

SHALOM

SUMMER EDITION



Forewell To Shaul And Elana



ISRAEL
30TH ANNIVERSARY 1978

VOL. 3 NO. 6

Atlantic Jewish Council

JULY, 1978
TAMUZ-AV 5738

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

Shalom: The official publication of the **Atlantic Jewish Council**, in conjunction with the Canadian Zionist Federation and Canadian Jewish Congress, Lord Nelson Arcade, 3rd floor, 5675 Spring Garden Road, B3J 1H1. The opinions expressed herein are those of the author and not necessarily of the Atlantic Jewish Council or its editorial board.

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 Israel Digest
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Deadline for ROSH HASHANAH Issue:
Friday, Sept. 15, 1978

Message From The AJC President

I want to take this opportunity to bid farewell to **Shaul & Elana Landa** and their family as they embark upon the return journey to their home in Arad, Israel. The Landas carry with them the best wishes, and hopes for success in the future, of the Jewish communities of the Atlantic Provinces.

I think it can be stated with some certainty that Shaul Landa, through his tireless and devoted efforts, has raised the quality of Jewish living and awareness in this region. He has been largely responsible for the growth and development of the Atlantic Jewish Council and has been the central figure in the implementation of its program and activities. Under Shaul's direction, Camp Kadimah has programatically flourished and matured. The presence of both the Canadian Zionist Federation and the Canadian Jewish Congress in this region has been enhanced and made more effective during his term as Executive Director.

While it is with a certain sense of sadness that we see Shaul leave, nonetheless, there is a keen appreciation of the joy that awaits he and Elana and their children in the fulfillment of their dreams in Israel.

To the Landas, the Atlantic Jewish Council says a heartfelt "Thank You" and wishes them Niseeyah Tovah Ve' Hatzlachah Rabah.

Ben Prossin

President

Atlantic Jewish Council

Shalom From Shaul



On behalf of **Elana, Eli, Tal and Dani**, I would like to thank the Atlantic Jewish Community for being "family" to us during our unique three-year experience in Atlantic Canada. We have grown to love you - a loved mixed with some concern for the future.

We are returning to Arad, and you are cordially and informally invited to drop in on us in our home at **Rehov Hakana'im 33/1**.

If you can't come . . . then at least write.

Shalom Ul'hitraot

The Landas

July, 1978

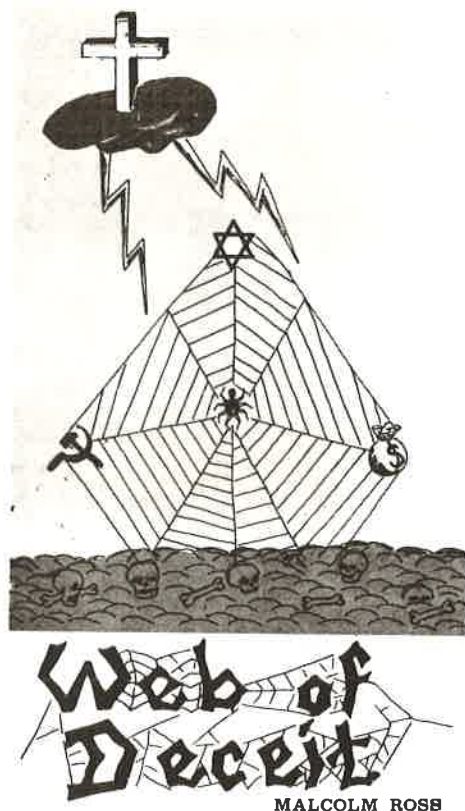
THE Shalom Letters

The Web of Deceit Controversy

KEEP YOUR BAGS PACKED—DARLING

by David Attis, Moncton

During Passover 1978 I received a phone call from **Shaul Landa** inquiring as to the availability of "The Web of Deceit",—a treatise of Anti-Semitism, pure fiction, written and published by a Magnetic Hill Grade 6 schoolteacher in the Province of New Brunswick's School District No. 15—one **Malcolm Ross**. A native of the North Shore of New Brunswick and the son of a member of the Christian Clergy, Mr. Ross is a master at one or more of the Oriental Martial Arts and lives at home with his brother—a principal at the Harrisville School—again in School District No. 15—and a pack of one or more German Shepard dogs (one is a pack in my dictionary). Mr. Ross owns his own publishing company and the book is being printed on someone's press in Fredericton.



The book's content is pure and ancient in its form of Anti-Semitism. Nothing new to get real excited about—i.e. "Protocols of Zion", "Holocaust or Hoax", Forgery of "The Diary of Anne Frank" etc. The book is based on the premise that a worldwide conspiracy exists, composed of Jews, Communists and International Financiers hell bent for

leather on destroying Western Christianity. This conspiracy supposedly used rock music and drugs to corrupt today's youth. **Leonard Jones Jr.**, MP Moncton, suggests that maybe he may have to agree with Ross in that today's youth should get their noses back to the grindstone and be more productive. What about the Jews, Mr. Jones? Are you in constant fear of that huge plot to destroy your way of life? A local member of the Anglican Clergy—**Gary McCauley**—did an intelligent TV editorial called "A Dirty Book"—he labelled it pure Pornography and Profanity-Racism—he can't get over this thing being published in 1978 by a Moncton schoolteacher. The amazing thing is that this man is still teaching.

The Moncton School Board, when forced to give the issue a spot on its agenda, through the skillful letter writing of one, **Dr. Julius Israeli**, of Newcastle, N.B., brushed it aside, because they cannot see how a person, who as a club bouncer would not allow Blacks into a local club simply because they were Black, who sent little girls home from school asking their Daddy if it was true that the Black man was the reason for all of America's ills,—this person who eats, sleeps, and even writes these thoughts,—how can this person affect the minds of our children? "After all" the school board said, "we have no complaints from the parents". They certainly brushed aside that crazy Jew's complaint—right into the waste can without any hesitation.

"It is to be hoped that the child in school will receive an education that will permit him to avoid errors of passion"—(J.P. Sartre—Anti-Semite and Jew).

The **Moncton Transcript** ran a very sympathetic editorial, "The Poison Remains", extending their sympathy and calling for more publicity for this type of thing. We can't remain silent they said, calling Ross and his like "sick" for using Christianity as their "reasoning"—his book is "evil" they continued. That same paper continues to publish letters to the editor which spout off the book's supposed merits along with the odd anti-book letter. The book, we understand, is set for its second run of some ten thousand copies.

Ross sympathizers may be found in the ranks of, "The Canadian English Speaking Association" who in their "Maple Leaf News" of April 17, 1978 suggest Ross' book as recommended reading, members of the Moncton School Board who allow this man to remain inside the teaching system, members of government who refuse to comment pleading ignorance or indifference, parents who refuse to stand up and be counted by these indifferent bureaucrats and all who continue to support a system that allows the above to happen and remain silent about it.

To sit back and say that this type of thing is too big and too old to attack and fight is not the answer. We must stand.

There is a lot of work to be done. Co-operation from all booksellers in the Moncton area has been superb. With the exception of one retailer (Book Mart—Moncton Mall) all major dealers have removed the book from their stands. Look for it—if you see it on a shelf anywhere—point it out to management and ask for help in fighting this type of hate. Any individual has a right to write his thoughts (Ross' are all someone else's) and put them to print. Even attempt to sell it. But if the use of common sense will stop people from handling it—then we must pursue the avenue of

common sense. We are the "people of the book" for be it for us to—not allow—censor anyone's thoughts or to advocate "book burning" as some four thousand Saint John citizens were yelling for last week (June 5). Another rally is planned for Moncton June 20th. They feel that books such as "Catcher In The Rye", "The Apprenticeship of Duddy Kravitz", "Who has Seen The Wind" are pure pornography and should be banned from recommended reading in the New Brunswick school system. These four thousand strong did not say "boo" about "The Web of Deceit".

Some Personal Comments and Observations on Web of Deceit

by Dr. Morty M. Lazar

When I was asked to write something for **Shalom Atlantic** about Malcolm Ross and his book **Web of Deceit**, I was somewhat reluctant to do so because of the problem of how to approach the situation. To write a critical review or analysis of a piece of hate "literature" (for that is what it is) was obviously out of the question for a number of reasons. First, to do so would be to give credence to a rather poorly written, poorly structured piece of trash. But, more importantly, we know from past experience that trying to deal with this type of anti-semitic writing on a rational level is useless. The people who write and who read and believe this type of material **are not** interested in facts or evidence or data of the type that would infringe on their own distorted views of the world. Rather, they live and operate within a queerly self-defined world of delusions and conspiracies. They see the world as a dangerous place, fraught with perils to their **notion** of what the world is or should be and how it should operate. To make sense of the world that they do not, cannot and will not understand, they seek conspiracies to blame.

Being somewhat of a student of this type of "literature," I did a little predicting (before I read the "book") as to what would appear between its covers. Needless to say, I was not disappointed in my predictive ability. There is simply nothing new in **Web of Deceit**. It is a poorly written rehash of this century's hate "literature." All the clichés are within the covers of **Web of Deceit**—The Protocols of the Learned Elders of Zion (that notorious fiction); the myth of the six million as part of a "vicious attack on the integrity of the German people;" the Rothschilds and the Rockefellers; gun control; and the conspiracy behind international finance, Communism and Zionism which has corrupted the "Church," "Education," and the "Mass Media." And what might this conspiracy be—why obviously the Illuminati, who have been trying to destroy "Celto-Saxon" Christian civilization. The only cliché that I have not been able to find is a reference to that "symbol" of Illuminati control—the pyramid with the eye on the back of the American one dollar bill.

What is disturbing about this whole episode is not that a person who professes to be an educator, as Ross does, could actually write a piece of clap-trap like **Web of Deceit**. Rather, what is most upsetting is the appearance of a general indifference on the part of the larger community. We hear that the Moncton school board has refused to take any form of action whatsoever against Mr. Ross (including a simple investigation to see if his strange world-wide view intrudes into his teaching and interactions with students and other teachers) with the excuse that no one in their jurisdiction has complained. We hear that Len Jones, that most outspoken M.P., was defensive when first approached to comment on the book and was not prepared to make any comment at the time (with the rather lame excuse that he hadn't read it all).

We hear that the Moncton Jewish community is embarrassed by the situation and see it as not a problem for the Jewish community, but for the Moncton community as a whole. While they are correct, at least in part, I for one am puzzled. Do the Jews in Moncton live in some sort of gilded ghetto which precludes them from action within the larger community? Why they have not been more publicly outraged about the indifference that seems apparent within their own community is the real question.

What troubles me however, is that we seem to have lost our capacity for moral outrage. We have become (both the Jewish and non-Jewish communities) complacent and apathetic. We seem to collectively be willing to put up with the most scurrilous, abusive and obnoxious situations (of which this is one) so long as nothing infringes on our supposedly safe and supposedly secure private little worlds. We seem to suffer from the "I'm all right, Jack" attitude, and so long as we think we're safe, why should we become involved, concerned or outraged. After all, this is Canada and the late 70's, not Germany and the late 20's or early 30's. It certainly can't happen here, particularly if we continue to pretend that it can't.

The Poison Remains

Controversy is growing over an unpleasant little book, "The Web of Deceit", an ugly compendium of stock scurrilous claptrap of anti-Semitism all too sickeningly familiar to anyone who has read extensively.

The heart of the issue which came before the District 15 Board of School Trustees was the fitness of the author to continue to be employed in a teaching capacity. The Board hastily disposed of the matter by taking the stand that so long as the author didn't allow his personal views to be transmitted to his pupils, they weren't going to get involved.

It is an extremely difficult matter, something of this nature. A most careful line has to be drawn between the rights of the author as an individual and the rights of the other citizens to whom his writings are giving at minimum offence and at maximum real anguish.

It is ironic that a book of this nature should be published at a time when the television drama-documentary "Holocaust" is still having a mighty impact upon the millions who saw it.

The fact is that the Jewish people have been made scapegoats for all manner of ills. It is incongruous that at one and the same time Jews are accused of being masters of international finance and Communist conspirators. The argument used by so many anti-Semites that they are not against Jews but opposed to Zionism won't wash. First of all, it doesn't stand up to examination, because since

Zionists are proponents of a Jewish homeland, why the dickens would people of Europe or North America, for example, be upset over that?

No, the claims of anti-Zionism are a cop-out. The "Web of Deceit" is anti-Jewish. It is of the same nature as the thousands of evil books and pamphlets which were spewed out of Czarist Russia and 19th century Germany, and which formed the ideological basis for the psychopathic hatred which sustained Hitler and his Nazis until the very last moment in the ruins of Germany and Occupied Europe.

The mask that so many people who subscribe to anti-Semitic views wear is that of the concerned Christian. But the truth is that they negate every basic Christian ethic and make a mockery of the teachings of Jesus to love one another.

One wonders, one searches the conscience. Should further publicity be given to such a publication? But through the doubts the answer comes clearly. Yes, one must stand and be counted. Yes, one must speak out and denounce this book and others like it for the evil works that they are. It was because millions stood silent both within and without Germany that the greatest crime in human history was wilfully and efficiently carried out.

The Human Rights Commissioner for Canada, Gordon Fairweather, has perhaps expressed our feelings more than adequately. He has termed this book, "Evil, mean-spirited, hate-filled and bigoted". Nothing more needs to be said other than to extend sympathy to all those for whom this book brings hurt and fear.

—Reprinted from the Moncton Transcript, May 26, 1978

AN APOLOGY

The Editor and Publisher of **Shalom** deeply regret that **Justice Dubinsky's** article in the last **Shalom** appeared with many paragraphs in the wrong sequence. As a result we are, with **Justice Dubinsky's** consent, reprinting the article in its entirety.

THE GROWING BANKRUPTCY OF SYNAGOGUE LIFE

"Lu amee shomayah lee"
"If only my people
would listen to me . . ."

by Mr. Justice J.L. Dubinsky



Those who are accustomed to daily prayer will recognize immediately the above extract from the 81st Psalm in which the psalmist quotes God as expressing sorrow over His people's stubbornness and their unwillingness to listen to Him. We recite this Psalm every Thursday at the end of the morning's service just as used to do the Levites centuries ago in their Temple ritual on the fifth day of the week.

Nearly every person, at one time or another, has had occasion to say something to this effect: "I wish that so and so had listened to me!" Or, what may have been said was this: "I wish that I had listened to so and so!" Recently, I have had occasion to express the following thought: "If only somebody had paid attention to what I said". Before I explain what I had in mind, let me tell you something that occurred years ago.

In 1958, I was chosen to be the

Liberal standard bearer for the constituency of Cape Breton South in the Federal election of that year. I am satisfied that I put up a good fight but I was roundly defeated. Incidentally, that was the year when the one and only John G. Diefenbaker (later the Rt. Hon. John G. Diefenbaker) led his Progressive Conservative Party to a smashing victory in Canada. It was not surprising for a Liberal candidate

from Cape Breton to be defeated that year. He certainly had lots of company throughout the country.

The truth of the matter is that I was secretly very pleased that I had lost. At no time did I ever consider myself as being a politician. A politician, in my opinion, is that sort of an individual it very much. There was not a single word of dissent on the part of anyone—not even from any of the numerous people who years ago brought about the severing of the former congregation and who contributed time, effort, money, sinew and sweat towards the building of the two new beautiful edifices for worship to God.

As I contemplated the futile effect of the article—and I am immodest enough to say that it was a good one whether a person agreed with it or not—I could not help but think of two lines in a favourite poem of mine. I make reference to the beautiful "Elegy Written in a Country Church-Yard" by the 18th century poet, Thomas Gray. In it, Gray says at one point:

"Full many a flour is

born to blush unseen,
And waste its sweetness
on the desert air".

Perhaps, and more pointedly, I should adopt the words of a well-known New York personality who died in 1940. He was the famous boxing promoter Joe Jacob who in 1935 made the following now famous comment:

"I should of stood in bed".

I asked myself: "What happens now?" Should I quietly desist from my efforts and accept with resignation the factual bleak situation, namely, that apathy and indifference will continue to be the order of the day at Beth Israel and at Shaar Shalom? I am firmly of the belief that no concerned congregant can shrug his or her shoulders and leave the brunt of the struggle to be borne by the two men who presently occupy our pulpits. That is why I am making at least one more effort to arouse discussion—even controversy—on a subject which I consider to be vital to the continuation of our Jewish way of life in this metropolis.

In "Pirke Abot"—"Sayings of the Fathers", V. 20, we read the following sentence: "Kol machlokes shahee leshem shomayim, sofoh lehiskayem"—"Any controversy which is in the name of Heaven (from sincere motive) is destined to result in something permanent". It is in the spirit of this quotation that I now say a few more things about synagogue life in Halifax but this time, something also about who is able to arouse unbounded enthusiasm among a lot of people for the cause which he or she espouses and conversely, a politician must necessarily create considerable antagonism on the part of many other people who are opposed to that politician's views. I have never considered myself as having been able to generate great enthusiasm as politicians are wont to do. On the other hand, I have been rather fortunate—at least up to the present—in avoiding bitter antagonism. That such a self-appraisal is fairly accurate was proven recently and serves to explain my above-mentioned thought: "If only somebody had paid attention to what I said".

In the last issue of "Shalom", I wrote an article which I entitled "Our Pride and Our Shame". In it I had some criticism to offer about the attitude of so many members in each congregation in Halifax to synagogue worship. I mentioned the fact that we have two beautiful synagogues in this

city and that both at Beth Israel and at Shaar Shalom we are blessed with dedicated Rabbis who are untiring in their efforts on behalf of their congregants. At Beth Israel we are also fortunate in having a man who serves tirelessly as Cantor, Torah reader, teacher and youth leader. At every service on Sabbath and Yom-tov, our Rabbis deliver timely and thought-provoking sermons. We have at the Shaar and at the Beth a number of men who as gaboyim have devoted themselves unselfishly to the ritual of their respective synagogues. The service in each sanctuary leaves little to be desired. Yet in each of these truly splendid houses of worship our eyes are assailed by row upon row of empty seats whenever we meet to pray on the Sabbath or Festival.

I had hoped that this article, based as it was upon personal observation over the years in both sanctuaries, would elicit some discussion touching upon the obvious apathy and indifference to synagogue life on the part of many members in both congregations. But I can tell you that apart from the Editor of "Shalom" who expressed his pleasure with my article, only one person saw fit to comment on it to me and he, fortunately, said that he liked that subject as seen in Saint John, New Brunswick. I begin with the latter.

Anyone reading about Saint John in the last and previous issues of "Shalom" would have every reason to feel that here is a community where Jewish life is vibrant. I am not suggesting that it is not, but let me tell of the following little incident.

A few weeks ago, I had occasion to hold Court in Saint John. I arrived in the city late at night. The next morning on rising, my thoughts turned to the morning prayers. I hasten to make clear, in all honesty, that my thoughts toward prayers were not necessarily so directed because of any religious bent. Rather, it was the result of a habit that had grown with me—as indeed it has with many people—over the years. Both the Talmud and our Common Law are agreed on this principle: "A custom that has been followed a long time takes on the attributes of a rule of law". In any event, at about 7:30 a.m., when I thought it would be appropriate to make an inquiry, I called the synagogue. To my delight, I heard a man's very pleasant voice on the other end of the telephone. I said to myself: "Splendid! They are already gathering for the morning minyon."

"What time do services begin?", I asked the gentleman and I was somewhat taken aback when I heard his exclamation: "Services! What services are you talking about?"

"The morning services—today's minyon", I replied.

"Oh", he said and it seemed to me that there was something of a chuckle in his voice:

"We don't have a minyon except sometimes when somebody is observing a *yahrzeit*".

"Who are you?", I asked, sensing at once what his answer would be.

"I am the caretaker", he replied. He was extremely polite and I complimented him on his perfect pronunciation of the words "minyon" and "yahrzeit". He thanked me and said that he was perfectly familiar with these words.

Undaunted, I pressed on.

"I suppose, I said in a solicitous tone on voice. "Quite a few of the members are out of the city, probably spending some time down South. If they were back home, there would certainly be a weekly morning service."

The caretaker agreed that some members were away. However, he went on to say:

"It isn't because some of them are away that there is no service here during the week. The real reason is that the Jewish community has dwindled in Saint John during the past few years."

I thanked him for his information and that ended our conversation. But it did not end my thinking of the Saint John Jewish community. Although I have not been a frequent visitor in that city, I had heard enough about its Jewish citizens to know that they had a fine historic past. Over the years, this community had produced leading business and professional people, men and women who were actively involved in many aspects of the city's life. Jewish people were prominent in Saint John's civic politics, in its service clubs and in its recognized community organizations. They have brought credit to the city and to their Jewish congregation. I have had the privilege of personally knowing several outstanding members of Shaarei Zedek synagogue.

I was greatly impressed that morning with the caretaker's politeness. However, not for a moment could I accept his explanation for the failure of the Saint John congregation to muster a sufficient number of its adherents in order to hold a daily

minyon service. As I recalled the proud past of this Jewish community which today could not hold a short morning service, I could not help but recall David's mournful but immortal words: "Aych noflu geeborim!"—"How are the mighty fallen!" What is true today of Halifax is also true of Saint John. The real reason lies in apathy and growing indifference to synagogue life.

Let us turn again to Beth Israel. It is Saturday, March 4, 1978. It is Sabbath of course. But it is also Parshas Shkolim, a very special date in our Jewish calendar and it also happens to be Shabbas Mvorchin—the day when we bless the new month of Adar 2. We take out two Sifrei Torah (Holy Scrolls) to be read on that day. Undoubtedly, the Rabbi has prepared a very special sermon for this significant Sabbath day.

Alas, however, the dawn that morning brought a storm to the city. It was not a terribly severe storm. Certainly it was not one which my late father would describe in his Russian or Polish oriented Yiddish as a "zavarucha"—a real tempest. Years ago, the hardy people of Cape Breton would not have given it more than a passing thought. But the less hardy good citizens of Halifax were affected by it and it had the result of bringing to the synagogue that day only eighteen male congregants including the Rabbi and Cantor. There was a fairly good turnout of female worshippers. Incidentally, I would like to

mention that the women of Beth Israel Synagogue, comparatively speaking, attend services on Sabbath and Yom-tov in much larger numbers than do the men. As for the children on that particular Sabbath, there were, I believe, no more than two.

Were this so-called "storm" to have hit the city on a weekday, I have every reason to believe that it would not have prevented anyone of the congregation from having pursued his or her normal activities for that day. If school were not cancelled, our children would have been sent to school, to their music lessons, their tap-dancing instructions, their fancy skating sessions or riding instructions. Their parents would not have missed being at their businesses, their offices or doing their shopping in the supermarkets. But who would venture out on a Saturday in a "storm" to go to a synagogue? It could only be a handful of "foolhardy" men and women to whom a synagogue is something more than an occasional dropping in place. Why go to services if it is snowing and blowing when there is no Bar-mitzvah and it is not the High Holy Days nor is it a Festival when one must drop in to say a prayer for a departed father or mother?

Yes, on that Sabbath of Parshas Shkolim and Sabbath Mvorchin we did have in Beth Israel eighteen male worshippers and a lesser number of female worshippers. Bear in mind that at Beth Israel we have about two hundred and twenty members and if you count children—young and old—

that number becomes considerably larger. We did not have those people who apparently years ago were so prominent in erecting this edifice to God's service. But we did have eighteen men and eighteen means Chai-life. So the walls of our synagogue did not have to weep that Sabbath for did we not have "life" there on that "stormy" morning?

Now for a final word relative to Shaar Shalom. One day, a couple of weeks ago, I arrived at the morning minyon at Beth Israel pleasantly surprised to see a member of Shaar Shalom in attendance. He was observing the yahrzeit for one of his parents. This gentleman is a prominent member of Shaar Shalom Synagogue. I happen to know that for years he has devoted himself freely and selflessly to the needs of his congregation. Yet his devotion and work and sacrifice could not guarantee him a minyon when he wanted to honor the memory of a departed mother or father. There would be no problem of attendance if some musical event were taking place at the Shaar. Many would be in attendance. But when it comes to spending from a half hour to three quarters of an hour for a simple religious service, this man must come to Beth Israel. But even there, he would not have been able to count on a minyon were it not for the continued daily presence of a truly dedicated small core of men whom with the greatest of respect and affection I refer to as "our devoted minyonaires".

IN THE AFTERMATH OF THE HOLOCAUST

by Norman Lipschutz

NBC's HOLOCAUST arrived on the scene some thirty-five years after the event to remind the world and all unbelievers that an entire civilization had literally been wiped off the face of the earth. Undoubtedly this poignant drama will serve to refute the claims of those who would attempt to convince us that the holocaust is merely a figment of our imagination.

While true that Jews the world over have for years observed the anniversary of the Warsaw Ghetto uprising and generally paid tribute to our martyrs and heroes during that gruesome period, it should be made perfectly clear that along with the rest of the world a shared guilt complex has somehow prevented us from following through these observances to their logical conclusion. There has existed a tendency to forgive and to forget . . . We have thus contributed in no small measure to questions being presently raised in the West as to the actual veracity of the Holocaust.

For how can one explain our eagerness to come to terms with the heirs of the murderers so soon after the most horrible crime in the annals of mankind? How can one explain the fact that Nazi criminals have been allowed to live out their lives in luxury—in Germany, in South America, in many other countries, and even on our own continent—as respected and even honored Canadians and Americans? When investigations are started, they are blocked by the high and mighty, and in the words of Nazi-hunter Simon Wiesenthal, what is most tragic: Jewish officialdom displays very little interest in this vital issue, as if it did not concern the Jewish people at all . . .

In Germany and Austria—after many years of procrastination—a bare few of the hundreds of thousands of killers are intermittently apprehended and brought before the bar of justice to answer for their gruesome crimes, but the minor sentences they receive are ludicrous; **yet have any of our readers heard or been made aware of any**

organized protests or demonstrations engaged in by the Jewish community? Have the members of our community been requested to cry out against such a travesty of justice? But then, our official organs and Jewish press are notorious for hiding the bitter truth from our people . . . one is yet to read a full report of the trial that has been transpiring in Germany for the past two years or of the other trials over the past number of years. It's only thanks to respected journals like Time and Newsweek that we have come to know of these macabre miscarriages of justice. Our Jewish media choose to ignore these trials. The **conspiracy of silence** that has been followed through to the bitter end during the years of horror, is still overshadowing our lives—to the detriment of our own future and that of our children . . .

Herein lies the answer to Elie Wiesel's question as to why we are presently faced with the phenomenon of disbelief that the Holocaust actually happened. The T.V. drama should help to dispel this notion to some extent. But the main responsibility falls on our own shoulders—not merely to keep the flame of remembrance burning, but to pursue the killers of our people to the ends of the earth!

Evil simply must not go unpunished. Then and only then will the world come to know that we are truly concerned with the fate of our people. Such a course should also serve to prevent a second holocaust.

If our Jewish leaders & organizations are lax in pursuing the matter further, it remains for us—everyone of us—to remind them of their duty and responsibility!

Canada and the Arab Boycott

June 30, 1978

Dear Sirs:

On October 21, 1976, External Affairs Minister, Don Jamieson, announced a two-part program directed against International Economics Boycotts. He promised the Canadian firms and individuals participating in such boycotts would be denied all government support or facilities, including financial and Trade Commissioner assistance. In addition, he promised that **ALL COMPANIES RECEIVING REQUESTS FOR BOYCOTT COMPLIANCE, REGARDLESS OF WHETHER OR NOT THEY ASKED FOR GOVERNMENT ASSISTANCE**, would be required to report these requests to the government, and that information, including the names of the companies involved, would be made public. **THIS CLEAR AND UNEQUIVACAL COMMITMENT HAS BEEN ABANDONED.** Since the policy began, the Department of Industry, Trade and Commerce has refused to commit itself to releasing any names. Now, under increasing public pressure, Mr. Horner has said that, in future, **THE NAMES OF THOSE COMPANIES FROM WHICH THE GOVERNMENT WITHDRAWS ITS ASSISTANCE** would be released. But this promise still excludes all those companies who did not ask for government support in the first place and, furthermore, is based on the mistaken assumption that the criteria upon which the government will base its decisions on whether to withdraw its support are sufficiently wide-ranging to cover all forms of boycott-related undertakings.

IN FACT, THE GOVERNMENT DEFINITION OF "PROHIBITED BOYCOTT UNDERTAKINGS" IS SO NARROW THAT MOST FORMS OF BOYCOTT COMPLIANCE ARE NOT PROHIBITED. Under the existing policy, Canadian companies and banks are and will still be able to engage in the following kinds of boycott compliance without losing government assistance or support.

1. Supplying negative certificates of origin, testifying that the goods or components being supplied are not of Israeli origin.
2. Signing general or omnibus "causes" to the effect that a company will "abide by the laws and regulations" of the boycotting country. (Secondary and tertiary boycott clauses)
3. Agreeing to discriminatory shipping clauses. (tertiary boycott clauses)
4. Supplying "statements of fact" that they have no business dealings with or investments in Israel. (secondary boycott clause)
5. Supplying letters of credit containing boycott-related undertakings (secondary and tertiary clauses)

On Wednesday, May 30, 1978, the Minister of Industry, Trade & Commerce, the Hon. Jack Horner, tabled the Federal government's second semi-annual report on the implementation of its policy on International Economic Boycotts. It is not clear that the government has no intention of living up to the statements and undertakings given by the Prime Minister and by the Minister of External Affairs during the past three years. Instead of meaningful legislation to combat a boycott which Mr. Trudeau himself described as "alien to everything the Canadian government stands for . . .", Ottawa has sought to disguise its lack of moral fibre with a set of policy guidelines which serve merely to obscure the issues and confuse the business community.

The Halifax Anti-Boycott Committee urges all citizens to communicate their concern to the Hon. Jack Horner, the Prime Minister and to their member of Parliament.



At a recent A.J.C. Function, Halifax Hadassah circulated letters to be sent to Canadian Government Officials protesting their policy regarding the Arab Boycott of Israel.

Left to Right: Leah Epstein - Anita Dubinsky - Myrna Rubin

Sincerely,

Steven Zatzman
Secretary
Halifax Anti-Boycott Committee
433 Roy Building
1657 Barrington Street
Halifax, Nova Scotia
Telephone 429-4550

The above was submitted by the Halifax
ANTI-BOYCOTT COMMITTEE

Mrs. Anita Dubinsky
Mrs. Leah Epstein
Dr. Morton Lazar
Mrs. Anna Newman
Mr. Steven Zatzman

Halifax Scene



Young Judaea's "Israel 30" Display
Queen Elizabeth High School



Preparing and Presenting 30th
Anniversary Playlet



Board Meeting of The Atlantic Jewish
Council Held on April 30th



Shaar Shalom Congregation



60 plus . . .

Enrolment in Shaar Shalom Syngagogue's Hebrew School has passed the 60 mark.

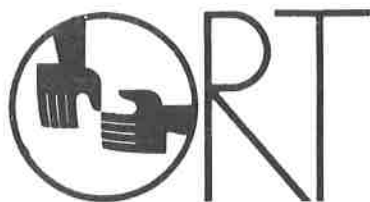
The school is currently revising its program to meet the increase in student numbers.

The curriculum will integrate the fundamentals of Hebrew education with the cultural tradition of our people. At the same time the staff will continue its policy of planning family-oriented events throughout the year.

Classes in the fall will service the needs of students from primary through high school.

If you are interested in enrolling your child in our school, contact **Rabbi Leo Heim** at 423-5848 or **Dr. Morty Lazar**, chairman, Board of Education at 443-4118.





"Trained hands means Productivity, Security, Dignity"

Open Letter to The Members of ORT

Dear Ladies of Halifax Women's ORT,

As you know, ORT, the vocational education and training program of the Jewish people, has provided over a million young men and women with the modern skills that have proven to be the "passports" to freedom, independence and human dignity.

ORT's efforts are part of the story of Jewish survival. We in Halifax, who attended ORT Day celebrations at the Shaar Shalom Synagogue in early June, really know the meaning of these words. Our two visitors from Ethiopia, **David and Asaffa**, as well as **Max Levy**, National executive director of Canadian ORT, showed the Jewish way of life in the African nation and the efforts ORT is undertaking to provide a better existence for Ethiopian Jewry.

We who were fortunate enough to see the slides of life in Ethiopia and to hear our guests talk of life in their country will understand how important and vital ORT's work is. The Atlantic Jewish Council was very helpful and supportive in this venture and we owe them many thanks.

The dedication of **you**, fellow ORTists, has provided a very productive year. We showed our thanks to three of our girls—**Gay Silverman**, **Rita Lazar** and **Maisie Block**—by honoring them with an award for outstanding service throughout the years.

Girls, we can be very proud of what we have accomplished this year, for every dollar we raise, we know is helping someone achieve a better way of life.

We have an even busier schedule next year and let me outline it for you. The efforts of **Renee Dankner**, **Gay Silverman** and **Phyllis Bluestein** have brought new projects to us. Our standard projects will again be very profitable. **Flowers for the High Holidays** will be convened by **Miriam Kohler** and **Bryna Solomon**. When your phone rings, please support ORT by purchasing these flowers for Yomtov.

We will have puppet shows, our art auction (which by the way was the best this year in the four years we have been running this project), coloring books, and New Year's cards. The latter are available **now** by calling **Maisie Block** (455-6788). They are in packages of 20 with assorted picture postcards priced at only \$2.50. In addition, our scholarship cards are available from **Sharon Ross** (443-2580) ranging in price from \$2.00 and up.

A major new project is a fashion show scheduled for September at La Scala Restaurant with fashions by Pennington's and Interlude Boutique. This project is being convened by **Barb Alberstat** and **Shirley Sherman**. Also a disco dance will take place at one of the local high schools during the fall season.

Girls, I am proud of the work you have done during the past year and I thank you all for your support. I trust you will all have a wonderful summer and return to ORT in the Fall filled with enthusiasm for another successful year.

With sincere regards to you all,
Your president,
Cathy Jacobson

SHALOM, SHAUL AND ELANA

by **Anita Dubinsky**, Halifax

Even on the eve of his departure, **Shaul** did what he does best: he brought us all together.

The invitation of the Atlantic Jewish Council to a surprise party on June 26, 1978, honouring **Shaul and Elana Landa** brought together a large group representing all segments of the Halifax-Dartmouth Jewish community. Recognition of **Shaul's** dynamic leadership as Executive Director for three years was theme of brief tributes and presentations by Ben Prossin, A.J.C. President; Shirlee Fox, Vice-Regional Chairman for Hadassah-Wizo; and Pam Medjuck, National President, Canadian Young Judaea. Many messages of gratitude and good wishes came to **Shaul and Elana** from centres across the Atlantic Region.

In response, **Shaul** commented that "people are precious to me" and thanked the leaders and members of Jewish organizations who had been supportive of his efforts. Contributors to "Shalom" were particularly mentioned.

Shaul's parents, **Mr. & Mrs. Oscar Landa** of Edmonton were special guests at this gathering.

Symbolic of our continuing efforts on behalf of the State of Israel, petitions addressed to the **Prime Minister**, **Hon. Jack Horner** and **Hon. Robert Stanfield, M.P.** were signed by many people to protest the Arab boycott policy. **Anita Dubinsky** and **Leah Epstein** were in charge of this project.

Shaul and Elana will carry the appreciation and good will of the entire Atlantic Region as they make their new home, with their children, **Eli, Tal and Dani**, in Arad, Israel. **Shaul's** professional talents will be involved in attracting and integrating new residents in Arad. It is easy to foresee a new Jerusalem!

To the **Landa family**, l'hitraot and Kol Tov.

BETH ISRAEL SYNAGOGUE'S PRAYER CLASS



Left to right: Back row: Cantor George Lieberman—Instructor, Miss Lillian Mosher, Mrs. Bina Funt. Middle row: Miss Clara Dankner, Mrs. Ruby Hamburg, Mrs. Bessie Rinzler. Front row: Mr. Louis Whitzman, Mrs. Bessie Goldfarb, Mrs. Rose Alberstat. Missing when photo was taken: Mrs. Rebecca Jacobson.

For the past two years the Beth Israel Synagogue has operated a Prayer Class aimed at familiarizing our adults with the service, its order, Hebrew, liturgy and laws. It began with five students and now boasts of nine regulars. Very seldom does anyone miss unless illness occurs or someone goes south.

We have been meeting on Tuesday morning since the classes' inception. However, due to funerals, we have sometimes changed our meeting day so that our participants might pay their last respects to the deceased.

Miss Clara Dankner usually leaves her house about 9:30 a.m. on Tuesday mornings to pick up a few of the women who live a distance from the Synagogue so that they will not have to walk or wait for a bus. Her kindness and consideration is greatly appreciated.

How and why did this class get started? While making up my youth program for the new season I started to think of the Synagogue service—how people never came before 10:30 or 11:00 a.m. It occurred to me that the reason for this might be a lack of understanding which is a great factor for boredom during the service. I figured that it couldn't hurt to start a class. If we could make it through the year, fine. If not, at least an attempt had been made. To my delight it lasted through the year. Even during the hard winter we managed to get at least two students. This year we have had increased and regular attendance without any interruption.

What have been our accomplishments? We have gone through the entire "Grace After Meals", the "Passover Haggadah" a number of times, the Shabbos morning service, as well as the Musaf. Our members have started coming earlier to service and show greater enthusiasm. In fact, very seldom do they miss a Shabbos.

We will be starting next season, G-d willing, before the High Holidays, with a special holiday course. We look forward to increased participation and another successful year.

Cantor George Lieberman

Dr. David Hirsch Honored

David Jay Hirsch, the son of **Drs. Saul and Doris Hirsch** of Halifax, received recognition from faculty, fellow students, relatives and friends in appreciation of his high level of academic achievement during his four years at the university—Dalhousie University. During a standing ovation in Dr. Hirsch's honour, he was presented with the following awards: the Dr. C.B. Stewart Gold Medal, the Dr. John F. Black prize for highest standing in surgery, the Dr. Clara Olding prize for highest aggregate in fourth year, the Andrew James Cowie M.D. Medal for highest standing in Obstetrics and Gynaecology, the department of psychiatry prize for highest standing in psychiatry and the prize in medicine for highest standing in medicine in all four years. Dr. Hirsch, who graduated with distinction, has maintained a record of 33 distinctions from the 36 courses he has taken during his four years of medical school at Dalhousie.

BETH ISRAEL

SISTERHOOD NEWS

by Bette Ross

On May 13th Sisterhood sponsored the Mother's Day Kiddush at which we honoured our Rebbitzin, **Mrs. Rose Pritzker**. The day was well chosen because only a few hours later, **Rabbi and Mrs. Pritzker** became grandparents and we extend to them a very hearty Mazel Tov. On Tuesday, May 16th, we held our annual Mother and Daughter Banquet. As always, this was a delightful evening, well attended by about 120 mothers and daughters. **Annalee Cohen** and **Barbara Yablon** arranged a magnificent meal and **Rose Pritzker** and **Yona Korn** prepared the programme. The slide show of Stern College was particularly pertinent because the proceeds of the evening were designated for the Stern College Scholarship Fund. Six students from our Hebrew School gave us a musical trip through Israel. They were **Arlene Conter**, **Miriam Korn**, **Beth Medjuck**, **Cindy Pink**, **Shelly Webber** and **Maxelle Yablon**.

Life Membership Chairman, **Evette Bowman**, presented five new life members that night. **Shirley Burnstein** and **Natalie Oler** made their mother, **Mrs. Rose Newman**, a life member. The Sadofsky children and grandchild made **Ginger Sadofsky** a life member. **Simon Spatz** made **Reva Spatz** a life member and **Errol Gaum** made **Barbara Gaum** a life member. **Barry Ross** and his children made **Bette Ross** a life member. **Joseph Zatzman** made **Leah** a life member. Many thanks to **Evette** for a job well done.

We extend appreciation to all who helped to make the evening a success. The committee included **Lois Block**, **Phyllis Bluestein**, **Anne Cohen**, **Myra Freeman**, **Barbara Gaum**, **Carol Lee Loebenberg**, **Myrna Rubin**, **Bette Ross**, **Reva Spatz**, **Tanya Webber**, **Shirley Wolman**, **Sara Yablon**,



Jean Zack, **Bea Zemel** and **Sheila Zive**. Thanks to **Anna Newman** for narrating the slides and to **Bessie Rinzler** who acted as cashier. With such excellent co-operation as this, the success of the evening was guaranteed.

Then on June 6th, we had our closing meeting at which the new executive was installed by **Carol Lee Loebenberg**. They are:

President	Bette Ross
First Vice-President	Pending
Second Vice-President	Rose Pritzker
Treasurer	Doreen Gordon
Corresponding Secretary	Sue Rubin
Recording Secretary	Helene Medjuck

These ladies are really looking forward to working with the entire Sisterhood during the coming year, and we wish them every success. We take this opportunity of saying farewell to **Shaul** and **Elana Landa**, and their sons, and wish them every happiness upon their return to their home in Israel.

Marilyn Garson Wins High School Senior Speech Contest

Marilyn Garson, 17, the daughter of **Mr. & Mrs. Abe Garson**, and a Grade 11 Queen Elizabeth High School student, won the annual Halifax senior high school speech contest.

Miss Garson, who was competing against entrants from J. L. Ilsley High School, St. Patrick's High School and Halifax West High School, won \$150 and a plaque and silver tray for her school.

Entrants were judged on presentation and content.

Miss Garson spoke on the "Coke Ovens," an area of Cape Breton where her mother grew up.

"It had a fairly interesting history and I've never seen anything written on it," she said.

Miss Garson said she was surprised when she won because "some of the other speeches were very good."

Miss Garson said her English teacher encouraged her to enter QEH's speech contest and after placing first and winning \$50 she became eligible to enter the city high school competition.

After graduating from high school, Miss Garson hopes to enter the University of Toronto to study psychology.

Miss Garson plays the flute and the piano and is an avid Philadelphia Flyers fan.



Miss Garson is a member of the Young Judeans, a Jewish youth group. With other members of the group, Miss Garson plans a six-week visit to Israel this summer "to see the country and gain some knowledge of its lifestyle."

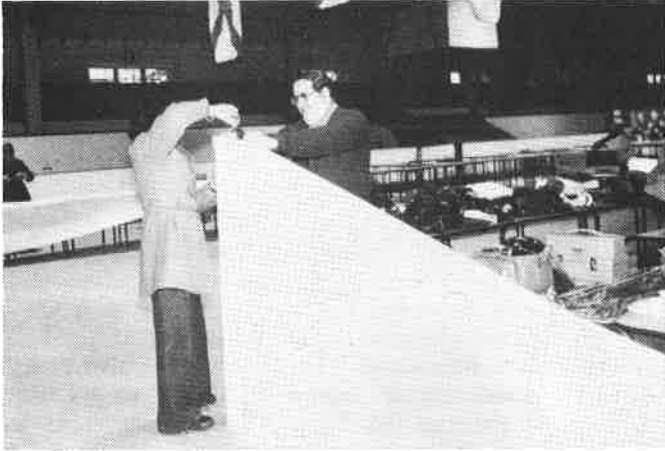
—Reprinted from the Halifax Chronicle-Herald

Halifax

Hadassah

by Bette Ross

On March 14th, Halifax Hadassah presented a fashion show, featuring the lines of six Israeli designers. Co-ordinator of the show was **Pinnie Green**, assisted by **Florrie Fineberg**, and it was held at the Lord Nelson Hotel.



Setting up shop

The show was very well received as it was a polished production, thanks to all of those who took part. Ticket sales were handled by **Leona Freeman** and **Leah Epstein**; Publicity **Sylvia Herschorn**; Wardrobe by **Barbara Gaum**; Fittings—**Shirley Wolman**, Make up—**Ellen Hrubsa** and Hotel arrangements—**Barbara Paton**. The lovely ladies who displayed the clothes were: **Millie Meretsky**, **Barbara Lebetsky**, **Myra Freeman**, **Anna Lee Cohen**, **Joni Newman**, **Noreen Rappaport**, **Bonnie Bultz**, and **Joan Elman** of Sydney. These gals were dressed by **Marilyn Mark**, **Debbie Mosher**, **Leona Freeman**, **Shirlee Fox**, **Ruth Shane**, **Linda Yarkoni** and **Bette Ross**. Many thanks to all who participated in this project.

On May 2nd, the Halifax Hadassah Bazaar was held at the Dalhousie Memorial Rink, for the last time as the rink has since been destroyed by fire. **Barbara Paton** and **Juanita**



C'mon . . . Buy!!

Sable are grateful to all those members, husbands and children who helped to make this our largest annual project successful. However, if more of our members would be concerned the Bazaar would reach even greater heights. Now we look forward to hearing from **Anita Dubinsky** and **Leah Epstein** who attended the Public Affairs Seminar in Winnipeg and great plans are afoot for the Regional Conference in St. Andrews-by-the-Sea. Hosted by Saint John, New Brunswick chapters.



HADASSAH BAZZAR

In this year of Israel's 30th Birthday, and Canadian Hadassah Wizo's 60th Birthday, let us rededicate ourselves to Hadassah and thus have Israel reap the benefits. The need has never been greater.

A Thank You Note

The wife and son of the late **Max Marcus** wish to thank relatives and friends in Halifax and Sydney for the many acts of kindness shown to us in our bereavement.

Sincere thanks to **Rabbi Pritzker and the Cuperfains** for their kindness and also to the Chevre Kaddisha.

Calls and Donations to Organizations.

Ida Marcus
Halifax

GLACE BAY NEWS

by Bruce Simon

On Sunday, May 21st, the Glace Bay Jewish Community, like so many other communities across the world, took time out to salute Israel on its 30th Anniversary. The gala event commenced at 7:00 pm at the Talmud Torah auditorium. A procession of those who attend Shabbat Services weekly marched into the auditorium in a rededication ceremony for the two torahs which had previously been sent to New York, where they had been reviewed by a scribe. This ceremony concluded with the singing of "Hatikva". A delicious turkey meal co-convened by **Mrs. Ann Zilbert** and **Mrs. Ruth Simon** followed the opening ceremonies. While dessert was being served, the movie "Shalom Little Town" was premiered. This movie depicted how small Jewish communities across the country are phasing out. Since the story of Glace Bay was taken up in the film, the audience had a special interest in seeing the movie. The movie was well recieved.

The traditional toast to Israel was then delivered by **Mr. Louis Siegel**. In his toast he expressed the need for Israel to remain strong and also his hope that a peace settlement would soon be obtained thus resulting in an eternal peace for the people of Israel.



Torah Service Snap—Dr. Phil Simon, Mr. Sander Zilbert, Mrs. Josh Stiner, and Stewart Sable.



30th Anniversary Birthday Cake Snap—Chery. Marshall, Mark Simon, Stewart Sable, Ben Schelew

The Glace Bay Youth then wheeled in a blue and white birthday cake singing "Happy Birthday" to the State of Israel. Chairman, **Dr. Phillip Simon**, expressed warm wishes on behalf of all Zionist Organizations and the Atlantic Jewish Council.

Mr. Ellie Marshall was then called upon to introduce the guest speaker, **Senator Jack Marshall**. Being a brother to the guest speaker allowed Ellie to be both personal and witty in his remarks.

Senator Marshall immediately put the audience at ease with his humorous Newfoundland jokes. In addition to wishing Israel well, he spoke on national unity. The senator made it clear that even minority groups must play their part in "Keeping Canada Together".

Mr. Mendel Chernin, a close friend to the Senator, was then called upon to thank the guest speaker. The Glace Bay community then presented **Senator Marshall** with a figurine coal miner. This presentation was made by **Mr. Sam Karrel**.

Chairman, **Dr. Phil Simon**, concluded the program by thanking those committee members who worked so diligently in organizing this affair. The tables were then quickly cleared away so that the dance could begin. Music was provided by the **Sam Dubinsky orchestra**.



*From Left to Right:
Mr. Sander Zilbert, Financial Secretary; Dr. Philip Simon, President Congregation; Senator Jack Marshall, Guest Speaker; Mr. Josh Steiner, Hebrew Teacher; Mr. Ellie Marshall, Vice-President.*



*Kendall Nathanson
and Eric Leviten,
Head Girl and
Head Boy of Sydney
Academy*

SYDNEY COMMUNITY NEWS

by Helene Siegel

The final meeting of our Sisterhood was held at the home of Mrs. Harold Schwartz in the form of a dessert luncheon.

Each member of the executive gave their final reports. The outgoing President, **Mrs. Avvie Druker**, thanked everyone for their co-operation during her term of office. The new officers were then installed by **Mrs. Morris Gaum**:

President:	Mrs. Leon Zelicovitz
Vice-President:	Mrs. Stephen Sherman
Treasurer:	Mrs. Bram Schwartz
Recording Secretary:	Mrs. Hymie Goldberg
Corresponding Secretary:	Mrs. Isaac Chernin

On May 10th, the Cape Breton Chapters of Hadassah sponsored their tenth mini-bazaar under the joint convenorships of **Mrs. Bernie David**, **Mrs. Jack Yazer**, and **Mrs. Frank Elman**. All booths: baking, linen, chest, nearly-new clothes, cosmetic bar, country store, snack bar, etc. reported a very busy day.

The final project of the day was a general auction which also proved highly successful. Every indication points to it being a profitable event.

The Sydney Jewish community celebrated the 30th Anniversary of the birth of Israel at an Oneg Shabat on May 12th, under the able convenorship of **Mrs. Jennie Druker**, **Mrs. Lil Elman** and **Mrs. Rae Jacobson**.

The important significance of the occasion was well noted as was shown by the large number of the congregation—men, women and children—that came to the services and partake of the refreshments that followed.

Heidi Schwartz, daughter of **Mr. & Mrs. Bram Schwartz**, composed and recited the poem: "The World Was Silent".

Rabbi S. Wisemon addressed the assembly and one and all, I'm sure, silently prayed that Israel will continue to progress and that peace will eventually come to that troubled land.

A unique experience has occurred at Sydney Academy this past month. **Kendall Nathanson**, daughter of **Mr. & Mrs. Hilroy Nathanson**, and **Eric Leviten**, son of **Mr. & Mrs. Bernard Leviten**, were chosen to be Head Girl and Head Boy of their school. This is the first time in the history of the school that a Jewish student has been elected to this coveted position; and the fact that both children are of Jewish parentage is what makes it unique. Congratulations to both. May their term of office be successful and rewarding.

The Hebrew School closing took place on Friday evening, June 9th. It has been the custom for the last few years that the Jewish children shall perform the services on the week that classes are ended. All the children participated with the proud parents and members of the congregation joining in with the chanting and singing of the prayers. **Rabbi Wisemon** addressed the assembly and then presented graduating certificates to the following students: **Lisa Goldberg**, **Michelle Sneiderman**, **Lisa Prossin**, **Brian Epstein**, and **Philip David**. The incoming President of Sisterhood, **Mrs. Leon Zelicovitz**, presented each member of the class with "A Jewish Book of Knowledge" and expressed the hope that these books would prove useful to them in the years ahead. The two primary Teachers: "**Miss Celia and Karen Yazer**" were also thanked and presented with a gift. The services were followed by an Oneg Shabat capably convened by **Mrs. Louis Allen**. May I voice the general sentiments of the congregation: "Children have a healthy and happy summer".

Congratulations to **Dr. Albert Prossin** who received his "Fellowship in Occupational Medicine" from the American College of Occupational Medicine" at New Orleans, Louisiana in April 1978.

Congratulations to **Dr. and Mrs. Leonard Gaum** on the birth of their first child, a son. **Dr. Gaum** is the son of **Mr. and Mrs. Abe Gaum** of Whitney Pier, Sydney.

Congratulations to **Mr. and Mrs. Lorne Greenwald** on the birth of their first child, a daughter. **Mrs. Greenwald** is the former **Linda Lubetzki**, daughter of **Mr. and Mrs. Max Lubetzki** of Sydney.

Congratulations to **Dr. and Mrs. Gordon Yazer** on the birth of their second child, a daughter. **Gordon** is the son of **Mr. and Mrs. Mendel Yazer** of Sydney.

Congratulations to **Dr. and Mrs. Robert Cohen** on the birth of their first child, a daughter.

Congratulations to:

Mr. and Mrs. Irving Schwartz on the occasion of their 20th Wedding Anniversary.

Mr. and Mrs. Erwin Epstein on the occasion of their 25th Wedding Anniversary.

Mr. and Mrs. Norris Nathanson on the occasion of their 25th Wedding Anniversary.

Congratulations to the following Dalhousie graduates:

Michael Epstein, son of **Mr. and Mrs. Erwin Epstein**.

Sema Epstein, daughter of **Mr. and Mrs. Max Epstein**.

Beverley Bernick, daughter of **Mrs. Pearl Bernick**.

Congratulations to the following High School graduates:

Richard Siegel, son of **Mrs. and Mrs. Louis Siegel**.

Samuel Epstein, son of **Mr. and Mrs. Max Epstein**.

Before I close my report, I would like to extend to **Shaul Landa**, Executive Director of the Atlantic Jewish Council, a fond goodbye. Under his leadership the "Shalom" has found its way into practically every Jewish home in the Maritimes. His influence in other directions will also be sorely missed. Our loss will be Israel's gain. We wish you, **Shaul**, G-dspeed and every success in the future for you and your family. Farewell and Shalom.

Yom Haatzmauth Celebration in Sydney

by Rabbi Saul Israel Wisemon

On Wednesday, May 10, 1978, the Cape Breton Hadassah WIZO Chapter held its tenth annual Bazaar. The Bazaar ran from 10 o'clock in the morning until 11 o'clock in the evening. The women have prepared for an entire year for this annual event. No sooner is one bazaar finished, than work immediately begins for the next one. For one entire week before the bazaar commences, the entire Synagogue is transformed into a gigantic bazaar. The devoted women come in to stock, examine, and price their merchandise. They spend entire days, working patiently, diligently, under some of the most difficult conditions. But will and devotion conquer all. There are devoted workers, who are under doctors' orders not to work, but for the love of Israel, and Hadassah, who can resist. They succumb to temptation. The devotion of these women is truly remarkable. They approach their work as *Avodath Hakodesh* (Holy Work). Everyone worked with all their heart, soul and might for the sake of Israel.

This Bazaar had special significance, for it was the tenth annual Bazaar which coincided with the celebration of the thirtieth anniversary of the State of Israel. The Tenth Bazaar was as great a success as were the previous ones. The fruit of their hard labor of love raised from a minyan of Bazaars has been a considerable sum of money for the noble cause of Hadassah-WIZO work in Israel. It is a sum that any group would be justly proud of raising. The co-chairmen, **Mrs. Bernard David**, **Mrs. Frank Elman**, and **Mrs. Jack Yazer**, and all the loyal, hardworking self-sacrificing workers are to be commended and congratulated on a job well done.

On Friday evening, May 12, 1978, a special service of prayer and thanksgiving was held at Temple Sons of Israel in honor of the thirtieth anniversary of the establishment of the State of Israel. The sanctuary was overflowed to capacity, and there was a festive spirit. Following the regular services, **Rabbi Wisemon** read the State of Israel's Independence Proclamation. The rabbi then asked the entire congregation to recite the *Shehehiyanu*, as the late Rabbi Maimon had done, when the State was born. A letter from Prime Minister Begin was read. Rabbi Wisemon, in his tribute to the State of Israel, noted that almost since its inception, the Zionist movement has been strong and active in Cape Breton. Rabbi Wisemon said that his historical research had disclosed the existence of a Zionist group in Sydney almost seventy years ago. He recalled in particular a rally that was held when a **Mrs. Pevsner** came to Sydney to raise funds to establish the world famous Bezalel School of Jewish Art in Jerusalem, and how generously the people had subscribed. The Rabbi pointed out that not only has Cape Breton Jewry supported Israel generously, but that they have also sent their sons and daughters to help build and rebuild Israel. Cape Breton Jewry can be justly proud of the part it has played to support and nurture the fledgling state.

The Rabbi said that he could testify how deep was the devotion and love of Israel of Cape Breton Jewry. He observed how the women had worked preparing for and during the entire bazaar. There was an air of enthusiasm that was contagious. He continued, that if we all love Israel with love, that all would have to agree that there is one woman among us who

loves Israel even more than we do, with a passion and devotion that is exemplary. This noble woman, **Mrs. Reeva Lipton**, is devoted to Israel's welfare, with all her heart, with all her soul, and with all her being. Mrs. Lipton has been and continues to be a source of unending inspiration. She has been one of the leading forces in all the various and manifold efforts on behalf of Medinat Yisrael, for close to four decades since she has come to our shores. What is the source of this love, that she loves Israel more than we do? Its answer is simple, she loves it more, for it is truly her home, for Reeva Lipton is a Sabra. Rabbi Wisemon noted that Mrs. Lipton personified all the virtues of the proverbial Woman of Valour for her work on behalf of Israel. It is the spirit of such women as Reeva Lipton who represent the founders of the State, and whose undefatigable devotion and enthusiasm had enkindled similar enthusiasm among the women and men of Cape Breton Jewry. Few were they who had known the untiring years of hard work and devotion. The Rabbi noted that Jewish tradition prohibits from continuing to say more. Rabbi Wisemon pointed out that as the founding fathers of Israel have been taken from the active scene, and been succeeded by a new generation, it was the fondest wish of such women as Reeva Lipton that their fellow co-workers of the younger generation continue to come to the forefront, and that we all go from strength to even greater strength.

Following the services, a magnificent Oneg Shabbat was hosted by **Mrs. Mike Drucker**, **Mrs. Gordon Elman** and **Mrs. Harry Jacobson**. **Mr. Louis B. Siegel** gave a splendid toast to the State of Israel and the Queen. The evening was concluded by singing and lively Israeli dancing.

Mazal Tov to **Dr. Yoram Dinstein** on being elected
Dean of the Faculty of Law at Tel Aviv University.

Jack Yazer Honored

An honorary Doctor of Laws degree was conferred upon Jack Yazer, a prominent Sydney businessman, at recent convocation ceremonies at St. Francis Xavier University.

Jack Yazer was born in Poland of Jewish parents, and came to Canada to join his brother Mendel in 1929, when he was only 15 years old. As soon as he had acquired enough English he began to peddle merchandise, traveling at first on foot.

In 1930 his brother opened a clothing store in Sydney Mines. Jack subsequently became his partner, but in 1941 he joined the Canadian Armed Forces. Upon his return from World War Two, he opened a clothing store in Sydney.

On Convocation Day, he was described by President and Vice-Chancellor Malcolm MacDonald of St. F.X., as "a living symbol of the good that one man can accomplish if his life is motivated by high purpose, firm resolve and selfless surrender to the service of others".

Introducing him to Bishop W.E. Power, Chancellor of the University, who presented the honorary doctorate, President MacDonnell said, "Jack Yazer, a citizen of Sydney—one should rather say The citizen of Sydney—has played a leading role in virtually every worthy activity for

nearly half a century. His is a veritable litany of humane and human endeavor. He is a friend of the young, a friend of the sick, a friend of the distressed."

The introduction included reference to Mr. Yazer's efforts on behalf of the Cancer Society, Red Cross, Children's



Aid, Easter Seal campaign, individuals in need of help, his promotion of new industry, and his generosity toward sport and athletics.

Active through the years in various charitable and humanitarian organizations and causes, as well as being a successful businessman both in his

own right and in community affairs, he has held many important offices and served on numerous boards and committees.

Fraternal affiliations include his membership in the Sydney Rotary Club since 1950. He was president of Temple Sons of Israel for five years, and was honored by the congregation for his dedicated leadership. He headed the State of Israel bond drive, and was awarded a Scroll of Honor from the Government of Israel.

He spearheaded various movements in the city, including the building of the Centennial and Whitney Pier Rinks.

Since his retirement in 1975 after 40 years in the clothing business, Mr. Yazer is now business consultant and salesman for B. Yazer Pontiac Buick Limited of Sydney.

He and his wife, the former Zelda Gillman of Sherbrooke, Quebec, have two sons and two daughters, Harold, a doctor, is in Montreal; Brendon, a car dealer, lives in Sydney. Celia, a social worker, is preparing for a nursing career, and Karen, who has her master's degree in social work, is employed at the Cape Breton Hospital.

—Reprinted from the
Cape Breton Post

FREDERICTON NEWS

by Jennie Brown

Mazel Tov to the following who are celebrating anniversaries in June:

Roz and Bob Brown
Edye and Dave Besner
Judy and Arnold Budovitch
Lil and Ben Freeman
Marilyn and Seymour Kaufman
Sarah and Harry Lang
Joan and Weldon Levine
Bea and Dave Sherman
Gladys and Lou Swetsky

Amelia Goldman, winner of the Esther Award and honored as Honorary Vice-President of the Lillian Freeman Chapter of Hadassah Wizo, Fredericton, N.B.



Audrey and Harold Velensky

To **Saul Brown** upon his forthcoming marriage to **Molly Meierovitz**, of Newport, Rhode Island.

A belated Mazel Tov to **Lois and Ivan Levine**, upon the birth of their second son, **Robert Sanford**. Proud grandparents are **Edythe and Harry Levine**, and **Dr. and Mrs. I.K. Lubetsky**, Halifax.

To **Sylvia and Irving Meyers** upon the graduation of their children, **Alan** and **Stephanie**. **Alan** receiving his Master's Degree in Business Administration from St. Mary's University and **Stephanie** receiving her Bachelor of Arts

Degree from Dalhousie University.

To **Amelia** and **Harry Goldman** upon the graduation of their son, **Barry**, receiving his Degree in Commerce from Dalhousie University, and also receiving the Distinction Award for his contribution to Student Council.

To **Lil** and **Ben Freeman** upon the graduation of their daughter, **Cathy**, receiving her Degree in Commercial Communication from St. Lawrence College in Kingston, Ontario.

To **Sheila** and **Harry Chippin** upon the graduation of their son, **David**, receiving his Degree in Civil Engineering from Queen's University in Kingston, Ontario.

To the following High School Graduates: **Jeffrey Graser**, son of **Toby** and **Weldon Graser**, **Sheldon Eusler**, son of **Rose** and **Larry Eusler**, **Cory Levine**, daughter of **Professor** and **Mrs. Larry Levine**.

The March meeting of the Lillian Freeman Chapter of Hadassah was held at the home of **Leona Brown** with the President, **Judy Budovitch** presiding. Plans were finalized for the Youth Aliyah Campaign which was subsequently held in April. A nominating committee was appointed to bring in a new slate of officers for 1978-79. Guest speaker, **Professor Bernard Vigod**, who is Chairman of the Fredericton Branch (U.N.B.-St. Thomas) of Canadian Universities Professors for Peace in the Middle East, and a member of the National Organization, addressed us on the topic, "Why is Menachem Begin under Fire".

Honoring the 30th Anniversary of the State of Israel, a J.N.F. Champagne Brunch was held June 25th, in the Vestry of the Synagogue. Guest speaker was **Charles Lazarus**, Journalist with the Montreal Star who spent the last six months in Israel. Greetings were extended to the Fredericton Community by the National President of the Jewish National Fund, **Mr. Nathan Scott**. We were also honored by the presence of **Lt. Colonel Moishe Drori**, Executive Vice-President, **Mr. Harris Gulko** of Jewish National Fund and **Leonard Kaplansky**, the Regional Chairman. Our hope that a successful Campaign Drive for J.N.F. will enable the Fredericton Community to establish a significant project in Canada Park. Chairman for the Affair was **Mitchell Budovitch**. A most impressive and enjoyable evening.

The closing Meeting and Installation of the New Executive of the Lillian Freeman Chapter of Hadassah Wizo for 1978-79 was held June 7th, at the Wandlyn Motel. The Meeting was presided over by **Judy Budovitch**. Report of the closing Meeting 1977-78 was given by **Sheila Chippin**, and the financial report by **Jennie Brown** in the absence of the Treasurer, **Roz Brown**.

Carolyn Budovitch, Vice Regional for New Brunswick, installed the following:

President - **Edye Besner**

1st Vice President - **Harriet Lenard**

2nd Vice President - **Anita Adilman**

Recording Secretary - **Sheila Chippin**

Corresponding Secretary - **Miriam Cohen**

Treasurer - **Jennie Chippin**

The past President's Pin was presented to **Judy Budovitch** by **Edye Besner**. Pins were presented to the following for Bazaar: **Edye Besner** and **Harriet Lenard**, Youth Aliyah, **Miriam Cohen**, **Marilyn Kaufman** and **Edye Besner**.

The highlight of the evening was the awarding of the Esther Award to **Amelia Goldman**, in recognition for many years of her devotion to Hadassah and Zionism. She was also honored as Honorary Vice President. This is the first time in the history of Fredericton Hadassah that we have the

honor of having our Honorary President, **Mrs. P.M. Levine**, and daughter **Amelia**, an Honorary Vice President, on the Executive.

The Meeting adjourned, followed by delicious refreshments. The Convenor for the evening was **Carolyn Budovitch**, assisted by **Edye Besner**.

Due to schedule conflicts Fredericton Hadassah did not have a guest speaker for their Youth Aliyah Campaign. The Convenors, **Miriam Cohen**, **Edye Besner**, and **Marilyn Kaufman**, conducted the Campaign at a delightfully arranged Brunch on April 16th in the vestry of the Synagogue.

A film was shown, and narrated by **Audrey Velensky**. **Judy Budovitch**, President of the Chapter, opened the Campaign, stressing the needs. **Edye Besner**, who was responsible for collections, reported a most successful campaign.

A Wine and Cheese Buffet was held on May 26th in the vestry of the Synagogue by the B'Nai B'Rith Lodge for members and wives. The closing meeting was presided over by **Arnold Budovitch**, President. Due to the illness of the Installing Officer, **Mr. Irving Altman**, Vice President of District 22, **Irwin Rosenzweig**, filled in and capably installed the following executive:

President - **Alfred Brown**

Vice President - **Dr. Steven Rauch**

Recording Secretary - **Dr. Joseph Landau**

Corresponding Secretary - **Prof. Israel Unger**

Treasurer - **Marven Abigov**

Warden - **Prof. Bernie Vigod**

Chaplain - **Arnold Budovitch**

Directors are **Warren Cohen**, **Ben Freeman**, **Rabbi Spiro** and **Gerald Budovitch**.

The Past President's Pin was presented to **Arnold Budovitch** by **Alfred Brown**. Upon receiving the gavel, the President stressed unity among the members, and a stronger B'Nai B'Rith Lodge for Fredericton.

Sisterhood news . . .

The final meeting of the Sgoolai Israel Synagogue was held at the home of **Bessie Rose**. After reviewing the past year's events, the president, **Doris Rauch**, informed the members about the current projects. The first community greeting card for Rosh Hashanah should be ready by September. One of our members, **Marilyn Leighton**, will act as our liaison with Steinberg's in order to provide a variety of kosher foods for our community throughout the year. It was decided to hold the installation for the new executive in the fall.

Israel Independence Day

Following the regular Sabbath services on May the 13th, the congregation of the Sgoolai Israel Synagogue celebrated Israel's thirtieth anniversary. Prayers in honor of the occasion were recited, and **Rabbi Spiro** reviewed Israel's history since 1947. It was nostalgic to recall how each of the important events affected our lives in Fredericton. The climax was the Cheder children's birthday gift to Israel. The students sang selections from the Siddur. The celebration concluded with a Kiddush in the synagogue vestry.

Condolences to **Mrs. P.M. Levine** upon the loss of her brother, **Joe Bassen**. May she be spared from future sorrow.

Speedy recoveries to **Max Chippin**, **Ben Abrams**, **Mrs. Dora Chippin**, **Morton Cohen** and **Barbara Budovitch**.

Joe Lang, **Perry Chippin**, **Beth Velensky** and **Valerie Rose** have left for Camp Biliun, Canada. Also, **Lawrence Chippin** and **Simone Rosenzweig** to Camp Billium, Israel. They will be welcomed back as our future leaders for Young Judea.

WHAT'S HAPPENING IN ST. JOHN'S

by Helen Nathanson

Our Youth Aliyah Campaign took place during Chol Hamoed Pesach at the home of **Rosalie Flomen**. Guest speaker for the evening was **Marsha Richler** giving an account of her journey to Poland, Romania and Israel. With the use of slides and her own excellent commentary on the infamous Auschwitz crematoria, she moved those present unlike any other speaker we have had for a long time. There were few dry eyes among those present.

Rivka Peled and **Joseph Milo** came to us early in April. Her lively personality and excellent voice were a welcome break to those getting ready for Pesach. **Ella Levitz** and **Celia Epstein** served refreshments. For those who missed the Holocaust as shown on cable **Rabbi Zlatin** videotaped the programme with tapes purchased by members of the community. These were showed on consecutive Sundays in the Shul Library, and will be kept on file by the community for future showings.

Warsaw Ghetto night was held this year on May 7th. As in years past, the programme was capably organized by **Lewis Ferman**—himself a survivor of Auschwitz. Participating in the events of the evening were the children of

stage our own **Ella Levitz** was the floor show—keeping him company with her singing and dancing. Not only was this such a social success and voted as one of our best parties, but it was also financially successful. With Auctioneer **Morty Flomen** at the helm, birthday candles and cake were bought at top prices. A fantastic evening—everyone went home happy that they were present to celebrate this glorious event.

The Sisterhood Spring Bake Sale was held at the end of May. Co-workers **Ella Levitz** and **Helen Nathanson** readied the members and the St. John's community for the big day. Although not as financially successful as our "Holiday Bake Sale" the returns for a couple of hours work was more than gratifying.

The closing of the Sunday School was marked by a Barbecue in the Rabbi's backyard. Although weather prevented the entire event from taking place out of doors, the kids still enjoyed this special day.

With sunny skies and an all time temperature high the Sisterhood opened the doors to its Thrift Shop in mid June. **Ella Levitz** unknowingly fell into the co-chairmanship with



Rabbi and Gilda Zlatin with their Sunday School Group at their Bar-b-q.



Rivka Peled and Joseph Milo.



New Men's Executive:

President—Nardy Nathanson; Vice-President—Shelley Lipkus; Secretary—Graham Wilansky; Treasurer—Joe Weintrop; Finance—Aaron Toch; Bernard Levitz

other survivors. **Hon. J.R. Smallwood** was guest speaker. Again open to the public this year, the auditorium was filled to capacity. We feel that the public of St. John's shows a genuine interest in this black period of our history.

Sol D. Granek, Director General, Israel Office, came to speak to the St. John's community for the 1978 United Jewish Appeal. Although a small turnout for the evening, chairman **Morty Flomen** felt the drive to be successful. Refreshments for the evening were taken care of by **Rosalie Flomen**.

Israel's 30th Anniversary was celebrated in the gayly decorated Shul Hall. A festive mood prevailed. Dinner plates were rapidly emptied as the scrumptious meal prepared by **Marsha Richler**, **Rosalie Flomen**, **Dorothy Riteman** and **Doris Toch** was served by **Celia Epstein**, **Tova Auerbach**, **Rose Toytman** and **Susan Schaeffer**. Baked Alaska for dessert brought in with sparklers alit received oohs and aahs. The crowd was ready for entertainer **Bob Hill** who played his guitar while singing Hebrew and Yiddish songs. While we had this fantastic entertainer on

Helen Nathanson, and through their efforts and those of **Doris** and **Aaron Toch**, a store in one of the shopping malls was obtained. A first time location for this type of venture, we were all pleased and surprised with the results. The Tie Toe Deli (**Doris & Aaron**) took good care of the girls with gratis refreshments while they worked.

We say goodbye to **Esther** and **Norman Feldman**, **Mark** and **Sharon** who will be leaving St. John's this summer. A resident of our city for the past 13 years, they are leaving to take up residence in Texas. We wish them well in their new home and hope that their future will be a happy, healthy and prosperous one.

We want to say goodbye to **Shaul** and **Elana Landa**. He richly deserves the thanks of the entire Atlantic Jewish Community for his efforts on our behalf during his short stay in Halifax. We, in St. John's, will miss him very much and the children at Kadimah very much. We wish the Landas health, prosperity and extreme happiness on their return home.

Moncton News

by Alice Nagus

The Lillian Freiman Chapter of Hadassah Wizo in Moncton is slowing its pace for the summer. We've had a very active year; two rummage sales convened by **Gall Zuckerman**, an Israeli Fashion Show convened by **Mary Feinstein** and **Ruby Rinzler**, Hadassim convened by **Mary Feinstein** and **Dorothy Mark**. **Margie Attis** convened the Yom Ha Atsmau program, **Judy Jacobson** and **Judy Attis** looked after our Youth Aliyah Program. **Paula Swersky** and **Judy Jacobson** put together the Traditional Jewish Dinner Raffle. World Child's Day Tagging was convened by **Hy** and **Bertha Brummer** and **Sarah Gorber**. **Cookie Greenberg** is putting a Chapter Cookbook together.

The publicity we received for our Fashion Show and the Traditional Jewish Dinner was looked after by **Esther Fine** and it is through her efforts that we now have TV stars in our chapter as well as newspaper stars.

The Traditional Jewish Dinner was served to **Mr. & Mrs. Williams** last week. Since **Paula Swersky** left Moncton to go to Dallas, Texas, **Judy Jacobson** was left to carry on. Many women pitched in to create this special meal. **Judy Jacobson**, **Sharon Rubin**, **Annette Coleman** and **Cookie Greenberg** acted as servers and chefs. **Dorothy Mark**, **Mrs. Parleman**, **Louise Cohen** and **Margie Attis** each made her own special dish to be served at the dinner—from chicken soup and matzoh balls to an outstanding tray of sweets for dessert.

A special wish of Mazel Tov goes to **Louise Cohen** upon receiving the Queen's Jubilee Medal which was presented to her by **Clara Balinsky** in Toronto during the opening night of the National Executive Meeting. For all her hard work, it's an honour well deserved.

Our closing dinner was held on June 13th and now with that out of the way it's time to take a breather. So, from all of us, to all of you, have a happy and safe summer vacation.

Yarmouth Community

by Ruth Pink

Although the season may be coming to a close, the Daughters of Zion Chapter of Hadassah have been super active, taking advantage of that inbetween season—after Florida and before summer camp and visitors. Their Youth Aliyah Affair was most successful.

Cocktails were served at **Ruth and Irving Pink's**—then when everyone was feeling jolly—the campaign was held, followed by dinner at "Captain Kelleys".

Competition in the used clothing business hasn't daunted these girls and they are giving super specials at their sale—making it a low volume day for "Frenchy's and Smithy's" the two permanent used clothing outlets.

Childs Day will be marked with a Toy Day at which time the local school children help out.

Congratulations are in order to the following students who have completed University courses:

- Cindy** - daughter of **Mr. & Mrs. Archie Cohen** who has graduated from Teachers College and plans to pursue her career in teaching.
- Darrel** - son of **Mr. & Mrs. Irving Pink** who has received his L.L.B. from Dalhousie and is proceeding to the London School of Economics for his masters.
- Philip** - son of **Mr. & Mrs. Danny Star** who received his B.S.C. from Dalhousie and is thinking of continuing in Education.

Another first for one of our maritime Jewish women was the Federal appointment of **Ruth Pink** as a "Community Member of the National Parole Board". She will serve out of the Moncton office.

An important meeting of the Agudath Achim Society was held on May 14th, at which the community as a whole voiced their opinion and desire to remain an active community in spite of the continuing decrease in numbers. Considerable repairs will be made to their synagogue—so that it will be a place of which they will be proud. Services will be held with our part-time Rabbi from New York. Those that remain in this community are determined to be enthusiastic and dedicated.

YARMOUTH COMMUNITY DOWN, BUT NOT OUT

by Hubert Lynch

One of the oldest Jewish Communities in Nova Scotia is facing oblivion unless it can come up with some new Jewish families.

With the loss of their President, for many years the spearhead of the Community, the **Late Meyer Abraham** was a tower of strength to the Yarmouth Jewish Community. A second blow was the loss of the late **Gerald Shapiro**. Halifax, in the past few years, has gained **Mr. & Mrs. Arthur Cohen**, **Mr. & Mrs. Jacob Cohen**, and more recently, **Mr. & Mrs. Lester Pink**. Our tabulation now stands at 12 families and several widows, a sorry state of affairs for a Community that 30 years ago had close to 50 families.

The question now before the Yarmouth Community, is how you go about bringing in some new Jewish families, and where do you go to get them. Yarmouth is a nice little town of about 8,000 people, with all the facilities, including a first class hospital, a good educational system, every type of sport, three shopping areas, rail, air, and sea transportation, a first class synagogue, and a flying Rabbi. If interested, contact the writer for any information you may require. P.O. Box 507, Yarmouth, N.S. B5A 4B4.

Agudath Achim Society Officers.

President	-Irving Pink		
Vice-President	-Hubert Lynch	Treasurer	-Sam Cohen
Secretary	-Harold Strug	Trustees	-Archie Cohen, Herman Shapiro, Danny Star

Reflections

The "Malcolm Ross Affair" is sad . . . as if silence ever withered away antisemitism. The school Board's lame excuse for not intervening . . . a lack of complaining parents . . . would allow a Hitler to teach unscathed. It may be a human, universal problem but it touches us first . . . and we should be first to respond . . . our historical memory should trigger a reflex and a mialled fist.

It's such a pleasure working with youth at camp - captive and receptive; constructive and creative - thinking and feeling about others and about themselves as Jews. That experience is never duplicated in the city where too many of these same children become unrecognizable extensions of parent and peer group whims, and where being secular is "in" and where identity is a disco beat.

What a debt we owe to our over 50's . . . they are really the vanguard of Yiddishkeit and Ahavat Yisrael . . . it is they who fill the seats and pews . . . it is they who sing along . . . it is they who exhibit the ecstacy and spontaneity that accompanies a belief and faith in Jewish nationhood. Without them, we would hear only the echo of one hand clapping and the cries of babes unborn.

A visit to the Wailing Wall is worth more than many a "Shecheyanu ".

A modest bar mitzvah in Israel is more meaningful than a gala "Gola" celebration.

A teenager who spends one year in Israel on a program adds ten years to his or her Jewish lifespan.

A convert's faith is most often shaken by a spouse's indifference . . . a rusty anchor eroded by the tide of assimilation.

Antisemites have added another euphemism to their infamous lexicon . . . that being "Zionism" (or Zionists) . . . and although this has sensitized a few self-conscious Jews and has embarassed genuine critics . . . a program launched by "anti-Zionists" would differ little in its genocidal results from that perpetrated by their antisemitic predecessors . . . the semantics of hate are most adaptable and our desire to be loved shouldn't blind us to this.

Jewish education should be indivisible and be as much based upon Jewish history, modern Israel and contemporary Jewish life as on the five Books of Moses . . . when Jewish education becomes synonymous only with individual branches of Judaism then the leaves wither and the tree of knowledge ceases to bear fruit.

In our search for and worship of the sun, only 7% of North American Jewry has "discovered" that Israel's sun can certainly rival that of Florida and Puerto Rico . . . a holiday in Israel is an adventure of the spirit and of time and space . . . one in Miami is a static experience with little benefit for mind and heart.

Should Atlantic Jewry's children not continue to attend Camp Kadimah then their children in turn will not know the "Birkat" and "Hatikvah" and all that link the two.

Preserving Jewish identity can be costly business . . . Aliyah is cheaper and more effective.

Chazak V'Ematz
Shaul Landa



Mrs. Harry Kitz and Mrs. Joseph Simon were both honoured at the May 29, 1978 meeting of the Golda Mier Chapter held at the home of Mrs. Sadie Newman. Rabbi Heim was the guest speaker.

Shalom to Moshe Drori

The Atlantic Jewish Council wishes the Drori family a hatzlacha ruba upon their return to Israel.

Moshe Drori served as Regional Director for the Jewish National Fund. His dedication and devotion will long be remembered.

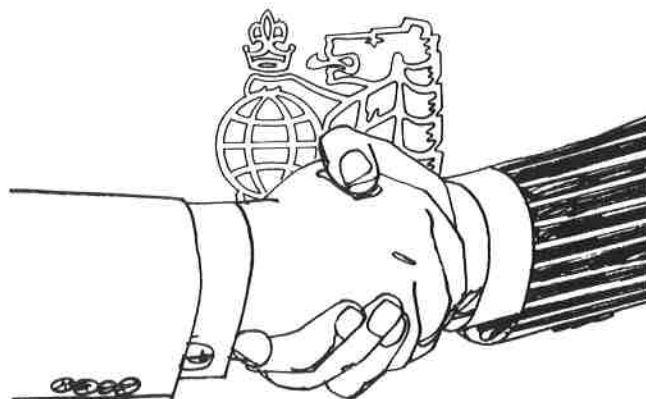
THANK YOU

A special thank you to all Shalom Contributors and to my Secretary, **Kathleen Salterio**, for making Shalom a wonderfully creative and enjoyable experience. Thanks also to **Ron Ford** of Ford Publishing for the assistance and advice which he rendered during my three years as Editor.

Finally, I'm grateful to **Zack Rubin** my Publications Chairman for providing me with encouragement and moral support.

Shaul

We Salute Israel On Her 30th Anniversary



ROYAL BANK
serving
The Atlantic Provinces

"Sportalk"

by Joel Jacobson

A LOOK TO THE FUTURE: ISRAEL HOSTS OLYMPICS 1996

News Flash: February 1989—Israel has been declared host of the 1996 Olympic Games.

...Seven years later...

It is September 1996 and for the past seven years, Israel has been diligently preparing for the most glamorous, most publicized and most expensive extravaganza since the Six-Day War of 1967.

In 1989, Little Lord Killanin (son of Lord Killanin, president of the International Olympic Committee in the 1970's) who had succeeded his father as head of the IOC after the 1984 Games in Montreal, officially announced in Johannesburg, site of the lily-white games of 1988, that Israel had been awarded the 1996 version of the world athletic competition.

Board room and back room talk held that Israel, following outstanding bargaining by its finance minister, Dollar Goldberg, agreed to accept the Games on the following terms:

1. All game sites will be transported to Israel from other Olympic venues of previous years, thus eliminating the costs of building facilities.

- a. Montreal's Olympic Stadium
- b. Mexico's Olympic Pool
- c. Melbourne's Equestrian Site
- d. Rome's Arena for boxing and basketball
- e. Innsbruck's Ski Jump with snow so Israel can begin a winter sports program

2. All television broadcasts must begin and end with Hatikvah.

3. All meals at Olympic Village—Kfar Manischewitz—must include Matzo Ball Soup.

4. Ugandan athletes must commute daily for their competitions.

5. Russian athletes will be automatic finalists if their events are scheduled on Shabbos.

6. There will be no events scheduled between Friday sundown and Saturday sundown even if demanded by NBC, ABC, CBS, BBC, and CBC.

7. Israel, as host country, will qualify a competitor in each event "to keep up the crowd interest" even if the standards are off slightly.

8. Several new events must be added including tank races, fastest retreats (for Eastern bloc nations only) and, of course, air raids (using Uganda for long range competitions and Syria for short hop events).

Due to the failure of Los Angeles to live up to its commitment for 1984 (the games were awarded to Montreal again) and due to the difficulty of finding a proper site in 1988 and 1992, the heads of the IOC agreed to Israel's demands and the games were scheduled.

Pomp and ceremony were everywhere in September 1996—flags flying, banners waving, machine guns at alert—as the nations entered Olympic Stadium in Tel Aviv. Eighty thousand people jammed the 72,000 seat Stadium (Another Israeli demand was an extra 10% of everything—including 10% more people allowed at each venue).

The Greeks entered first (bearing gifts, of course) which was another deal made between the IOC and Israel—each participating country would bring a 50th anniversary present to Israel, even if two years early).

Greece traditionally starts the march past because the first Olympic Games were held there hundreds of years ago. In those first games, an athlete from Israel, nee Palestine, won the marathon as he ran from Roman soldiers, chasing him for his "revolting" behavior. In the same event he was also declared winner of the 100 metre dash, the 400 metre run, the 110 metre hurdles (he leaped over eight soldiers in his effort to escape) and the high jump (over a 12 foot wall to get out of town).

As the other countries paraded past the celebrity stand—which included Herzl Ben Gurion (grandson of David); Dianne Dayan (granddaughter of Moshe); Zelda Meir (granddaughter of Golda); and famous American Jews George Burns (at age 106); Sammy Davis Jr., Gabriel Kaplan, Milton Berle and of course, the President of the United States and Hall of Fame baseball player, Sandy Koufax—the crescendo of applause rose to a thunderous ovation when Israel entered with a team of 400 athletes, 200 coaches, trainers, managers and mothers, and 600 security guards.

The XXVI Olympic Games were underway.

Fourteen days later, the Games ended. There had been no violence (oh, a small altercation in the soccer

stadium involving only 80,000 fans, two referees, 22 players, 6000 militia, three aircraft and the Jewish New Year—formerly Goodyear—Blimp), no cross words (except the Russians thought the matzo balls were a bit much in borscht) and no shots fired in anger.

Everyone seemed happy, especially Israel, who supplied all scorers and timers for all events and who were declared team champions.

Only Idiot Amin (son of the notorious Idi Amin of Uganda) expressed displeasure with the operations in Israel. It seems his team members were fed a constant diet of "chicken" fat.

Stophewar Sadat, son of ex-Egyptian premier Anwar Sadat, expressed the hope for peace as the thousands of athletes marched arm-in-arm during the closing ceremonies.

Pope Edward I, the former Edward Kennedy who took the oath of celibacy shortly after losing the 1980 Democratic Presidential nomination, declared the Games an unqualified success and said he hoped they qualified the next time. "If we can find parking for all the cahs in the yahds around the stadium, things would be bettah," he said in his papal blessing.

As King Insane (son of Hussein of Jordan) said, "These Jews sure know how to throw a party. I thought the war of 1967 was a blast. This was a real smash."

"Marvelous", squeaked Queen Elizabeth of Britain and other Commonwealth countries.

"Magnifique," grumbled Prime Minister Rene Levesque of the newest Third World nation, Quebec.

Prime Minister Sasha Trudeau of the new country, Basmo, (British Columbia, Alberta, Saskatchewan, Manitoba, Ontario) thought his team's performance would have been better had not the Maritimes joined the United States in 1983.

As usual, Israel had the final say. Prime Minister Ben Ben Ben said said said, "I think we'll hold the 2000 games here. Nothing has done more for our prestige or our pocketbooks since our last military victory. It's great to win on the fields of play and it's great to see those tourist dollars pouring in. We're ready for 2000. I hope the world is ready for us."

Health - happiness and all good things upon your return home.



Ben Prossin makes presentation on behalf of Atlantic Jewish Council to Shaul and Elana.



Shirlee Fox of Hadassah Wizo thanks Shaul for his efforts.



Shaul for once stuck for words.

A Farewell Tribute To Shaul and Elana

Shaul and Elana with his parents who were visiting from Edmonton.



EFH070
EFH071(260900)
HASR293 89 FR
CRT ST JOHNS Nfld 6-26 1128A NDT
BEN PROSSIN, (PERSONAL AND CONFIDENTIAL), DELY PD (DO NOT PHONE)
ATLANTIC JEWISH COUNCIL 5675 SPRINGGARDEN RD HALIFAX NS
BT
SHAUL LANDA IS THE BEST THING THAT HAS HAPPENED TO THE ATLANTIC REGION COMMUNITY IN MANY A YEAR CAMP KADIMAH WILL MISS HIM VERY MUCH AND WE IN THE OUTPOSTS WILL MISS HIM MORE FOR THE FIRST TIME IN MY RECOLLECTION THE SMALLER COMMUNITIES GOT THE RECOGNITION THEY DESERVE AND THE ENCOURAGEMENT THEY NEED SO BADLY BEFORE HIM WE WERE INDIVIDUAL UNITS OUT THERE SOMEWHERE ONLY NOW ARE WE BEGINNING TO REALIZE THAT WE ALL BELONG TOGETHER MY VERY BEST WISHES TO THEM BOTH AND MY LOVE TO ELANA
NARDY NATHANSON



A few of the 250 people who came to bid farewell.

Approximately 250 members of the Halifax Community came to a surprise party for Shaul and Elana! The secret was kept and they were surprised!! Many telegrams from the entire region were received. The reprint below echoes the feelings of all members of the Atlantic Jewish Council.



Daryl Pink, Harold Medjuck, and Doris Stone will all miss Shaul.



Pam Medjuck, National President Young Judaea, bids farewell.



Tété a Tété at farewell reception discussing what lies ahead, without Shaul, for the Atlantic Jewish Council. Myron Mark and Peter Stone.

ATTENTION! ATTENTION!

**THE
ATLANTIC JEWISH COUNCIL
IS
PLEASED TO INVITE
ALL MEMBERS
OF THE
ATLANTIC JEWISH COMMUNITY
TO PARTICIPATE
IN ITS
ANNUAL MEETING
AND
CONFERENCE**

**To be held in Halifax
On the weekend of September 16, 1978
And you are urged to
reserve these dates on your calendar now.**

The Conference will involve prominent leaders of the Canadian Jewish Community as well as offering an opportunity for frank and meaningful policy decisions which will affect the future activities of the Atlantic Jewish Council.

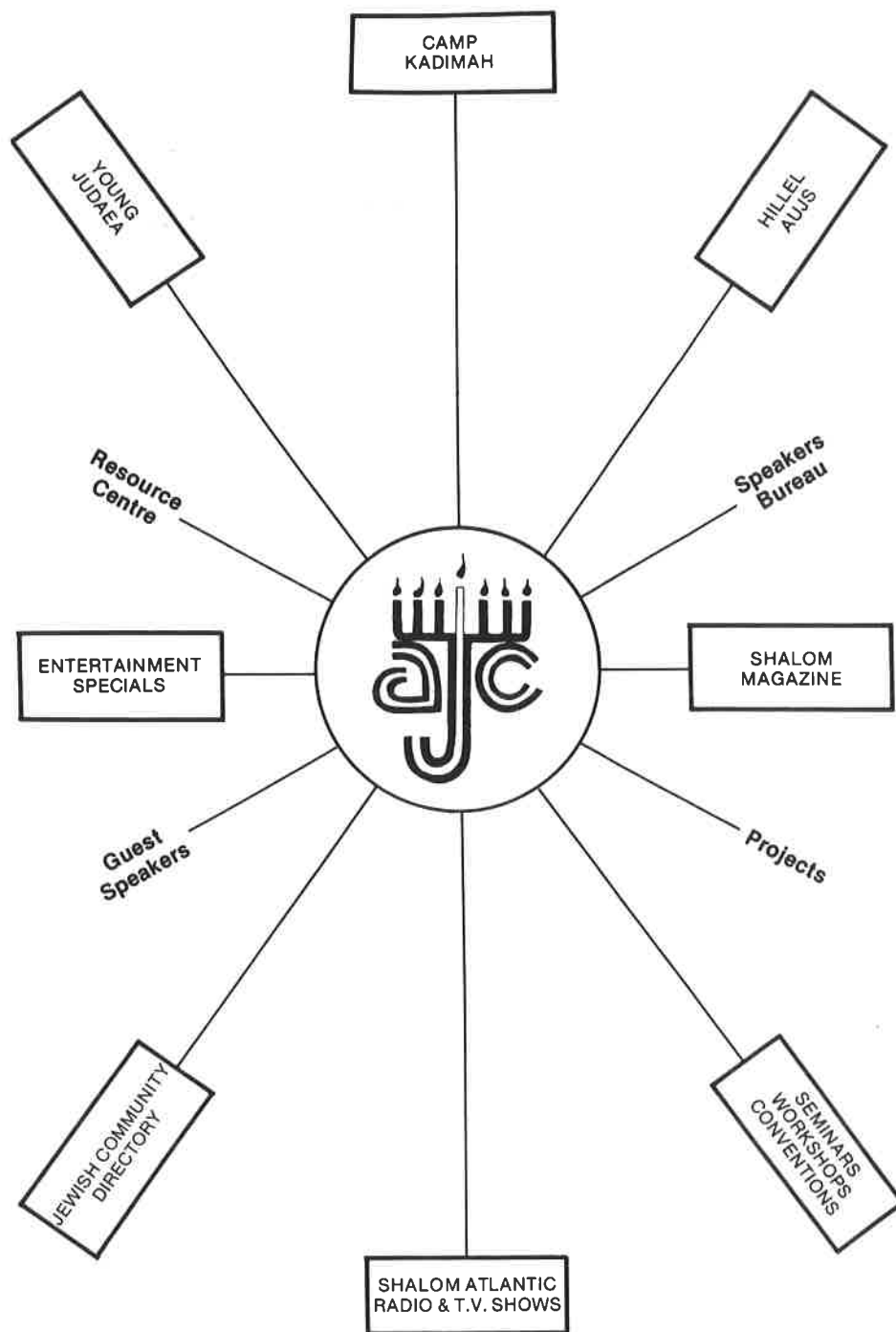
**MAKE PLANS NOW TO ATTEND THIS MEANINGFUL JEWISH COMMUNITY
EXPERIENCE**

Conference Highlights

- | | |
|--------------------------|-------------------------------|
| * Election of Officers | * United Jewish Appeal |
| * Constitutional Changes | * Canadian Zionist Federation |
| * Policy Resolutions | * Canadian Jewish Congress |
| * Seminar Workshops | * Young Judaea |
| * Camp Kadimah | |

Details as to location, registration, delegate allotment, observer participation and conference agenda will be forthcoming shortly.

PROGRAMS AND SERVICES



The above indicated services and program activities are financed under the auspices of an Atlantic Jewish Council budget approved by the Board of Directors of the Council. Our sources of revenue include the Canadian Zionist Federation and Regional Projects but primarily is a result of the partnership arrangement established between the Atlantic Jewish Council and the United Jewish Appeal. This situation conforms to the various agreements which have been made between the United Jewish Appeal and Jewish Federations across Canada.

At the most recent meeting of the Board of Directors of the Atlantic Jewish Council, a financial review took place, and it was agreed that Council monies were being well spend and accounted for within the framework of the Atlantic Jewish Council activities and projects. A full statement prepared by a chartered accountant is to be made available for the Regional Conference of the Atlantic Jewish Council scheduled for the weekend of September 16th.

Herman Newman Holocaust Survivor

Excerpt from "A Biography of
Herman Newman 1939-1947"

submitted by David Newman



Herman
and Anna
Newman
1978

The first thing Herman perceived upon arrival at Aushwitz was the smell from the crematoria, and his first thought was that a field kitchen had been set up to provide the exhausted travellers with some roasted meat. The arrival scene, having elements of shock and panic, must have been a horrifying experience for a boy of fifteen:

"It was an early dawn . . . we all came in . . . everybody wanted to be with everybody. I was asked how old I am and I gave a fictitious age . . . it was a question of surviving (referring to age). The lights were bright . . . there were hounds and soldiers and S.S. with clubs and beating and crying . . . one calling "Ma—where are you, Sarah." At that time we realized it's more than a resettlement. I remember bidding goodbye to my mother. I was saying I was going to go with my mother . . ."

Another description of the same type of scene seen from a different angle is rendered with a higher degree of literary talent by the Polish writer Tadeusz Borowski, who worked once in the **Canada Kommando**.

Faces push at the windows, lips grasp desperately for air. The pressing faces draw a few breaths, then disappear . . . The cries and moans get louder . . . People unhumanely cramped . . . They have been packed into a monstrous heap . . . now they cluster at the open doors breathing like fish cast out on the beach. The whip flies, the woman cries out . . . Brutally we yank the suitcases from people's hands, impatiently pull off their coats. Go on, go on, vanish. They go, they vanish. Men, women, children. Some of them known.

A selection took place and young Herman found himself put among the

healthy—those destined for work. He was quickly processed into camp:

You had to take off your clothes, you are going for a shower . . . They were rushing; Move! Move! Laus! You were deloused. Your hair was cut. You were taken to the shower. I took a belt and half a loaf of bread. The shower stopped . . . you had to run . . . they were beating you. They had whips . . . rubber hoses. I ran. I went through another hall. They gave you a pair of striped pants—a shirt without buttons and a number. That was a whole day session . . . That number is still imbedded in my mind. I'll never forget (it)—A88137. Then they put you into a block . . .

You were tired, beat.

He was placed in a large block with three tiers of beds and passed his first night at Auschwitz hearing "people cry and pray." As he said, "you cannot imagine (my first night. There were) no lights, (it was) dark, dingy, cold and damp."

After being transferred from Birkenau to Auschwitz, he soon got used to the Auschwitz routine that so marked the "concentration camp universe." The effect of the atmosphere of the camp and the uniforms combined to create a dehumanized condition which inhibited any human contact. Instead Herman began to live from day to day, from meal to meal, and what was most excruciating from roll call to roll call. His job in Auschwitz (for him and his block) comprised odd work within the camp, i.e. making it 'elegant' by cleaning, sweeping or repairing anything within the camp grounds.

In all he spent about seven to eight months in Auschwitz. It was in that period that he learned the logic of survival: to accept the challenge of his predicament and hope for betterment. This maxim was to stand him in good stead for the approximately three and a half years he spent in concentration camp. (The actual methods employed to ensure that survival will be dealt with at a later point.)

The famed Warsaw ghetto uprising started in early April 1943 and pitted the 70,000 starved remnants of a community of 300,000 against the German army in a hopeless struggle that lasted for about one month. Fully cognisant of the significance of the ghetto revolt as a symbol of resistance and honour, Himmler ordered at great expense the complete razing of the ghetto which required huge amounts of slave labour to dismantle the ghetto buildings brick by brick. For this purpose, a concentration camp was installed near the remnants of the ghetto. To this end Herman's entire block at Auschwitz was shipped in sealed box cars for another inhuman journey to the Warsaw camp.

The camp held about 3,500 inmates of whom the great majority worked in **arbeitskommandos** in the old ghetto. Herman's particular job was to install the dynamite into a building before demolition. After it collapsed, the walls would then be broken into bricks. These were then thrown man to man to the terminus about 500-600 yards away. Here is how Herman described the work:

One makes a hole in the wall. I used to stick in the dynamite . . . and run. Then everybody would

sit down with a hammer, no gloves . . . my fingers were so raw . . . the tips of my fingers were constantly bleeding. You came home at night . . . your fingers were swollen . . . they were festering and you used salt water all the time for your hands. We had enough salt . . . we were lucky. That was my job, day in, day out . . . (until) July 1944.

Later during his stay in the camp he learned of the reason for its existence, and that an insurrection had taken place there. Due to the camp's obvious proximity to a large populace, it seems natural that Polish-Jewish contacts would take place. Herman states that in one instance, rumours were spread about a break in the camp's perimeter to be affected by the Polish underground. A punishment was exacted on the rest of the camp for the escape attempts of those few who ran through the gap in the fence. They were made to stand without reprieve for almost a day with a beating delivered to those who fell. Also in this camp he recalled a public hanging performed on an Hungarian Jew who fought with and insulted an Hungarian guard.

Work continued inexorably as the Russian armies came closer and closer to Warsaw. While not impervious to the fact that the war was coming to a close the prisoners still could not afford the 'luxury' of assuming that liberation was at hand, as the danger of disillusionment was too high. They were moved westward, starting on foot and proceeding by train, eventually arriving at Dachau.

The first part of their westward journey was the so-called 'hunger' or 'death-march'. As in all methods of German transport, the 'death-march' was an intrinsic part of the destruction process and achieved its 'goals' by means of hunger and thirst. The march from the camp to the outskirts of the city took a full day, at which point many people jumped into the Vistula River to stave off their thirst, only to be shot. The march continued throughout the summer until late August, daily stragglers were shot while nightly many more died. 'Food' consisted of salted meat occasionally, some bread and almost no water. Each day corpses were collected along the road, loaded on a truck and later buried. The prisoners would walk from before dawn until sunset, at which point they would have their supper and lay down in an open field.

Of the 3,500 who left Warsaw, Herman estimates that about 800 finally arrived at their destination at the train tracks in Posen.

The train ride from Posen to Dachau, according to Herman, was the greatest torture perpetrated against him. The train containing the remnants of a two-month 'death-march' was completely packed. Water was supplied by a hose sprayed into each car and foods were salted. The train finally arrived and disgorged its occupants in Dachau. His stay there was relatively short—about two weeks during which time they were fed more nourishing food and actually allowed to 'convalesce' from their experiences over the last year.

In September he was sent from Dachau to one of the Organization Todt's labour camps in Mühldorf where he stayed until his liberation in May 1945. Aside from a brief interval as shoemaker and an even shorter term as a plumber, his work in Mühldorf consisted of loading cement for what he surmises was an airfield. The two great problems in Mühldorf were sanitary conditions and air raids, which would corroborate the assumption that the prisoners were working on some military installation. To combat the infestation with lice they monthly went through a delousing shower only to return to the same lice-ridden barracks. Herman's pre-occupation was to avoid catching the attention of the guards and somehow to survive until his impending liberation.

He was incarcerated in Mühldorf from September 1944 until the end of April 1945. In April came liberation—an event which must have equalled in its trauma his first night in Auschwitz. Just before liberation, the prisoners were moved by train southwest towards Amersee. At one point the train was abandoned for a few hours

in what developed into a false liberation. Also the train was employed by the German Red Cross as part of a trumped-up exhibit to demonstrate an American "atrocities" committed by strafing the train.

One morning in early May, Herman heard the rumble of tanks and the cry of "Hands Hoche". Again, once cannot imagine the scene of an American officer saying in Yiddish "I am a Jew . . . my brothers, you are free". Equally inexplicable was their ability to react as human beings by their recitation of **Kiddish**, the Hebrew prayer for the dead. Immediately after his liberation, Herman was sent to Feldafing where he was put in a bed, "a bed with clean sheets—I never saw or believed in such luxury." However, he contracted typhoid fever and lost much of his motor-control, remaining in a weak condition for the next year and a half.

Towards the end of the summer of 1945, he was sent as a bona fide displaced person (D.P.) to England where he continued to convalesce and attempted to accept his new condition of freedom. It must be remembered that for three years his *raison d'être* for existence was survival. Introspective questions qualifying his survival or why he had to suffer had to be blocked from his consciousness in order to prevent the loss of a will to live. As such, the psychological shock created by his survival was the initial matter of concern both to him and to the medical staff who were handling the seventeen-year old youth. With the aid of psychiatric help and a renewed atmosphere of warmth and care he survived that crucial two year period, after which he quite justifiably felt he was being "suffocated by too much care" and left England under the papers of a D.P. protected by Britain. He arrived in Halifax, Canada, in the fall of 1947 where he presently resides.

Left to right, the Newman family—Bernie Newman, his wife Patricia, Anna, Murray, David 1977





Mike Freedman



Julia Kuipers



Hyman Zatzman



Marty Zatzman



Matthew Burnstein



Beth Smilestone



Marcy Goldberg



Jeff Cohen



Howard Conter



Sheri Lecker



Irwin Simon



Victor Fineberg



Susanne & Ira Jacobs

CAMP HADIMAH

1978

"OUR STAFF"

HEAD STAFF

DIRECTOR - Ira Jacobs

ADMINISTRATOR - Marty Zatzman

RIKUD INSTRUCTOR - Suzanne Jacobs

ARTS & CRAFTS DIRECTOR - Belarie Hyman Zatzman

WATERFRONT DIRECTOR - Matthew Burnstein

ASSISTANT WATERFRONT DIRECTOR - Howard Conter

ATHLETIC DIRECTOR - Irwin Simon

ASSISTANT LANDSPORTS - Jeff Cohen

TZOFIUT DIRECTOR - Victor Fineberg

ROSH MACHAR - Beth Smilestone

S'GAN ROSH - Marcy Goldberg

UNIT HEADS Gib - Sheri Lecker

Gosh - Mike Freedman

Koch - Gold Milo

DOCTORS - Dr. Alexander
Dr. Zitner

NURSE - Lynn Goldstein

SPECIALISTS

SAILING INSTRUCTOR - Bernie Soicher

PERMANENT WATERFRONT STAFF:

Barry Crystal

Randy Gordon

One Position Open

PERMANENT LANDSPORTS STAFF - Ian Zatzman

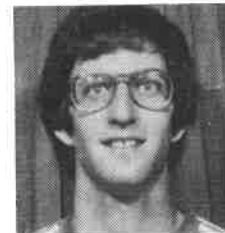
ASSISTANT ARTS & CRAFTS

(and cabin responsibilities) - Shari Ginsberg

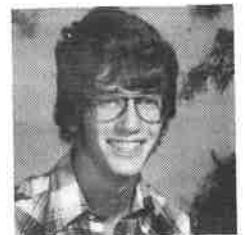
DRIVER & CIT PROGRAM - Steve Sable



Lynn Goldstein



Ray Zatzman



Bruce Simon



Randy Gordon



Avrum Flomen



Richard Freedman



Richard Siegel



Dania Besnos



Eden Cohn



Karen Agramsky

AUXILIARY STAFF

COOK - Rachel Ziniuk

ASSISTANT - Irene Emino

PROGRAM TECHNICIAN - Lorne Simon

SECRETARY - Julia Kuipers

CARETAKER AND MAINTENANCE - Ezra Eisner

MACHAR STAFF

ROSH - Beth Smilestone

S'GAN - Marcy Goldberg

MADRICHIM - Richard Freedman, Howie Gluss

COUNSELLING STAFF

Male

Michael Abramsky, William (Bill) J. Chernin, Ronald Cuperfain, Avrum Flomen, Larry Goldman, Seymour Rafuse, Leslie Rosoph, Richard Siegel, Bruce Simon, Joel Waisglass, Jeffrey Wolman, Ray Zatzman

Female

Karen Abramsky, Miriam Alberstat, Karen Cohen, Nurit Eben-Ezra, Arlene Epstein, Leslie Goldman, Marla Goodman, Cindy Gould, Heather Hart, Esther Levine, Glenna Mendelson, Marcia Yampolsky, Judith Shane

COUNSELLORS - IN - TRAINING

Dania Besnos, Mitchell Brown, Eden Cohen, Susan Marshall



Michael Abramsky



B.J. Chernin



Shari Ginsberg



Larry Goldman



Leslie Rosoph



Joel Waisglass



Jeff Wolman



Marla Goodman



Barry Crystal



Heather Hart



Glenna Mendelson



Marcia Yampolsky



Arlene Epstein



Miriam Alberstat



Bernie Soicher



Leslie Goldman

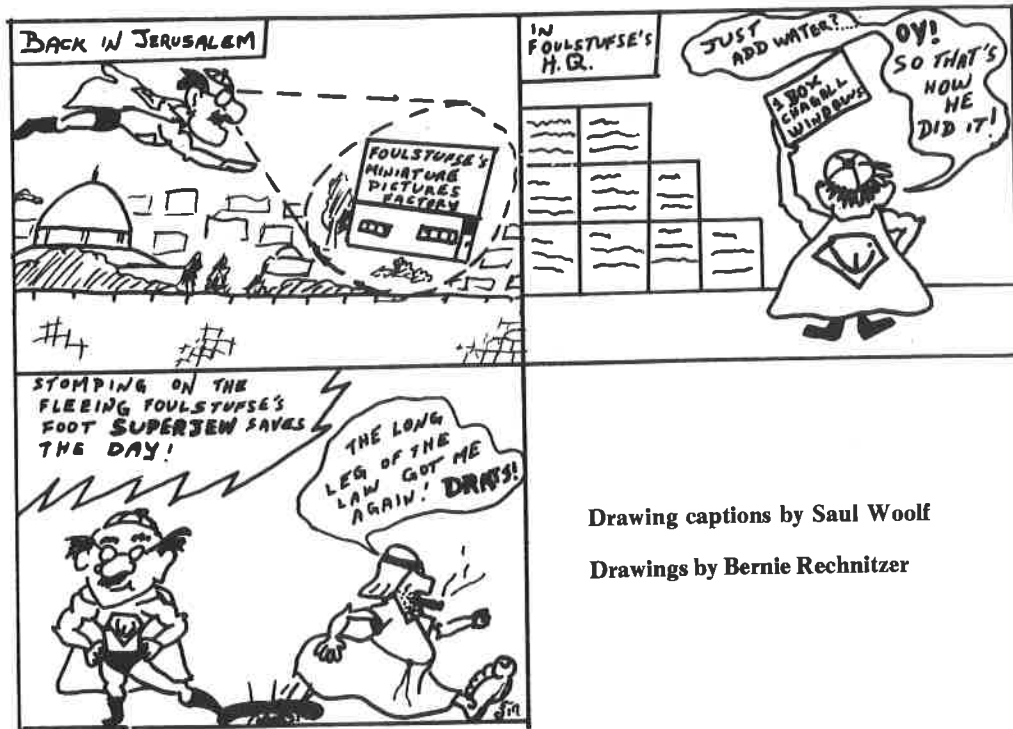


Ronnie Cuperfain



Lorne Simon

SUPERJEW



Drawing captions by Saul Woolf

Drawings by Bernie Rechnitzer

SUPERJEW

by Jason Woolf, Age 11, Halifax

Noah Rubenstein was reading his Agatha Christie mystery book, "Murder on the Orient Express" when his secret two-way-radio finger nail started to bleep. It was Police Chief Han D. Cuff summoning him to headquarters immediately.

"I'll be right there," Noah said, imitating Superjew. Noah said the word "Ishar" and lightning struck, thunder roared! and Noah became—Superjew!

At Headquarters Police Chief Han D. Cuff gave Superjew the details.

"That fiendish Professor Cray Zee has invented a device that turns the last page in mystery books Blank! He has left a ransom note for \$10,000 on every last page in every mystery book."

"Does he want the ransom in Israeli Bonds?" asked SJ.

"No".

"He is crazy."

"That has nothing to do with it . . ."

He was cut short by Superjew.

"Doesn't he know that Israeli Bonds are worth money? Doesn't he know anything about Israeli Bonds? Why when they reach maturity they could be worth . . ."

"He'll probably change them into Israeli Bonds," the Chief said. "Now, can we get on with the case?"

"Sorry about that Chief," replied Superjew.

"Now, Prof. Cray Zee wants the money delivered by Wednesday."

"But today is Thursday, Chief," objected Superjew.

"I know. The Post Office went on strike again and my books only arrived today. Now," handing Superjew the ransom note, "I want you to take this to the drop-off point and wait for Professor Zee, then follow him to his hideout."

Later Superjew waited at the drop-off point. The man with the briefcase of money came and left the case. Superjew took accurate aim and threw his tracer onto it. Still later he followed the tracer with his earphone. Hatikvah was playing on the tracer when Superjew came to the hideout. It was a house in Hideaway Lane. There was a Bill Board bolted to the roof that said "NOTE TO SUPERHEROES AND COPS. THIS ORDINARY HOUSE IS JUST THAT! AN ORDINARY HOUSE! IT IS NOT THE HIDEOUT OF PROFESSOR CRAY ZEE! THANK YOU."

Superjew saw through this ruse and rushed in and found Professor Zee with his machine.

"A Ha!" cried Superjew, "I've caught you in the act Professor. Now if you'll come peacefully we'll go to

Police Headquarters."

"Never!" cried the Professor, "You'll never take me because" (taking an odd-shaped gun from under his pillow and aiming it at our hero) "this is my latest invention—the ice cream gun! Butterscotch Ripple would kill you instantly but I want you to die slow. So! It's Pistachio Mandelbrot for you, Superjew!" So saying he pulled the trigger and covered Superjew with ice cream. Then the Professor sat on his bed and waited for Superjew to die!

But as fate would have it (as usual) Superjew felt a sneeze coming. Yes! A glorious sneeze! Superjew aatchooed and blew all the ice cream away. Then at Superspeed he wrapped the evil Professor up with a kaffiyah he kept in case of emergency, unplugged the machine and flew the Professor to jail and returned the ransom money.

Then after this hard day Superjew flew back home, said the word Ishar and changed back into Noah Rubenstein. He returned to his mystery book and from curiosity glanced at the last page. It was BLANK.

Biographical Note. Jason is the third (in descending order) of the Woolf brothers. He is 11 years old and a Grade 6 student at Rockingham School.



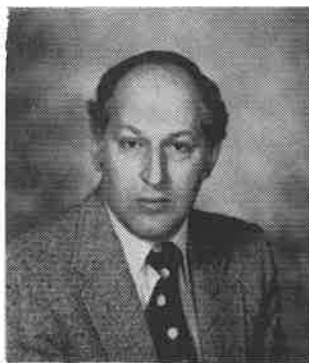
Attention State of Israel Bond Holders

PLEASE TAKE NOTE RE: REDEMPTION OF BONDS OF DECEASED PERSONS

The State of Israel will purchase any Bond from the estate of the original holder in currency of the United States, upon surrender, at any time **WITHIN TWO YEARS** after the death of the owner, if an individual (or the last survival in the event of more than one individual owner), or from a corporation or other non-individual entity owning the Bond upon the death of a person designated at the time of subscription by said corporation or entity and upon surrender of the Bond at any time **WITHIN TWO YEARS** after the death of such person. The right to surrender a Bond for such purchase can be exercised only by the legal representatives of the original owner of such Bond and not by any transferee.

If Bond is surrendered **AFTER THE TWO YEAR** period following the death of Bondholder then it cannot be redeemed but must be transferred to either the estate of the deceased or to another party.

June	Moncton, N.B.	Chairman	Pending
Aug. 22	Fredericton, N.B.	Chairman	Warren Cohen
Sept. 3	St. John's, Nfld.	Chairman	Graham Wilansky
Sept. 24	Sydney, N.S.	Chairman	Steven Sherman
Sept.	Glace Bay, N.S.	Chairman	Pending
Sept.	New Waterford, N.S.	Chairman	Al Bernick
Oct.	Saint John, N.B.	Chairman	Abe Calp (Kol Nidre Appeal)
Nov.	Yarmouth, N.S.	Chairman	Irving Pink, Q.C.
Nov. 12	Halifax, N.S.	Chairman—Men's Division	Martin Herschorn (Men's Division)
Nov.	Halifax, N.S.	Chairladies—Women's Division	Maxine Cordon - Doreen Gordon



State of Israel Bonds is pleased to announce that a testimonial dinner in honour of **Mr. Bernard Nathanson, St. John's, Newfoundland** will be held on September 3, 1978.

Facts & Figures

- Israel Bonds are the third most widely held security in the United States, preceded only by U.S. Savings Bonds and A.T.&T.
- 300,000 individual Bonds were bought in 1977. The buyers were mostly private individuals, but a growing number of fiduciaries, labor unions and banks are now buying Israel Bonds. Such purchasers now hold over \$1-billion worth of Israel Bonds.
- The Government of Israel has consistently met all of its financial obligations, never missed a redemption date or interest payment. Since Bond sales began in 1951, Israel has redeemed \$1.5-billion of its Bonds, including interest.
- Israel Bonds may be donated at any time to any recognized charity, preferably as endowment funds. Thus, they can provide long-term support to educational, cultural, religious and health institutions, among others, while providing the donor with a current tax deduction.
- Israel Bonds held at least five years can be used to make business investments or buy real estate in Israel. Visitors to Israel may turn in Bonds of any age in exchange for Israeli currency to defray tourist expenses up to \$2,500 per month per person. An Israeli who receives bonds as a gift can convert them into Israeli currency to the extent of \$1,000 per year.

Build A Nation

RE-INVEST MATURED BONDS

HOWARD KARP

Atlantic Area Representative

MITCHELL FRANKLIN
Atlantic Regional Chairman
(902) 422-7491

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



1939 "Buds of Judaea" Leader: Ada Webber

Top Row left to right Back - Gitta Arron, Fay Simon; **2nd Row:** Shirley Rosenfeld, Shirley Newman, Natalie Newman; **3rd Row:** Phyllis Shane, Anna Clare, Fran Goodman, Eleanor Shane; **4th Row:** Goldfarb, Shirley Goldfarb, Helen Benjamin, (Unknown), Phyllis Shane; **Front Row:** Zebberman boy, Zebberman girl, Zweigman, Shirley Arron, Carol Silverman, Nettie Goldfarb and Goldfarb.



YOUNG JUDAEA MEETING

FRONT ROW - Boris Jacobson, Arlene Wolman, Jean Simon; **SECOND ROW** - Donnie Harris, Albert Arron, Harry Berall, Bobby Wolman; **THIRD ROW** - Mendel Rosenfeld, Alan Shapiro; **FOURTH ROW** - Jack Rafuse, Alan Rubin

Did I Have a Nightmare

by Rabbi Benjamin G. Eisenberg

A few years ago, some women of our Congregation were stung by the bee of the Lib movement and suddenly realized what is really missing in their lives, and what makes them unhappy and frustrated, is not having a voice on the Shul Board of Directors! If only they could be on the Board, their lives would be fulfilled! Understandably, as soon as this matter was put on the Board agenda, it had the affect of an exploding bomb. I shall not go into the time consumed and the arguments presented in this heroic struggle for liberation, suffice it to say that when I was unofficially approached (as if the whole matter did not warrant my opinion), I informed them that halachahally, there was nothing wrong for women to be on the Board of the Shul, that in the States we had women on the Shul Board in Synagogues far more traditional than my present one, and nothing happened. When my opinion became known, I was approached by a member of the Board and warned that I was falling into a trap; that this demand by some women was only a stratagem to introduce more and more deviational practices; that the time is not distant when they will fire me and engage a Reform Rabbi, etc. etc. I tried as best I could to allay his fears, but failed.

Well, women were elected to the Board and nothing happened. However, since then, or soon thereafter, whenever we have trouble with a Minyan, some woman present will remark, "You see, Rabbi, if you were to allow women to be counted to a Minyan your troubles would be solved". Recently, we sustained several deaths in our community and when we assembled for a Minyan in the Shiva house and had some difficulty to obtain the necessary quorum, these remarks became more frequent. I must hurry to add, that these remarks were not made in an argumentative way, but with good humour, and my response to them was also with good humour. But, I must confess, that the frequency of these remarks began to worry me. I thought to myself, are they getting ready for a second assault? Perhaps the member who tried to

warn me was correct. It was that night that I had a whopper of a nightmare!

I was working in the study when I heard a soft knock on the door. When I opened the door, a well-dressed and very attractive middle-aged woman gave me a smile that could have melted an iceberg (certainly an Eisenberg) and asked me whether I was the Rabbi. After she told me her name, and informed me that she represents a national Jewish women's organization, she came right down to business by introducing her mission with the words, "Rabbi, I want you to know that I am absolutely opposed to the way this Liberation Movement is going. I . . ."

"Mazal Tov and Congratulations", I interrupted. "If you were a member of mine I'd give you a hug and a kiss. It's about time somebody, and preferably a woman, stood up to them!"

"Excuse me, Rabbi", she replied. "Because of the interruption, you misunderstood me. I was going to add that it is my firm conviction that the Libers are asking too little. They just want to be equal to the men. For thousands of years this has been a man's world. It is time to make it a woman's world. We now want the men to feel what we felt all those years. In the Syngagogues that I want to establish, men will not be counted to the Minyan, they will not receive an Aliyah, they will be disbarred from the Rabbinate, Chazanut, they shall not be Mohalim, Shochtim or even Shamoshim!"

I looked at her in absolute amazement. "This sounds like a declaration of war on the Rabbis and on every other religious functionary. What is it that you are seeking, revenge?"

"Partly revenge", she admitted. "But it isn't only revenge. The only way we can become equal is by making the men unequal. To permit the men to occupy all the religious offices would never result in our liberation. Didn't some moralist say that when a stick is bent, in order to make it straight again you have to bend it in the opposite direction. It is not enough to bend it to a straight position. It's

the same with the equality of women. To become equal we must first make the men unequal. No more men in our Shuls!"

"You certainly don't expect me to help you to commit Rabbinical suicide! You should have approached my wife."

"I did, and she is perfectly willing to assume all Rabbinical responsibilities if you will help her."

"And you want me to become the Rebetzin of the Congregation!?"

"And why not? She has been the Rebetzin for over three decades. It's time for a change. Your congregation may welcome it."

"And you expect her to 'paskenen sheales' (rule on ritual matters)?"

"Of course. Isn't there a saying to the effect that a shikseh in a Rabbi's house can 'paskenen shaales' as good as the Rabbi? She has been a Rabbi's daughter for twenty years and a Rabbi's wife even longer, don't you think she should be even more competent than a shikseh in ruling on religious questions?"

"And I suppose you want her to deliver the sermons?"

"Definitely. Hasn't she been listening to you all these years, and before that to her father? What is more, she has been your severest critic and she, more than you, knows how a sermon sounds to those who sit in the comfortable pew of the audience."

"In this congregation I have to be the teacher, the Cantor and the Torah Reader. Do you expect her to perform these functions also?"

"I most certainly do. Here is where we need your help. She reads Hebrew fluently, but you will have to teach her the 'nusach'. If you can do it to a Bar Mitzvah, you certainly can do it to your wife. She has a fine voice. Her father was also a Chazon and she heard you many times. It shouldn't be very difficult."

"How about the Mohel we import for a B'ris?"

"His wife will take over."

"His wife! Do you really believe that a woman would have the heart to hurt a baby?"

"Are you forgetting, Rabbi, that Zipporah, the wife of Moses, cir-

cumciser her son in the desert with nothing more than a piece of flint. Moses was too chicken to do it."

I realized that I was dealing with an extremely clever woman. If I were to tell her that the real reason why Moses did not do the circumcising was because he became deathly sick, she would certainly reply that Moses' deathly illness was nothing more than a fainting spell at the very thought of having to circumcise his son. I thought to myself that even the devil can quote scripture when it suits his purpose. Satan and his wife, Lillith, crossed my mind, and a thought began to germinate which I dismissed as utterly phantastic.

"You also desire that Shochtim should be women. I'll grant you that according to Halachah women are permitted to slaughter. It's only a custom that they do not, perhaps because it's not a feminine activity or because they cannot tolerate the presence of blood and by weakening, cause an imperfection in the Shechita."

"Poppy-cock!" she exclaimed. "This is just another male chauvinism. I can assure you that if we were the Shochtim, you meat would not only be glat kosher, but glat, glat kosher!"

This gal really presented a "gemoreh kop" (a Talmudic brain) and I was getting more and more annoyed with her. "Listen, lady", I said, "I'm not going to help you emasculate Judaism. I'm not going to be a party to your crazy scheme. Maybe you can have better luck with a Reform Rabbi."

The angry look she gave me froze my blood. There was a hissing sound to her parting words: "You'll live to regret your decision!" and she slammed the door.

As it happens in dreams, the scene suddenly changed without rhyme or reason. I was standing in a tremendously spacious hall. All around the wall men were sitting on rocking chairs, rocking and, of all things, knitting. Their faces were vacuous but their hands were working those needles a mile a minute. I recognized some Rabbis that I knew not of my denomination and one or two of my own. I also recognized many of the laymen from devotional Synagogues and some of my own. I tried to attract their attention but to no avail. From the distance came the faint sound of singing. As I reached the end of this enormous hall I saw marble stairs both to the right and left. Custom

prescribes turning to the right, and as I climbed, the stairs seemed to increase the longer I climbed. Finally, completely out of breath, I reached a closed massive door. The singing was now louder and was definitely of a daily morning service. Curiosity got the better of me and stealthily I opened the door about an inch and beheld a packed Synagogue full of women. Not a man was in sight. All the women wore the long type of Taleisim and also Tefillin. Even though I was greatly amazed to see women wearing especially the Tefillin, I remember thinking that from the standpoint of beauty, it didn't do much for them. I have always admired how good women look when they try on whatever it is that men wear on their heads. Whether it's the angle they chose or the abundance of their hair, they always look better in them than men do. However, the Tefillin were an exception. It messed up their hair and made them look unkempt. They must have realized it themselves, for after the services, each took a mirror and comb and repaired the damage.

The one who was conducting the service returned to her seat. I recognized her immediately as the woman who had visited my study. She must have spotted me also, for she gave a smiling wink. I closed the door and immediately ran downstairs.

Where was I, anyway? What is this place? I asked the men, but they just gave me an empty stare. Finally, I received a few replies. One said that it is not for him to tell me. Another replied that he doesn't know himself. A third said that he was informed that this was heaven, but that he has suspicions. Finally, one told me to go to the entrance and ask the guard.

When I asked the guard what this place was, he replied: "Well, it all depends upon the program the inmates make." When they first come here they think it's Heaven. As they begin to forget their previous physical conceptions of Heaven, they begin to doubt, and finally become convinced they are in Hell."

"I don't understand. Either it's Heaven or Hell. It cannot be both!"

"Let me explain," he patiently replied. "The Jewish religion believes in reward and punishment. These men aided and abetted the Lib movement. Their motives were selfish. It was a cop-out on their part. With counting women to the Minyan and giving them Aliyot, they felt they could then absent

themselves from the Synagogue with impunity and no longer even be obligated to learn the Torah blessings. Even this minimal Judaism they would not have to practice. So, when they came here and saw that they were free from any practice of religion, they thought they were in Heaven. Gradually their souls were freed from their earthly conceptions and they began to aspire for some spirituality and now most of them are beginning to feel that it isn't Heaven at all."

"Why, then, should the women be in Heaven? Are they not even more guilty than the men?"

"What makes you think that the women are in Heaven? I hope it isn't because they are upstairs. As a Rabbi, you should know that this upstairs-downstairs visualization is human imagination only. What you saw upstairs is not Heaven. When the women first came here they also thought it was Heaven, because they also truncated Judaism on earth. To them Judaism meant being in Shul, wearing a Yarmulkeh, doning a Talis and Tefillin, being called to an Aliyah, etc. The study of Torah, the observance of Mitzvot, the practice of good deeds, the observance of Shabbat and Kashrut and family purity did not mean a thing. Midos Tovos, sterling character, working for social justice, shying away from gossip, loving one's neighbor as oneself, they never thought of as Judaism. They never realized that being a good mother and bringing up G-d fearing, ethical and moral children and making a home for their hard-working husbands, is also Judaism. So, when they came here, they found their conception of Heaven. However, here these souls soon learn differently, and then they begin to feel the hell of this Heaven!"

"Are they doomed to this place forever?"

"You know better than to ask this question. Retribution is finite and depends on the progress that each soul makes. When they become convinced that this is not the kind of soul-life they want to live, they break out of this place and the process of Aliyah begins to a higher and a higher proximity with G-d."

"But what am I doing here? I am not dead. I just came home from attending a Minyan at a Shivah house!"

"No, your time hasn't come yet, but we wanted to warn you. You see, you

once showed evidence that you were sympathetic to the Libbers."

"You mean, allowing the women representation on the Shul Board of Directors? But that is not against Halachah!"

"True. However, it is written: 'Who is wise? He who sees the future.' In the short term, your action may do no harm, but the long term results may be disastrous. One transgression leads to another. So, we decided to test you. Did a handsome woman come to see you?"

"Yes, she did, but . . ."

"We know, we know, you passed the test and we congratulate you. But you better hurry now. You have just about a half-minute to make the gates before they close for the day."

I ran for my life. When I awoke my heart was pounding a mile a minute and I was covered with perspiration from head to toes.

I quickly dressed and went to the Shivah Minyan. We had to wait for about five minutes for the tenth man to arrive. A woman turned to me and

said: "You see, Rabbi, if you were to allow us to be counted to the Minyan, you wouldn't have so much trouble." I frowned and turned my back on her. All were amazed. They had never seen their Rabbi act so rudely. But I don't care. When my time comes, I hope Heaven will have a place for me. But if G-d, in His infinite wisdom, sends me in the opposite direction, I want it to be the traditional place of fire and brimstone rather than the one where men sit like idiots and knit Yarmulkes—for the women!

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BLEEDING HEARTS FOR THE P.L.O

by Samuel Jacobson, Halifax

Some individuals seem to concentrate all their sympathy for the poor Palestinian refugees, most of whom are now located in Lebanon. Is it because they love these refugees more or is it that they like the Israelis less? If they are really concerned about human suffering, how about the 60,000 Lebanese killed in the civil war created by the P.L.O. in the last few years? Don't they deserve some sympathy? And the destruction of many billions in property and most of the three million peaceful citizens of Lebanon who became refugees and whose lives were endangered and homes destroyed during that civil war? Until the P.L.O. were kicked out of Jordan by their fellow Arabs, Lebanon was a peaceful democracy with Christians and Moslems living happily together. It was the only democratic country in the whole Arab world. And look what became of it when the P.L.O. invaded and turned the country into shambles. And let's not forget that those who suffered the worst was a Christian community while the Christian world closed its eyes and turned its back. Is that being a good neighbour?

Only the Jewish state of Israel showed any sympathy. The great world powers remained silent, the United Nations forgot about them. Their Jewish neighbours, however, healed their wounds, gave them food, and even employment. Is there any wonder the Israeli army was welcomed with open arms when they invaded Lebanon to punish the P.L.O. for the cowardly murder of defenseless men, women and children.

Where is the sympathy of those concerned for the P.L.O. for the hundreds of thousands reputed to have been annihilated by the dictator of Uganda? And even many more during the civil war in Nigeria. Where were these gentlemen then or why are they crying for the right of the P.L.O. to annihilate the Jews of Israel?—which is their openly stated objective or—when the six million Jews were being annihilated at the rate of an atomic bomb a week during most of the second world war? Why concentrate their sympathy in one direction to the exclusion of all others?

Let us look for a moment at the larger world wide danger to peace presented by the continued moral, military and financial support of the P.L.O. Why is it that these are the only war refugees in all history and in the whole world who have been maintained at the expense of the United Nations to remain a menace not only to the peace of Lebanon and Israel but to the peace of the world? All other war refugees, including those who escaped from Vietnam only a few years ago, have been absorbed in the country in which they found a haven. Supposing the United Empire Loyalist refugees who ran away from the American colonies were maintained in camps to invade America? How long would General Washington have remained silent? When Mexican terrorists invaded across the Rio Grande, Uncle Sam sent an army to clean them out. Any self respecting nation in order to guarantee the security of its citizens would do no less than, in self defense, what Israel is doing today. For how many years are they alone to be supported, fed, armed and brainwashed to hate, to kill; fifty? a hundred? or a thousand years more?

These refugee camps should be phased out as soon as possible and one of the primary conditions of a peaceful settlement in the Middle East should be the surrendering of their arms and peacefully becoming respected citizens of where they reside. This would be doing them a great benefit as well as helping the world to remove a cancerous, contagious source of world conflict.

The Jews of Israel have many memories of persecution going back centuries both at the hands of the Christian as well as the Moslem world. It is not necessary for them to go back very far to remember the atrocities of Hitler. And most of all the indifference at that time from the great religious, political, and cultural leaders of the Free World. It is not necessary to go back many years to remember when the great democratic powers of Europe compelled Czechoslovakia to surrender to Hitler's threat. At that time had Czechoslovakia resisted and bravely defended herself perhaps the whole world might have been saved



the disaster of the second world war. Tragically, the nations that were most determined to pressure Czechoslovakia to surrender to Hitler, namely Britain and France, suffered the most as a result. Israel also remembers the "Peace Treaty" negotiated by America between North and South Vietnam and what happened there. At this time, for short-sighted and shallow reasons, Israel is being pressured to surrender her security for temporary gain of the Free World. Should she follow the example of Czechoslovakia with its consequences or should she learn from that example? If she follows the pressure and advice, might it not also bring on another World War as did Munich?

Those who may have been misguided by good intentions have created much more harm than good. Let us suppose that these refugees (mostly recent immigrants to Israel; the rest are infiltrators) who numbered about one half million and who were encouraged to run away by the Arab Higher Committee in order to join the Arab invading armies in 1948 in the destruction of Israel and murder of their citizens, had been rehabilitated. Under those circumstances it is very possible that the three following wars might not have occurred. They were the spark that kept hatred alive. Very probably the Middle East Oil Exporting Countries without the 1973 war might not have arbitrarily raised the price of oil about 500%. The world would have been saved the tremendous financial burden; potentially the greatest crisis and menace to Western Civilization since its emerging from the Dark Ages.

In the case of these Arab refugees there has actually been an exchange of population. There is, however, a difference between the Jewish and Arab refugees from Arab Countries. While the Arab refugees left of their own free will, the Jewish refugees were persecuted, tortured, jailed, before being expelled. And now that they have been chased out of the country

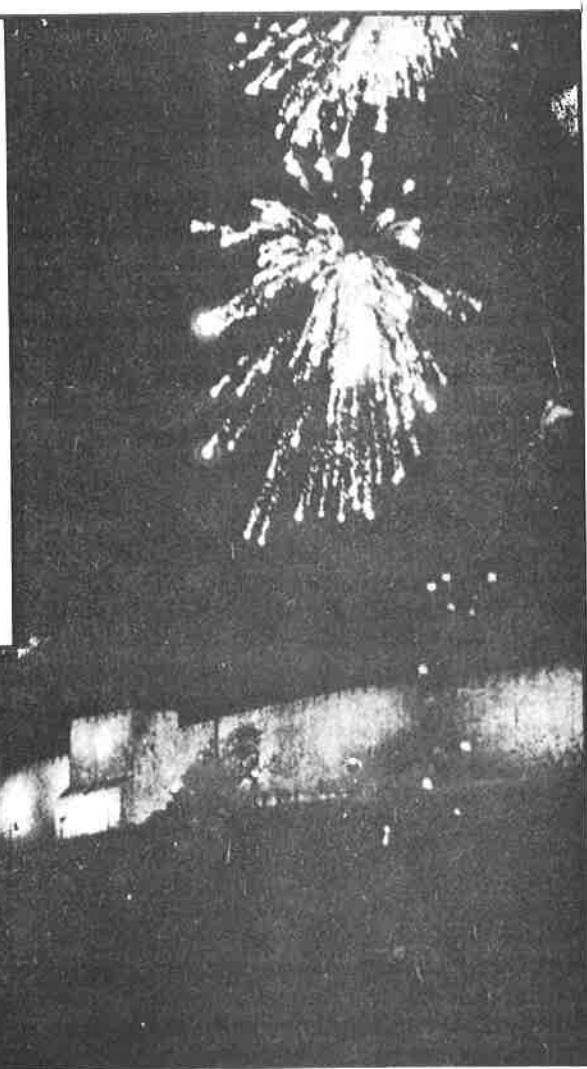
where they lived for many centuries to their own ancient homelands, these same nations want to expel them again. While these Arab refugees have over twelve independent Arab countries who had even before 1973 been receiving many, many billions of dollars annually from oil revenue, welcome was not given them, rehabilitation was denied. (However money for killing Israelis was always available.) On the other hand, little Israel received over 3/4 million Jewish refugees from Arab lands who constitute over half its citizens of today, rehabilitated them with the help of voluntary contributions from the Jews of the world and other friendly countries. Israel does not have dozens of independent other Jewish

states to depend upon. It hasn't got four million square miles of territory, much of which is as empty as the moon, hungry for human habitation; nor does it receive the blackmail billions that is endangering the economy of the Free World, possibly including the Arab countries themselves. When any Nation or group of Nations monopolizes a disproportionate share of the World's gold, the imbalance endangers World Peace and Prosperity for everyone.

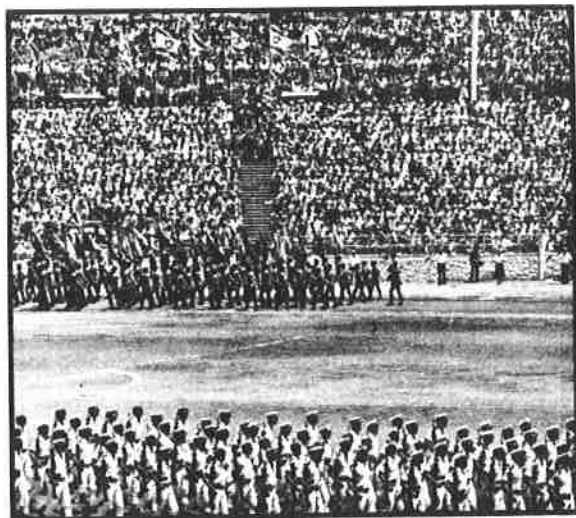
Is it not strange that so many in the free democratic Judeo-Christian world have such tender spots in their heart in sympathy for the P.L.O.? Do they not know that they are very closely allied and armed by the Communist Russians? If they have their way it would

be Russian influence that would become supreme in the Middle East and that includes control of energy sources for Western Europe and North America, including Canada. After all, the P.L.O. is merely a pawn in the hand of their Communist Overlords.

Those who shed tears for the P.L.O. and really want to help them should demand that the camps be phased out and that the Arab Nations of the world absorb them. All Israel wants is security and peace. All the P.L.O. want is murder and destruction. They have openly stated that this is their intention. So far no Arab nation has denounced the P.L.O. program. The World is still waiting.



Israel Celebrates Thirty Years



Pictures:

Top left: Jets taking part in the flypast

Top right: The Re-enactment of the Declaration of Independence

Bottom: Part of the IDF parade

Above: Fireworks at the Festive Concert light up the Jerusalem sky

THIS IS WHAT THEY'RE READING IN VANCOUVER IF IT APPEARED IN YOUR NEWSPAPER, COULD YOU RESPOND? WOULD YOU RESPOND?

Doug Collins

TIME TO BE "ANTI-SEMITIC" AGAIN.

Or at least anti-nonsense.

Some people, you see, have been writing letters to the editor complaining about a great anti-Jewish plot. A rabbit says he saves our news stories so that he can give a lecture on "subtle forms of anti-Semitism." Others are more definite. They say *The Sun's* coverage of Israel's attack on Lebanon was "anti-Semitic and hostile to the State of Israel". They also say *The Sun* didn't make enough of the original terrorist attack in which 30 Israelis were killed. The usual "spokesmen" appear in the managing editor's office. Picture editors are accused of not running the right kind of picture.

Funny, that. To me at least. Because it was only a couple of years ago that I was accusing the press of being biased in the reverse direction.

In December, 1975, papers in Canada practically disregarded the Israeli air-raid on a refugee camp in Lebanon. The raid killed about 120 people, and many more were injured. Yet it rated Page Three status in *The Sun*, Page 10 in *The Globe & Mail*, and Page 54 in *The Ottawa Citizen*, even though it was a disgraceful military foray into the territory of a weak neighbor.

In the case of the most recent news stories, objection was taken to the headline "Jews fell On Our Heads From Sky." But of course that is exactly what the victims of the Israeli at-

tack said, and what the wire stories out of the Middle East said they said. So its use of the headline was perfectly legitimate. What is the news-desk supposed to do? Write a headline that has nothing to do with the story?

There would have been no objections, naturally, if the Arabs had launched a similar attack on Israel, and the headline had read: "Arabs Fell On OUR Heads from Sky." That would have been different.

WHAT ABOUT THAT PLO TERRORIST attack, the one they said was not played up enough?

It was a murderous act. No question about that. And it was reported on Page One, which was two pages better than the Israelis' 1975 strike against the refugee camps got. But there is something else that some people would like to forget:

Terror and murder have not been confined to the PLO. Menachem Begin, the Prime Minister of Israel, was a prime practitioner of those arts, and was condemned for them by such prominent Jews as Albert Einstein and David Ben Gurion, the founder of Israel.

In 1946, as the leader of the notorious *Irgun* terrorist gang, Begin gloried in the destruction of the King David Hotel, with 91 dead, Jew, Arab, British. He masterminded other events, some even more bloody, such as the massacre at Deir Yassin, with 240 dead. Old men, women, and babies.

The Israeli attack on Southern Lebanon shows he is still at it. It was massive retaliation—or the use of terror—and we shall probably never know how many innocents died in it. According to one report, there have

been 1,000 civilian deaths, while 200,000 Lebanese and 65,000 Palestinians have been rendered homeless. For these, the sky did indeed rain Jews.

To see that action in perspective, you would have to imagine that the British had laid waste the counties of Northern Ireland in retaliation against the IRA, which, like the PLO, uses neutral ground as a refuge.

If that, were done, what would be world reaction? Seen in that light, the complaints against the headline in *The Sun* are nothing less than ludicrous.

ANYONE WHO HAS FOLLOWED events over the years must come to two conclusions about the way the press deals with the news from the Middle East:

First, Israel is usually handled with kid gloves. Second, Israel is regarded by its supporters as a state not like the others, and one that should have special dispensation. Exceptions are viewed as anti-Semitic.

But a state is a state. Even the president of the U.S. has now been forced to bow to that fact. For official Israel, he has ceased being Mr. Warm and has become Mr. Chilly, despite the great domestic pressures to which he is subject.

No, I do not forget history. I know about the holocaust. I know how Jews feel. But terror is still terror, and wrong wrong. And news is still news.

The letter-writers should be writing to the man who authorized the attack on Lebanon, not on those who wrote a headline.

Doug Collins is a columnist with the *Vancouver Sun* and appears frequently on CBC programs.

A Wedding In Israel



by Norman Lipschutz,
Glace Bay, Nova Scotia

Weddings are rather popular in modern Israel. It would appear as if everybody is contemplating this all-important step, and one has to admit that it bespeaks well of the country. Evidently the majority have faith in the future. Pregnant women are fond of displaying their ware: they proudly walk the city streets, carrying their burden with the greatest of ease . . . "Multiply and populate the land," appears to be the general slogan. Israeli women rush their sweethearts to the altar. The four-legged canopy is under terrific strain . . . as it is working overtime to fulfill its purpose. But as everything else in Israel, entering into matrimony involves a rather complicated procedure. The bureaucratic system has stepped in here too, and it takes weeks before the necessary documents may be procured and permission granted by the Chief Rabbinate.

One is to witness highly comical scenes in the offices of the Community Council, where prospective bride and groom are to register. Their pictures are to adorn their applications, and witnesses are to confirm their identity. Letters are also to accompany the application, written by a local Rabbi who is to vouch for the applicant's character and good behaviour in the past.

A dark-skinned girl, who obviously is trying to rush matters . . . finding herself in rather delicate circumstances . . . is informed by the bearded official to take it easy . . . and procure the necessary documents before she can file application. She almost bursts into tears. There's no telling what might happen in the meantime . . . And the prospective groom appears to derive great pleasure from the turn of events . . . He sits there—nonchalant so to speak—and laughs off the entire matter. He agrees with the Rabbi that there's entirely no cause for alarm . . . While in the nearby improvised wedding chamber a cantor is officiating at a ceremony. The groom appears to be in his glory: his bride could very well be his daughter . . . In this case the gentleman is in a great hurry for fear his bride might decide to change her mind . . . He needn't worry though, for modern girls seem to go for rich guys, and he makes the impression of a well-to-do businessman. The ceremony is performed in great haste nonetheless, for yet another couple is waiting outside with the greatest impatience . . . Mass production is the demand of the hour . . . Needless to say, one applauds your spirit and courage . . . sons and daughters of Israel!

The wedding-salons enjoy prosperity. The orchestras supply the very best in music. The caterers are busy, and the young people in particular are partaking of life to the fullest . . . And who can blame them? In this crazy age,

when the spectre of the hydrogen bomb threatens the world with mass annihilation, one is to make the most of today!

Now to my objective of describing a typical wedding in modern Israel. It has been my good fortune to attend four such weddings, including my own . . . for I too decided to get into the mood of things . . . One simply could not resist the temptation, for the general trend is contagious. But as you no doubt realize, one has very little fun at one's own wedding . . . understandably one's nerves are on edge. So I shall hereby attempt to describe the other three weddings as best I can. I shall attempt to blend them into one, so that a uniform picture may be formed in the mind of our reader.

The guests and mechtutonim have arrived in gala attire. The orchestra is also there. The wedding salon is spic-and-span. The shimmering condelabras brightly illuminate the beautifully-set tables. There's ample liquor to drink to one's heart content. There is also a variety of candy, cakes, cookies and delicatessen. The groom is motioned to sign the register, whereupon he's rushed to join the bride. He happens to be a "Frank" or a dark-skinned citizen of Morocco, while the bride is a charming blonde from Rumania. While in Israel, they have already managed to learn the language and adjust to difficult conditions. The bride is a nurse, and the groom did so well that he's been employed by the National Bank. The exuberant company is mixed—half white, half dark. But never mind: the exotic splendor of the ceremony and the ensuing dances by the hot-blooded Moroccans are to assure the guests that "hakol b'seder"—that everything is in order . . . The mother of the bride appears to display some nervousness, for the entire atmosphere appears to be somewhat strange to her, as it must to some of the other Europeans. But the young people take it in their stride, and forget the differences in custom and tradition. What actually matters is that the bride and groom are very much in love with each other. Add to that the fact that they're members of the same people, and the same religion binds them together. One tends to heartily applaud their step, for discrimination on account of one's colour is far removed from one's thoughts; in fact, it is distasteful to my conviction! That is why I tremendously enjoy the ensuing events. I drink to excess and encourage my young bride to do likewise. After all, it's her best friend getting married, the wedding closely following our own—in fact a mere week separates the two events.

The young couple is led under the canopy and are facing a bearded Sephardic Rabbi. A prayer shawl covers their heads, as benediction is pronounced. Long wax candles held high symbolically signify a bright future. They add colour to the ceremony and the strings of the orchestra lend it magic. Bride and groom are in turn kissed by friend and relative alike, felicitations are exchanged and hands are clasped in warm greeting. The camera is recording every

move. The band strikes up a spirited wedding march. The young couple pose for wedding pictures. The joyous company tastes of the intoxicating liquors. Songs are engaged in. The wedding cake is being cut, and toasts are offered to bride and groom. Then the fun begins in earnest—tables and chairs are moved around, to make room for the dancers. The orchestra strikes up a popular refrain, and mechtunim and guests form a circle around the young couple and dance with the greatest of zeal. The floor literally shakes. A hot tango is to follow, and we join the crown on the dance floor. I can hardly resist joining the Moroccans in one of their wild dances, but after a slight taste of the tempo, I decide to make an honorable exit . . . We leave the floor entirely to these tempestuous dancers. Our heads spin and whirl just from watching them. Hail to these young ladies and gentlemen of North-Africa! Their spirit is overwhelming; their tempo demonstrative; their love-making without equal . . . Former children of the Ghetto—now they have come to know freedom in their own land, and the experience is overpowering! They dance like wild gypsies, and sing their melancholy Arabic songs with grace and elegance. Their torrid blood beats with great fervor at close embrace. Sons and daughters of the desert: I greatly admire

your spirit and eagerness to adjust to these strange and new surroundings in a land where East and West have clashed in friendly competition with the overall objective of cementing a new nation!

The military is soon to take over, and the folk-dances of these young boys and girls prove inspiring and very heart-warming indeed. Such dancing I have been rarely privileged to witness. It is symbolic of a pioneering nation.

The Moroccans once again catch my attention. The solo-dancer is to shine above all others. Her temperament is beyond compare; her rhythm—a pleasure to behold. Her every movement is fire, and her figure—a picture of delight. Her wavy-jet hair flows gracefully as she whirls with the greatest of ease, supported by her elegant cavalier. It is truly a touching scene.

With the greatest of regret we bid Shalom to this exuberant company, as we are to catch the last bus to Tel Aviv. Lydda will ever hold a soft spot in my heart thanks to this beautiful and inspiring Jewish wedding, so typical of modern Israel.

My Trip to Israel

by Michael Scher, 13 Mill Village

My trip to Israel is one thing I shall always remember. To begin with, I shall cover, mainly, the events and locations which had the most effect on me.

The first noticeable feature that really brought me out of Canada and into Israel were the armed soldiers patrolling the streets. This feature brought into reality the struggle Israel put forth to remain an independent Jewish homeland.

The tour of Israel centered around Jerusalem in my opinion. The old city, the Wailing Wall, the Mount of Olives all had a revitalizing effect on me. They made my past come alive from the books and stories into tangible evidence that yes, David existed; yes, there was a Temple and yes, the Jewish religion still existed in mass numbers. It brought back a sort of lacking faith in the consideration of "I can't believe it until I see it".

Masada, a true exhibition of dogged determination. Mt. Herzl, representing Theodore Herzl struggling for a Jewish homeland. The people of Israel made me feel welcome by their politeness, friendliness, and generosity, shown me by the Deputy-Mayor of Jerusalem after my Bar Mitzvah.

Mei Shaarim, the Hassidic village, showed me truer signs of the existence of Judaism than I had ever seen before.

The people here were determined to beautify their country. Backed by donated dollars, Israelis worked hard to plant trees, set up irrigation and sewage systems, and to turn their country into a developed nation. In the last thirty years, they have done more than could be thought possible.

To leave the past and advance to the future, the Kibbutzim of Israel proved to me that the determination of our ancestors is still present in the Jews of today. The Kibbutzim are excellently run and they provide much aid to the government of Israel.

Through my discussion, I have repeatedly mentioned what I think is the backbone of Israel's existence, determination. When I left the country that is the word that stuck with me.

The World Was Silent

by Heidi Schwartz - 15

There, in the distance, I see the train,
The one that brought me to this suffering and pain.
The trains keep coming everyday,
More people are brought to this blood thirsty prey.
Such inhuman justice will not last.
Soon the third reich will be in the past.
Freedom will be ours for
The world would never remain silent.

Hope is so easy when your young and new,
Now I knew rats were better off than Jews!
My eyes have watched people lower their heads,
Watched their life drain till their souls were dead.
Murder, steal, lie? None have they done
Their only crime was their religion.
We cried out for life
But the world was silent.

The wires get tighter, the cage more enclosed
Gas chambers eat up humans, smoke rises in a lazy doze.
My father and brother were buried alive
My mother and sister in the ovens they died.
The heartache, the sorrow memories do bring
Of a family once loving but who's song never sings.
Six million Jews perished that way
And the world was silent.

I am the survivor of an era now dead,
Symbolizing the martyrs whose lives have bled.
Prejudice cannot die with a man nor a nation,
Peace is the face of an evil sensation!
Earth feel guilty that you let it go by,
Nothing can bring back those who died!
Hear my words so that never again
Will the world be silent.



The Jewish National Fund

A personal link with Israel

Through the JEWISH NATIONAL FUND OF CANADA FOUNDATION you may have a significant project in Israel named for you or a loved one and arrange for the payment of this subscription either over a period of years, in your lifetime, or by providing in your Will a bequest to the Jewish National Fund or making the Jewish National Fund a beneficiary of an Insurance Policy, or a combination of any of these.

The following facilities are offered to a donor:

1. Payment may be made with Israel Government Bonds.
2. An initial payment of as little as 10% is often sufficient to establish the project in Israel immediately.
3. The donor furnishes a private writing outlining the method he has chosen to discharge his commitment.
4. The donor is given a beautiful certificate, in English and Hebrew text, confirming the project he has undertaken.
5. WHEN THE DONOR OR A MEMBER OF HIS FAMILY VISITS ISRAEL, ARRANGEMENTS ARE MADE FOR THE DEDICATION OF THE PROJECT, AND PHOTOGRAPHS ARE TAKEN OF THE CEREMONY.
6. JEWISH NATIONAL FUND IS FULLY RECOGNIZED UNDER THE INCOME TAX OF CANADA ACT.
7. A PERMANENT PLAQUE OR SIGN IN ENGLISH AND HEBREW IS SET UP IN ISRAEL TO MARK THE PROJECT, BEARING THE NAME OF THE DONOR AND HIS CITY.



For further information in the strictest confidence contact:

JEWISH NATIONAL FUND FOUNDATION
5675 Spring Garden Road
3rd Floor
Lord Nelson Arcade
Halifax, N.S.

FOUNDATION PROJECTS ARE AVAILABLE FROM
\$3,000.00 to \$100,000.00

TELEPHONE - (902) 429-7133

JEWISH NATIONAL FUND NEWS

A MAZEL TOV is extended to the following new project holders:

TRURO:

Mr. & Mrs. Thomas Gaum became a Forester of CANADA PARK. This enrollment involves a subscription of \$25,000.00.

ST. JOHN'S, NEWFOUNDLAND:

Mr. & Mrs. Bernard Nathanson became a Grove project holder of CANADA PARK (for the second time).

CORRECTION RE LAST ISSUE OF SHALOM:

SHOULD HAVE READ AS FOLLOWS:

Mr. and Mrs. Morty Flomen bought a grove of trees in memory of **Mrs. I. Silver**.

Mr. and Mrs. Bernard Nathanson bought a grove of trees in memory of **Mrs. Sadie Goldfarb**.

HALIFAX:

Mr. & Mrs. Lawrence Astroff, Mr. & Mrs. Lawrence Freeman, Mr. Earle Goldberg and Mr. Morris Goldberg also became Grove project holders of CANADA PARK.

HALIFAX—UPCOMING JEWISH NATIONAL FUND MAJOR EVENT:

A Negev Dinner is scheduled to be held in Halifax the beginning of December.



The Halifax retired Chairman, Mr. Peter Herschorn being presented the Jewish National Fund Chairman Medal by National President, Mr. Nathan Scott.



Left - MOMENTS DURING THE RECEPTION—a friendly chat between Mr. Simon Spatz of Halifax and our National President, Mr. Nathan Scott.

Right - Newly appointed Halifax-Dartmouth Chairman, Mr. Neil Franklin addresses the reception.



Left to Right: Mr. Leonard J. Kaplansky, newly appointed Regional Chairman; Mr. Neil Franklin, Halifax-Dartmouth Chairman; Mr. Peter Herschorn, former Regional Chairman; and Mr. Nathan Scott, National President.

JEWISH NATIONAL FUND EXECUTIVE APPOINTMENT:

We are pleased to announce that during the last Jewish National Fund Annual Meeting (April 1978), **Mr. Peter Herschorn** was appointed National Co-Chairman, Foundation. In this capacity, Mr. Herschorn will extend his good services to the Jewish National Fund and we wish him further success for many years to come.

FREDERICTON CELEBRATES ISRAEL'S 30th ANNIVERSARY;

Preparations are underway for the Fredericton Negev Champagne Brunch in tribute to ISRAEL'S 30th ANNIVERSARY. This joyful event will be held under the auspices of the Jewish National Fund on June 25, 1978. Proceeds will be used to establish a significant project in CANADA PARK, in Israel, as a permanent and practical token of our esteem for the STATE OF ISRAEL. This event hopes to be very promising with already eight foundation projects sold and further sales are still in progress. We will be happy to report this affair in the next issue and also to announce those generous people who linked their names with the soil of Israel by supporting the Jewish National Fund.

J.N.F. RECEPTION

A J.N.F. Presidential Reception was held in Halifax, on April 6, 1978, honouring the outgoing Atlantic Regional Chairman, **Mr. Peter Herschorn**, for his many years of dedicated service to the J.N.F. Cause.

Among those attending were the National President, **Mr. Nathan Scott**; the National Co-Chairman, **Mr. Mitchell Franklin**; the Executive Director, **Mr. Harris D. Gulko**; and Special Emissary from Jerusalem, **Lt. Col. Moshe Drori**. Also participating were: Messrs. **Leonard J. Kaplansky** and **Neil W. Franklin**, who have been appointed the Chairman for the Atlantic Region and the Halifax-Dartmouth area respectively.

Many of the Halifax community enjoyed this social event while becoming better acquainted with J.N.F. activities.



A Letter To The World From Jerusalem

I am not a creature from another planet, as you seem to believe. I am a Jerusalemite, a man of flesh and blood. I am a citizen of my city, an integral part of my people.

I have a few things to get off my chest. Because I am not a diplomat, I do not have to mince words. I do not have to please you, or even persuade you. I owe you nothing. You did not build this city; you do not live in it; you did not defend it when they came to destroy it. And we will be damned if we will let you take it away.

There was a Jerusalem before there was a New York. When Berlin, Moscow, London and Paris were miasmal forest and swamp, there was a thriving Jewish community here. It gave something to the world which you nations have rejected ever since you established yourselves — a humane moral code.

Here the prophets walked, their words flashing like forked lightning. Here a people who wanted nothing more than to be left alone, fought off waves of heathen would-be conquerors, bled and died on the battlements, hurled themselves into flames of their burning Temple rather than surrender; and when finally overwhelmed by sheer numbers and led away into captivity, swore that before they forgot Jerusalem, they would see their tongues cleave to their palates, their right arm wither.

For two pain filled millennia, while we were your unwelcome guests, we prayed daily to return to this city. Three times a day we petitioned the Almighty: "Gather us from the four corners of the world, bring us upright to our land; return in mercy to Jerusalem, Thy city, and dwell in it as Thou promised."

On every Yom Kippur and Passover we fervently voiced the hope that next year would find us in Jerusalem. Your inquisitions, pogroms, expulsions, the ghettos into which you jammed us, your forced baptisms, your quota systems, your genteel anti-semitism, and the final unspeakable horror, the holocaust (and worse, your terrifying disinterest in it) — all these have not broken us. They may have sapped what little moral strength you still possessed, but they forged us into steel. Do you think that you can break us now, after all we have been through? Do you really believe that after Dachau and Auschwitz we are frightened by your threats of blockades and sanctions? We have been to Hell and back — a Hell of your making. What more could you possibly have in your arsenal that could scare us?

I have watched this city bombarded twice by nations

calling themselves civilized. In 1948, while you looked on apathetically, I saw women and children blown to smithereens, this after we had agreed to your request to internationalize the city. It was a deadly combination that did the job: British officers, Arab gunners and American-made cannon.

And then the savage sacking of the Old City: the willful slaughter, the wanton destruction of every synagogue and religious school: the desecration of Jewish cemeteries; the sale by a ghonish government of tomb stones for building materials, for poultry runs, army camps — even latrines.

And you never said a word.

You never breathed the slightest protest when the Jordanians shut off the holiest of our holy places, the Western Wall in violation of the pledges they had made after the war — a war they waged, incidentally, against a decision of the UN. Not a murmur came from you whenever the legionnaires in their spiked helmets casually opened fire upon our citizens from behind the walls.

Your hearts bled when Berlin came under siege. You rushed your airlift "to save the gallant Berliners." But you did not send one ounce of food when Jews starved in besieged Jerusalem. You thundered against the wall which the East Germans ran through the middle of the German capital — but not one peep out of you about that other wall, the one that tore through the heart of Jerusalem.

And when the same thing happened 20 years later, and the Arabs unleashed a savage, unprovoked bombardment of the Holy City again, did any of you do anything? The only time you came to life was when the city was at last re-united. Then you wrung your hands and spoke loftily of "justice" and the need for the "Christian" quality of turning the other cheek.

The truth is — and you know it deep inside your gut — you would prefer the city to be destroyed rather than have it governed by Jews. No matter how diplomatically you phrase it, the age old prejudices seep out of every word.

If our return to the city has tied your theology in knots, perhaps you had better re-examine your catechisms. After what we have been through, we are not passively going to accommodate ourselves to the twisted idea that we are to suffer eternal homelessness until we accept your Saviour.

For the first time since the year 70 there is now complete religious freedom for all in Jerusalem. For the first time since the Romans put the torch to the Temple everyone has equal rights. (You preferred to have some more equal than others.) We loathe the sword — but it was you who forced us to take it up. We crave peace — but we are not going back to the peace of 1948 as you would like us to.

We are home. It has a lovely sound for a nation you have willed to wander over the face of the globe. We are not leaving. We have redeemed the pledge made by our forefathers: Jerusalem is being rebuilt. "Next year" — and the year after, and after, and after, until the end of time — "in Jerusalem!"

— Eliezer Ben Yisrael

War and Prejudice

—Daniella Kotler, age 17, Saint John, N.B.

War is stupid, prejudice too,
Why people have it, I haven't a clue.
It doesn't matter what color we are,
We should all be allowed in a restaurant or bar.

G-d made us all either big or small,
We're all alike whether short or tall.
If a person is white yellow or black,
We are still built alike, with a front and a back.

"Roots" and "The Holocaust" were just some of the shows
To prove how war and prejudice grows.

We are usually fighting for some land,
If only someone could call peace and demand!

There is fighting and killing all of the time,
To try and make peace, I'd give many a dime . . .
If only I had some sort of power,
A microphone and a tall tower
To tell the people just how I feel,
To try and make peace, maybe a deal . . .

Maybe someday we'll be happy and have peace,
For all the wars and the prejudice will cease.

David Eller Three Poems

Traditionally, the day before Independence Day in Israel is set aside as a day of mourning. And this year, as we celebrate 30 years of independence, we shall also remember that all the achievements of Israel have been purchased at a heavy price. Four major wars, terrorist raids and constant border skirmishing have all taken their toll in tragic loss of life.

To mark Remembrance Day in this, the 30th. year of the state of Israel, *Israel Digest* published three poems by one of those who fell. David Eller was born in 1950 in New York, where he spent the first nine years of his life. He was to live only a decade after the family's *aliyah* to Jerusalem in 1959.

But it was a decade in which David's many-faceted personality shone through to all who knew him. He possessed a peculiar talent for making friends he played and composed music and he had a tremendous zest for living. He proved himself a brilliant student of Arab and Oriental studies, his professor at the Hebrew University of Jerusalem choosing him as his assistant after only two years of David's undergraduate work.

It was David's proclaimed ambition to be Israel's first am-



bassador to Cairo and it was his ideal to find a way to peaceful cooperation with the Arabs.

David fell in the line of duty on the last day of his officer's training course in October 1969. Going through his papers, his family discovered a wealth of essays and poems in Hebrew, Arabic and English, the existence of which had not been suspected by even his closest friends. It is three of these poems that we are reproducing here.

*I opened my mouth to speak;
thus disturbing and tearing
the spider's web woven
between my lips
around my soul, my heart
I tore it now.
And yet all I wanted to say
was but one word
a word I have been repeating
for centuries and centuries after
being born to a world
of tall trees and small people
an eternity ago: Yes.*

*At night, we all walk
towards the bright lights;
Only to find
a tangle of rigid fluorescents
in a frenzied copulation
with each other.
Radiating,
to our foreseeable
disappointment
no heat.*

*The clouds fly swiftly
across a once silver sky
now black. The night is
not mine; no, never
was: the black ink spilt
over sky and sea and animal
the ink of life in which we
dip our pens to write of
newly-born deaths. And yet
I am afraid: If day is
not mine, nothing is.
Our life is the darkness
of a cloudy night; memory
of the silver pains us:
because of the pain we live.*

GOVERNMENT NOT ACTING ON ARAB BOYCOTT

Despite repeated assurances of goodwill and policy intentions, the federal government has not acted in a strong or effective manner to deal with the Arab boycott of Canadians and Canadian companies doing business with Israel.

1. All Canadian companies are permitted to sign anti-Jewish and/or anti-Israel clauses.
2. The government's promise of a comprehensive reporting mechanism, having all Canadians report all instances of their accepting boycott clauses, and having such acceptances made public, has not been kept.
3. Canadian firms applying for government financial and other assistance can sign many kinds of boycott clauses, and not lose any government support.

After three years of promises, we are still waiting for serious anti-boycott actions.

On May 8, 1975, Prime Minister Pierre Elliott Trudeau, M.P. for Mount Royal, said that the boycott was "contrary to everything the Canadian government and Canadian ethics stand for". In September 1976, Minister for External Affairs Don Jamieson said that the boycott was "repugnant and unacceptable."

Yet the government has done little to affect the operations of the boycott in Canada.

Please call upon our government to act now!

WRITE OR SEND TELEGRAMS to Prime Minister Pierre , Elliott Trudeau, House of Commons, Ottawa, Ontario, urging the government to adopt comprehensive anti-boycott legislation.

Together we can ensure that Canada does not contribute to a boycott aimed at the economic strangulation of Israel.



ISRAEL ACTIONS COMMITTEE

CANADIAN ZIONIST FEDERATION (Eastern Region)

I agree with the above statement and I would be pleased to send a telegram in my name supporting the anti-boycott campaign. Please find enclosed \$1.00 for expenses

ISRAEL ACTIONS COMMITTEE: 1310 Greene Ave., 8th Floor, Montreal, H3Z 2B2

NAME:

ADDRESS:

TELEPHONE NUMBER:

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Contact Your Local Registration Chairman

Living in Jerusalem

Jerusalem's population has grown from 260,000 in 1967 to 380,000. New neighbourhoods are built with care and speed. Ramat Eshkol in Northern Jerusalem is one of the largest of these — a triumph of modern planning: apartment houses, lawns and trees, shopping centres, schools and community services. The population is an ethnic mix of natives and new immigrants, young marrieds and large families, and all meet in the commercial centre, at the bank, shop or post office. Other neighbourhoods have been built with Ramat Eshkol as their model, spreading Jerusalem northward, southward and eastward. These include Giloh, Ramot Sharett, East Talpiot, Neve Yaakov and Ramot.



Public transport



A modern house with shops



Playground



Synagogue



Flower



Kindergarten



A new neighbourhood

Natives



Writer in his study



New immigrants



Family on the balcony



Optometrist



An office



Neve Board



School



Children's room



Supermarket



An office



Jerusalemites



Anmunition Hill — a memorial to those who fell in its capture

and Newcomers

IN A NEWLY-DEVELOPED NEIGHBOURHOOD