה "אלהינו מלך העולם בורא מאורי האש: ברוך אתה
"אלהינו מלך העולם שהחיינו וקיימנו והנעינו לזמן הזה:

קדש. ורחץ. כרפס. יחץ. מגיר.
רחצה. מוציא מצה. מרור.
כורך. שלחן עורך. צפון.
ברך. הלל. נרצה.

