

SHALOM



ROSH HASHANAH EDITION

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Atlantic Jewish Council

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

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**Deadline for next issue of Shalom:
 October 7, 1978**

ROSH HASHANA MESSAGE

FROM THE PRESIDENT OF THE ATLANTIC JEWISH COUNCIL



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

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

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

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

The past year has seen the Atlantic Jewish Council sponsor a variety of activities, most of which may be described as having been successful endeavors. We look forward to the New Year with renewed vigor as plans develop for a regional convention, the celebration of Israel's 30th Anniversary of Independence etc. For further information with regard to participation in any of the activities of the Atlantic Jewish Council or its affiliated organizations, please contact Avrum Weiss at our regional office. It will be a busy year and the Atlantic Jewish Council looks forward to your involvement in its many activities.

May I take this opportunity to thank all who have worked with and assisted the Council this past year, but I want to thank in particular, S. Paul Zive, former Vice-President of the Atlantic Jewish Council, for his efforts on behalf of the Jewish communities of the Atlantic Provinces during the past three years. Paul will be missed from the meetings and activities of our Board of Directors but we look forward to the availability of his counsel and advice from time to time. I also wish to thank our past Chairman, Joseph Zatzman, for his aid and advice during his term of office and wish to take this opportunity to wish him well. Dr. Phil Simon, past Cape Breton Vice-President, deserves our thanks for his many years of devoted efforts on behalf of the Jewish community.

The new Board of Directors of the Atlantic Jewish Council look forward to a challenging and worthwhile year of activity. Our annual Conference, recently concluded, has renewed the mandate of seeking to maintain and improve the quality of Jewish life in the Atlantic Provinces. All of us should be determined to play a role in this very worthwhile undertaking.

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

Sincerely,
Ben Prossin
President

ANNOUNCEMENT:

Newly Appointed Executive Director

Ben Prossin, President of the Atlantic Jewish Council, is pleased to announce the appointment of **Mr. Avrum Weiss** to the position of Executive Director of the Atlantic Jewish Council effective September 1, 1978.

Mr. Weiss will also serve as Atlantic Regional Director for the Canadian Zionist Federation and will represent the Canadian Jewish Congress in the Atlantic Provinces, as well as working with Canadian Young Judaea in this region.

Mr. Weiss succeeds Mr. Shaul Landa in the above

mentioned position. Mr. Landa has returned with his family to their home in Arad, Israel.

Mr. Weiss is a native of Akron, Ohio, USA. He is a graduate of the Akron Talmud Torah, the Machon program in Israel, Roosevelt University of Chicago, Illinois and the Jane Addams Graduate School of Social Work in Chicago. Mr. Weiss has been involved in Jewish community work in Chicago and has, for the past two years, been the Program Director of the Akron Jewish Center. Mr. Weiss has broad programming and administrative experience with youth, summer camping, adult Jewish programming, and Zionist programming.

Mr. Weiss is thirty-one years of age and married to Joan Kristall, a native of Rochester and St. Louis who holds the Degree of Master of Social Work and who hopes to work in her profession in the Halifax area.

Mr. Weiss will be making field trips to all the Atlantic Region communities between September and December and hopefully, you will have the opportunity of meeting with him in order to discuss community program plans.

The Jewish Community of the Atlantic Provinces warmly welcome Avrum and Joan and eagerly await their involvement in our communal endeavors. The Atlantic Jewish Council extends a hearty Shalom to our new Executive Director and his wife.



Shalom from new Executive Director

I look forward with great anticipation to the coming program year. I have met many new people since my arrival and all, including those I met at the Atlantic Jewish Council Annual Meeting, have offered support and suggestions. The warmth that I have felt from the community has made me feel most welcome. In order for us to know each other better and for the Atlantic Jewish Council to do what you want it to, please communicate with me by phone or mail. I will try to answer all inquiries either by personal letter or in the Shalom. Here are some new programs already underway:

HILLIEL-AJUS is trying to organize all Jewish university students in Halifax. If you have a son or daughter on campus, and you want to make sure we know about them, please send their name, address and telephone number to our office. Hillel-AJUS also has two professional social workers on staff to provide confidential counselling services if desired.

All Halifax parents who have pre-school aged children and who are interested in forming a Jewish pre-school, please contact the office. Also any Jewish community in Atlantic Canada who has at least eight three and four year olds, please contact our office. We will provide you with the necessary consultation in your community.

The Atlantic Jewish Council has expanded its services to include professionals trained in Jewish family life education. Any Jewish individual or family in need of any counselling or someone to talk to is entitled to these services. Please contact our office to arrange for a personal interview.

These are some of the new directions that we are taking to provide Jewish services for Jewish families. If you think that something else should be added or changed, please contact our office.

I will be visiting each community before the end of the year and I hope I have the opportunity to meet as many of you as possible. Till then, my wife, Joan, and I wish you and your families health, happiness and love in the coming year.

Avrum Weiss

Avrum Weiss

Rosh Hashana Greetings

As the Jewish people throughout the world observe the arrival of the year 5,739 in the Hebrew calendar, the CANADIAN JEWISH CONGRESS gathers the greetings from across this broad land and relays the joyous message to our brethren within the Atlantic Jewish community. May this coming year be one of continuing faith and deep fulfillment for Jews throughout the world—a year which will find our beloved State of Israel embraced by joy and peace, and a year where the less fortunate of our people in oppressed lands find new hope for their freedom and spirituality. Shonah Tovah.

SIGNED:

Rabbi Dr. W. Gunter Plaut, President

Alan Rose, Executive Vice-President

CANADIAN JEWISH CONGRESS

Dr. Melvyn Schwartzben, Chairman, Eastern Region

EMBASSY OF ISRAEL

410 Laurier Ave. West, Suite 601
Ottawa, Ontario, Canada K1R 7T3



August 28, 1978

Mr. Ben Prossin,
President,
Atlantic Jewish Council,
5675 Spring Garden Road,
Halifax, Nova Scotia.

Dear Mr. Prossin:

On the occasion of Rosh Hashana I take great pleasure in extending my very best wishes to you, and through you to all the Jewish Communities in the Atlantic Region. It has been my privilege to visit some of the communities in the Region, and I have been impressed by their profound concern for Israel and their participation in the ongoing process of rebuilding our Land and our People.

We fervently hope that in the year 5739 we shall achieve the long desired peace with our Arab neighbours, and the liberation of all our brethren from lands of oppression and persecution, and it is to these goals that we shall dedicate ourselves, in our prayers and in our deeds.



Sincerely,

Mordechai Shalev
Ambassador

With the approach of the Holyday season, the Mizrachi Women of Halifax wish to extend to our many friends and supporters in the community blessings of good health, prosperity and spiritual enrichment for the year 5739.

Your generous response to the "givat mordechai" day care center is one of many religious, cultural and educational institutions built and maintained by Mizrachi Women's organization for the children in Israel that foster pride in their land, in their people and in their tradition secure in their faith. Mizrachi children are living by the teachings of the Torah—our great heritage! We are now in the midst of organizing our annual campaign once again. We appeal to you please welcome our canvassers and help us meet our obligations.

Shalom Uvracha
With Mizrachi greetings
The Miriam Lief Chapter of
Halifax

NEW YEAR'S MESSAGE FOR 5739

BY JUDGE PHILIP G. GIVENS,

NATIONAL PRESIDENT, CANADIAN ZIONIST FEDERATION



I am very pleased to have been invited to send New Year's Greetings through the pages of Shalom Magazine to the very important and vital Atlantic Community. The past year was exciting and dramatic enough, but the coming year is already casting shadows ahead of it of greater turbulence and disturbances. It is bound to be a momentous year in our history.

In the Middle East, the struggle for peace continues and the rhetoric of confrontation escalates from day to day. We can only hope for the best as the times will call for great patience and nerves of steel.

In the Soviet Union, Communist oppression has all but decimated and dissidents as the cruel ruthlessness of the Soviet grinds on in defiance of all decent people's protest in the World.

In other countries, like South Africa and South America or even in the United States and in our own country of

Canada, there are disturbing signs of rekindled Neo-Nazism. Skokie, Illinois and "Iciquebec" are very close to home.

One more emerging problem is the intensifying debate on the "Right to Speak". Some of our people, a number of them in leadership positions, have taken it upon themselves to wash dirty linen in public. Whereas we use to keep our criticisms within the family there are now those who have begun to parade their displeasures in public.

I am in favour of the right of public expression. Repression is worse. But there is a price to be paid for such freedom. The public begins to perceive us to be a bitterly divided community and the attitude of our own Governments in the Free World is bound to become negative and non-supportive. We must prevent this at all cost.

With all the excitement and drama that lies ahead—have a Very Healthy, Prosperous and Peaceful Shannah Tovah.

The Truth, the Whole Truth,

and Nothing but the Truth

Rosh Hashana and Yom Kippur, the Days of Awe, are upon us. Soon we shall be taking our places among our fellow Jews in the various synagogues of our communities to pray in a good year, please G-d, the year 5739. In Hebrew the year number "5739" is written with the letters **Tav Shin Lamed Tet**, which can also be read as the word **Tishlot**, "You shall rule." This idea of **Tishlot**, "You shall rule," must be the key to all our prayers and all our actions during Rosh Hashana and Yom Kippur and, indeed, during the entire year.

One of the major themes of these High Holy Days is **Malchut**, the Kingship of G-d, that we proclaim G-d as King and Ruler over all creation. Many times during the prayers of these High Holy Days we recite such lines as **Avinu, Malkenu, eyn lanu melech ella Atta!** "Our Father, our King, we have no king but Thee!" We are proclaiming to G-d **Tishlot**, "You shall rule!"

But do we really mean it?

Are we saying these words of loyalty, this proclamation of allegiance, with all our hearts or are we merely out of habit repeating empty words, meaningless syllables which we have been mumbling for years? Are we accepting G-d's Kingship over us in truth or are, we G-d forbid, perjuring ourselves as we take the most sublime and sacred Oath of Loyalty we can ever take in our lives?

Each of us must honestly answer for himself or herself.

How does one demonstrate this loyalty?

One demonstrates loyalty to an earthly ruler by living according to the laws legislated by that ruler, by supporting the projects and efforts of that earthly ruler for the welfare of his subjects. Similarly, we demonstrate our loyalty to our Supreme King of Kings, the Holy One, Blessed be He, by supporting His projects and efforts for the welfare of His subjects, by living according to the laws legislated by the Eternal Ruler, that is to say, by full commitment in thought, in word, and in deed, to the Torah, which contains His laws and plans for us, His subjects.

This period before Rosh Hashana is traditionally a season of deep inner searching and self-examination. At this time of year, we must make a **cheshbon hanefesh**, a spiritual accounting. We must rigourously examine ourselves and determine whether or not we are living up to this profession of loyalty.

If we find ourselves wanting, we must take action. We must work upon ourselves till the profession of loyalty is true, so that we can enter into the holy season in truth and that as we proclaim to G-d **Tishlot**, "You shall rule," we mean it with all our hearts.

Avinu Malkenu, eyn lanu melech ella Atta! "Our Father, our King, we have no king but Thee!" As we say these words on the upcoming High Holy Days, we must be sure that we speak the Truth, the whole Truth, and nothing but the Truth.



PLANNING FOR THE NEXT GENERATION

by Leo H. Marcus, Executive Vice-President, United Israel Appeal of Canada Inc.

As one looks to the future one can intelligently guess that the forthcoming year will be a critical one on the road to peace.

A time of decision may be at hand in the delicate peace negotiations which have gone on these many months. If the negotiations come to a successful conclusion the Jewish People will at least have the opportunity of proceeding totally with the task of consolidating and up-building the Jewish State. If the negotiations fail the results will be ominous.

Therefore, as we approach the New Year we must prepare ourselves, psychologically, for both eventualities.

No matter what the New Year holds for us—one thing is clear! We shall continue our ongoing efforts in the struggle for Jewish independence. If peace is our lot then we would at last have the opportunity to exert all our thought and action to complete the task of "Kibbutz Galit—The Ingathering of the Exiles". If trauma is our fate—this too we shall face and overcome.

To the family of the United Israel Appeal in the Atlantic Region I extend warm greetings for the New Year. Let us say together "Chazak Ve'ematz—Let Us Be Strong and Courageous".



ROSH HASHANAH MESSAGE

by Rabbi Saul Israel Wisemon, Sydney, Nova Scotia

Once a Jewish merchant traveled extensively to earn his meager livelihood. On one bitterly cold night he took lodging in the local Jewish inn. After supper, being dead tired, he retired for the night. While trying to fall asleep, he heard a beautiful, melodious voice coming from the next room. Listening, he knew that it came from a great scholar studying the Talmud. The merchant had also attended a Yeshiva in his youth. However, since he married, earning a livelihood took him away from study. He envied the person, whose voice remained, pleasant and expressive while studying the most difficult passages. Soon, the merchant fell asleep. When he awoke the next morning, he was surprised to hear the very same voice. The voice still continued with vigor and freshness. The merchant now realized that this must be a very great scholar. He was right. The voice belonged to the Vilner Gaon, the most brilliant mind of Eastern European Jewry, in the last two centuries. Before he left, the merchant summoned up enough courage, knocked at the door where the voice came from. When he met the Vilner Gaon, whom he did not know, he asked him, "Rabbi, will I have a portion in the world to come?" When the Vilner Gaon heard this question, he asked the merchant, "My son, do you have a share in this world?" The merchant confessed, "Why Rabbi, come to think of it, I do not. I work like a horse from morning to night. Last night, I had a bite, fell right into bed. Now I am rushing out. I am always on the go. I really do not have any time to enjoy life here in this world." The Rabbi replied, "How can you hope to have a share in the world to come? Can't you see that right now as you work so hard and toil for this world, you claim that you really do not have it, you do not enjoy it. My son, how can you ever hope to have a share of the world to come, if you have not worked for it at all?"

How many of us, retiring at night, thank God for the precious gift of a day well lived? Are we like the merchant falling asleep exhausted, does not appreciate the wonderful gift of life?

How many of us devote some time daily to our wife, children, and loved ones? We refuse a small bit of ourselves even to those whom we love dearly. How many of us take a little time out each day for study, reflection and self-improvement?

As we once again approach the beginning of a New Year, let us heed the wise advice of the Vilner Gaon. We work, toil, rush and hurry, hoping to enjoy life. But how often do we get caught up in the trap of constant hustle and bustle. We find ourselves never really free to enjoy life. Is this the kind of life we will pray for when we stand before God asking, "Zachraynu Le'Chaim—Remember to Life"? Let us slow down and live. By so doing we shall enjoy life in this world, God's most precious gift to man, and also merit life and everlasting joy in the world to come.

May the coming year bring everlasting peace to Israel. Heartfelt best wishes for a Happy, Healthy, and Prosperous New Year. Leshana Tovah Tikatevu.



August 29th, 1978

The Hadassah-WIZO Organization of Canada extends its best wishes to the Atlantic Jewish Community for a Happy New Year. May it bring all of us a time of peace and of return to our heritage and homeland, as it is written: "Teach us Thy ways that we may ever walk in Thy paths; fix Thy just precepts in our heart."

May we all be inscribed in the Book of Life!

Mrs. Clara Balinsky
National President
Hadassah-WIZO Organization
of Canada

CONTINUITY, CHANGE AND STUDY...

"Shanah", the Hebrew word for "year", yields more than one meaning when the root of the word is traced to its sources. Several interpretations are possible which are not mutually exclusive but rather complimentary.

Traced to its root, "Shanah" may mean "repeat". A new year may be a repetition of the old in the sense that nature's cycle repeats itself from year to year. For the thoughtful human being, it will mean preservation of what was best in the old year and continuation of our best efforts. Our generation needs the anchor of tradition. Youth, with all its desires for innovation, needs an established spiritual base for the leap forward into the future.

"Shanah" may lend itself to the meaning of "change". The reflective person examines his deeds of the previous year and rejects those acts which are unworthy. He changes his accustomed ways and brings new life to his life in the new year. Changes are made in the recesses of the soul and the behavior of the individual vis a vis the society and world has a new face. New challenges constantly arise. As one Greek philosopher said, "One cannot step in the same river twice". His disciple amended the statement to read, "One cannot step in the same river even once". We must continue to develop and progress.

"Shanah" may mean "learning" or "teaching". The Jew, conscious of his heritage, learns not only from the past but resolves to study in the coming year. He will explore those avenues open to him in the Synagogue and the home for study and religious experience. The well-springs of Torah and tradition will water the fruitful soil of his soul and mind, leading him to a life suffused by the principles of our heritage as a people. Study, in the Jewish tradition, has been characterized as a mode of prayer.

As we commence a new year, the word "Shanah" is, as ever, pregnant with meaning. Jewish communities must achieve their full potential. We must maintain our institutions to continue the local heritage of organizations founded in the past. We must add our own efforts to bring innovation to these established tasks. We must yet change and study in such fashion that we shall maintain the tradition of the preceding generations and transmit this heritage to the generations yet to come.



Rabbi Marvin Pritzker
Beth Israel Synagogue

From Jerusalem to Jewish Communities Abroad

ROSH HASHANA GREETINGS FROM THE PRESIDENT OF ISRAEL

In this new year 5739 let us turn our thoughts and deeds towards the attainment of the two supreme objectives of the Jewish people in our time.

Strengthening Jewishness everywhere, above all through education.

Strengthening Israel, above all through aliya.

It is our central task now to advance in determination and dedication on these roads of life.

May this be a year of peace for Israel and for all the world; a year of creativity and deep gratification for all of you.

**"Shana tova u'mvoretchet"
Yitzhak Navon**

We have received the following letter from Esti Jedeikin:

*Avrum Weiss
Atlantic Jewish Council
1551 South Park St.,
Halifax, Nova Scotia*

Dear Avrum,

I imagine that by now you are completely integrated and are working at "full-steam".

We are very interested in setting up a Holocaust Committee in Halifax. We would obviously need your cooperation in order to do so and would appreciate hearing your comments. Do you think there is sufficient interest and enough people to get such a committee working?

I look forward to hearing from you.

Sincerely,

Esti Jedeikin

If anyone is interested in being on such a committee, please contact the Atlantic Jewish Council office.

**WARMEST ROSH HASHANA GREETINGS
FROM
MORRIS GOLDBERG MEN'S & BOY'S
WEAR LTD.
J & V COMPANY STORE LTD.
BIG JON'S**

ATLANTIC JEWISH COUNCIL

ANNUAL MEETING SEPT. 16 & 17, 1978



Dr. Leon Kronitz addressed the delegates and observers stating that "the future of the State of Israel will be decided by the Jewish people".



Young Judaeans participating in Council Meeting.



"Thank you Kassie."



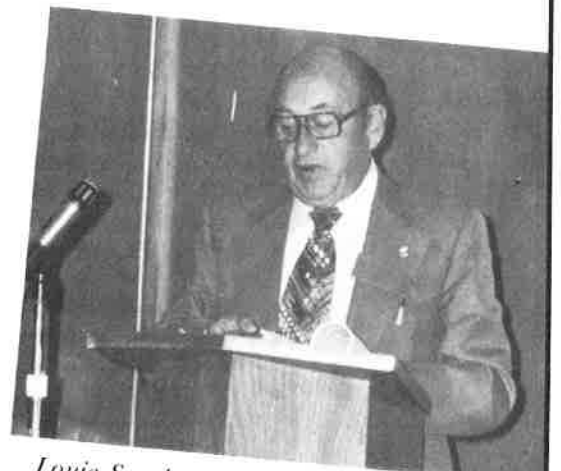
*Ben Medjuck
New Chairman of the Board*



Delegates and observers at Atlantic Jewish Council Annual Meeting.



Stan Urman defining the roles of the Canadian Jewish Congress.



Louie Segal addresses the Atlantic Jewish Council about UIA.



Ben Prossin elected to serve for another two year term as President.



Leo Marcus receives check for \$32,005.00 from Ben Prossin. Atlantic Jewish Council meets its overseas commitments.



Leo Marcus delivered the key note address to the Atlantic Jewish Council.

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REPORT ON ATLANTIC YOUNG JUDAEA

by Richard Freedman

Mr. Chairman, Mr. President, delegates and observers from the Atlantic Region.

It gives me particular pleasure to report on the activities of Atlantic Young Judaea; its successes and failures. I will make my remarks as brief as possible so that we will have more time for questions and discussion since our time limit is extremely brief.

Firstly, let me congratulate you. You should have much to be proud of—for in this region there are concerned youth. There are youth committed to the ideal of preserving their Jewish identity by means of Camp Kadimah and ultimately Young Judaea. They have overcome obstacles and right now the future looks bright.

You should be proud of the fact that this is one of the strongest, if not the strongest, region in Canadian Young Judaea. You should be proud of the fact that the greatest amount of potential leaders within the movement are from the Atlantic Region.

In the past year we have had many successful activities throughout the region. Halifax and Saint John were the most successful. Behind them there was a little activity in Fredericton and Sydney—no activity in Moncton, St. John's or Yarmouth. Even though outwardly this looks like a poor showing, you must keep some points in mind. Firstly, in the past five or so years, the only community to have Judean activity of any reasonable amount was Halifax. In the last two years, Saint John has slowly come of age with Fredericton and Sydney becoming active this year. Secondly, that Young Judaea on the regional level is trying to overcome a bad name for isolated incidents and disorganiza-

tion that have plagued this region at certain times in the last four years—a bad name which most people will not let us live down and therefore will blame us for mistakes made by past leaders. When these two last points are taken in account, we really are starting to pick up momentum.

Our two greatest successes had to be our regional conventions. At the Mifgash in October in Sydney, we had over eighty members in attendance. At Veidah in March our attendance was much lower due to the Miami exodus but programmatically it was our best. In conclusion, our two regional conventions have surpassed any held in this region in the past five years—another victory.

Our victories, however, are too few. Membership is too low. The leaders in outlying communities are too young and are not receiving the help and guidance they need from the adult community. Parents often discourage their children to go to Young Judaea—the only Jewish youth movement in the Atlantic provinces. The kids do give a damn—I know they give a damn but their job is not getting easier. For now, they are fighting two battles. In addition to fighting the age-old battle of assimilation, they are now fighting some of the adult Jewish community with a great toll. Once they lose this contact with their Jewishness, they die a cultural and religious death and this is your death also.

Let me make one thing clear. Atlantic Young Judaea is the youth of the region. If you neglect to look carefully at it and change some of the attitudes which have been going around then this whole convention is



useless—because when it comes right down to it the very concept of the Atlantic Jewish Council is one thing—the preservation and continuation of Jewish cultural life. The idea is meaningless without the next generation to carry on. My only hope is that they will reach this stage before partial, if not complete, assimilation sets in.

Even with all of this, we still have hope. With this convention to state our views and the arrival of Avrum and Joan, our enthusiasm is renewed. I hope this leads to bigger and better things. With this, I leave you with the traditional Judaen greeting.

Chazak V'Ematz
Strength and Courage

'Shalom' Goes Monthly

The Shalom wishes to advise its contributors and readers that Shalom will be going to a monthly format effective October 7, 1978. In order for articles to be included in the November issue, they cannot be received later than October 7th so that we can meet our publication deadline and commitments to our advertisers.

NEW YOUNG JUDAEA REGIONAL DIRECTOR APPOINTED



Young Judaea has appointed **Joan Kristall** as its new Regional Director. **Joan**, who is married to **Avrum Weiss**, comes to us with a wide range of experience working with Jewish Youth groups. She has her Masters in Social Work and has expertise in the area of leadership training and group development.

She has met with the group leaders and is impressed with the enthusiasm and skills they bring back to their communities from Judean camps and Israel. **Joan** will be working closely with the leadership of each city, in order to enhance programming. Leadership training will be offered on a regular basis to further promote learning and growth.

As well as working with the youth leadership, **Joan** will continue Young Judaea's close relationship with Hadassah and will be strengthening co-operation and communication with the synagogues. She will be starting Parent Advisory

Committees in each region and encourages any interested parents to contact her through the Atlantic Jewish Council office.

Visits will be made to each community in the region, hopefully before the first of the year. If your community is interested in starting Young Judean groups, please contact **Joan** so that she can be in touch with the appropriate persons.

Joan's aim is to provide direction and support to Atlantic Young Judaea. With her efforts, the enthusiasm of the youth leadership and community support, Young Judaea promises to have a most successful year.

Bilium Canada 1978

by **Ann David & Marc Garson**

Alone, in the small Young Judaea office in Halifax, we sit reflecting upon our summer at Biluim Canada 1978. It is hard to believe that less than a month ago we were part of the strong chevra called Biluim. Though the distance be great, the feeling of unity and chevra still remains strong. Along with being a learning experience Biluim gave us the chance to meet new kids and strengthen Young Judaea throughout Canada.

It is very hard for us to tell you of our experiences this summer as everything has its own personal touch and everyday is now a memory. To each it has a different meaning.

All we can say now is that through the good and the bad, we would not change it for the world. It is a unique experience as the camp is made up of individuals who each add something special; something of their own.

It'll never be the same as Biluim's of the past or that of the future but it was ours and we loved it!

Now looking forward to Biluim Israel, we hope that the friendships made can be strengthened and the good times will number even higher next year at this time. But more importantly, we are taking one more step in understanding our Jewish identity fostered by our movement . . . Young Judaea.

"lasting bonds of true friendship will not sever". . .

To experience the Young Judaea Biluim Israel Tour is to take another step towards the understanding of ourselves as Jews—our history and our future.

Biluim Israel is the culmination of all the years spent as a camper of Judaeans camps. From here, we look forward to

sharing the knowledge we have amassed in our new positions as leaders in the movement.

In short, the summer was a taste of the Israeli mode of life. From our field school in the Golan Heights, we toured through Northern Israel viewing the unique terrain. Even the long bus rides could not dull our enthusiasm. We saw such sites as the artists colony in Safad with its historic Joseph Caro Synagogue, and Lake Kinneret to mention a few.

From there, our group went to two kibbutzim, Kefar Glickson and Nitzanim, for two weeks of Kibbutz life. The work was hard, but it was rewarding to be accepted as a member of the close-knit community.

Our next week was spent at Bet Lid, an army base. Five days of Gadna (youth force) was enough for most of us, but it's something we'll remember for a long time.

After that, we went on a five-day hike through the Sinai. The landscape was unlike anything we'd ever seen. Seeing the sunrise from the peak of Mt. Sinai, snorkeling in the Red Sea, the labyrinth caves and coral island were a few of the highlights.

We returned to Jerusalem for our last weekend. Our first week had been spent there touring sights like the wailing wall, the old city, the Knesset, the Mount of Olives, the Pools of Solomon. Our last days were free for shopping or revisiting our favorite places.

It was with great reluctance that we left Eretz Yisrael. We had become a close chevra, and it was hard to leave our new friends.

The job of revitalizing the Young Judaea movement to insure that our younger brothers and sisters will have as good if not better Jewish education as we've had, is a big one. However, with our new initiative and your support, we will certainly try our best.

WARMEST ROSH GREETINGS

David, Margie, Janna & Tamara Attis—Moncton

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Mort & Ronna Bernstein—Janie, Eric & Stacey—Saint John, N.B.

Arnold, Judi & Eric Budovitch—Fredericton, N.B.

Elenore & Sam Budovitch & Family—Fredericton, N.B.

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Martin Chernin—Sydney, N.S.

Mr. & Mrs. Mendle Chernin—Sydney, N.S.

The Joe Chernins—Glance Bay, N.S.

Leo, Phyllis, Bill & Andrea Chernin—Glance Bay, N.S.

Erminie, Eddie, Cathy-Lee and Shelley Cohen—Saint John, N.B.

Louise, Reuben Cohen & Debbie & Natalie—Moncton, N.B.

Miriam, Warren, Marcie & Robie Cohen—Fredericton, N.B.

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Mayor Samuel Davis—Saint John, N.B.

The Flomen's, Morty, Rosalie, Avrum, Lana & Stephen—St. John's, Nfld.

Sophie and Zena Forman—Halifax, N.S.

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Dr. David Gaum—Sydney, N.S.

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Tova
Tikatevu

Mr. & Mrs. Ben Goldstein—Saint John, N.B.

The Gordons—Alfred, Doreen,
Gayle, Randy and Kenny—Halifax, N.S.

Drs. James and Anne Hammerling—Halifax, N.S.

Rebecca and Samuel Jacobson & Family—Halifax, N.S.

Arthur & Reta Kolonel—Stephenville, Nfld.

Shaul, Elana, Tal, Eli, Dani—Arad, Israel

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Dr. & Mrs. I.A. Perlin—Halifax, N.S.

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Avrum Weiss, Joan Kristal & Ethan

Molly and Abe Zelikovitz—Sydney, N.S.

Mr. & Mrs. David Zive—Halifax, N.S.

IMPORTANT ANNOUNCEMENTS

Qualified pre-school teachers are needed for a Jewish pre-school beginning in January. If you are interested in working three or five mornings a week, please contact the Atlantic Jewish Council of-
fice for an application.

A Jewish pre-school for two, three and four year olds will be beginning in January 1979 in Halifax under the auspices of the Atlantic Jewish Council. If you have a child in this age range and are in-
terested in finding out more about the pre-school, please contact the Atlantic Jewish Council of-
fice.

The Shalom magazine needs volunteers to do proof reading and other odd jobs. If you have two
hours a month that you could devote to the Shalom, please contact the Council office.

The Shalom Atlantic TV shows need interviewers and ideas for programs. If you have an idea for a
show or would like to be an interviewer, please contact the Council office. Also, anyone interested
in learning how to do taping, switching or audio, please contact the office. You will receive
professional training, free of charge, in this area from Halifax Cablevision.

Shalom Atlantic Radio needs interviewers and program ideas. If you would like to do an interview
or have a program idea, please contact the Council office.

DR. ALBERT PROSSIN RECEIVES FELLOWSHIP

Dr. Albert Prossin, of Sydney, Nova Scotia, has received a fellowship of the American Occupational Medical Association at the annual scientific meeting of the association in New Orleans. The degree is the highest recognition of the association conferred upon physicians in the field of occupational health on an international basis. Dr. Prossin was one of two Canadian physicians to receive the honor and recognition. After a successful family practice of twenty years, Dr. Prossin has spent the past five years full time in occupational health developing a modern occupational health service for Devco (Cape Breton Development Corporation). During the past two years he has developed the first human resource unit for the Crown corporation, bringing together health, safety and training.

DAUGHTER OF ZION by Maurice Spiro

She knelt on stones
to tend a weed;
she nourished it with tears
and lived to see an orchid
greet the sun.

DAVID W. RUBIN, B.COM., LL.B.
BARRISTER, SOLICITOR, NOTARY

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JEWISH WAR VETERANS OF CANADA invites you to tour ISRAEL AND GREECE

In conjunction with the World Assembly in Jerusalem
Thursday, February 1, 1979 to February 16, 1979
Optional Tour to Athens — February 16 to 19, 1979

- Choice of Deluxe or First Class Hotels
 - 15 Days, 14 Nights in Israel
 - Seven Days of Touring. The Group will visit many places of interest not normally included on regular Tours.
 - Daily Israeli Breakfast
 - Night Club Tour in Jaffa
 - Attend World Assembly In Jerusalem February 11-15, 1979
- *Tour escorted by Shoshana Fine

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FOREIGN MINISTER MOSHE DAYAN — DEFENSE MINISTER EZER WEIZMANN

PLUS MANY OTHER FAMOUS DIGNITARIES

COST OF THE TOUR INCLUDES

Transportation: Via IATA Scheduled Airlines; ground transportation by private motorcoach. (Airfare subject to government approval.)

Hotels: Deluxe hotels, private baths; twin-bedded rooms, double occupancy, plus daily breakfast.

Transfer and portorage: To and from all hotels, through the trip.

Sightseeing: All sightseeing as shown in the itinerary; all entrance fees paid; English-speaking guides.

Not included: Tips and airport departure taxes, beverages with lunch and dinner.

Note: Tour will be operated subject to 20 paying passengers departing and returning together.

Israel Bonds: Up to \$350.00 per person in Israel Bonds will be accepted with final payment against cost of tour.

Insurance: Comprehensive Group Insurance is available providing: Life and Accident Insurance, Baggage Insurance, Cancellation and Return Trip coverage.

FINAL PAYMENT

Due 30 days prior to departure. Deposit of \$100.00 per person required at time of booking, payable to Tower Travel Inc.

TOUR PRICE

Five Star Hotels	\$1245.00
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The Air Transportation is payable \$785.00 in Canadian Funds with the balance payable in U.S. Funds.

OPTIONAL GREECE EXTENSION \$125.00 U.S.

includes:

- 3 nights at the luxurious Athens Hilton, double occupancy
- Daily Continental Breakfast
- City Tour of Athens
- Airport to Hotel Transfers
- Bellman's gratuities

***TOUR PRICE:** All rates are based on tariffs in effect at time of printing. In the event of change tour price will be adjusted accordingly.

Note: Anybody or anyone wanting to form a Maritime Party write Gar Meltzer, Commander New Brunswick, 15 Goodrich, Saint John, N.B. E2K 4A5.

JEWISH WAR VETERANS OF CANADA

N.B. BRANCH NO. 4

Headquarters—Saint John, N.B.

The Jewish War Veterans of Canada, N.B. Branch No. 4, was organized on August 20, 1977. **Lt. Col. Joel A. Wolfe, C.D.** of Montreal attended on behalf of the National Organization and granted the charter for the post. Recently, the first annual meeting was held at the home of **Gar Meltzer** and plans for the coming year were discussed. The following were elected to the Executive Board: **Honorary Commander, Lt. Col. Joseph Tanzman, M.D., O.B.E.**; **Commander, Gar Meltzer**; **Deputy Commander, Mitchell Franklin**; **Adjutant, I.J. Davis**; **Sgt. at Arms, Milton Bassen**; **Branch Chaplain, Rabbi B.G. Eisenberg**; **Good & Welfare, Mark Reece**; **Public Relations, Nate Green**; **Chairman for Moncton, Irving Schelew**; **Chairman for Fredericton, Lou Swetsky**.

The Association of Jewish War Veterans of Canada was granted a charter on January 30, 1969 for the

bigotry and darkness wherever originating and whatever their target; to preserve the spirit of comradeship by mutual helpfulness to comrades and their families; to cooperate with and support existing educational institutions and charitable causes and the education of ex-servicemen and ex-servicewomen, and our members in the ideals and principles of Canada; to instill love of country and to promote sound minds and bodies in our members and our youth; to preserve the memories and records of patriotic service performed by the men and women of our faith; to honour their memory and shield from neglect the graves of our heroic dead. The operations of the Corporation may be carried on throughout Canada and elsewhere.

Plans were made at our annual meeting to attend the B'nai B'rith Picnic at the Franklin Farms on August 27. The Jewish War Veterans will again lay a wreath at the cenotaph in Saint John on November 11 and

Maritime Israel League in their activities in the Atlantic Provinces.

A group of our members attended Tisha B'av services at the Congregation Shaarei Zedek Synagogue. Our Honorary Commander, **Lt. Col. Joseph Tanzman** conducted the service and three of our members were given honours.

Lt. Col. Benjamin Dunkleman D.S.O. has announced that The World Assembly of Veterans is to be held in Israel, February, 1979. The convention will be greeted by **Prime Minister Begin** and **Defence Minister Ezer Weizman**. He stated the JWC membership is growing steadily in all parts of Canada. The National Executive has announced that a special category of membership to be known as "Sponsors of J.W.V." was open to regular members who would give an additional \$85.00 above the \$15.00 standard dues. Also an "Honorary Lifetime Membership" would be open to non-active members for \$100.00.

Commander Gar Meltzer has expressed the hope that all Jewish Veterans in the Atlantic Provinces will step forward and identify with the J.W.V. It is important that strong and active Posts be established in order that the aims of our organization may be implemented.

MEMBERS OF JEWISH WAR VETERANS OF CANADA —N.B. BRANCH NO. 34

SAINT JOHN

Lionel J. April
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Bernard Bloom
I.J. Davis
Maurice Elman
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Max Fransblow
Louis Green
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Garfield Meltzer
William Meltzer
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Mark Reece
Joseph Tanzman
C.M. Wiesel
Charles Zatzman
Rabbi B.G. Eisenberg

NEWCASTLE

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L.A. Rose

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J.R. Rinzler
Irving Schelew
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Sa, Budovitch
Harry Chippin
Joe Chippin
Harry Goldman
Jack Levine
E.N. Rose
Louis Swetsky



Left to Right: Saint John Mayor Samuel Davis; Lt. Col. Joel A. Wolfe, C.D.; Gar Meltzer, Commander of N.B. Post No. 4; I.J. Davis, Adjutant; Mitchell Franklin, Deputy Commander.

following objectives, namely: to maintain true allegiance to Canada; to combat whatever tends to impair the efficiency and permanency of our free institutions; to uphold the fair name of the Jew and fight his battles wherever unjustly assailed; to encourage the doctrine of universal liberty, equal rights and full justice to all men; to combat the powers of

Mark Reece was appointed to be our representative. This year wreaths will be laid in Moncton and Fredericton as well and visits will be made to our cemeteries to honour the memory of those veterans who have passed away. The N.B. Branch will give support to the expanding program for the Association for the Welfare of Soldiers in Israel. We intend to help the

PEACE, BUT WHEN

The soldier lay in a hospital bed,
With a bulky dressing on his head.
He had been through plenty of pain,
Fought wars, and was permanently lame.
The doctor had said, "You're lucky you aren't dead."
But was he?

Fighting for peace was the soldier's career,
And, oh no, this wasn't his first year,
Twenty-four years of this pain,
But he didn't want fame.
For peace he would cry,
For peace he would die.
But was he alone?

The soldier died later that day,
It was the seventeenth of May.
To him peace was a dream,
And so to many it may seem.
People try to make it true,
A happier life for me and you.
But how soon?

Peace in the future should be now,
But it is hard, so, how?
How can we do it?
Can we pull through it?
We'll put down our gun,
United as one.
But when?

Barbara Bleviss
grade 8



ISRAEL'S 30th



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The State of Israel Bond Organization

Hear, O ISRAEL WE ARE HERE

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Peace could never happen without you. You have responded like no people in history to make the Jewish State a reality.

Shimon Peres, M.K.



ISRAEL'S 30th



ANNIVERSARY

REINVEST MATURED BONDS

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

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The Chain of Faith is as strong as our Bond with Israel
YOUR BOND WITH ISRAEL IS THROUGH ISRAEL BONDS

PLEASE NOTE:

We are pleased to announce that Mr. Terry Zive has accepted the position as co-chairman for Halifax-Dartmouth State of Israel Bonds.

In this capacity Mr. Zive will be responsible, along with Mr. Martin Herschorn, for the 1978 campaign.

THE SHOFAR

A CALL TO THE AID OF ISRAEL BONDS

It takes only an hour to make a shofar that may last several lifetimes.

The unforgettable sound produced by this ancient instrument has been heard for centuries in and out of synagogues to proclaim "freedom throughout the land," to serve as a signal, to induce fear and as a clarion call to war. The user will never wear one out. The shofar's life is far longer than his or the house of worship he serves. The tradition of the shofar is so profound that in the Bible this instrument is mentioned 69 times.

This year, 1,200 shofrot—nearly an entire year's production from one of Israel's master artisans—were purchased by State of Israel Bonds for presentation to synagogues as a feature of Bonds' annual High Holy Days campaign.

These shofrot come from the tiny Haifa shop of Meir Bar-Sheshet, who with his son Zvi, carries on an eight-generation tradition of making them. Bar-Sheshet's father made shofrot in Spain, and his forebears carried on the work throughout the Levant.

Bar-Sheshet and his son select the best rams' horns they can find, smooth them down with grinding wheels, straighten them out over open flames and cut off one end for the mouthpiece and drill a hole through that end. Grinding wheels then are used to smooth and buff the horns until they acquire the seeming patina of the ages. The master craftsmen, who make about 1,500 shofrot a year, test them before shipping.

The rams' horns that enter Bar-Sheshet's 5 x 9-foot shop in the center of Haifa's shopping district are all shapes and sizes. It needs highly specialized skill to fashion them in such a way they can be blown by the Baal Tekiya—the shofar blower—with a minimum of effort and a maximum of sound to produce the traditional "Tekiah!" and "Teruah" at Rosh Hashanah and Yom Kippur—though there are other occasions when the shofar is blown.

In a sense, Bar-Sheshet pursues a holy tradition, for there are few shofar-makers in the world, and the skill is passed down from father to son. Since the shofar is a

Biblical instrument, and an integral part of religious tradition, making shofrot is something of a mandated art and has usually been a male preserve.

Young Zvi is due to become a father by the end of the year and may have a problem if his first-born is a daughter. Jewish religious law does not prevent a woman from making a shofar, but Zvi pointed out: "It is very hard physical work. If a daughter of mine should grow up to be strong, then perhaps she could learn the way of shofar-making. But, after all, it could be a son."

The Bar-Sheshet sons started working with shofrot at the time of the Spanish Inquisition when the family fled from Spain to North America. The patriarch of the clan, trained for the rabbinate, became a shofar-maker in order to earn a living. That is how the tradition started. Meir Bar-Sheshet's father was himself a rabbi in Casablanca where Meir was a Yeshiva student and later studied to become a machinist.

In 1942, on a visit to relatives in France, Bar-Sheshet and 34 members of his family were captured by the French and turned over to the Germans because they were Jews. Bar-Sheshet was sent to the Bergen-Belsen concentration camp and would have been killed except that the Nazis had use for his mechanical ability, and that saved his life.

Following liberation, the inmates pooled 20 marks among them and bought a large ram with curled horns. The ram was slaughtered, the horns removed and Bar-Sheshet smoothed, prepared and polished them by hand into two beautiful shofrot. One he gave to the rabbi at Bergen-Belsen for the upcoming holidays, and the other he brought with him to Palestine, where subsequently he was invited to be the Baal-Tekiya at the Western Wall.

Shofrot may be made from the processed horns of sheep, goats, mountain goats, antelopes and gazelles, but, according to the Talmud, preferably from the horns of a ram or wild goat, because of their curve. Bar-Sheshet says nine different sounds can be produced on the shofar when one knows how, and that shofrot should be stored in the open air.

*Warmest Rosh Hashanah Greetings
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SIX PILLARS OF JEWISH SURVIVAL

by Samuel Jacobson

(A Talk to the Mizrahi Convention,
Ottawa, Ontario)

Like the Magen David our fate has Six Points or Pillars. If these six pillars are strong our chances of survival as one people with a common destiny should be good. If any one of them is weak we are in danger. I submit them for your serious consideration. At present the fate of our people depends mainly on what happens in two areas: Israel and North America. We are like indivisible twins, living apart but tied together by a common past and interdependent future. If either should falter the other is not likely to survive. The only area where we are, at least at present, a majority and masters of our own fate to the extent that any small nation can be in this interdependent world is in Israel. The kind of religious life, family life, language general culture, synagogue ritual that develops there will have a substantial impact on the rest of World Jewry, especially in the Free World.

What are the six most profound pillars that support the Jewish State and people? To me they are:

1. **Security**—after two thousand years at the mercy and whim of others the Jews of Israel can defend themselves and punish those who attempt to endanger their lives.
2. **Language**—After one hundred generations of using the tongues of strangers they removed their ancient language from their prayer books and put it to use as an expression of their hearts and minds. They have revived and made the tongues of prophets into a living language.
3. **Earth**—They have taken the very soil of their ancient land for which at no time had they lost their love and are restoring it to its ancient beauty and fertility. None of the strange conquerors during those many centuries really wanted Israel. None made the area its homeland. It remained a despised, distant and empty conquered province—a no man's land—and the very ground in return despised them and became an area of malarial swamps, rocky terraced outcroppings and barren deserts. Only the returning Zionist pioneers with their loving hands have created the greatest



miracle of restoration to eroded soil in the history of mankind and in the whole world. For this alone the world, and especially the Arabs in their vast deserts, owe Israel a debt they can never repay. They should welcome Israel for showing them how to conquer their diseases and starvation, and because Israel acting as a catalyst woke them out of a thousand years of lethargy and backwardness, even before the energy crisis. Those are the three points of strength that the miracle of a restored independent State of Israel has created. How about the other three pillars of strength that are still to be built and without which, in my humble opinion, we are in danger of extinction; of a Second Holocaust that will engulf all of world Jewry, including Israel.

4. **The Economy** of Israel must be strengthened in the shortest possible time. No nation can continue to depend on outside aid and still be strong and in control of its own destiny. Hopefully the change in government gives encouragement for a brighter future in that regard.

5. **Cultural and Spiritual Unity.** This, I believe, is the main issue on your mind, one of the problems that must be solved if we are to survive! There must be more coordination, more uniformity in the education program of the Jews of the world and of Israel, or the two will drift apart and communication will become most difficult. I am not an educator and hope you will forgive these remarks as coming from the best of motivation. I would like to see much more emphasis on Jewish Post Biblical History and literature from our nationalistic writers—a greater use of modern technology, movies, videotape, recordings, etc., using the best Jewish teachers and technique. By supplementing the

work of teachers and even supplying these means where teachers are unavailable, much educational work can be done.

6. **Population Erosion.** I now come to the most serious danger to our survival. We Jews are a dying people, an endangered species! We are killing ourselves at a more efficient rate than even Hitler did. It took 200 million Europeans—100 Germans plus the willing cooperation of at least another 100 Europeans to kill 6 million Jews in four years. In Israel alone it has been estimated that there have been over 1½ million abortions in the last 30 years. Probably the highest in the world on a per capita basis. If one includes the children that could have been born to them the total is 2 million. So, 2 million Jews have killed 2 million in 30 years. There would now be 5½ million Jews in Israel—we would be invincible. Our most hated anti-Semites in all history, including Pharaoh and Hitler, have not been that efficient! In America the Jewish population has declined from almost 4% in the 1920's down to 2.7% now. That does not take into account intermarriage or assimilation. Between 1945 and 1975 the American population, the most affluent country in the world, increased about 50%. Since 1948 after the first Holocaust, the Jewish population worldwide hasn't changed appreciably. American Jewry is the power base of Israel—both politically and financially. The Jewish historian, J.T. Talman, recently stated "a disaster befalling U.S. Jewry would sound the doom of Israel." The disaster is in the making. Perhaps it is already too late. Will America continue to support Israel when its Jewish voters keep declining in numbers? Are we too indifferent to stop this drift to oblivion? This crime against ourselves is more sinful than even the genocide of the Nazis. They committed these despicable murders against others. We are guilty of self imposed Genocide. There is not even a name for such suicidal action! The 2-child Jewish family is the greatest crime in our history. Not many decades ago there was nearly as many Jews as blacks in America. Today they are four to five times as numerous. When biologists want to destroy an un-

desirable species they make them sterile. I have never heard of a species that have sterilized themselves, except we Jews. There are now two million Muslims in America and they are increasing very rapidly. How long will it be before they outnumber American Jewry?

The Arabs within the 1967 borders have a birth rate four times that of Israeli Jewry. 10% of Israeli Jews raise 40% of its children. Most of Israel soldiers come from a small per cent of the population. How long will it be before the 10% follow the pattern of the 90%? Especially as having more than 2 children is frowned upon by Israel society and those with large families of four or more are pitied? How long will it be before the Arabs outnumber the Jews inside the 1967 borders? Will we see a Lebanese type of civil war in Israel when that happens? It was because of the Christian low birth rate that was one

of the causes of that civil war. One does not have to wait many decades for the number of Arabs of military age and women of child bearing age to swing against the Jews. We are guilty of a second Holocaust more terrifying in its danger to our survival and more degrading because the remedy is within our own power and because it is unnecessary! We must win the Victory in the battle for life as on the Battlefield!

The purpose of my remarks is to stir you to the need for a revolution in thinking about our future—to a survivalist or revivalist crusade for a complete change from the past. This is not the time for complacency or using the tools or concepts of the past. Methods must and can be devised to double our population by the end of this century. To intensify our education efforts so that there will be a cultural and spiritual unity of a populous Jewry both in Israel and in

the world at large. The second Holocaust must **not** succeed.

May I be so bold as to suggest that the Mizrachi Movement of the World set up a commission to promote larger families, that they study methods used by other countries with similar problems. There are such nations, but none are in danger of extinction as are Israel or World Jewry. In Israel legislation is necessary concerning housing, food subsidies and other incentives—world wide a tremendous education campaign to point out the social and health benefits of a wholesome family life for both children and parents are fields to be explored and promoted. Are we going to help Hitler by cooperating with his goals, and let the Nazis **have the last word** or will we follow **God's first words to man**—Be fruitful and multiply and replenish the earth?



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SYDNEY NEWS

by Helene Siegel

In June, the Hadassah Chapters of Cape Breton had their closing pot luck supper in Glace Bay.

The following officers of the Cape Breton Council were installed:

Mrs. J. Chernin, Glace Bay—President

Mrs. Louis Allen, New Waterford—Vice-President

Mrs. Myer Chernin, Glace Bay—Treasurer

Mrs. Irving Schwartz, Sydney—Corresponding Secretary

Mrs. Louis Siegel, Sydney—Recording Secretary

The Sydney Chapter of Hadassah also brought in a new slate of officers:

President—**Mrs. Harold Schwartz**

Vice-President—**Mrs. Louis Friedman**

Recording Secretary—**Mrs. Harold Davis**

Treasurer—**Mrs. Morris Gaum [Rhoda]**

Financial Secretary—**Mrs. Bernard Leviten**

The Sisterhood of the Temple Sons of Israel held a very enjoyable coffee party this summer at the home of Mrs. Garson Lecker in honor of **Mrs. Pearl Bernick**. Pearl left Sydney to reside in Toronto. She has been a very active community worker throughout the years and will be greatly missed. We wish her a healthy and happy future.

MARRIAGE:

Dror Druker, grandson of **Mrs. Jennie** and the late **Michael Druker**. Dror is the son of **Lionel Druker**, formerly of Sydney and now residing in Tel Aviv, Israel. The happy grandmother journeyed to Israel to attend the ceremony accompanied by her son and daughter-in-law **Avvie** and **Evvie Druker**. May they all have much "nachas" from Dror and his lovely bride, **Oviva**, children of Israel.

BIRTH:

Born to **Inez**, daughter of **Mr. and Mrs. Al Bernick** of New Waterford, and **Ephram Gerber** of Ottawa, a daughter.

ANNIVERSARIES:

Congratulations to **Mr. and Mrs. Jack Yazer** on their 35th wedding anniversary.

Congratulations to **Mr. and Mrs. M. Rosenblum** on their 50th wedding anniversary.

Charles Moses Rosenblum, son of the late **Mr. and Mrs. Simon Rosenblum**, attended the Faculty of Arts at McGill

University and graduated in Law at Dalhousie University in 1927. He became a Queens' Counsel in 1947, was Crown Prosecutor from 1952-1955, and in private practise since then to date. He married **Leah Rachel Elman**, daughter of the late **Mr. and Mrs. Saul Elman** of Halifax, on June 24, 1928 in New York City. They have resided in Sydney since 1930. Both "Lil" and "Moe" lead active and busy lives and participate in many hobbies. Lil taught in "Busy Bee Kindergarten" for fifteen years and was a Lieutenant in the V.A.D. in the Second World War. She enjoys music and has done a great deal of swimming, walking, and golfing. In general, she enjoys life in the country which is spent at their summer cottage in Ingonish. In the winter months, Moe and Lil usually go south and bask in the warm climates.

Moe still actively pursues his law career and is a very ardent golfer. He was honored by the Cape Breton Bar Association on his 50th year of practise—a first for any lawyer in the province of Nova Scotia. A hearty "Mazel Tov" to them and may they both continue to lead healthy and productive lives.

ENGAGEMENTS:

Marcia, daughter of **Mrs. Jean** and the late **Bernie David** to **Stuart Freeman**, son of **Mrs.** and the late **Ben Freeman** of Fredericton, N.B.

Lynn, daughter of **Mr. and Mrs. Norris Nathanson**, to **Mark Pandiscio**, son of **Mr. and Mrs. Nicholas Pandiscio** of Boston, Massachusetts. Both Lynn and Mark are graduates of Brown University, Providence, R.I.

MARRIAGES:

Lonnie Dubinsky, son of **Dr. and Mrs. H. Dubinsky** to **Lori Rabinovitch**, daughter of **Mr. and Mrs. Roy Rabinovitch** of London, Ontario.

Ben Nathanson, son of **Mrs. Minnie** and the late **Alfred Nathanson** to **Marla Edelson**, daughter of **Mr. and Mrs. Jack Edelson** of Calgary, Alberta.

ENGAGEMENTS:

Bruce, son of **Mrs. Eva** and the late **Dave Elman** to **Nancy Adelsberg**, daughter of **Mr. and Mrs. Norman Adelsberg** of Detroit, Michigan. Nancy has a Bachelor of Fine Arts degree from the University of Windsor, Canada. Bruce is a graduate of Law from Dalhousie University.

FREDERICTON NEWS

by Jennie Brown

Condolences to **Lillian Freeman**, son, **Stuart**, and daughter, **Cathy**, on the sudden passing of a beloved husband and father. May the mourners be spared of future sorrow.

Mazel Tov to:

Sheila and Harry Chippin and **Mrs. Dora Chippin**, on the birth of their granddaughter and great granddaughter, **Allison Beth**. Proud parents are **Marilyn and Seymour Kaufman**.

Lillian and Max Chippin and **Mrs. Dora Chippin** on the

birth of their granddaughter and great granddaughter, **Lea Naomi**. Proud parents are **Anita and Dave Adilman**.

Betty and Aaron Brody on the birth of their granddaughter, **Karen Rebecca**. Proud parents are **Dr. & Mrs. Leonard Brody**, Toronto, Ontario.

Betty and Jack Levine, on the marriage of their daughter, **Deborah Ann** to **Gerry Ira Steinberg**, son of **Mr. & Mrs. Gilbert Steinberg**, New York, which was solemnized August 20th, at the Sgoolai Israel Synagogue. The couple have taken up residence in Montreal where they are attending McGill University.

Bessie Handelman, on the marriage of her daughter, **Rosalie Clara**, to **Michael Goldenberg**, son of **Evelyn and Abe Budovitch**, which was solemnized July 9th in Montreal. The couple have taken up residence in Fredericton, New

Brunswick.

Stuart Freeman, son of **Lillian Freeman**, upon his engagement to **Marsha David**, Toronto, daughter of **Mrs. Bernard David**, Sydney, Nova Scotia.

Katie and Hymie Budovitch recently celebrated their Golden Wedding Anniversary. They were honored by their children, **Gerry and Rosalie, Marty and Donna, Loretta and Jacob**, at a dinner and reception at the Lord Beaverbrook Hotel. The community extends best wishes for many years of good health and happiness.

Gertie and Sam Budovitch have arrived home after spending three exciting and interesting weeks touring Israel.

Lucy Chippin and son **Robert** have arrived home after visiting her parents in Israel.

A breakfast meeting was well attended by members of the Lillian Freiman Chapter of Hadassah Wizo, at the home of **Harriet Lenard** in preparation of our Annual Bazaar, which will be held November 1st.

Sherri Budovitch, daughter of **Elenore and Sam**, was the Co-Ordinator of the Teen Age Beauty Pageant for the second year, which was held in conjunction with the Fredericton Heritage Festival. She received high praise from the City Council, as well as the citizens, and was the recipient of many gifts for her outstanding efforts in making the Pageant a success.

Speedy recoveries to **Sam Budovitch, Sr., Abe Budovitch and Sarah Levick**.

Our best wishes to **Michael Aranoff**, son of **Louis**

Aranoff, upon successfully completing his examination as Industrial Registered Accountant. He is presently employed by the Federal Government in the Tax Assessment Department. The Annual Bond Drive under the Chairmanship of **Warren Cohen** and Co-Chairman, **Alfred Brown**, President, B Nai B 'Rith, was held on August 22nd at the Sgoolai Israel Synagogue. A reception followed in celebration of Israel's 30th Anniversary. Guest entertainer for the evening was **Joey Russell**.

A presentation of the Declaration of Independence in English was presented to **Gerald Jeffrey**, well known chef in our community, for many years of service to the State of Israel Bond Drive Dinners.

Presentations were also made of the Scroll of Honor Plaques to **Warren Cohen**, and **Alfred Brown**, Co-Chairman, for their outstanding work for the State of Israel.

Mazel Tov to **Rabbi and Mrs. David Spiro** and **Mrs. Samuel Spiro** on the birth of their granddaughter and great granddaughter, **Ahuva Toltza**. Proud parents are **Marilyn and Louis Newman**, Montreal.

We welcome back: **Ivan Brown, Neil Brown, Lorne Brown, Jason Budovitch, Andrea Brown, Jocelyn and Bari Levine, Jackie Pinsler, Elana Ruben** and **Barbara Payne** from Camp Kadimah, also **Terry Budovitch**, who was a swimming instructress at the Lakefront.

Seth, son of **Valerie and Bernard Chippin**, and **Sheldon**, son of **Rose and Larry Eusler**, are presently touring Israel.

Best wishes for a Happy and Healthy New Year.

GLACE BAY NEWS

by **F. Cohen**

July 17th marked the closing year's activities for the Glace Bay Hebrew Ladies Aid and Auxiliary. The Miners Village Restaurant hosted dinner to members and guests.

Present among the latter were **Mrs. Sheldon Cohen**, Montreal, guest of her mother-in-law, **Mrs. Maxi Cohen**;

Mrs. Hy Babushtien, Montreal, guest of her sister, **Mrs. Iz Shore**; **Mrs. Belle Kramer** and daughter **Mrs. Jay Poloboy**, Baltimore, sister and niece of **Mrs. Louie Wener** and **Mrs. Sam Cohen** and **Mrs. S. Gottlieb**, Ottawa and Hawaiian Village, Florida, guests of **Mrs. Louie Green**. Renewed reminiscences prevailed during the social evening following dinner.

The President, assisted by Vice-President, **Shirley Chernin**, and **Goldie Cohen** distributed her annual report and after a brief message of thanks and good wishes to members of their devoted support during her term of office brought the very happy gathering to a close.

WHAT'S HAPPENING IN ST. JOHN'S

by **Helen Nathanson**

Hadassah held their official closing meeting at the home of **Marsha Richler** in mid-June. Due to the departure of **Esther Feldman** for the U.S.A., **Susan Shaeffer** offered to take her place as Treasurer. Corresponding Secretary for the coming year will be **Linda Mendoza**. The ladies are busy

getting ready for the convention at St. Andrews-by-the-Sea, in New Brunswick in September.

Helen Nathanson offered her home for the closing Sisterhood meeting of the year. At this time a new slate of officers was installed by **Inez Levitz**. They are as follows: President, **Helen Jochelman**; Vice-President, **Marg Smilestein**; Treasurer, **Edna Alexander** and Secretary, **Ella Levitz**.

Telegrams protesting the Kangaroo trials of **Scharanasky** and **Ginzberg** were sent by individuals of the community to the Prosecutor General in Moscow. The following day a demonstration promoted and organized by our **Rabbi David Zlatin** took place involving the entire Jewish St. John's Community, backed by the Human Rights Commission. The demonstration took place in front of City Hall, and involved many local dignitaries such as the **Hon. Joseph R. Smallwood**; **William Rowe**, Leader of the Opposition; and

members of the local clergy, all of whom spoke to the gathering and joined our picket line. **Mayor Dorothy Wyatt** and the City Councillors signed our petition of protest, spoke on behalf of the protest and wished us well. The demonstration group later adjourned to the waterfront where they picketed a Russian trawler in port.

The sudden loss of **Madeline Wilansky** was felt by all. Although a quiet person by nature, she could always be

called upon when needed. Her cheerful presence will be missed by the community. Our sympathy goes out to her two daughters, **Flora** and **Naomi**.

Our heartiest Mazel Tov to **Marg and Ruby Smilestein** on the Bar Mitzvah of their first son, **Frankie**. **Gila** and **Dovie** looked proudly on as **Frankie** conducted the full service. Our best wishes to **Grandma Smilestein** and all the other relatives who came to add to the celebration.

SAINT JOHN NEWS

by **Rebecca Jacobson**

Shalom wishes to thank **Mrs. A. Ralph Isaacs** for the donation of nostalgia pictures featuring Kadimah of the 50's. **Mrs. Isaac's** daughters, **Elise** and **Betty Anne**, who attended Kadimah, are now both married and living in the United States.

At our Youth Aliyah Campaign with **Louise Adler** as Chairwoman and **Paula Kaplansky** and **Jackie Meltzer**, Co-Canvass Chairwomen, **Jackie Meltzer** (Mrs. Garfield Meltzer) was honored with the Esther Award for "outstanding service to Hadassah-Wizo". She truly is a most deserving person for this award being most active in all facets of Hadassah work and having held nearly all the positions of Executive of the local chapter and having been Vice Regional for New Brunswick. Our hope is that she will

continue for many years to come in her dedication to the State of Israel.

The Shomer Club is planning a picnic to Mactaguac and King's Landing. **Joseph Adler** is president of the Shomer Club.

Plans for the Atlantic Regional Conference at St. Andrews-by-the-Sea, New Brunswick September 10-12/78 is in full swing. All Hadassah members will gain immeasurable satisfaction and enjoyment from attending and are urged to participate.

Recent Bar Mitzvahs were **Jay Asher Polowin**, son of **Dr. & Mrs. I. Polowin** and **Mark Barry Koven**, son of **Mr. & Mrs. Sam Koven**.

Cape Breton Seventh Public Affairs Seminar

by **F. Cohen, Public Affairs Chairman**

The Cape Breton Seventh Public Affairs Seminar was held at the Temple Sons of Israel Synagogue, Sydney, N.S. on March 25th and 26th, 1978.

Welcome was extended to **Mrs. Arnold Morris**, Montreal and **Mr. Howard Stanislowsky**, Ottawa as visiting personnel to address a two-day session on Public Affairs.

A first for Cape Breton, **Mrs. Morris** was the first lady guest to be sent from head office, her main topic being "The Middle East Settlement Issue".

Mr. Stanislowsky, Assistant National Director, Canada-Israel Committee, Ottawa spoke on "The Arab Boycott" and "Canada's Participation at the U.N. re Israel".

This seminar proved to be one of the most successful seminars, if not the most successful seminar, held in this area.

Their dynamic impact on the audience was held throughout the evening of the 25th and morning and afternoon sessions of the 26th. We were impressed with their thorough knowledge of their topics, eager to have this knowledge made known to us in their straightforward and almost person-to-person approach with us.

Their topics were timely. They made a most compatible team; their rapport with each other and instant rapport with their audience.

Mrs. Morris made thorough use of "The Kit". She demonstrated how a session of an annual seminar was conducted, read pertinent articles from the "Palestine National Covenant" and enlightened us as to their potency of meaning. We were briefed on many issues of importance and they used a map of the area at issue to the utmost advantage.

Equally impressive was **Mr. Stanislowsky**. He stressed among other things the importance of writing to our members of Parliament on any conflicting issue as it emerges, most especially to send to his office in Ottawa any information published by the media (that) we consider anti-semitic or indeed scurrilous.

In summation, our guests' youth and enthusiasm left us with such renewed hope in our fight for world opinion and recognition, if I might be so prosaic as to add, "like a shot in the arm".

Council President, **Mrs. Edith Lecker**, in her most capable and intimate manner, thanked the speakers and made presentations of flower cards.

Mention here should, I think, be made of the Sunday breakfast menu. The table was resplendent with Cape Breton smoked salmon, cream cheese, cottage cheese, egg salad, home made babkas, cinnamon crescents, jam, butter, orange juice and in the table centre, heaped high, beautiful Jaffa oranges, compliments of **Zilbert Brothers** of Glace Bay and Sydney.

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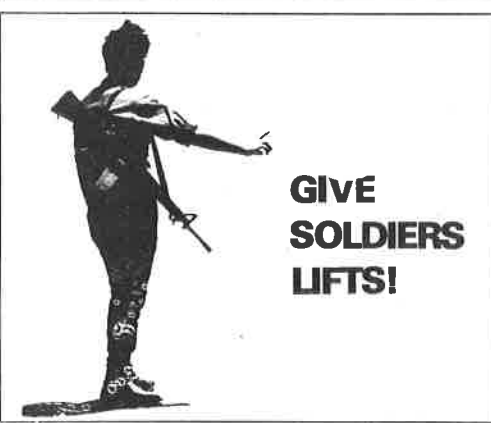
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IN THE VALLEY OF ESDRAELON

[Third in a Series of Israeli Memoirs]

by Norman Lipschutz

Emek Yizrael came into full view some five hours after we left Tel Aviv. Our objective was a prosperous communal settlement named Gvat—situated on the very edge of the enchanting valley. The Emek has been immortalized in song and story, and now that we were in its surroundings, thrill upon thrill descended upon us. We passed numerous settlements, all bearing familiar-sounding names, each nestled in magic beauty.

As we approached our destination, night was about to fall on this scene of splendor. The moon in all its brilliance shone on man and beast alike. Peace and contentment settled upon the valley fields and homesteads. With child-like simplicity and immeasurable hospitality we are bid welcome to the homes and into the hearts of the valley pioneers. They generously share their humble lodgings with their guests, and make us feel very much at ease. A chaver volunteers to make the necessary arrangements for our comfort and well-being, and offers his good services to guide us around the meshek and to show us everything worth seeing. This assistance is very much appreciated, especially as it is extended by a hard-working settler. But first we are to be guests at an Oneg-Shabbath. The celebration is to serve a double purpose: to welcome Queen Sabbath and to close local school activities.

The girl-graduates participate in Oriental dances. They execute same with emotional fervor and unquestionable talent. The master-of-ceremonies—a young male-teacher—delights the assemblage with his clever and masterful interpretation of child psychology. The pupils, each in turn, approach a map of Egypt and pointing to it, they relate about its topography, history, potentialities, political structure, and so on. These observations are of course based on their course of study during the past year. The teacher evidently is proud of his class, and stimulates debate by his concluding remarks. Tasty delicacies are enjoyed and a gay sing-song is to follow. Soon we are to retire to the privacy of our pre-arranged lodgings, and to enjoy a good night's sleep in the

sparsely furnished hut of a valley pioneer.

The following day we are to rise early, for our timetable includes a full schedule of activities. First and foremost, we are to inspect the installations of the Kibbutz. In contrast to the privately owned Meshakim in the Moshav, life here is comparatively easier and far better organized. Each and every comrade is entrusted with a duty to perform, and the Kibbutz is being run on a co-operative basis. Modern equipment is to be seen everywhere. The chicken coop is a sight to behold, as are the stables, the sheep and cattle stockades and the rich granaries. As I'm being led on a tour of inspection, the guide explains the whys and wherefores of the latest in gadgets. He's obviously proud of his lifelong work and the settlement's accomplishments, speaking with reverence about the progress made since the kibbutz was first established. The hardships were enormous but the rewards astounding. The casual observer cannot help but to share in his friend's enthusiasm.

The chavirim and chaveroth of such a co-operative village lead what appears to me a very normal, happy and ideal life. They work co-operatively, eat co-operatively in the huge dining hall, and play co-operatively in their off hours. There is a life free from worry. Unemployment does not bother them—there's plenty work for everybody. Their children are well taken care of in the nurseries especially established for the purpose, so that both husband and wife are left free to contribute their all for the benefit of the community. True, there are no monetary rewards. . . . This is the least of their worries, for they're provided with everything that money can buy, including food, clothing, housing, education for their children, and entertainment. What else could an idealist ask for? But what is most important: they enjoy peace of mind—something which is sorely lacking in our cumbersome society.

On the Sabbath they join their children on the green lawn, either in games or in leisurely loafing away the time. At times they take their offspring on a hike or to a nearby pool for a swim. The children are visibly



disappointed when they discover it dry. They in turn rush to the bigger one, and noisily plunge in the refreshing water. The youngster accompanying us would prefer a ride on his father's tractor, but Dad is too busy with his guests to cater to the whims of his son. The mothers too join in making the most of the day of rest and enjoy watching their youngsters play on the green lawn. They all seem to derive a great deal of pleasure from such a family reunion, and the parents especially take great pride in their healthy, bouncing babies.

We devote the greater portion of the afternoon in visiting an exhibition organized entirely by the school population of the village. Their displays based on their studies in biology, physics and chemistry simply delight the eye and surprise even the most intelligent of visitors with their high-mindedness and perfection. The girl in charge of the laboratory, methodically and with the greatest precision, time and again repeats the difficult experiments, winning the crowd's approval in the process. Her teacher is pleased with her performance, and the parents are visibly moved by their children's exhibits. It was an afternoon well spent, for it presented us with an excellent opportunity to view first hand the high calibre of education engaged in by the members of a Kibbutz.

Only a few minutes remain till the evening meal. We take advantage of the breathing spell to visit the schoolhouse and the children's dormitories. The children are in the process of bathing, and boys and girls mix quite naturally, as is the custom in a kibbutz. We inspect the cozy classrooms, the nicely furnished bedrooms. The parents' lodgings are also quite pleasant, though rather small. The Vatikim, or veteran members, though, occupy larger quarters. It would appear then that even here the class-system has made noticeable inroads. . . . The kibbutz members have long discarded their khaki shirts, and dress in gentlemanly fashion on the day of rest and during festivities.

Their one room apartments tend to stress modern living, and reflect on the growing prosperity of the settlement.

We continue with our tour of the area, and next visit the library building. It is rather impressive and fashionably furnished. There seems to be a great variety of books and magazines. It stands near the Old People's centre, and we cannot help but notice the leisurely and apparently happy life enjoyed by the elders of the village. Those who are able, work on minor jobs. The feeble take it in their stride. After they get through with their worshipping in the nearby synagogue, they join their neighbors on the park bench and engage in lengthy reminiscences of days gone by. We stop briefly to say Shalom, and direct our gaze to the Valley below and to the distant hills. As we do so, our guide relates the story of Herschel Pinsker, father of the settlement, whose lifeless body was found one morning at the foot of the mountain, during a period when the greatest floods in the history of this sector threatened to wipe out the village. He speaks with unexcelled admiration of this valley pioneer, as he pays his memory deserved tribute. At this moment the sun is about to disappear behind the mountains, and the onrushing twilight gives the surroundings a magic splendor. This, in my estimation, is the real Israel. Here one can find true idealism which is like a balsam to one's longing soul in a

purely materialistic age.

But civilization, it would appear, has penetrated deep in the most perfect of places. Its influence is being felt in the opposing party factions. Here too strife is not unknown, as radical and rightist elements are warring for control. Peace is finally established when the minority chooses to establish camp nearby. Longtime friends have severed their relations and moved elsewhere. But the party-system remains intact. . . . Despite this momentary madness, life in the kibbutz is to be commended. It has been responsible for the exemplary progress which has been made in the course of a few years in converting a desert into a blooming garden. Had it not been for this pioneering spirit and all-out co-operation—augmented by self-denial—the project would have been doomed to failure from the very start. The Kibbutz then was the foundation, and a sound foundation it proved indeed, upon which the overall structure had been built.

In the evening we are to witness a never-to-be-forgotten spectacle. A group of refugee boys and girls are to perform tonight. This in itself is an accomplishment, as only a short while back—one year to be exact—these youngsters were roaming the streets of Europe and were nicknamed "the forgotten generation." Their true-to-life story has its beginning in Hitlerite Europe, and depicts their long wanderings till they find a safe haven

in the ancient and reborn land of Israel. Uprooted and broken lives have found a meaningful existence once again. Truly, the kibbutz deserves high credit for giving them a second chance.

As the darkness is to give way to a new born day, we lazily stretch our bones, and hastily rise, for we are anxious not to miss the early morning bus. We dress feverishly, wash up in a hurry, pack our belongings and proceed to thank our host for his wonderful company and co-operative spirit. He, in turn, insists that we take the specially prepared sandwiches and offers to accompany us to the bus terminal. This is graciously accepted. As we bid farewell to this wondrous place, and as we clasp hands with our dear friend, we cannot help but feel a little remorse that we have to say goodbye. Truly the Garden of Eden could have held no greater attraction! This prosperous village of Gvat, nestled on the brink of the legendary Emek, or Valley of Esdraelon, has exceeded our fondest expectations. We direct our last glance to the surrounding countryside, and it is heavenly beautiful in the early morning dew. . . . As we mount the bus, we salute our gracious host; and as we drive in the direction of the gay metropolis of Haifa, our minds are still fresh with vivid recollections of life in a Kibbutz.

Synagogues of the Atlantic Provinces

by Lynn Milstone

The synagogues of the Atlantic Provinces were recently being photo-documented by a team of Jewish architecture students from Toronto as part of their cross-Canada survey. Throughout the Atlantic provinces they looked at ten synagogues and are trying to obtain photographs of four others which have been sold.

They started their Eastern trip in Fredericton where they met with **Rabbi Spiro** who explained how the original synagogue structure of 1934 was expanded to become the larger building of today. Some older congregants were approached by the students who were looking for personal histories and interesting vignettes to help convey a feeling for local Jewish community life and the role that the shul played.

In nearby Saint John and Moncton there are synagogue buildings dating back to 1898 and 1926 respectively. The first synagogue building in Saint John of the Ahavat Achim Congregation still stands on Carleton Street, but is being used as a Carpenters Hall. There had been another shul in

Saint John on Hazin Street built in 1902, but it has since been torn down. Today the Saint John Jews daven in what used to be the Calvin Church at the corner of Carleton Street and Wellington Row. The building itself dates back to at least the 1870's, but the Jewish community bought it in 1920.

The Moncton community has only had one permanent synagogue building, which is still being used on Stradman Avenue. Its most outstanding features lie in its finely crafted furniture. The eight sided centre Bimah, the unusually designed Aron Kodesh and matching Amud, are all treasures to be cherished in the synagogue. The original decorative wood trusses still span the pitched ceiling, as they do in the church building in Saint John.

In Nova Scotia, the shuls . . . team first looked at the simple, yet elegant, synagogue building of the Aqudath Achim Society on Park Street, Yarmouth. This too had once been a church and further research has shown it to date back to 1835 where it was built as a Baptist Church in the cemetery of Arcadia and later moved to its present site in 1877.

Onwards from there, the students arrived in Halifax to study the Beth Israel and Shaar Shalom Synagogues on Oxford Street. They have contacted the Montreal architects of these buildings and have arranged to obtain copies of the plans to be submitted to the archives. Further research in the Nova Scotia Archives and the collection of the Beth Israel, provided the students with pictures of the original two shuls, which are no longer standing, on Starr Street and Robie Street.

Cape Breton Island once had four synagogues, all closely located to one another. Today, three of these are still being used: one in Glace Bay, and two in Sydney, although the shul in the Whitney Pier area of Sydney will soon be closing down. That synagogue was first built in 1913 but burnt down in 1960. The present structure was built on the original foundations two years later. The fourth building stands today on Hudson Street in New Waterford. It was sold a few years ago, the rooms once used for the rabbi's quarters at the back of the sanctuary are now a private residence.

The second shul in Sydney, Temple Sons of Israel, is another example of a converted church building. The building was dedicated as a synagogue in 1920.

The Glace Bay Jewish community, incorporated in the same year as the town itself—1901, built their shul in 1902. The simple frame building, noted for its fine windows, is still being used today on Prince Street, although the interior has been refurnished over the years.

In Newfoundland, there were three communities with synagogue buildings. Both the synagogues of Corner Brook and Stephenville have been sold for other uses but are still standing. The community of St. John's first davened in rented quarters on Water Street, and then built a synagogue on Henry Street. Their present synagogue, Beth El, on Elizabeth Street, was built in 1960 and is a fine example of a contemporary synagogue and community centre. An excellent essay on the development of the Newfoundland Jewish community has been compiled by the present Rabbi of Beth El, Rabbi Zlatin. Based upon synagogue records, members' documents and personal accounts, and other historical works, the essay successfully provides researchers with basic data and a feel for the issues and ideals of the community members. The students encourage all Maritime Jewish communities to organize the detailed writing of their community's history; each one unique and proud—a history being allowed to slip with little formal testimony.

INTRANSIGENCE AND FLEXIBILITY

In recent weeks we in the United States have been witnessing a pronounced proclivity of philosophers and salient pseudo-intellectuals attempting to dogmatically and unabashedly "analyze" the psyche of Prime Minister Menachem Begin.

I caution that the reports of these "experts" be attended to only when one's temperament is favorably disposed towards mirth or jocundity. (Otherwise, you may quickly find yourself gravitating towards dark, morose gloom.)

Indeed, the conclusions arrived at by these self-styled psychoanalysts are profoundly depressing. The vast preponderance of evidence establishes (supposedly) that the Prime Minister is afflicted with a debilitating handicap known as "Auschwitz—Treblinka Complex"—brought about by prolonged exposure to Nazi and Stalinist terror.

The symptoms of this malady are manifested in the form of stiff-neckedness, intransigence, adamance and general inflexibility. (The latter description is mildly exasperating; some of these dogmatists lack even the required laryngeal flexibility to pronounce **Menachem** properly!)

I ask: What renders Begin an intransigent man? Is it his **heroic**

failure to kneel and buckle under to Carter's double tongued, one sided elbowing? Is it not perspicuously logical, and historically and empirically evident that a give to pressure never placates, never pacifys—only entices, invites and induces a further push?

Trust Anwar Sadat, you counter? That is truly a most incredulous asseveration. Can Israel base its future security in faith of a man who entrusts not his **own fellow countrymen** with elementary civil liberties and freedom of the press?

Can a whimsical, capricious, unpredictable, without-rhyme-or-reason individual ever inspire trust or confidence? Indeed, Sadat has been so unpredictable, that the only thing predictable about him is his continued unpredictability. . . .

Put faith in America, did I hear? Just tell that to any Vietnamese, Taiwanese, Angolan or Cambodian!

The myth that Judea and Smaria is Arab territory must forever be dispelled. God has unequivocally placed the title of this land in the hands of the Jewish people. One need only consult the Pentateuch to verify this fact.

The very recent history of the Middle East must also not be disdained. Who went on the warpath

four times in thirty years? What were Egypt's objectives in 1948, 1956 and 1967?

From which wellspring does Sadat extricate the audacious gall to demand territories lost by the Egyptians in 1967? Surely the events preceding the fifth of June of that year remain booming crystalline. I remember them very well—the Egyptian blockade of the international Gulf of Aqaba waterway to Israeli shipping; the massing of tens of thousands of Egyptian, Syrian and Jordanian troops at the borders; the enormity of enormous Arab mobs shrieking (religiously) for Jewish blood; Nasser's infamous vow to "push Israel into the sea"—these **holy war** declarations were not made with subtlety in sequestered palaces or cloakrooms—the designs and overt intents of the Arab nations were conspicuously observed by all nations on this terra firma!

The wolf that attacks the sheep's den cannot claim immunity to having his teeth jarred by the indignant cane of the shepherd. Neither can a nation which launches a conflagrative war be absolved from shouldering the responsibilities which arise out of the risks it **willfully** undertook through its own aggression.

Ergo—it is undeniable that Egypt, Syria and Jordan have forfeited all claim to their previously held territory.

In essence, realization of this will substantially enhance the chances for peace; real peace is only attainable under a system in which the war-monger suffers and accepts the consequences of the war. This is Justice. This is Right.

The above outlined principle is a basic tenet of international law and has numerous historical precedents. Why has this been ignored in the world press and media?

Sadly, the doves who cravenly cower in the ark of indecision and helplessness

have had some effect on the Israeli prime minister. For some mysterious reason, he is hesitant to move quickly and decisively in the settling of all biblical and historical areas of Israel.

The doves (or emus) in Israel are advocating what tantamountly amounts to a surrender of their country's dignity, self esteem, and indeed, its very raison d'être. This is a far cry from strength, resiliency or flexibility. It is nothing short of chronic valetudinarianism. . . .

I conclude with the thought that the Israeli government lacks not flexibility, pliancy, or even soft elasticity. What it need do is act with fortitude of spine and perseverance of clavicle. Let us have some more of that refreshing, invigorating intransigence; otherwise known as firm belief and faith in one's own convictions.

Many were very very moved by super-dove **Aby Nathan's** 45 day fasting vigil. I have written him recommending that he fast on Yom Kippur, instead.

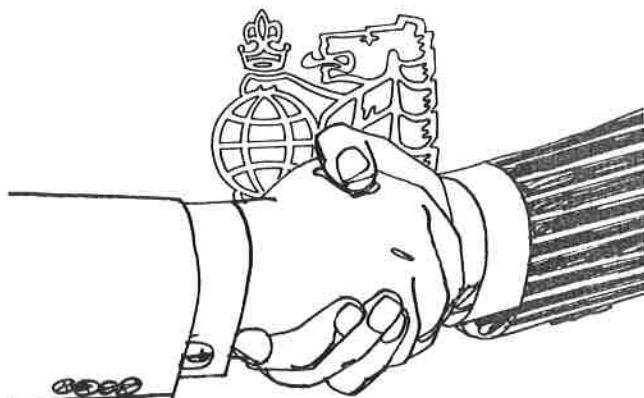
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100 demonstrate against treatment of dissidents

Over 100 people staged demonstrations in front of city hall and the Russian ship Yuriy Kostikov Wednesday morning to protest the trials and treatment of dissidents convicted and sentenced in the Soviet Union last week.

Carrying signs requesting a stop to oppression in Russia and asking for the freedom to disagree, the group, consisting of a large number of people from the Newfoundland Jewish community, said it wanted to begin worldwide outcry against the unfair trials.

"Boycott the Olympics in Moscow," urged one placard; "Stop Fake Trials", said another.

The talk among the group was a re-inforcement of these ideas.

At city hall, the demonstrators were greeted by Mayor Dorothy Wyatt who thanked them for supporting the needs of the community.

"When any part of our community has a problem that is the time when you need council and other supporters," said Wyatt.

The mayor endorsed the group's actions and their belief that the dissidents should be given fair trials in the presence of western observers.

Former Newfoundland premier Joey Smallwood, government Opposition leader Bill Rowe, Jim Ryan of the Newfoundland Association of Public

Employees and Norman Whelan, president of the Human Rights Association also offered their support to the demonstrators.

Councillors Shannie Duff, Brian Higgins, Hugh Baird, Dave Barrett, Andy Wells and Fran Innes were in attendance at the demonstration.

PETITION PRESENTED

Later in the morning, the demonstrators presented a petition to councillors during their weekly meeting in city hall.

In the petition, they said the actions of the Soviet Union were contrary to the principles it endorsed at Helsinki in 1975.

The demonstrators said they will be sending the petition to the Russian embassy in Ottawa.

After receiving the support and goodwill of the councillors, the group proceeded from city hall down Steers Cove and on to the waterfront to the Russian ship Yuriy Kostikov.

Explained one woman protestor: "We're demonstrating here because we don't have an embassy in Newfoundland. These people come to Canada and live like free people yet their own citizens don't have freedom in Russia."

"Give them a proper trial," said another demonstrator, "not a kangaroo court."

The group carried similar placards

to those used at city hall as well as a few written in Russian.

Sailors aboard the boat stood along the rails watching but none could speak English to make comment to a reporter's questions.

PRAYERS READ

By about 11:30 a.m. the group began to disperse and signs were collected and heaped in a pile.

As the remaining members of the group stood around chatting an older man stood by the pile of placards reading prayers from a book.

Another man continued to walk up and down in front of the ship explaining the meaning of his sign to passers-by.

"I would say it was very successful," said one woman in reference to the demonstration. She said that "it wasn't just the Jewish community" who had offered their support but many other concerned citizens of St. John's.

It was interesting to note that throughout the demonstration uniformed policemen were present as well as four plainclothes members of the constabulary's criminal investigation division, including a photographer.

However, the police say this is standard procedure and a precautionary measure which is followed at most demonstrations.

JEWISH ACTIVISM

—A Need in Atlantic Canada

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

Jewish activism is an untapped educational tool of the Jewish community. It attracts and educates our members via emotional means. The aim of Jewish activism, like other adult educational offerings, is not only to educate the participants regarding a particular aspect of Jewish life, but also to strengthen the ties of these participants with their Jewish identity.

The thrust of the program is to mobilize the entire Jewish community



to react, in a unified manner, to crises' throughout the world-wide Jewish community. These events might be a heightened situation in the Middle East, or the trial of a Soviet Jew who wished to emigrate to Israel; or perhaps the issue may be more at home—dealing with anti-semitism in our schools. It is imperative that all of us understand exactly what steps are necessary to bring a concentrated Jewish pressure to bear on any given situation. We must also realize the means required to involve other civic groups as well.

In the St. John's Jewish Community, there are ongoing educational programs. But in the light of recent events, there was a realization of the level of unpreparedness of the community to organize mass, community-

wide protests to the results of the trials of the Jewish dissidents in the Soviet Union. We had no educational policy or activism program toward these world events. From the standpoint of initiating and carrying to fruition the protest rally and march on July 19, 1978, I will illustrate the series of events that were encountered in planning this program. It will become clear why it is imperative that every community have a standing policy and program ready to implement at a moment's notice. It is vital that these efforts be coordinated so that all the Jewish communities of the Atlantic region participate at the same time in coordinated actions. During these trials, only the St. John's Jewish Community reacted. The Atlantic Jewish Council, in its role as coordinating body for Jewish communal functions, should issue the call for coordinated rallies to take place at the same time, in each of the Jewish centers.

The program emerged over a series of four days. It began with an evening when several questions were asked of me, as Rabbi, regarding what steps might be taken in the light of the ongoing trials of dissidents in the Soviet Union. The entire community was petitioned for the sending of telegrams to the Soviet Prosecutor General of the trials in Moscow. The telephone committee, under direct supervision of the Rabbi, sought permission to charge a standardized telegram to the telephone of each member. This alerted the community to a growing problem that they may or may not have been aware of. The media was alerted to this action. They requested statements from Rabbi Zlatin, as spokesman of the entire Newfoundland Jewish Community. The following article appeared in the next day's Evening Telegram:

Newfoundland's Jewish community has sent telegrams to the Moscow prosecutor's office asking the Soviets to free dissidents Alexander Ginzburg and Anatoly Shcharansky who are currently on trial in that country.

Ginzburg, 41, is being tried in Kaluga south of Moscow on charges of anti-Soviet agitation and disseminating anti-Soviet propaganda arising out of his attempts to monitor the Soviet Union's compliance with the human rights provisions of the Helsinki agreement. He has two previous convictions and the prosecutor has asked for an eight-year

prison sentence followed by three years exile in Siberia.

Ginzburg's mother is Jewish, but he considers himself a member of the Russian Orthodox Church.

Shcharansky, 30, is charged with giving state secrets to Los Angeles Times reporter Robert Toth and faces the death penalty if convicted. He is considered a Jewish activist. His trial is taking place in Moscow. Toth has denied he received state secrets from Shcharansky.

Rabbi David Zlatin said the local Jewish community is trying to generate public support here for the two dissidents. He asks anyone concerned with "the freedom of speech and the freedom of man" to send telegrams to Moscow or to the Soviet embassy in Ottawa demanding the dissidents' release.

Rabbi Zlatin said he is asking clergymen of other denominations to include prayers for Ginzburg and Shcharansky in their services this coming Sunday.

The rabbi said the Soviet embassy often issues a statement when Canadians express concern for human rights in the Soviet Union and he is hoping public outcry over the trials will elicit some sort of statement from Soviet diplomatic officials on this occasion.

Governments and individuals throughout the free world have condemned the trials which are closed to foreign observers.

Consequently, Mayor of St. John's, Dorothy Wyatt, contacted the Jewish community and promised her support to whatever form of formal protest that would be organized. This gave the impetus to the series of emergency meetings that followed. All organizations of the Jewish community got involved. After four days, a program was hammered out that proved to be extremely successful in terms of educational purposes as well as in terms of operation. This policy statement will serve as a guide for other educational programs in other Jewish communities on how to mobilize and raise their community's awareness in terms of Jewish activism.

The most efficient mode of operation is via a core committee composed of representatives of all Jewish communal organizations. The Rabbi chaired this committee as impartial leader and spokesman. They met nightly to coordinate all aspects of the program. Our program was

unique in that it used the world as its stage. As an educational device, it was highly successful, as indicated by the following editorial from the Evening News of July 21, 1978:

Actions and words

The peaceful demonstration in front of city hall this week by members of the Newfoundland Jewish community, supported by the Human Rights Association, provincial and municipal politicians, and other interested citizens, was well-timed and well-taken. The demonstrators requested an end to oppression in Russia and asked for the freedom to disagree in the wake of the conviction and jailing of several prominent Russian dissidents who objected to their government's failure to live up to the 1975 Helsinki human rights accord.

Furthermore, the extension of the demonstration to the waterside to include a large Russian fishing vessel, was appropriate and in itself an object lesson. It should certainly get back to the Kremlin by direct or indirect means, and more importantly, to the Russian people as well. Though relatively small in comparison to national and international protests over the brand of Russian justice, the local effort was significant and symbolic. It is the total impact of all those widespread, large and small demonstrations, that eventually create a major groundswell that can't be entirely ignored.

But gestures and words are not always enough, and concrete action is always salutary. Thus President Carter has announced that he has vetoed the sale of a \$10 million sophisticated computer system to Tass, the Soviet official news agency, which would assist in the coverage of the 1980 Moscow Summer Olympics. It's not much in the context of the over-all trade between the two countries, but it's hoped it will help to get the message across to the Soviet rulers and their subjects.

Canada has yet to take similar action and there isn't much that a single province can do. However, we recall three years ago when Fisheries Minister LeBlanc closed the east coast Canadian ports to Russian ships to signify Canadian disapproval of their insistence on overfishing and general off-shore behavior. It worked, and a similar move right now might add some weight to the words and diplomatic notes.

The Jewish community learned a

great deal about Jewish identity as a result of the rally. They appreciated the plight of Jewish dissidents in the Soviet Union on a much higher level than before. Even the non-Jewish community identified with the protest because the question of the basic freedoms which we all enjoy in our society, but are denied to citizens of Russia.

The following checklist is provided in the hope that other centers will join us in a coordinated protest rally whenever Jewish rights may be threatened in the future.

MASS RALLY AND DEMONSTRATION MARCH:

1. Core committee meets and determines a cause that needs immediate action.
2. Emergency meeting of the entire Jewish community is called.
3. Reminder telephone calls are made to all members to ensure a large turnout at initial gathering.
4. Initial canvassing for telegrams are made during the reminder telephone calls. They are dispatched with all due haste that same night.
5. Local press and all media are alerted to the current action and potential rally. Statements are issued by only one or two spokesmen. By using the Rabbi, in his role of community spokesman, all internal controversies are avoided.
6. At the emergency meeting, the members present are informed of the

extent of the crises. Suggestions are elicited and plans are formulated. Subcommittees are formed.

7. Each subcommittee receives a specific area of responsibility. These include: a) arrange for permission from police department to hold a rally and route for proposed march.

b) identify local personalities who will support the cause, such as politicians, clergy, academicians, businessmen, doctors, lawyers, engineers as well as the public at large.

c) telephone committee again contacts all members and advises them of date, place and time of coordinated rally. They are asked to come and bring their friends.

d) signs are prepared as well as banners, buttons, bumper stickers, slogans, chants and handout literature.

8. The core committee, in consultation with the spokesman, issues ongoing press releases explaining the purposes of the rally. It is necessary to update these twice daily until the time of the rally. This will ensure newsworthiness of the items. This involves adding new concepts to the project, such as mentioning a new speaker who will address the rally and getting him to make an advance statement. The spokesman should follow up each news release with a direct statement for broadcast on Radio or Television. If necessary, or advantageous, call a press conference to create a more newsworthy situation.

9. The core committee must outline an exact agenda of the program at the rally, in order to ensure smoothness of operation.

10. The core committee must arrange for speakers for the rally, chosen from the group mentioned above in 6b.

11. Petitions must be prepared for those attending the rally to sign. It is useful to leak these to the press prior to the rally. Be sure sufficient tables are provided to ensure an area for obtaining signatures.

12. The core committee must arrange for loudspeakers, podium, speaker's platform and chairs for the guest speakers.

13. All chants, slogans and concepts to be conveyed at the rally must be cleared with the core committee.

14. Press, radio and television coverage should be arranged well in advance.

15. Encourage members to write follow-up letters to the editor of the local papers, praising the demonstration.

The protest rally of the St. John's Jewish community was a success. It brought home the message to our own members as well as to the public at large. With a properly coordinated effort, instead of one center with one hundred participants, we could have seven centers with thousands participating. Educationally, emotionally and Jewishly, it is vital that we coordinate these efforts as a region.

Jewish Community Honours City Man



BERNARD NATHANSON



GRAHAM WILANSKY

St. John's businessman Bernard Nathanson was honored for his service to the Jewish community at a testimonial dinner sponsored by the State of Israel Bond Organization Sept. 3 at the Beth El Synagogue.

Nathanson was Newfoundland chairman for the United Israel Appeal from 1968 to 1977.

He is president of Beth El Synagogue, director of the Canadian Jewish Congress for the eastern region, regional vice-president of the Atlantic Jewish Council and a national director of the United Israel Appeal of Canada.

Meanwhile, Graham Wilansky is chairman of Newfoundland's State of Israel bond drive this year.

A past president of the synagogue, Wilansky was chairman of the drive in 1967, 1976 and last year.



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PEACE EMBRACED



Reprinted from the Boston Evening Globe.

Carter:

When we first arrived at Camp David, the first thing upon which we agreed was to ask the people of the world to pray that our negotiations would be successful.

Those prayers have been answered, proved beyond any expectations. We're privileged to witness tonight a significant achievement in the cause of peace, an achievement no one thought possible a year ago, or even a month ago, an achievement that reflects the courage and wisdom of these two leaders.

Through 13 long days at Camp David, we have seen them display determination and vision and flexibility which was needed to make this agreement come to pass. All of us owe them our gratitude and respect. They know that they will always have my personal admiration.

There are still great difficulties that remain, and many hard issues to be settled. The questions that have brought warfare and bitterness to the Middle East in the past 30 years will not be settled overnight. But we should all recognize the substantial achievements that have been made.

One of the agreements that President Sadat and Prime Minister Begin are signing tonight is entitled "A Framework for Peace in the Mideast." This framework concerns the principles and some specifics in the most substantive way, which will govern a comprehensive peace settlement.

It deals specifically with the future of the West Bank and Gaza, and the need to resolve the Palestinian problem, and all its aspects. The framework document proposes a five-year transitional period in the West Bank and Gaza, during which the Israeli military government will be withdrawn and a self-governing authority will be elected with full autonomy.

It also provides for Israeli forces to remain in specified locations during this period to protect Israel's security. The Palestinians will have the right to participate in the determination of their own future in negotiations which will resolve the final status of the West Bank and Gaza, and then to produce an Israeli-Jordanian peace treaty.

These negotiations will be based on all the provisions and all the principles of the United States ... of the United Nations Security Council Resolution 242, and it provides that Israel may live

in peace within secure and recognized borders.

And this great aspiration of Israel has been certified without constraint with the greatest degree of enthusiasm by President Sadat, the leader of one of the greatest nations on earth.

The other document is entitled "Framework for the Conclusion of a Peace Treaty Between Egypt and Israel." It provides for the full exercise of Egyptian sovereignty over the Sinai. It calls for the full withdrawal of Israeli forces from the Sinai, and after an interim withdrawal, which will be accomplished very quickly, the establishment of normal, peaceful relations between the two countries, including diplomatic relations.

Together with accompanying letters, which we will make public tomorrow, these two Camp David agreements provide the basis for progress and peace throughout the Middle East.

There is one issue on which agreement has not been reached. Egypt states that the agreement to remove Israeli settlements from Egyptian territory is a prerequisite to a peace treaty. Israel states that the issue of Israeli settlements should be resolved during the peace negotiations. It's a substantial difference.

Within the next two weeks, the Knesset will decide on the issue of these settlements. Tomorrow night, I will go before the Congress to explain these agreements more fully, and to talk about their implications for the United States and for the world.

For the moment, and in closing, I want to speak more personally about my admiration for all of those who have taken part in this process and my hope that the promise of this moment will be fulfilled.

During the last two weeks, the members of all three delegations have spent endless hours, day and night, talking, negotiating, grappling with problems that have divided their people for 39 years.

For whenever there was a danger that human energy would fail, or patience would be exhausted, or good will would run out — and there were many such moments — these two leaders and the able advisers in all delegations turned on the resources within them to keep the chances for peace alive.

Well, the long days of Camp David are over, but many months of difficult negotiations still lie ahead. I hope that the foresight and the wisdom that have made this session a success will guide these leaders and the leaders of all nations as they continue the progress toward peace.

Thank you very much.

Sadat:

Dear President Carter: In this historic moment, I would like to express to you my heartfelt congratulations and appreciation. For long days and nights you devoted your time and energy to the pursuit of peace.

You have been most gracious when you took the gigantic step of convening this meeting. The challenge... the challenge was great, and the risks were high, but so was your determination. You made a commitment to be a full partner in the peace talks. I'm happy to say that you have honored your commitment.

The signing of the framework for the comprehensive peace settlement has a significance far beyond the event. It signals the emergence of a new peace initiative with the American nation in the heart of the entire process.

In the weeks ahead important decisions have to be made if we are to proceed on the road to peace. We have reaf-

Begin:

Mr. President of the United States, Mr. President of the Arab Republic, ladies and gentlemen:

The Camp David conference should be renamed. It was the Jimmy Carter conference.

The President undertook an initiative most imaginative in our time and brought President Sadat and myself and our colleagues, friends and advisers together under one roof. In itself it was a great achievement.

But the President took a great risk for himself and did it with great courage. And it was a famous French field commander who said that it is much more difficult to show civil courage than military courage.

And the President worked. As far as my historic experience is concerned, I think that he worked harder than our forebears did in Egypt building the pyramids.

Yes indeed, he worked day and night. And so did we. Day and night. We used to go to bed anywhere between 3 and 4 o'clock in the morning, arise as we used to since in our boyhood between 5 and 6 and continue working.

The President showed interest in

firmed the faith of the Palestinian people in the ideal of peace. The continuation of your active role is indispensable. We need your help and the support of the American people. Let me seize this opportunity to thank each and every American for his genuine interest in the cause of people in the Middle East.

Dear friend, we came to Camp David with all the good will and faith we possess and we left Camp David a few minutes ago with a renewed sense of hope and inspiration.

We are looking forward to the days ahead with an added determination to pursue the noble goal of peace. Your able assistants spared no effort to bring out this happy conclusion. We appreciate their spirit and dedication.

Our hosts at Camp David and the state of Maryland were most generous and hospitable. To each one of them and to all those who are watching this great event, I say, thanks. Let us join in a prayer to God Almighty to guide our craft. Let us pledge to make the spirit of Camp David a new chapter in the history of our nation.

Thank you, Mr. President.

every section, every paragraph, every sentence, every word, every letter of the framework agreement. We had some difficult moments. As usual, there are some crises in the negotiations. As usual, somebody gives a hint, perhaps he would like to pack up and go home.

It's all usual. But ultimately, ladies and gentlemen, the President of the United States won the day and peace now celebrates the great victory for the nations of Egypt and Israel and for all mankind.

Mr. President, we Israelis thank you from the bottom of our hearts. For all you have done for the sake of peace for which we pray and yearn more than 30 years.

The Jewish people suffered much, too much, and therefore peace to us is a striving, coming in the most from our heart and soul. Now when I came here to the Camp David conference, I said perhaps as the result of our work one day people all over in every corner of the world be able to say, "Habemus Pacem" (We have peace.)

In the spirit of these days, can we say so tonight? Not yet. We still have to go a way until my friend President Sadat and I sign the peace treaties. We promised each other that we will do so within three months. Mr. President, tonight at this celebration of a great historic event, let us promise each other that we will do it earlier than the three months.

Mr. President, you enscribed your name forever in the history of two ancient civilized people, the people of

Egypt and the people of Israel. Thank you Mr. President.

I would like to say a few words about my friend President Sadat.

We met for the first time in our lives last November in Jerusalem. He came to us as a guest, a former enemy. And during our first meeting we became friends.

In the Jewish teachings there is a tradition, that the greatest achievement of a human being is to turn his enemy into a friend. And this we do in reciprocity.

Since then we have some difficult days. I'm not going now to tell you the saga of those days. Everything belongs to the past.

Today I visited President Sadat in his cabin, because in Camp David you don't have houses, you only have cabins, and he then came to visit me. We shook hands and, thank God, we could have then said to each other. "You are my friend."

And indeed, we shall go on working in understanding and in friendship and with good will. There will still be problems to solve. Camp David proves that any problem can be solved if there is good will and understanding and some, some wisdom.

May I thank my own colleagues and friends. The foreign minister, the finance minister. Professor (Aharon) Barak who was the attorney general and now he is going to be his honor, the justice of the Supreme Court, the Israeli Brandeis; and Dr. (Meir) Rosen, and our wonderful ambassador to the United States, Mr. Simcha Dinitz, and all our friends because without them, that achievement wouldn't have been possible.

I express my thanks to all the members of the American delegation headed by the secretary of state, a man whom we love and respect, and so I express my thanks to all the members of the Egyptian delegation who worked so hard together with us headed by deputy prime minister... for all they have done to achieve this moment.

It is a great moment in the history of our nations and mankind. I looked for a precedent. I didn't find it. It was a unique conference, perhaps one of the most important since the Vienna conference in the 19th century, perhaps.

And now ladies and gentlemen, allow me to turn to my own people from the White House in my own native tongue.

(Speaks in Hebrew)

Thank you.

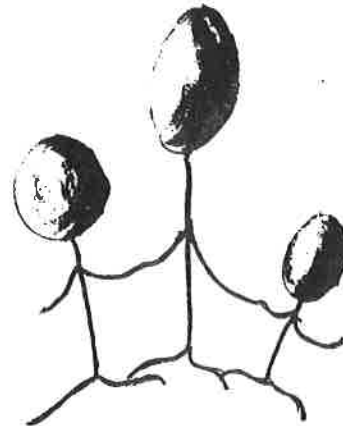
R.I.P.

CAMPSONG

As long as we all pull together
KADIMAH will grow more and more
Our camp will be bigger and better
Than ever it has been before.

Camp Kadimah is on the march
With flags unfurled
Judeans are for unity
For a brand new world
Judeans are for unity
For a brand new world.

Our camp is a thing of great beauty
Let's love it with all of our might
To love one another's a duty
United we'll all win the fight.



1978

Don't let this song become an epitaph—support Camp Kadimah.

G.M.

A NOTE FROM THE DIRECTOR

This is in no way intended to be a Director's report as I've decided that it is absolutely impossible to report on a total summer's experience in a few paragraphs. Instead I've decided to let you into my head and examine a few of my thoughts as camp draws to a close.

Eighteen consecutive summers at Young Judaea camps and the circle has finally closed. I've spent approximately 1080 days (3 full years) in total accumulated time at camps. It's a long way from being a junior camper at Camp Shalom to being camp director at Camp Kadimah. There is only one word to describe my reason for continually returning to camps—intensity.

Here in my office the chair beside me is empty for a change. That chair has been witness to an array of intense emotion from tears to laughter on the part of campers, staff, and even parents. Dealing with these feelings has caused us all to grow both individually and as a cohesive camp unit. This cohesiveness has made Kadimah '78 the success that it is.

Living together for a summer with a group of people is a very intense experience. Conflict, frustration, love, hate, anger, sadness, happiness—are emotions that are also intensified and you, campers and staff, have been forced to deal with these feelings because of the camp's very structure. At camp you cannot go to your bedroom and close the door; you cannot close out the world. This intensity of living together is what draws me back to camp each year.

We have become more aware this summer of our past. We have traced the 'Roots' of four concepts which have continually occurred throughout Jewish history: creation, revelation, expulsion, and redemption. Maccabiah allowed us to develop those 'Roots' into possible future 'Routes' for our Judaism and Zionism.

You also are now part of a main root in the Maritime Jewish Community Tree—i.e. Camp Kadimah-Machar. This main root has given you your nourishment and as a result I've seen you grow this summer. The experience of observing and contributing to that growth has been most fulfilling. As for the future—the 'intensity' of Kadimah-Machar '79 awaits us all.

Chazak V'ematz
Ira

Free To Be You And Me

It all started at the beginning of the summer, when Belarie Zatzman (head of drama and Arts & Crafts) told the camp that we would be putting on a big production for Visiting Day. It would be



extra-special, because it is all about kids. It was called "Free to be You and Me". Some of us heard about it, or had the book, or saw the movie, or had the record. From what we know, it was fabulous. Most of the girls and some of the boys were very eager to participate in this play. Only Giborim, Goshirim and Kochot could audition.

The auditions consisted of singing ability, mime, acting, etc. etc. Almost everyone who auditioned made the play.

A few days later, Belarie gave each of us our parts. In some scenes we would all be on stage. In others, we would be on separately. The play consists of small skits and songs about children imagining, pretending and just funny things we make fun of and imitate.

We, then, started to take to rehearsing each day after supper. It sure was a lot of work for everyone, trying to keep quiet while someone was talking, learning lines, paying attention etc.

Finally, it was two days before Visiting Day. The scenery was being painted, everyone knew their lines, the musicians knew all the songs, everyone almost knew to keep quiet. We still had a lot of practicing left to do in those two days. Belarie, our star director, was half crazy as we learned that one of our scenes that we were all in: (The Pain and the Great One).

We had been rehearsing each day after supper. It sure was a lot of work for everyone, trying to keep quiet while someone was talking, learning lines, paying attention etc.

At last, Visitor's Day came. The lights dimmed as we stepped on stage singing **Free to be You and Me**. We were all dressed in different colored shorts, T-shirts, striped socks and running shoes. The scenery was terrific. Everybody was extremely nervous. But it sure was worth it. Everything ran smooth (almost) and all the parents loved it. We were all proud of ourselves.

Speaking as a participant in **Free to be You and Me**, I'd like to give special thanks to Belarie Zatzman for all of the outstanding work put into the play to make it a success, and that it was! Thanks for everything Bel, we couldn't have made it without you!

Heldi Brown



The Sun Is Setting

The sun is setting,
the day is dark.
The children are sleeping,
and so is the lark.

Danielle Cordon

I Took Off My Clothes

I took off my cothes,
got into bed,
listened to the sounds,
while I laid down my head.

Danielle Cordon

The thought of going to Israel always excited me. I couldn't wait to experience the feeling of being surrounded by only Jews. Everyone who had gone there had insisted that as soon as you step off the plane you feel like you belong.

I was dying to see Jerusalem, the Western Wall, and all the other historical landmarks I had heard about but never thought I'd see.

I wanted to live on a Kibbutz, but my mother said that she wouldn't last a week so we stayed at a hotel and visited a kibbutz.

Although I was excited I was a bit apprehensive. I was scared of the bombings and the P.L.O. attacks, even though I was pretty sure nothing like that would affect me or my family while we vacationed in Israel.

I could hardly contain myself, I was going to Israel.

Alyssa

Machar Day

The first Machar Day went well and the kids participated in every activity. The Giborim enjoyed us as counsellors and said they couldn't wait until the next Machar Day. The next Machar Day I only hope is as successful as the first one.

MY COUNSELLORS

I like all my 3 counsellors. I like Karen, Leslie and Arlene. I love them.
Jacki Pinsler

Machar

Machar—a unit of people, living, laughing, and crying together.

Sharing memories happy and sad, good and bad.

Six weeks of our life—spent here though in time it seems shorter and in memories longer. Six weeks in a glass window—our secret thoughts becoming known to others.

Slowly, we became closer as the inner chambers of our hearts open like a flower in bloom.

We bloom slowly like a rose taking time to enjoy every second.

And in time, we shall open completely and like a flower we shall grow old and wither.

Yet the memories of Machar '78 will never die as like precious gems they shall live on forever!

Boni Loebenberg



Dedication

And where will we be next summer? All of us are fortunate in that we never have to answer that question; it's so easy to take a place like Kadimah for granted. But where else can one receive a well rounded and realistic Jewish education while learning to sing and dance at the same time? It is only here that those from the Atlantic region have the chance to live in a totally Jewish environment for a few weeks of the year, therefore Kadimah is unique. For the people from outside provinces, it is a chance to relate and observe how Jews in non-Jewish surroundings live. For anyone who spends six weeks or even seven here, Kadimah provides an easy lesson in friendship, unity and consideration for others as well as helping to discover oneself's dynamic spirit and enthusiasm.

Ask yourself how long the friendships and relationships you have made here will last. A year? A decade? A lifetime?! How can you measure a daughter's pride when one day she discovers her father's name on a cabin wall? This camp is not only the product of this generation; when the cars drive in the gate on Visiting Day another age of Kadimah campers eagerly rush in to observe how their camp of yesterday has been moulded by their sons and daughters.

Our Iton is dedicated to the future of Camp Kadimah, in the hope that this generation will not allow a dollar sign to blot out this camp's existence, in the hope that you will give your children the opportunity to experience what you have had at Kadimah. If we could only predict and rely on the future of Camp Kadimah as we do Ezra Eisner's return each summer.

**Judith Shane
&
Victor Fineberg**



Machar Day

Machar day is a day filled with both anxiety and anticipation, well at least your first Machar day is. After the first time, it gets easier to cope with what you might have thought of as impossible.

Machar day is when Kadimah gives its staff a day off, and we take over. Each of us is assigned to a cabin and to lead activities. Everyone of us contributes to either an evening program or an A.C.P. (a thematic program done during the day).

Each summer there are two Machar days. Two chances to prove we know what we are doing. By the second Machar day, we are a bit more wiser and conditioned to what is required of us. These days give us insight into what it takes to be a counsellor, and when all summed up, they turn out to be very valuable lessons in leadership and how to deal with our faults in the area concerned.

Lana Flomen

Machar day was when my yucky counsellors left camp and three nice Macharniks took over my cabin, for one day. It was great. The three Macharniks were Dena Danker, Lisa Shumman, and someone else. They treated us really nice and I wish that they could do it again. During Machar Day, we had Shirkud, sports and an A.C.P. that was really good. It was a fun game. When Machar Day was over, I was happy to have my yucky counsellors back because I missed them. However, I didn't let them know that.

Sandy Fischel



Maccabia

Maccabia is when you play games. You play games like dodgeball, volleyball, handball, baseball and soccer baseball. There is one more thing that isn't really a game, which is tug of war. Every night of Maccabia there is a "MarchPass". "MarchPass" is when you march and try to do the best marching. You sing your team song and you also sing "Le Shalon Nevracha". Maccabia is very fun. You also do "Shircud and Bama". This year, white team won, red came in second, and blue came in third. All teams did very well, and they all did their hardest. All the teams sit with their own team, and the team has to sweep and clear their area. Each team has to be quiet when the staff put up one of their hands.

Danielle Cordon

Hitashvut

On the night of July 22, shortly after dinner, all of Machar was called for a meeting in front of Cabin A. We were all sure why this meeting was called. It was Hityashvut—Ugh!

The lack of enthusiasm and excitement to go was very evident, as people slowly cried their way back to their cabins. We were told that we had 30 minutes to pack for our 4 day hike. At 8:30 we filed up at the Machar gate and the teams were read off. As we trotted out of the gate with our horseshoes on our necks, there were still hopes for Arthur Kuntz.

Sure enough, when we reached Kadimah gate, we were told that we had to go back because a boy named

Arthur Kuntz was left behind. We were all relieved, but in the back of our minds, we knew that we'd be leaving early the next day. We were right—6:30 in the morning, we went for breakfast and then began our 9 mile hike. Thanks to our loving Madrichim, who felt sorry for us, our packs went in the van. We thought that the next four days would be "living hell" (exaggerated a little) but when the fourth day rolled around, we realized how much of a good time we had really had.

Thanks to everyone who planned our Hityashvut, we all had a great time.

Andrea Liz & Beth Habelow

P.S. Sorry to all you suckers who got rained out.



The Banquet

The banquet goes like this. We go with our dates and have supper. After that we dance and then we go outside to burn a sign saying: CAMP KADIMAH '78. Then everybody starts to cry because they don't want to leave their friends that lived with them for six weeks.

Camp is full of fun things, and a little bit of bad. But mostly they are all good things. That way no one gets bad!

Cabin 9
Mara Brown
Jocie Levine
Andrea Brown
Andrea Hrubsa
Bari Levine
Barbie Payne



Maccabia is so much fun,
although we did not have the sun.
We all played games and saw who won,
but we would always run.
Monday starts and Friday ends,
we also have many friends.
There are three teams,
we're all like beams.
We have some cheers,
we have no fears.
And that's what Maccabia's about.

Tracey Scher

Machar Day '78

Machar Day '78 was a blast. Counsellors were loose so we didn't make beds, sweep, clean, etc. Meals were actually **fun**. You could spit watermelon seeds and not get caught. Bedtime was late and they told dirty jokes everywhere. The music selection in the morning creamed the corny old junk we normally get. Our program in the night was alright but not the best.

When the counsellors came back they went nuts because our cabin was a mess. Even Ira came in. Now there's another M-day around the corner. I just can't wait. . . .

Bernie David

The Kadimah Life Style

It all begins in early morning at about 7:30, when it's wake up. Then 15 minutes later, we have Hafta'ah. A few minutes later it's cabin clean up. Then comes breakfast which we couldn't go without. Mifkad is next in the line up where we sing "O Canada" and the "Judean Pledge". We have a few minutes of free time but then we have peulots for the rest of the morning. Then a well deserved lunch. After lunch is rest period. Chugs are next where you can take various things such as sailing, canoeing, water skiing and much more. Supper is on the way and a hour of free time. Then comes evening program. Then it's curfew and the end of our day.

Joey Schwartz

My First Year At Kadimah

by Jacki Pinsler

My first year at Camp Kadimah was fun. I went on the Digby bus and we sang songs. When we arrived I got my bags and went into my cabin, met my counsellors and had lunch and then I unpacked. The next day I went swimming. I went to arts and crafts. On Shabbat we wore white and blue. We went on an overnight hike. We had to change in our sleeping bags.

I loved visiting day to see my brother and mother and father. After visiting day, camp went very fast. I had my first experience at Maccabia. Now that I am home I think of camp a lot and sing lots of camp songs. I can't wait to go back next year and see all of my old friends.



This Year At Camp

I thought that this year has been the best so far and I've been here for five years. My counsellors are Dania, Susan, Cindy and Koren. There were eleven girls in my cabin, including me. My cabin is Cabin 9. The summer has gone really fast and you know what they say: time flies when you're having fun. So, I guess that I had a lot of fun this summer. I wish I could stay longer.

Wendy Zive

CANOEING

I took canoeing as one of my hobbies this summer. Howard Conter taught us. First of all, we learnt the parts of the canoe, and the paddle. After that we were taught six strokes, the bow stroke, bow sweep, reverse bow sweep, jay stroke, draw, and push away. My favorite part was when we got to tip the canoes, while wearing life jackets to learn canoe rescues.

Jonathan Boniuk



THE WATERFRONT

The water is a great place to have a lot of fun; but it is also a very dangerous place. Rules and regulations must be kept, and some are—No pushing on the docks, no running, and sticking with your Buddy. Of course it's true that you can have a lot of fun on the waterfront, but if one does not obey the rules harm may result.

This summer the people who are running the waterfront are: Matthew Burnstein and Howard Conter, who are both very good instructors, and of course they know what they are doing.

VISITING DAY

On Visiting Day, in the morning, I was really excited, I couldn't wait until I saw my mother and father. Then it was time for breakfast. I ate so fast.

At Mifkad, with the raising of the flags, everybody stood still. After Mifkad we all ran to the bridge but we weren't allowed to cross, because they were afraid that people would get run over. Anyway, Mommy came running over the bridge. And it was a happy day.

Andrea Brown

VISITING DAY

Everybody couldn't wait until Visiting Day. Everybody was standing at the foot of the bridge and couldn't wait any longer. They just charged across the bridge and ran to get their parents. Most of the people seemed to be having fun, but some other people were really homesick and wanted to go home. After the parents left everyone was fool and had a lot of food. I don't think anyone wanted to see anymore candy.

Jonathan Fox

ON OUR SO-CALLED HITYASHVUT

We were woken up at 6:30 and told to assemble in front of Cabin 33. When we got outside, Golda told us we had an hour to be out of camp and on our way to our Hityashvut site which was a seven mile walk.

We finally arrived at the crash boat which would take us to the Island. It was still raining, so we went under the shelter. The counsellors, then, had to face the hard decision of deciding whether we would stay or not. They came back with the heartbreaking news that we'd have to go back. Ira and Steve Sable came to pick us up and take us back to camp. We got back to camp soaking wet and that was our so-called Hityashvut.

Michael Pink





20th Annual Young Judaea Conference held in Halifax, December 27-30, 1952.

NOSTALGIA • NOSTALGIA



Mina Hoffman, Al Offman, Elkie Feldman, Herman Cohen, Henny Lowey, Srole Goldberg, Elise Isaacs, Marty Hitchman, Betty Anne Isaacs, Paul Goldman, Ester Goldberg, Isaac Boniak, June Nudleman, Morty Brown, Marsha Newman, Allan Devlin.

Richie Soberman, Tybie Rosen, Stan Heinisch, Gert Medjuck, Kenny Offman, Carol Ann Arron, Dov Silverman, Blanche Heinisch, Lorne Greenspan, Frank Narrol, Judy Levine, Ship Kaplow, Carol Bond.

Mrs. Yanofsky, Harvey Narrol, Goldie Wylock, Phyllis Goldfarb, Alf Johnson, Ernie Abbit, Chairn Ben-Ezra, Sali Ben-Ezra, Bobbie Abrams, Joyce Pliskow.

Missing: Ida Gordon, Gerry Green, Helene Zeeberman.

NOSTALGIA



Can you identify the people in this photo? If you know them please contact the Atlantic Jewish Council. All names will be printed in the December issue of the Shalom.

Bottom Picture:

*Leader - Ada Webber, Junior Buds of Judaea, 1939;
Top row: Shirley Rosenfeld, Gitti Arron, Joan Ferguson, Cynthia Simon, Zwagman, Corrine Arron.*



Brief Description of the International Centre

The International Education Centre was established at Saint Mary's University in 1972. The Centre's principal activities revolve around research, education, and community service programs relative to multicultural studies and Third World development activities.

Research

Research interests of the Centre are both local and international. Local interests include the historical, economic, social, and political background of Nova Scotia ethnic groups, and the educational problems associated with ethnicity, poverty, and traditional sex roles. Through these activities, the Centre aspires to make a significant contribution to understanding Canadian society and culture.

Education

The Centre plans and arranges courses and programs for educators. In cooperation and consultation with the Department of Education, the Centre plans to develop teaching materials and to undertake curriculum development for the schools in the area of ethnic and multicultural studies.

The Centre also has a strong program designed to promote awareness of the international development of countries and cultures of the Third World. This program is designed to meet the increasing desire of Canadians in schools, in universities, and in the community at large for information and understanding of the problems of developing societies.

Slide shows, films, video tapes, and other materials necessary for an intelligent perspective on world issues are among the frequently used facilities of the Centre. Some three hundred names of people from many parts of the world, now resident in Nova Scotia, make up a list of qualified individuals who have expressed their willingness to travel on behalf of the Centre to make presentations to schools, churches, business and labor organizations, and to other individuals or groups interested in obtaining a better understanding of Canada's multicultural heritage and its relationship to other peoples and their cultures.



Left to Right: Honorable Mr. Norman Cafik, Minister of State for Multiculturalism; Dr. B. Pachi, Director of the International Education Center, St. Mary's University; Dr. Owen Carrigan, President of St. Mary's University; Dr. Thomas Musial, Chairman, I.E.C. board.

Community Service

The Centre promotes cooperation and interaction between the academic community and ethnic minority groups by helping to make the resources of each available to the other. The Centre makes its facilities available to ethnic organizations of the area, and frequently hosts meetings and conferences. The Halifax-Dartmouth branch of the United Nations Association makes its home at the Centre. Information and services are available to international students.

Organization

A twelve member Board oversees the activities of the Centre. The Board is mainly drawn from the faculty at Saint Mary's University who are professionally involved in international education. In addition, there is representation from the Nova Scotia Department of Education, the Multicultural Association of Nova Scotia, representatives of local organized ethnic groups, and from the community at large. The Centre is administered by a full-time Director, an assistant, and a secretary.

Facilities

The International Education Centre is located in the Edmund Burke Education Building at Saint Mary's University. The main hall is 50 by 40 feet and serves as a display, assembly, and administrative Centre. Adjoining the main hall is a foyer space of 40 by 40 feet but that is used for assembly, performance, refreshments, and displays. On both sides of the foyer there are theatres, one accommodating 175 persons and the other 275 persons.

The International Education Centre has slide projectors, cassette recorders, an overhead projector, 16mm projector, video tape equipment, screens, earphone junction boxes, some 15 films and over 2,000 slides. In addition, it has pictures, maps, artifacts and literature on the international community.

Some of this material is located in the Multi-Media Room of Saint Mary's University. The equipment, amenities, and services of the Audio-Visual section of Saint Mary's University are also available to the International Education Centre. The extensive holdings of the University Library complement the printed materials of the Centre.

The Relevance & Urgency of Ethnic Studies

by Bridglal Pachai

One of the outstanding realities on the Canadian scene is the considerable contribution of its immigrant population who comprise the Canadian nation. This contribution began well before Confederation and grew in depth and variety since then. It led to the birth and consolidation of a nation which drew its strength from the distant corners of the globe, bringing to Canada different colours, cultures, talents, languages and religions. In a real sense, then, this contribution to nation building by individuals and groups over many decades is the story and the glory of the Canadian experience.

There is, however, another side to this situation: the story and the glory are not known, documented, published or otherwise available as they deserve to be. In many ways this is a serious omission in our Canadian experience and direction. Like silent or anonymous partners, many nation builders have done their work and left the scene unrecorded and unrecognized. Our Canada of tomorrow will be the poorer for our neglect of our Canadians of today and yesteryear.

There is, therefore, an urgent and pressing necessity to record the past for a better and informed awareness of the present and a more confident and harmonious encounter with the future. With that end in mind, the International Education Centre at Saint Mary's University, with support from provincial and federal governments and governmental and non-governmental agencies, has embarked on a programme of collecting material which will eventually lead to ethnocultural studies and publications on various groups and communities at the local, regional, national and international levels.

One of the areas identified for such a programme is the Jewish community of the Atlantic provinces. The contribution and history of this community represent an important element in the Canadian experience. Yet this contribution and history are only little known. The programme envisages, among other things, the following:

1. Identification and collection of individual and family records or archives in a comprehensive way as to show arrival, settlement, activities, family histories, public life, contributions to local, regional, national and international events and undertakings.
2. Collection of letters, diaries, photographs, newspaper cuttings, literature, and other information or data.
3. Lists of individuals, institutions, clubs, societies and related subjects.
4. Names and addresses of individuals and institutions which may be contacted for help in the programme.

It is hoped to interest the readers of **Shalom** in this venture which will serve to promote scholarship and mutual tolerance in the spirit of multiculturalism. The Director of the International Education Centre, Dr. Bridglal Pachai, an historian with interest in the promotion of ethnic and multicultural studies, will be honoured to receive responses to this article from the readers of **Shalom**. They are invited to write to him at Saint Mary's University, Halifax, N.S. B3H 3C3 (phone 902-422-7361).

It is hoped to begin immediately with the collection of material. The Director will be pleased to speak to individuals and groups as from September onwards so as to mark the serious beginnings of an endeavour which will not only bring credit upon a deserving community but serve to strengthen the cultural mosaic which stands as a testimony to the Canadian experience and commitment.

HALIFAX HADASSAH

by Bette Ross

This summer has been an active one for us, as Israel's need is so great, we can no longer take time off from fund raising. Orah Chapter held a Life Associate drive which gave us six more Life Associates and a promise of more to come. Golda Meir Chapter held a summer Luncheon and Aviva Chapter held a barbecue. Each of these functions raised about \$700.00, and was thoroughly enjoyed by all. Tikvah Chapter is presently selling raffle tickets on a Jewish Gourmet Dinner, so with all this extra boost, our budget goal is much closer. The Atlantic Regional Conference is being held this year in St. Andrews-by-the-Sea, N.B., hosted by Saint John's Hadassah. We hope to send a large representation from Halifax.

On September 24, 1978, we will be holding a big opening meeting at Hotel Nova Scotian. **Cecily Peters**, a National Vice-President from Toronto, will be our guest speaker. This lady is also National Chairwoman of WIZO day which is proclaimed in September. At this opening meeting, the Esther Award is to be presented to **Sophie Forman**, and the installation of officers will be conducted by **Shirlee Medjuck**, Regional Chairwoman for Nova Scotia and Newfoundland.

On October 18th, we will be able to hear a report on the Public Affairs Seminar held in Winnipeg in June. **Anita Dubinsky** and **Leah Epstein** will present this report at 1:30 p.m. at the Lord Nelson Hotel.

Also in October, the Medical Services Tea will be held at the home of **Shirlee Medjuck**. The date is October 29th and the convenors are **Marianne Ferguson** and **Miriam Jacobson**.

At present, the 1979 calendar is being compiled by **Lenore Schelew** and **Sheila Zive**, so please remember to submit your vital statistics if you have not already done so.

What Would Rabbi Levi Yitzchak of Berdichev Have Said?

by Rabbi Benjamin G. Eisenberg

Rabbi Levi Yitzchak of Berdichev was known as the "Chev Yisrael", one who dearly loved his Jewish people and was their constant Attorney-for-the-Defense before the Heavenly Throne of Judgement. I believe that every Rabbi has a spark of that love which permeated the life of the Berdichever. This spark flares into a glowing flame when I begin to feel the upcoming High Holy Days, for in my mind's eye I can see my people crowding into the Synagogue, heeding the mystic call of these Days of Awe and joining in prayer to our Heavenly Father to grant us another year of life, health, happiness and peace. When I realize that this scene is repeated in every Synagogue the world over, I cannot help but cry out the familiar words, "Umi k'amcha Yisrael, goi echad ba-aretz!" "Who is like unto Thy people Israel, one nation upon the earth!"

However, this outpouring of love to my people does not prevent me from wondering why it is that when we urge our people to come to a United Israel Appeal or to an Israel Bond drive, only a handful appears. Suddenly this throng of a congregation I see in the Synagogue on the High Holy Days, this One Nation, disappears and becomes a small remnant! My curiosity got the best of me and I decided to put the question to a few of the offenders. I received varied answers. Here are some of the more common ones:

"Why should I waste my time in coming? None of the speakers can tell me anything I hadn't heard before."

"Let the big guns come, those who can give the money or buy the bonds. I'm just small fry."

"They don't want me; they just want my money. I'll make my contribution or buy a bond at a later date."

As I listened to them I felt that the reasons they were giving me were really not the real reasons. They were rationalizations behind which was hiding the real, all too human reason. Nor was it purely a matter of reluctance to part with their money, though partly it was. The real reason

behind our people's double standard—that of attending High Holy Day services en masse and attending United Jewish Appeals and Israel Bond Drives in dribblets, is because the former is an expression of self-interest and the latter is an expression of our concern for our brethren, and we come **first**. Though our prayers are uttered in the plural and we must have, not only our brethren in mind as we pray, but all men, nevertheless, our thoughts are directed to our needs for life, health and happiness as we pray on these days of Rosh Hashanah and Yom Kippur. The motivation is, therefore, very intense and we come in great numbers. But when the call comes to attend these various Appeal Drives, it is an expression of our concern for others, and it is no longer a personal appeal for self-interest, and our motivation is weakened. But if this is really the basic reason, could even a Rabbi Levi Yitzchak stand up and praise us as an Am Echad Ba-aretz, One Nation upon the Earth?

You may remember the ancient story of a child which was born with two heads and one body. When the father died and the "Yerushah" had to be divided among his children, the question arose as to how many portions this child should receive—two portions because he had two heads, or one portion because he had one body. The judge decreed to pour hot water on one head; if the other head did not cry out, it was evident that they were two separate children. If both heads cried out, it is evident that it is one child. Similarly with our people. If the pain of Russian Jewry, if the problems of Israel affect us as if they were our pains and problems, then we are One People. But if we remain unaffected

and unconcerned by what is happening to our brethren, then we lost the right to call ourselves One People. What "Zechut" could the Berdichever have found to say about these alienated Jews who are unconcerned with what is happening to their people?

Fortunately, the last two years and again this year, our Synagogue has joined the more than thousand Synagogues on the North American continent to make an appeal for Israel Bonds during one of the services on the High Holy Days. Inspired by the religious spirit of these Days of Awe, moved by the fervor of the lofty prayers, warmed by the feeling of being a part of the Jewish community and the Jewish people, touched by the emotional sincerity of the speakers who stir our hearts and minds to the critical needs of our people, we pray and hope that more of our people will not only join us in praying for ourselves, but also in purchasing bonds to help Israel. An Israel Bond purchased is a prayer put into action, and will help not only Israel, but every Israelite wherever he may live, for it will prove that Israel is really One.

I can hear the "Chev Yisrael" turning to G-d and saying, "Ribonoh shel Olam, Master of the Universe, look down at Thy people Israel and "kleib nachas". You want of them Repentance, Prayer and Righteousness in order to grant them a good year. Look at them, they are all praying. Listen to them, they are all pledging to purchase bonds and doing the right thing by Israel. And isn't this an indication that they had repented of their sins. Now, do your thing. Bring peace and security to Israel, grant us a good year and inscribe us in the Book of Life, Health, Happiness and Peace." I'm sure that all of us would agree with the Berdichever, and say "Amen" to his prayer. L'SHANAH TOVAH TIKATEVU V'TICHA-TEMU!

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THE ZADDIKS ETHROG

by Samuel Joseph Agnon, Nobel Prize Winner
translated for the first time by Rabbi Saul Israel Wisemon, Sydney

Rabbi Michli, the holy preacher of Zelotchov, was very poor, and his house was empty. There were times when he was so poor that he had nothing excepting a morsel of bread, which he hid in his hat, so that if a poor man came to him, he would not be ashamed to turn him away empty handed. Since the Zaddik has faith in God, he does not pay any attention to his own needs.

The Rabbi's wife knew her husband. She did whatever she could, and was in her power not to cause him any sorrow or pain, and distract him from his holy worship. One year Sukkot approached, and the Rabbi's wife found absolutely nothing with which to prepare for the holiday. She said, "I will go to my husband, and tell him of my troubles, he will listen and know of my sorrow." She entered his study and stood at the door saying, "Today is the Eve of Sukkot, and I have nothing with which to prepare for the festival."

The sainted Rabbi got up from his chair, stuck his head out of his Tallit, put his hand on his Tefillin and said to his wife, "You worry about food, I worry about an Ethrog for Sukkot which I do not yet have." The Rabbi's wife kissed the Mezzuzah, going out with a sigh. The Zaddik got up, looked all through his house, seeing if he had some article that he could sell, with which to buy an Ethrog. He searched all over and could find nothing worth the price of an Ethrog.

The Rabbi felt his Tefillin, and thought to himself. The nine days of the festival are approaching. We do not don Tefillin on the festival. My Tefillin were written by a God fearing

man, who wrote every letter with holiness, purity, and with tremendous devotion. They are worth a good deal. People will pay a high price for them. I will sell them and buy myself an Ethrog.

Rabbi Michli took off his Tefillin, entered the House of Study, and asked, "who wishes to buy my Tefillin?" One man said he would buy them. He took out a gold coin, gave it to the Zaddik. The Zaddik gave him his Tefillin. The Zaddik took the golden coin, and ran to the Ethrog seller to buy an Ethrog. The Zaddik saw a beautiful Ethrog, found it to be Kosher and exceptional. He gave the man the gold coin, and took the Ethrog. For when a Zaddik obtains an article with which he performs a Mitzvah, he does not bargain. Needless to say over an Ethrog.

Rabbi Michli returned home, joyful and happy that he had merited such a beautiful Ethrog. He went into the Sukkah to fix something and returned to his study. He sat on his chair, placed the Ethrog in front of him, and began to contemplate on all the commandments God had given his people to celebrate during these holy days of Sukkot.

The Rabbi's wife had heard that her husband had gone to the marketplace. She entered his study. She saw the smile on his face, which beamed with joy. His wife thought that her husband had brought back with him all the necessary provisions for the festival. She thought, "Give them to me and I will prepare them, since the festival is almost approaching. The Zaddik lifted himself up from his chair, put

his hand over his eyes, and said, "Praised be His Holy Name, and Exalted, who has merited me with his goodness, and provided me with all my needs." The Rabbi's wife stood and waited until her husband would give her the necessities for the holiday. The Rabbi sat down once again, and told her how he had merited to find such a beautiful Kosher Ethrog. She asked him, "From where did you have money to buy an Ethrog?" He answered, "I sold my Tefillin for a gold coin, and with it I bought the Ethrog." She said, "If this is the case, give me the change." He replied, "They gave me no change. All the money I received for my Tefillin, I gave for the Ethrog." He then began to enumerate all the attributes and virtues of the Ethrog.

The Rabbi's wife swallowed her tears saying, "Show me the great prize that you have found." The Zaddik took out the Ethrog, and removed the wrappings. The Ethrog shone, and its fragrance wafted, and it was a pleasure to behold, and worthy of having a benediction recited over it.

The Rabbi's wife remembered her family's sorrow and her children's pain, that they have nothing to eat. Today Sukkos is approaching and she has nothing to feed her family. Her hands trembled when she thought of her troubles. The Ethrog slipped from her hands and fell. When the Ethrog fell, its point broke. Since the point had broken it was now unfit for reciting a benediction.

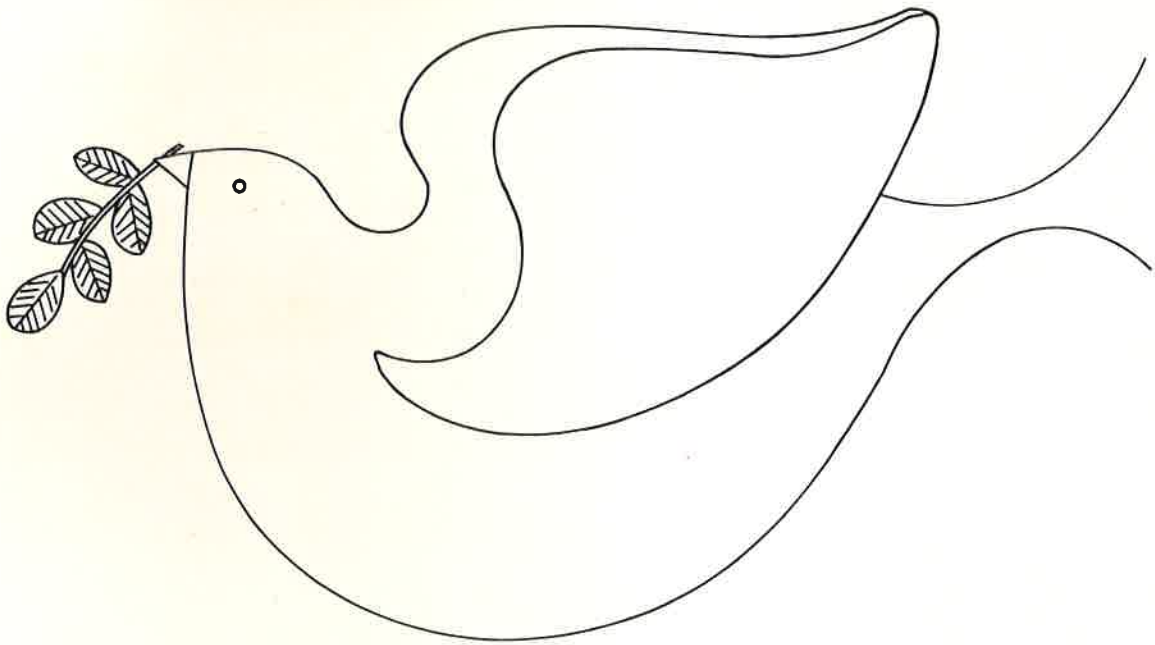
The Zaddik saw that his Ethrog was now unfit for use to recite the proper benediction. He spread out his two holy hands in a manner of desperation, and said, "Now I have no Tefillin. Now I have no Ethrog. I am only left with anger. But I shall not become angry! But I shall not become angry!"

New Teachers

The Shaar Shalom Congregation would like to welcome to Halifax our two new teachers—Mordechai and Dina Shlank. They come to us from Birmingham, Alabama where they were actively involved in Jewish education. They bring many years of professional training and experience in Jewish education to our community.

With the addition of Mordechai and Dina we should see a marked enrichment in Jewish education in Halifax.

Shalom and welcome—Mordechai and Dina.



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