



**JANUSZ KORCZAK 1878-1942**  
**Father of Orphans**

## THE BOARD OF DIRECTORS AND MEMBER ORGANIZATIONS OF THE ATLANTIC JEWISH COUNCIL WISH THE ATLANTIC REGION YOUNG JUDAEA A SUCCESSFUL MIFGASH.

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

Editor and Executive Director of the Atlantic Jewish Council: Avrum Weiss  
Chairman, Publications Committee: Zack Rubin  
Chairman, Atlantic Jewish Council: Ben Medjuck  
President, Atlantic Jewish Council: Ben Prossin

### Contributors

Dr. Robert Brym  
Jennie Brown  
Eric Fromm  
Cathy Jacobson  
Samuel Jacobson  
Norman Lipshultz  
Peter Murray  
Helen Nathanson  
Anna Orleanska  
Bette Ross  
Benjamin Sack  
Helene Siegel

Maurice Spiro  
Rabbi Saul Wisemon  
Andrew Wolfson

### Reprints

Bea Stadfler, The Holocaust  
Canadian Jewish Outlook  
Second Jewish Catalogue

### Staff photographer

Joel Cuperfain

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**Deadline for next issue of Shalom:**  
**November 10, 1978**

# Join Us For Shabbos Weekend!

**Wanted:** A small group of families/singles who feel they would enjoy a chavurah of like-minded folk to go away together to pray, eat, play and learn together at a family Shabat.

For both the children and adults there will be Yom **Menuchah** activities to promote the spirit and joy of Shabbos. All ages are welcome to participate and share.

**Dates:** Erev Shabbos December 1 to Sunday, December 3, 1978

**Where:** Kingsway Motel in historic, scenic, peaceful Windsor, Nova Scotia

**Cost:** Single \$20.00  
Double \$25.00  
Each additional person \$3.00

Kosher food for five meals and snacks will be brought in from Montreal at a cost of \$25.00 per person. This cost is approximate with a rebate possible if cost is overestimated.



On the Sabbath, man if fully man, with no task other than to be human.

**Eric Fromm**

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Please contact the Atlantic Jewish Council office for further information and to register by November 15, 1978.

**REGISTER DEADLINE:** November 15, 1978 to  
Atlantic Jewish Council  
5675 Spring Garden Road  
Halifax, Nova Scotia  
B3J 1H1  
Phone: 422-7491

**NAME:** \_\_\_\_\_

**ADDRESS:** \_\_\_\_\_

**PHONE:** \_\_\_\_\_

**NUMBER OF CHILDREN:** \_\_\_\_\_

**NAMES AND AGES OF CHILDREN:** \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**NUMBER OF ADULTS:** \_\_\_\_\_

# HALIFAX HADASSAH

## —WIZO

by **Bette Ross**

The official opening for the new season of Halifax Hadassah-Wizo was held on Monday, September 25th at 8:00 p.m. at the Hotel Nova Scotian. It was a beautiful evening enjoyed by all. Everyone present received a Wizo Calendar and a pot of honey, the latter to have been from Israel, but as that proved to be impossible, Canadian honey was found to be just as acceptable, bearing with it the promise for a sweet new year. Many thanks to past presidents **Betty Arron**, **Ann Hammerling**, **Bea Zemel**, **Shirlee Fox**, **Shirlee Medjuck** and **Barbara Paton**.

**Gertrude Shore** gave the invocation which was followed by a silent tribute to members who have recently passed away. Following the introduction of the Head Table, **Seema Wolman** presented greetings from Young Judaea, and **Shirlee Medjuck** installed the new council officers as follows:

President	<b>Barbara Paton</b>
1st Vice-President	<b>Leona Freeman</b>
2nd Vice-President	<b>Evette Bowman</b>
Treasurer	<b>Barbara Rafuse</b>
Corresponding	
Secretary	<b>Maxine Cordon</b>
Recording Secretary	<b>Sara Yablon</b>
Financial Secretary	<b>Ruth Garson</b>

**Barbara Paton** then thanked **Shirlee** for the most eloquent installation and proceeded to present service awards to members who have held various offices. They were as follows:

Bazaar pins to **Juanita Sable** and **Barbara Paton**

Youth Aliyah Tree of Life pin to **Sheila Zive**

Council Executive service pin to **Bette Ross** for editing Hayom for four years.

Merit Pin to **Sylvia Herschorn** for Council Publicity for two years.

Fund Raising pin to **Sandra Hoffman** for specific gifts for two years.

A merit award to **Bea Zemel** for holding life membership and life associate port folios.

A merit award to **Flo Rubin** for being on Council Executive for four years.

Following this excitement, **Anne Hammerling** introduced the guest speaker, **Mrs. Cecily Peters** of Toronto. **Mrs. Peters** is a National Vice-President and National Co-ordinator of Hadassah-Wizo Month. **Ann** had first met **Cecily** at a Toronto Convention and was immediately impressed by her as a speaker, a person and a highly efficient worker. True to her reputation, **Cecily** gave us a dynamic speech on the great and tragic times of the Jewish people. She compared the launching of the Hadassah-Wizo month—Toronto with the historic meeting simultaneously taking place—Camp David. She traced Hadassah-Wizo from its roots to the present day and left us with the common thought from Carter, Begin and Sadat—Peace, Shalom, Salaam. Appreciation was extended by **Shirley Fox** and then **Barbara Paton** introduced our Guest of Honor, **Mrs. Sophie Forman**. In recognition of the constant

dedication to her organization and her work for Zionism along with her late husband, **Max**, Halifax Hadassah-Wizo made **Sophie** a big sister of a student for one year, at the Magdiel Comprehensive and Secondary School and gave her a Wizo crested silver tray. **Sophie**, true to form, made herself an Ima, and reminded us of our early days, including the start of Bazaar. Naturally **Sophie's** family and friends wanted to show their respect and affection and did so in the form of donations to Magdiel. What a lovely way to honor a lovely lady.

**Sandra Hoffman** then presented her impressive list of specific gifts and **Beatrice Zemel** then announced the following new life members and life associates.

### Life Associates

Steven Rappaport  
Howard Green  
Frank Medjuck  
Sam Goldfarb  
Hugo Gutfreund  
Edgar Gold  
Ralph Garson  
Peter Herschorn  
Burton Baig

### Life Members

Noreen Rappaport  
Linda Paton (Toronto)  
Jessie Baig  
Candice Wolfson

In the concluding remarks, **Barbara Paton** thanked all those who had helped to make the evening a success, in particular **Evette Bowman** who was Chairman of the evening. Just before Hatikvah, the Tikvah chapter dinner raffle was drawn by **Sophie Forman** and won by **Shirley Arron**. Bon appetit **Shirley**. The evening then concluded with refreshments and Hatikvah and everybody left with one of **Cecily Peters'** main thoughts in their heads: "What did I do today to help the Jewish people?", a question that every Jewish woman must ask herself everyday.

## Welcome

Halifax Hadassah Wizo is pleased to welcome the following ladies to its ranks:

To Barbara Goldberg Chapter—**Joan Kristall** and **Joan Kahgan**.

To Golda Meir Chapter—**Peppi Ozier**.

To Aviva Chapter—**Reni Claman**, **Lenore Mendel**, **Yona Korn**, **Renee Dankner** and **Myrna Blumenthal**.

## Hymn

by **Maurice Spiro**

Lord,  
what a miracle is Woman!  
stardust in her eyes,  
honey in her lips,  
fire in her blood  
and pity in her soul!

# SYDNEY NEWS

by Helene Siegel

All organizations are now in full swing, each having had their first meeting.

The **Queen Esther Chapter** of Hadassah-Wizo is planning an active season with the highlight being the celebration of the Sydney Chapter's 50th Anniversary which is to be held in early December.

The Cape Breton Council of Hadassah-Wizo met on September 27/28 and much old and new business was discussed. **Mrs. I. Shore [Fruma]** will be Youth Aliyah Chairman. It was decided to have this very important event early in the new year. Also a tentative date for the annual mini-bazaar was chosen and everything points to a very busy year.

The Sisterhood of the Temple Sons of Israel have appointed the different convenors for the children's parties to be held this fall. It is planned to have a Chanukah concert under the direction of **Rabbi Wisemon, Mrs. Louis Allen**, and the President of Sisterhood, **Mrs. Leon Zelicovitch**.

Congratulations to **Mr. and Mrs. Hymie Hirsch** on their 25th wedding anniversary.

Congratulations to: **Mr. & Mrs. M. Chernin**, on the birth of a grandson. The happy parents are **Mr. & Mrs. A.**

**Budovitch** of Fredericton; **Mr. & Mrs. J. Mendleson** on the birth of a granddaughter. The happy parents are **Dr. & Mrs. Irwin Mendleson** of Halifax, Nova Scotia; **Mr. & Mrs. B. Leith**, on the birth of a granddaughter. The proud parents are **Mr. & Mrs. A. Leith** formerly of Sydney; **Mr. & Mrs. Norris Nathanson** on the marriage of their daughter **Lynn to Mark Pandiscio**, son of **Mr. & Mrs. Nicholas Pandiscio** of Boston, Massachusetts.

Rosh Hashanah of this year was celebrated in Sydney with the usual good attendance and warmth. Our tried and true choir did us proud and added a great deal to the significance of the holiday.

The following visitors were welcomed to our services: **Mr. & Mrs. Marvin Block** of Halifax; **Mr. & Mrs. Frank Mendleson** of Toronto; **Max Epstein**, his son **Norman** and two granddaughters all of Toronto; **Mr. & Mrs. L. Richstone** of Palm Beach, Florida; **Mr. & Mrs. Paul Cahn** of St. Louis, Missouri; **Phyllis Perlin** of Halifax.

Our college students **Richard Siegel, Michael Epstein, Brent Weiser, Norman Epstein, Stephen Hirsch, Irwin Hirsch, Samuel Epstein, and Philip Dubinsky**.

May the year ahead bring health and prosperity to all.

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## FREDERICTON NEWS

by Jennie Brown

We welcome Avrum Weiss and his wife as the new editor of Shalom Magazine, to the Atlantic Provinces. We hope that we shall have the pleasure of his presence in our community in the near future.

Mazel Tov to the following:

Daisy and Frank Budovitch, Minnie Budovitch, and Sadie Velensky, on the birth of their grandson and great grandson, Paul Ross. Proud parents are Judy and Arnie Budovitch.

Saul and Molly Brown, on the occasion of their granddaughter, Heidi Rachel, being called as a Bar Mitzvah on October 21st at the Beth Tzedec Synagogue, Toronto. Proud parents are Dr. Melvin and Sandy Brown, Toronto.

Lil Freeman, on the marriage of her son, Stuart Joel, to Marcia Faye David, which was solemnized in Toronto, where the couple have taken up residence.

Rose and Sam Satter, on their 54th anniversary. Eleanor and Sam Budovitch, on their 39th anniversary.

Mr. Jack Manishevitz, Executive Director of Boys' Town, Jerusalem, addressed our community at a gathering September 20th, at the Sgoolai Israel Synagogue. Chairman for the evening was Allen Ruben.

Sylvia and Irving Meyers have returned home from Calgary where they were visiting their children, Stephanie, who is attending the University of Calgary, and Alan, who is employed with the Hudson's Bay Company.

Condolences to Polly and Oscar Jacobson on the loss of their brother-in-law, Nate Nathanson, Sydney, N.S.

Edythe and Harry Levine, on the loss of their brother-in-law, Phil Adler, Florida.

Faye and Ben Medjuck, on the loss of her sister, Raye Jacobson, Sydney N.S.

Best wishes for a speedy recovery to Hyman Rozovsky, Ida Tobin and Lil Graser.

The opening meeting for 1978-79 of the Lillian Freeman Chapter of Hadassah-Wizo, was held September 18th at the home of Carolyn Budovitch with the new President, Edye Besner, presiding. Two minutes of silence were observed in memory of the late Ray Jacobson, who was accidentally killed in a car accident on her way back from St. Andrews, where she attended the Maritime Hadassah-Wizo Conference.

A report on the Conference was ably presented by Carolyn Budovitch. Carolyn also reported on the disquieting attitude of two bookstore managers in Fredericton, regarding the appearance on their shelves of "Web of Deceit". The problem of how to combat this insidious form of hate literature was presented.

Bazaar Chairman, Edye Besner, brought us up to date and we are looking forward to a successful bazaar November 1st, with all members working diligently towards it. The Kiwanis Club of Fredericton has scheduled a travelogue on Israel which will take place November 23rd at the Playhouse. Meeting closed with the usual Coffee Klatch and refreshments were served by the hostesses, Amelia Goldman and Rhona Ruben. The annual picnic for members and their families sponsored by B'Nai B'Rith, was held September 24th, a beautiful fall day, at Mactaquac Park. Games were enjoyed by young and old.

## SISTERHOOD NEWS

The Sisterhood of the Sgoolai Israel Synagogue began its year with a meeting at the home of Daisy Budovitch. We donated an electric candelabra to the Dr. Chalmers hospital for the use of our hospitalized ladies. As a fund-raising event we sold personal Rosh Hashanah cards, and we printed one large community card. Our synagogue library is growing steadily and following the holidays, it will be open on Sunday afternoons. Our officers for the coming year are:

President ..... Doris Rauch  
Past President .... Marilyn Kaufman  
Vice Presidents ... Marilyn Leighton, Bonnie Seltzer  
Treasurer ..... Edyth Spiro  
Secretary ..... Carolyn Budovitch  
Visiting  
Chairlady ..... Jennie Brown

Programs ..... Rhona Ruben  
Kiddush  
hostesses ..... Evelyn Budovitch  
Cards ..... Bessie Rose  
Cheder Liaison ... Edye Besner  
Golden Book ..... Joan Levine

# WHAT'S HAPPENING IN ST. JOHN'S

by Helen Nathanson

After enjoying beautiful summer weather during July and August when we were all busy with visiting friends and relatives—it was a bit difficult to settle down in September to the routine of school, Sisterhood and Hadassah.

Our Hadassah members, **Dorothy Riteman**, **Marsha Richler** and **Rosalie Flomen** attended the National Executive Meeting in Ottawa—where the idea of our colouring book "My Country—My People" was presented. It was enthusiastically accepted and further plans were made at the Executive level. At the Regional Conference at "St. Andrews by the Sea"—these three members again presented this project. Hadassah centres across Canada are being kept informed about the progress of the colouring book and will receive monthly bulletins concerning this exciting new project.

Over the summer, **Marg Smilestein**, **Helen Jochelman** and **Helen Nathanson** sold space for New Year's Greetings in our local bulletin. A new money raiser for us—it was well received by the community.

September brought with it our annual bond dinner. **Nardy Nathanson** was honoured for his years of involvement not only with the local Jewish community, but for his participation at a regional and national level, as well as for his devotion to Israel over the years. Although the Air Canada strike prevented the entertainer from arriving, it nevertheless was a pleasant evening. We were very pleased to see the arrival of our out of province guests—**Danny and Edie Nathanson** from New Waterford, **Lloyd Newman** from Halifax, and **Julius Zameski** from Glace Bay. Their presence greatly added to the festive feeling of the evening.

Again we find that our chief export is our children. This year **Shalom Auerbach** and **Avrum Flomen** enrolled in the University of Toronto. **Robbie Riteman** was accepted at Osgood Hall for Law. **Jeffrey Cohen** is at Dalhousie, while

his sister **Felice** is at Laval University. **Wayne Nathanson** relocated from the Yeshiva in New York to the University of Toronto, and **Hannah Wilansky** from Stern College to Queens University in Kingston. **Barry Nathanson** is spending the year in Israel. **Rhonda Wilansky** is now in first year medicine at Memorial University in Newfoundland.

After a few years absence Judeans have once again made an effort to reorganize, under the leadership of **Gila Smilestein** and **Lana Flomen**. They have already held their first general meeting. To give them support and advice, **Shelly Lipkus** has offered his service in the role of adult advisor.

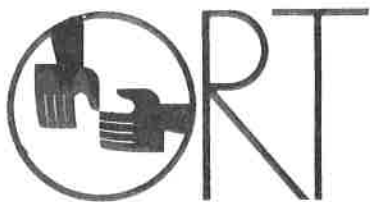
Hebrew school is in full swing with an increase in enrollment due to the influx of new couples to the community. We would like to welcome the **Skoil** family from South Africa, the **Fines** from Scotland, the **Kaufmans** from Edmonton, the **Frishmans** from Israel and Vancouver, and the **Mendozas** from England.

Long time residents **Marion and Louis Swersky** decided to move to Toronto. The time and effort given to this community by **Marion** was endless. She was always ready to volunteer her services—whether for the thrift shop, as a baker, in the kitchen, selling tickets or whatever. You name it, she did it! **Louis** was for many years the overseer of the Synagogue. He was "Mr. Shul", "Mr. Building Committee". For years nothing was done in the Shul without **Louis** having a hand in it—or giving his words of encouragement. Our community will miss them—they will be difficult to replace!

During the month of September **Rev. Fromm** left St. John's to take up a position in Toronto. Our good wishes go with him for every success in the future.

The St. John's community would like to take this opportunity to wish their many friends and relatives throughout the Atlantic Region a year full of Health, Happiness and Good Fortune.





"Trained hands means Productivity, Security, Dignity"

by Cathy Jacobson,  
President, Halifax Women's ORT

Halifax Womens ORT has started another great year. An extremely successful "Flowers for the High Holidays" sale was superbly convened by Bryna Solomon and Miriam Kohler. Their efforts were well rewarded.

On October 14, Linda Raskin convened a Disco Dance at Queen Elizabeth High School, the first of several dances to be held during the year. The Disco Craze should mean increases in our total funds raised for our projects.

Fund raising chairpersons Rene Dankner, Gay Silverman and Phyllis Bluestein have planned other projects including our annual Art Auction, giant coloring book sale and ORT Day which will be discussed in detail in future issues.

Our total membership is now 180 including many from Maritime centres outside the Halifax area. Membership chairperson Maisie Block has done an outstanding job acquiring new hard working ORT members.

Even though we are the only ORT organization east of Montreal, Halifax ORT is highly regarded nationally having been top "Fund Raiser" for a small centre last year.

Only through continuing support of the Maritime community can we hold our place of respect nationally.

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## Beth Israel Sisterhood

by Bette Ross

An enthusiastic group of seventy-five Golden Agers from New York City visited the synagogue on Wednesday, September 13th. The Rabbi gave them a short history of the congregation and resume of the synagogue, outlining communal activities offered and supervised by the congregation. They were most impressed by the physical environment of our building. Many thought it was brand new. The reaction of more than one was, "We need your synagogue in New York. Can we take it back with us?" They were also impressed by the wide range of services and especially the daily minyan and its continuous operation throughout the year.

The group was received afterwards in the Youth Lounge by the ladies of Sisterhood headed by President Bette Ross. Light refreshments were enjoyed by all. The reaction of both groups was most enthusiastic. The Gift Shop was hurriedly opened at the request of the guests who wanted to take back souvenirs from Nova Scotia which are readily available in the Gift Shops of their own synagogues and Hebrew Book stores in New York. Many individuals insisted on giving donations to the Sisterhood and to the Charity Fund. You may guess that a good time was had by all.

Now our Sisterhood ladies under the capable chairmanship of Reva Sherman and Rose Pritzker are busy with preparations for a mammoth Chanukah Book and Gift Fair. It will take place December 3rd at the Beth Israel and will feature - a gourmet Bake table as well as beautiful handicrafts. The handicrafts come from our talented mem-

bership and will include paintings, knitware, aprons - all being gathered into one booth by Naomi Fishman. The Gift Shop itself is a major drawing card. It rivals anything in most metropolitan areas and will have a tremendous selection of tapes, records, toys and books, exquisite menorahs - so remember your Chanukah Shopping can be done for Bubbe, Zaide, Dad and children under one roof - December 3rd. See you there!





# BETH ISRAEL GRAND CELEBRATION

On Sunday evening, September 10th, amidst joy and jubilation, the Beth Israel Synagogue celebrated a rare event—the dedication of a Sefer Torah. This precious gift was donated to the Congregation by Mr. and Mrs. Archie Sopman of Toronto, Ontario in memory of their late brother-in-law, Mr. Jack Mintz, who was a devoted and dedicated member of the Congregation for many years.

Through the generous consent of the donors, members of the Congregation and community were able to inscribe their names and the names of their family and friends, living or deceased, at the end of the scroll, using letters which had not been filled in completely. This custom is performed in order to give those individuals who do not have the know-how or financial means to write, or commission the writing of a Sefer Torah, a mitzvah that should be fulfilled by one during his lifetime. In honor of this event, Rabbi Klein, a certified sofer (scribe) from New York came to Halifax to inscribe the various names in the Torah. He was assisted by our spiritual leader, Rabbi Marvin Pritzker. Mr.



**Left to Right**—Paula Altszuler, Mrs. Rita Altszuler, Max Kirsh, Mrs. Flo Kirsh, Dr. Joel Kirsh, Mrs. Minoy Kirsh, and in front, Mrs. Jack Mintz.



Justice J. L. Dubinsky, Chairman of the Ritual Committee, served as chairman of this event. His introductory remarks and orderly conduct of this event were most appreciated.

The committee heading this affair was made up of the following people: Terry Zive, Chairman, Rabbi Pritzker, Cantor Lieberman, President Steven Pink, Mr. Justice Dubinsky and Past President Dr. Ralph Loebenberg.

Special thanks to Mrs. Jack Mintz for the flowers which adorned the Bima.

Following the ceremony, delicious refreshments were served in the Youth Lounge. They were prepared by Sisterhood members Clara Dankner, Tina Goldfarb, Ginger Sadofsky, Sara Weiner and Shirley Wolman. Arrangements Committee included President Bette Ross, Anita Dubinsky and Carol Lee Loebenberg.

Many thanks also to Seymour Rafuse, our official photographer.

**Left to Right**—Jeffrey Wolman, Rabbi Marvin Pritzker, Lionel Goldman, Rabbi Klein, Sofer, Max Kirsh, Joel Cuperfain, Cantor George Lieberman, Terry Zive.





# A Glimpse At The Metropolis

(FOURTH IN A SERIES OF  
ISRAELI MEMOIRS)

by Norman Lipschutz

The modern city of Tel Aviv, situated on the Mediterranean, enjoys sunshine practically all year. The rainy season lasts but a few brief weeks. It is truly a garden-city, and the manifold terraces dotting the stone structures comine with the spacious boulevards and heavy motor-traffic, to give it a most modern appearance—pleasant to the eye and astonishing to behold! Parks run through the length and breadth of the City, and the transportation system appears to be doing a thriving business—crossing and re-crossing the City thoroughfares. Occasionally a donkey comes into view, in sharp contrast to the general mode of traffic. It is driven on by a Yemenite Jew, sitting on the edge of a crudely-devised vehicle. Now and then an Oriental Israeli is seen racing his carriage along the City streets and steadily directing his load to his prescribed destination. More often, though, a bicycle, or some similar contraption, is being employed to push the cart forward. The Israelis are also rather fond of their motorcycles and race with bravado through the boulevards and along the highways. The trucks are of immense size. They travel the highways and byways in endless procession. Jeeps are also part and parcel of the general traffic. Military vehicles are very common, and these tend to emphasize the constant preparedness of the country. The traffic-cops are constantly on guard, for it is their responsibility to discipline highly undisciplined motorists and pedestrians. . . . The Israeli citizen appears to be always in a terrible rush . . . and very seldom stops to look and listen. The cops caution the citizens to observe the traffic signals and thus to avert sudden tragedy. Should a citizen prove stubborn and persist in ignoring the lights, a scolding is in order. A ticket is the last resort. This is supposed to settle the matter . . . but a contented look appears on Mr. Citizen, for at least he enjoyed the satisfaction of arguing with higher authority, and thus had somehow redeemed his honour!

The dress of the metropolitan citizen is lavish in the extreme.

Parisian styles appear to predominate, and the Israelis are rather fond of displaying their good taste. . . . The show-windows of the numerous shops tend to stress the benefits of luxurious living, but the ordinary citizen lacks the funds to avail himself of the opportunity. . . . The movie-houses and theatres are packed however, and long rows of people are ever-present at the box office, patiently waiting their turn to buy a ticket. The cashier, though, is master of his own small domain. He obviously takes his time, puffs lazily on cigarette-holder, refreshes his being with an occasional cup of tea, elegantly served, and takes great pride in affixing numerous stamps to every ticket. What does it matter if the citizen is already weary from the long ordeal? A lot does he care . . . the blame may be laid at the doorstep of authority, for government demands that the necessary taxes be collected before a ticket is being passed on to the patron. Now such procedure takes time! Then one has to guard against errors. . . . Besides, the cashier is a firm believer in a long life and rushing is a sure way of driving oneself to a speedy funeral.

The black-marketeers who nurture on government inefficiency do a most thriving business. They charge double and triple for a ticket, especially when there is a long line remaining, and the tickets have been long sold out—a good portion to these racketeers. These profiteers are periodically mobbed by the waiting throngs. Price is no object. They're very clever fellows and equally smart operators. They maneuver the prospective buyer into a dark corner, and there suck him dry. Occasionally the police descend upon the scene, and succeed in rounding up a few transgressors, but more often they make a hasty exit, only to reappear when the law had departed.

The cafe society appears to revel in the numerous cafe houses dotting the City's avenues and boulevards. Very often the strains of a soft playing band is heard in the distance, and the youth are seen dancing rhythmically to the tune of a continental waltz or a South American Samba, with an Israeli flavor. The seashore is always bustling with spectators, and young couples are seen flirting along the rails and on the



benches. Occasionally romantic lovers choose to engage in a passionate embrace as the moon looks down upon them, winking its consent. Elderly folk and children stroll along the seashore, enjoying the breeze and chatting rather audibly.

More often they stop to listen to a European troubadour, or to an Oriental crooner, who happens to perform in the nearby cafe. They boisterously applaud their favorite star. In the distance a number of lighthouses are seen casting their reflectors on the port area. The waves beat gently against the sandy seashore, and retract quietly in a sea of foam. They seem to whisper in our ear a message of exaltation, of mystery and profound charm. These waters of the blue Mediterranean appear to tell a tale of bygone days, of armies conquering and vanquished, of Empires come and gone, of battles lost and won, of ideas born and sustained, of a religion marching forward to embrace every corner of the earth. They also seem to relate of a people's struggle for independence, and of its ultimate victory over the forces of barbarism and slavery—finally, of a civilization reborn in a land which for centuries lay waste and desolate. One begins to wonder if the present generation is worthy of the task confronting it and whether it is sufficiently strong to live up to the demands of the times. Victory in battle is by no means decisive. One may win battles, and yet lose the war, especially in the economic as well as moral and spiritual spheres. . . . Man must learn somehow to conquer his animal instincts, his devilish nature—to be worthy of emancipation and ultimate salvation. This had proven true of every generation—the more so of our own. Israel by no means is the sole example, but as the eyes of the world are focused upon this young nation, it bears an even greater responsibility. . . .

This realization brings us to a discussion of the character and mode of living of the Israeli people, and here one encounters some difficulty. The

nation embodies so great a variety of nationalities, that literally there is a Babel of languages, customs and traditions. But to compensate for this comparative lack of unity, the cosmopolitan aspects and the exotic composition of the varied ethnic groups make life so much more interesting and colorful. But shocking in the extreme is the distinct absence of idealism, which is an absolute **must** in any pioneering country. It would well be considered the backbone of a new nation. Instead we find egotistical tendencies in both individuals and groups. This holds true of ordinary folk, but more so of people in high places . . . and these supposedly are to show the example. For the least favor—however insignificant—one demands a reward—a commission so to speak. The Golden Calf holds sway in the City. The majority worships at its altar and pays tribute to its image. Though one may still find idealists, especially in the kibbutzim; though there are still people worshipping our Father in Heaven—these, however, comprise a small minority. Even these appear to succumb to the materialistic malaise.

Compassion is a thing of the past. The sanctity of the family has given way to irresponsible relationships between the opposite sexes. Such

liaisons are considered quite normal, and sometimes treated as adventures. This is the tragedy of our age! One might counter that citizens of other countries also behave rather strangely. . . . Still, this does not necessarily excuse the introduction of such a frame of mind in the land of our forefathers. The world expects high moral standards from this Middle East democracy, in accordance with the teachings of the Bible. We must not, we dare not, behave otherwise. Like it or not, we are imbued with a mission. We have assumed the task of being a light unto the nations, and we cannot possibly translate it into action, unless we ourselves pursue goals in tune with idealism and high morality. To do otherwise would spell sacrilege, and deeply wound our credibility. It may even lead to the downfall of established institutions, should demoralization be allowed to continue. **There is no greater enemy than the enemy from within!**

Idealism has proven to be the greatest secret weapon that any country may possess. It can stop aggression and turn defeat into victory. Britain, in its darkest hour, and isolated from the rest of Europe, had mustered sufficient courage to resist the Nazi hordes, and eventually

turned the tide. Israel itself has won a glorious victory over seven Arab foes, for the will to resist was there. Above else, the idealism was there! When the mighty Roman Empire began to bathe in luxury and derive pleasure from orgies and encounters in the arena, only then was it ripe for dissolution. The Huns attacked the fortress and smashed the Empire to smithereens, for the enemy from within prepared the ground for the enemy from without.

Our own long and terrifying exile had its beginnings in the loss of our moral fibre as a nation. The Hebrew prophets of old have somehow warned us of pending disaster, unless we changed our ways and mended our fences. As a stiff-necked people, we chose to ignore their admonitions. The end result translated itself in nearly two-thousand years of bitter wanderings over the face of the globe. Now that we have been permitted by the grace of God to return to our ancestral homeland, surely we have drawn the necessary conclusions from this historic trauma! History has a tendency to repeat itself. Hopefully we have learned our lesson.

**Next month: "LIGHTER MOMENTS IN TEL AVIV."**

## Jewish Pre School



*A Jewish Pre School is moving from a dream to a reality. Almost as if by magic Halifax parents are coming forward with support and ideas. Their enthusiasm is contagious. There have been two meetings and those in attendance were: Anne Eden, Heather Zitner, Beth Schweitler, Bracha Korn, Gail Fisher, Elaine and Frank Goldstein, Marcia Aronson, Rennie and Petter Claman, Judith Borwein, Evelyn Luner, B. Solomon, Hedda Medjuck and Myra Freeman.*

*The committee and the executive director of the Atlantic Jewish Council would like to select the pre school staff by November 1. A complete program will be presented to parents by the newly appointed pre school director in November. If you want to be involved call the AJC office.*

# My Trip to Israel

by Peter Murray

From atop King David's Citadel in Jerusalem to the Golan Heights and Upper Galilee, Israel proved to be a fascinating and picturesque country.

Ramat Hakovesh, my assigned Kibbutz, seemed very small but Tel Aviv was only an hour and a half away, which made the location a practicably central one for my travels.

As a volunteer from Canada I found myself among thirty-five other volunteers including four Canadians. Many were from Sweden and Holland, while others were from remote places like New Zealand, South Africa, and Nigeria. Several were approximately my age with a few senior volunteers in their thirties. The main languages spoken were English, French and German.

The kibbutzniks or local Israelis numbered over six hundred. The older residents were immigrants mainly from Central Europe. The younger members were native Israelis or European-American immigrants. The most prevalent characteristic amongst young and old was their dedication to the kibbutz.

At Ramat Hakovesh agriculture is the main industry. Bananas, chickens and dairy make up the largest number of farming resources. During a greater part of my working days on the kibbutz I worked in the banana fields. There the carrying of chopped bunches onto the trucks was the main chore. As expected, the senior volunteers along with the kibbutzniks were the instructors and cutters.

In the kitchen and dining room my work entailed the preparing of vegetables for the upcoming meals as well as the cleaning of tables. In these joint areas of labour I found that what matters essentially to the kibbutzniks, as well as the senior volunteers, was the energy exerted, along with a willingness to learn how to do the job well.

The main social activities on the kibbutz were the coffeehouses, weekend discos, barbeques, and group excursions. The first was attended by most residents while the latter three mainly by the volunteers. The swimming pool was a relaxing way to exercise on any of the hot days. Most volunteers who stayed on the kibbutz were there for at least three months,

enough to take in all of the frequent and occasional activities.

The **Jerusalem Post** and **Le Journal D'Israel** were the two newspapers available to me in the mainly Hebrew speaking country. Both copies were vital to my zest for keeping well informed.



One characteristic which was acquired by many volunteers was fraternalism. After sharing similar joys and sorrows and work environment, I noticed greater fellowship.

When I arrived in Jerusalem, it was the Passover-Greek Orthodox Easter weekend. Among the crowds were many Orthodox Jews dressed in traditional garments. Their number

was nearly equaled by the Greek Orthodox pilgrims in the Old City. It was momentous for me to be in the Holy City during my first time in Israel on a weekend so sacred to Greek Orthodox and Jews alike. The former's presence, confined almost exclusively to the Old City, was a reminder of the different religions worshipping in Jerusalem.

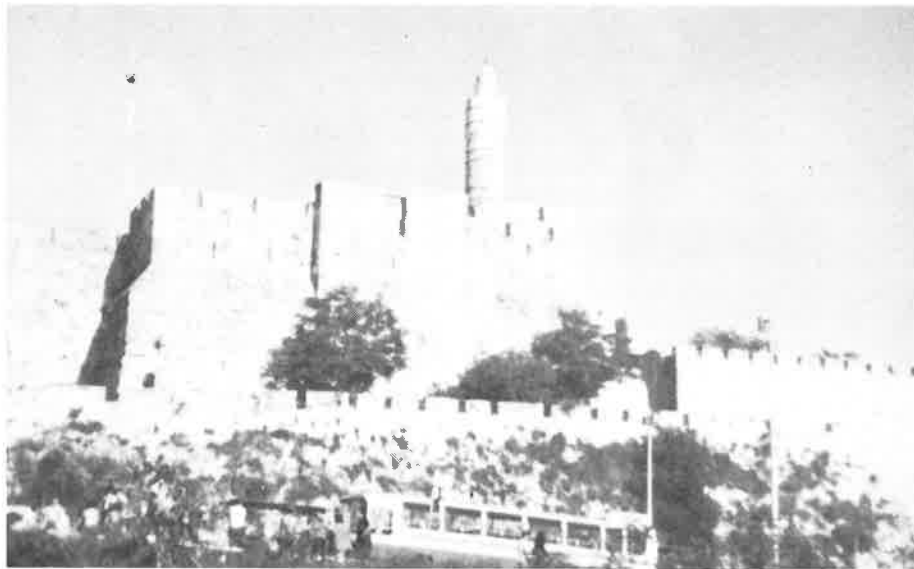
My British roommate Gerry and I toured along King David's Citadel overlooking both New and Old Jerusalem. from there we saw a vast difference in architecture between

the new and old cities. Our next stop was the Western Wall. There many Jewish pilgrims prayed. Due to the Holy weekend, photos were forbidden. Upon overhearing an English tour guide I became fascinated at the Wall's historical significance and its changeovers in sovereignty.

As Gerry and I left the Western Wall area we met two Australian girls



from the kibbutz, Marilyn and Liz. We then walked to the top of the Mount of Olives. From there could be seen a breathtaking view of the Old City, especially for myself on top of a camel during a short ride. On the way to the Old City we shopped by bartering in the Arab markets. Since my three friends had visited the next site already I toured the Dome of the Rock. Before entering I was obliged to remove my shoes. Inside the beautifully spacious mosque a tour guide explained Mohammed's ascendancy into heaven from the centre of the mosque.



Two weeks later my other roommate Jonathan, and I took the bus to Ein Gedi. Along the Dead Sea the increase in temperature coincided with the decrease in altitude. After reading so much on the water's salt content I stretched out in the Dead Sea, among the numerous other tourists.

Further along the highway was Ein Gedi Springs Nature Reserve. Upon arriving there, Jonathan and I embarked on a steep climb of the mountain. Upon reaching the top after a glorious climb, we met some venturing young Israelis nearby. All five were from Jerusalem celebrating Independence Day at Ein Gedi with us. Their boldness and experience with the mountains was extraordinary. By chance they spoke good English. All seemed to be down to earth type of people, rather inquisitive about the climate and population of Canada. For me it was a chance to celebrate with these "sabaras" Israel's birthday. As the afternoon passed we left for Jerusalem.

The most achieving excursion in covering cities and tours was the

Tiberias-Nazareth and North Mediterranean tour.

At Tiberias on the Galilee the water was beautiful as were the beaches. It had a Roman and crusader history in its ancient walls and ruins.

Nazareth was an Arab town with a Christian religious history. Its very archaic appearance gave me the impression of the Arab way of life, similar to Old Jerusalem.

Haifa was to me the fastest moving city in Israel. The Bahai Temple was more beautiful than its appearance from a distance. After a morning there, I left for Caesarea on the

Mediterranean. The latter place was a revived Roman port with remnants of King Herod's aqueduct extending along the shore. Further down I visited a Roman amphitheater presently used by the Israelis for concerts. Adjacent to it were historic stone ruins of Roman days.

My final visit to Jerusalem a week later was filling in my tour of the

Knesset. I was amazed at the tapestry, on the main floor walls, which displays the cultural history of Israel in its depiction of King David, Moses, and other biblical figures. The assembly itself was quite interesting to see with its parliamentary style.

The next day I embarked on the most eye captivating part of the tour in the Upper Gallilee and Golan Heights. Shortly after leaving on the Egged Bus Tour from Tiberias, the tour guide pointed out where the Sermon on the Mount had taken place in the New Testament.

Upon reaching the Golan Heights we drove past a former Syrian customs office as well as the once open road to Damascus. Seeing the formerly occupied Syrian town of Kuneitra along with the disengagement line where UN forces were in the distance was interesting. This was my first sight of a neighboring country in northern Israel.

The culmination point of the tour was the visit to Metulla at the "Good Fence" on the Lebanese border. Here Christian Lebanese workers who were employed in Israel were preparing to go across the border at the end of their working day. The sight of this brotherhood and trust shared amongst the two nationalities was marvelous.

Upon arriving at Massada, Dave, a Canadian from Toronto, and I talked about climbing the mountain at 3:30 a.m., for the reported beautiful sunrise. Later seven of us made plans for climbing to see the sunrise. As we climbed, a small dog led us all the way to the top in approximately an hour. Luckily we had a flashlight which guided our steps in the initial minutes. At the top I snapped a photo



of the sun slowly rising above the Jordanian mountains. Later Dave and I toured this ancient Hebrew fortress where courage and determination against the Romans was displayed centuries ago. At noon I left for Eilat.

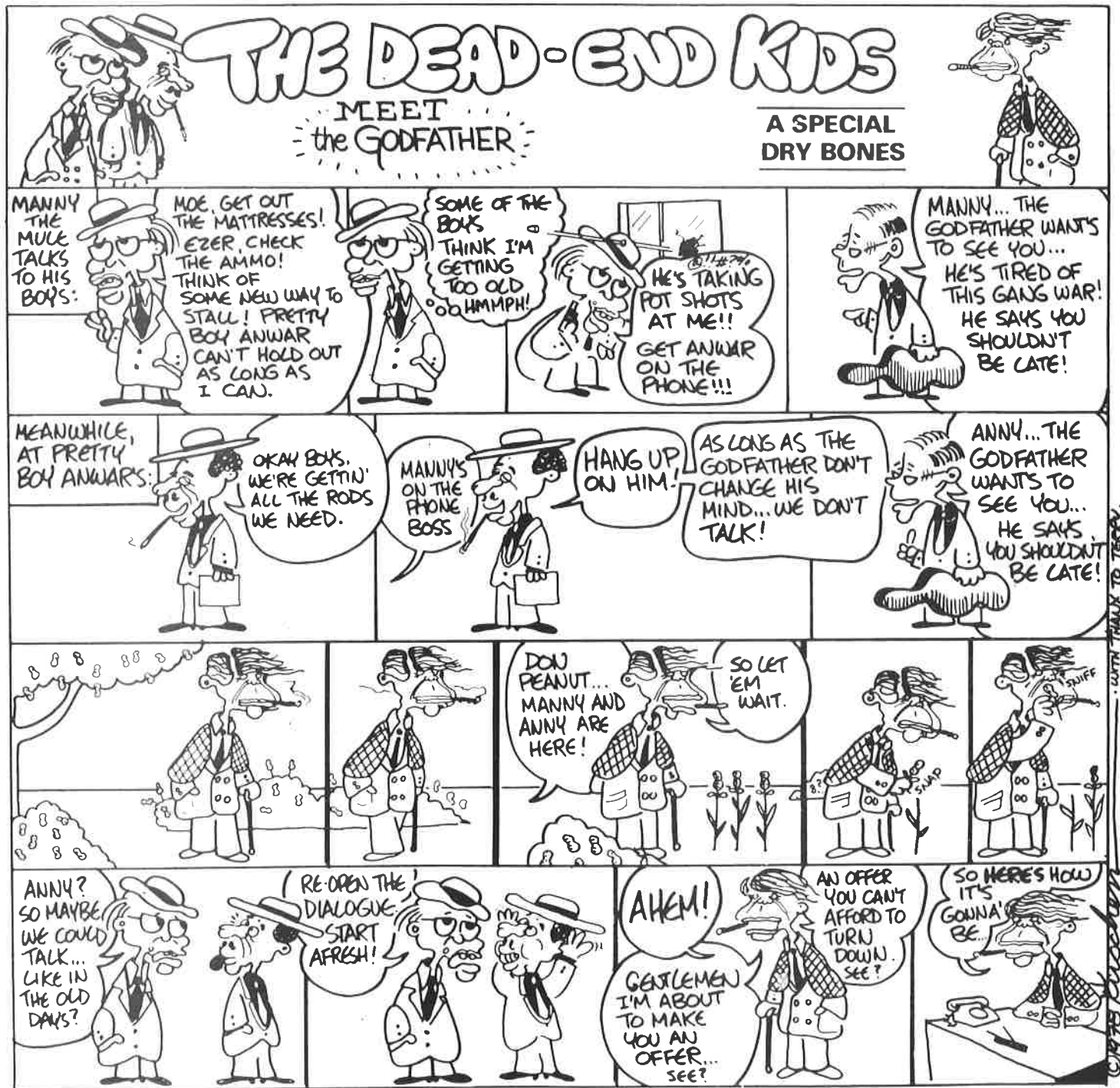
My first impression of Eilat in the Sinai was of a small town with a very colourful beach. There I basked in the sun for the afternoon before spending a quiet evening talking with other travellers outside. The next morning I visited the underwater observatory.

There I sought a beautiful view of the fish and plant life in the Gulf of Aquoba.

Two days later in Tel Aviv I toured Dizengoff Street, comparable to London's Carnaby Street commercially, yet unique in its spread out shops and outdoor restaurants. One could get anything from an obscene T-shirt to a fine quality meal for two, Israeli style with a touch of Western cuisine.

The most interesting site in my brief visit to Tel Aviv was Shalom

Towers. After visiting the wax museum on the second floor, I felt more knowledgeable about Israeli history and impressed with the depiction of international figures as well. At the top, the observatory offered a breathtaking view of Tel Aviv and the old city of Yaffo. After snapping a few pictures, I left for the nearby beach where I spent my last day in Israel, a trip to remember forever.





# Fighting In Nicaragua Has Not Had Any Impact On Small Jewish Community

NEW YORK, September 14 (JTA)—The outbreak of fighting in Managua and other cities in Nicaragua between government forces and rebels has not had any special impact on the country's small Jewish community, it was reported here by Rabbi Morton M. Rosenthal, director of the Latin American affairs department of the Anti-Defamation League of B'nai B'rith.

Rosenthal said that in a telephone conversation with a leader of the Jewish community, he was told that Jews, as such, have no special problems and "their situation remains okay." The small Jewish community consists of 40 people concentrated in the capital city of Managua, six Jews in Granada and one in Leon.

During a visit to Managua last May, Rosenthal said he found that the Jewish community had recovered from the devastating earthquake of 1972, which destroyed the capital. Following the earthquake, some 60 Jews, more than half the city's Jewish population, left the country. Rosenthal said the remaining Jews have replaced the synagogue which was destroyed by the quake with a small but beautiful new temple which serves as a focal point for Jewish life.

Most of the Jews in Nicaragua immigrated there from

Europe after World War II. Their children, for the most part, have gone abroad for their education and have not returned.

The Somoza regime, which is now under attack, has been friendly with Israel since the latter's creation. Jerusalem Mayor Teddy Kollek, in his recently published autobiography "For Jerusalem: A Life," describes how the father of the present President Anastasio Somoza Debayle, Gen. Anastasio Somoza Garcia who took power in 1936, agreed in 1947 to give Jewish Agency officials documents enabling them to purchase arms and other equipment necessary to repel the Arab attack they knew would be unleashed once the Jewish State was created.

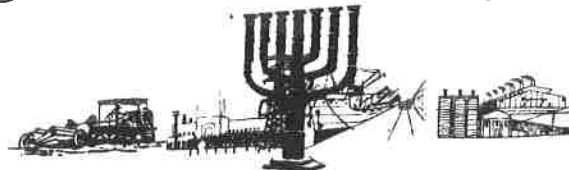
Nicaragua also agreed to support the creation of the State of Israel when the issue came before the United Nations General Assembly and has continued to support Israel at the UN since then. There have been reports from Nicaragua that the Sandinista National Liberation Front, the leftwing group which is said to be loyal to Cuba and the Soviet Union and has been fighting the Somoza government, had agreed to join forces with the Palestine Liberation Front in opposing Israel.

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# BACKGROUND TO CAMP DAVID

by Samuel Jacobson

The most important thing about Camp David is not that a written agreement was signed not only by the head of the governments of Egypt and Israel, but also by the President of America, still the most powerful military power in the world and by far the richest economically. The world and especially Israel and World Jewry should realize that treaties made between sovereign states are adhered to only so long as it is to the interest of the contracting parties to live up to its terms. Actually, every international agreement should have a preface stating that this agreement will remain in force only so long as present conditions continue to exist. And, as conditions are always changing, the interpretation and compliance with the terms of any international agreement always change with them.

There are many grey areas in the Camp David agreement. Only to mention a few—How enforceable are the terms relating to the demilitarization of all the Sinai Peninsula with the exception of a small strip along the Gulf of Suez and the Suez Canal? It should be remembered that none of the Arab countries, including Egypt, have ever lived up to any of the terms of the four armistice agreements that were made after each aggressive attack on Israel.

As regards the West Bank, the question of settlements is still rather vague. If there are a half million Arabs living inside the 1967 borders why should the West Bank be completely forbidden territory to Jewish settlements? Should that area be "Juden-rein"—that is completely clear of Jews? Is that not a reminder of Hitlerism? When one considers that the distance between the Mediterranean at Netanya and Judea and Samaria is a mere eight and a half miles, one realizes how exposed to invasion the heart land of Israel is, not only to invasion in case of war, but to terror and mischief even in times of "peace."

If in 1973 Israel did not have control of Judea and a Samaria the country would have been cut in two. Israel would have lost the war. The

consequences to the whole world would have been tragic. The whole industrial world supply of energy would have been within Soviet Russia's sphere of influence. America supplied Israel with armaments not only out of a spirit of fair play and generosity, but equally because it was to her vital interest to make sure that Russian-supplied allies did not win. Let us hope that America and the Western World realize that Israel must be kept strong in the future in order to prevent a recurrence of that danger to **their** very survival. In order to keep Israel strong the West Bank must never be allowed to come under the influence of any power that can endanger her, and as a result endanger the rest of the free world.

Israel cannot serve only as an unsinkable aircraft carrier, as Britain did in the Second World War. It can serve in a far more permanent and peaceful capacity to the whole Arab world.

At present the Arab world politically is emerging from the middle ages. There is not one genuine democracy except Israel in the whole Middle East. With the historic background of the area having been controlled for centuries by foreign powers, including Turkish imperialism, as well as European, the natural reaction is to go to the opposite extreme and look to communism as the wave of the future. Perhaps the existence of a multi party government such as Israel is, could gradually have a moderating affect on the area and enable them to evolve into a modern free society, and become part of the free world rather than a danger to them.

But let us look at the new situation Israel finds herself in after Camp David. How is she going to meet the completely new situation and still retain her strength militarily, economically and strong cultural ties with the Jews of the world?

With the growing military strength of her Arab neighbors, Israel must stay strong militarily for many decades before she can feel secure from aggression. After all, in spite of the fact that the Arab aggressors lost



militarily in all their efforts to destroy Israel, including the greatest Israeli victory of all in 1973, the world rewarded them by returning to them all territories lost. When in all history has a vanquished enemy not been punished for their aggression except in the case of Israel? What have they got to lose by attacking again? Why shouldn't they keep on attacking when they're unlikely to lose? Has Israel not been too generous, too flexible, too anxious for peace that may endanger her very future?

To explain this situation perhaps we shall go back a full decade. For many years now, wherever anyone went in Israel, the pleading was "peace", "let's have peace". It was very evident that with the morale of the people in that mood and without any guidance from the leaders in the other direction, her neighbors naturally came to the conclusion that Israel wanted peace at any price, even the price that would endanger the peace she sought. In connection with this pleading for peace which was unlike the history of any other victorious people, there was a complete and false exaggeration of Israel's casualties by themselves.

Wherever one went the cry was "everyone lost a father. Every mother lost a son. Every wife lost a husband." The truth of the matter is that while the Yom Kippur war inflicted much heavier casualties than the previous wars, except 1948, the actual casualties were one fiftieth of the number of Russian Jews who died in the Second World War and was one fifth of the Jewish soldiers who died fighting for Kaiser Wilhelm of Germany in the First World War when Germany had slightly over a half million Jews, not three million that Israel had in 1973. Actually, the major combatants in the first world war lost ten percent of their total population. Israel lost one-tenth of one percent or one one-hundredth. This widely publicized exaggeration of Israel's casualties not only en-

couraged their enemies to expect tremendous concessions in any peace negotiations, but destroyed the morale of her own people. What else could be expected under those circumstances?

Now hopefully Israel faces completely a new combination of its political climate. Can she adjust and meet the problems that are new or shall she collapse as a result of the shock of new conditions?

More than ever Israel needs to be united, to be strong, not only militarily, but economically and in spirit. It is the responsibility of her leaders to strengthen her morale. That in itself is a tremendous responsibility. It will require rebuilding confidence in the future. She must realize that nations come and go, that the price of her survival is eternal vigilance. Not only must she

remain strong in military equipment, she must remain strong and confident in spirit as well.

Economically, she must increase her productivity. Israel has accomplished miracles in raising her standard of living in a mere thirty years. However, she must realize that there is a limit to her expectations. It took America, with all her natural resources, several centuries to reach her present affluence. It took Europe many centuries to attain her present economic status. Israel cannot expect to reach or even try to surpass those nations in such a short span of time. Slow but sure should be her goal. There must be cooperation between labor and management and not the confrontation and the militancy of the past. Israel has much to learn from the hard-working German and Japanese worker. Getting more

money for less productivity does not bring permanent wealth or advancement. The inevitable result is money that becomes more and more worthless and a lower standard of living.

Perhaps the Camp David agreement that has evidently brought a spirit of compromise, cooperation and peace between Egypt and Israel should be a lesson to the people of Israel as well. Let the spirit of cooperation replace confrontation between the right and the left, between labour and management, between the religious and secular, between the Jews of Europe and the Sephardim from the Arab speaking world.

Then, all united, they could face the future in unity, confidence and cooperation, and meet the challenge of change which could be more dangerous to their future than the menace of war was in the past.



On Sunday, September 10th, the new executive of B'nai B'rith Moncton Lodge was installed by **Mr. Ted Greenfield**, Vice-President of Eastern Canada. Left to right: **Harvey Zuckerman**, Secretary; **Irwin Lampert**, Trustee; **Fred Kirsh**, Past President; **Ted Greenfield**; **Al Goorevitch**, Incoming President; **Claude Darmond**, Treasurer; **Jack Brodie**, 2nd Vice-President; **Bill Lampert**, 1st Vice-President; Missing: **Morton Attis**, Trustee; **Hyman Brumer**, Chaplain; **Alan Schelew**, Trustee.

The organization has recently established a scholarship fund to provide two \$250.00 scholarships to two graduating high school students. One scholarship will be given in memory of the late **Rabbi Lippa Medjuck** and the other will be given in memory of the late **Rabbi Menachim Kutziner**.

# Canadian Jewish Poll Shows Sharp Drop In Observances

MONTREAL (JTA)—A poll of 500 Jews in three major Canadian cities has indicated that third generation Canadian Jews are abandoning traditional religious practices at a much higher rate than did their parents, compared to their grandparents but maintain a strong sense of a Jewish "cultural" identity nevertheless.

This is one of the preliminary findings of a study started in Montreal, Toronto and Winnipeg by Paul Bain of the University of British Columbia in 1975. According to the Canadian Jewish News, Bain undertook to determine the "ethnic residential patterns" of Jews in major Canadian urban centers. The 500 Jews were asked 31 questions about their religious practices, views on mixed marriage, social habits, and feelings about Jews and the world Jewish community.

Bain could not complete his study and turned his statistics over to the Canadian Jewish Congress archives last April. Donald Hewett is collating the Bain findings for a paper to be released in about six months.

The paper showed a massive 63.5 percent drop in such religious practices as keeping kosher and attending synagogue services among the 500 Jews compared with their parents, compared to a 16 percent drop in the second generation, compared with the, first generation, the latter mostly immigrants to Canada.

Hewett said that "in some ways the third generation has much more in common with the first generation East-European-born Jews, who saw being Jewish as a cultural and ethnic entity that had to be preserved, and not just a religion." One-third of the third generation said they never attended synagogue services, though 56 percent said they were members of a synagogue and only 18 percent said they were not religious. Nearly 75 percent of the second generation said they were synagogue members.

Observance of religious practices was found to decline steadily with each generation. The percentages buying kosher provisions were for successive generations 54, 52 and

29. For holding seders, the percentages were 88.6, 86.6 and 79.2. Keeping two sets of dishes, the percentages were: 55.3, 52.5 and 31.9. Lighting Sabbath candles regularly, the percentages were 50, 43.7 and 31.9. Driving on the Sabbath, the percentages were 85, 79 and 87.5. The number of Jews considering themselves Orthodox also declined from 19.8 in the first generation, 15 percent in the second and 14.6 in the third.

Cultural identification with Jewishness dropped less sharply or not at all, or rose. Percentage preferences for living in a Jewish area were: 53.2, 54.5 and 51.3. Choosing Jews as close friends: 64.6 percent; 83.8 percent, and 82.8 percent. Percentages of belief that a strong bond unites Jews were: 85.4 percent, 85.5 percent and 86.1 percent; viewing Israel as a cultural center for Jews: 55.6 percent, 58.8 percent, 75.3 percent.

The survey found that the third generation reads Jewish periodicals least and the reading of books by Jewish writers also has dropped among members of the third generation. A majority of the third generation—nearly 60 percent—said they would be unhappy or very unhappy if their child married a non-Jew. But more than 75 percent of the second and first generation expressed that view.

The conviction that most Gentiles are potentially anti-Semitic declines with the third generation but remains a high proportion—66 percent. But 48 percent of the third generation did not consider anti-Semitism a rarity, compared to an average of 54 percent of the second and first generations. More than 75 percent of the third and second generations said they preferred to give to Jewish causes compared with 61 percent in the third generation.

The United Israel Appeal was named as preferred charity by 57.4 percent of the third generation; 63.9 percent of the second, and 64.5 of the third, a fairly stable intergenerational pattern. The study found that 17 percent of the third generation would rather contribute to the local Jewish school.



*The Camp Kadimah Committee under the chairmanship of Mendel Burnstein held its first meeting in September. Several sub-committees were formed at this meeting including structure, budgeting and public relations.*

*The October meeting will include sub-committee reports and final discussions on many important subjects. Look for the December issue of the Shalom which will be packed with new exciting information about the 1979 Camp Kadimah season.*

# Hillel AJUS



*More than 20 college age young adults attended a coffee and danish get together at Beth Israel at Hillel's opening function. A sub-committee was formed under the chairmanship of Bernie Seymour and they planned the following programs for October: Movie Night Featuring Kazablen; a Sukkot Supper Party and a Sinchat Torah celebration.*

*We want you to be on our mailing address for upcoming events. Put your name on our mailing list by calling the Atlantic Jewish Council Office.*

## Young Judaea Rally

On Sunday, September 24, Halifax Young Judaea held its opening Rally. Over 60 members and leaders were there for a great time.

The Rally was led by Rosh Ken Seems Wolman. She did a super job in organizing the event and all the leaders had educational and fun programs planned for their groups.

The parents were especially impressed with this smooth running event. But get used to it folks, for this is the new look of Atlantic Canada Young Judaea.

If you want to get in on the fun call the AJC office and leave a message for Seema Wolman or Ronnie Cuperfain.



*Young Judaea leaders spent many hours planning for the gala Sunday kick-off held at the Beth Israel Synagogue in Halifax.*



*This year promises to be the best yet for Young Judaea in Atlantic Canada. Special thanks go to Beth Israel for their help.*

**Our very special apology to Mrs. Max Marcus who had issued the following greeting which was not included in the Rosh Hoshana edition of Shalom:**

**WARMEST ROSH HOSHANA GREETINGS to all my relatives and friends in the Atlantic Region.**

**WE APOLOGIZE MRS. MARCUS**



# The Sukkah Of The Shoemaker

**A folktale by Mordecai Ben Yehezkel.  
Translated for the first time by Rabbi  
Saul Israel Wisemon, Sydney.**

It was the custom of the sainted Rabbi of Lechovitch to order boards, planks and all the other necessities for his Sukkah, well in advance, so that when the Rabbi returned from services at the conclusion of Neilah Services to plant the first stake for his Sukkah, all was in readiness. But the Rabbi did not concern himself to provide only for himself, he also considered the needs of the poor of Lechovitch. So when the Rabbi ordered boards from the lumberman of his town, he asked the lumberman to bring many, many more boards than he could ever use, so that the Rabbi could lend boards to those people who could not afford to buy their own boards to build their own Sukkah. How did the Rabbi do this? On the first day after Yom Kippur, work was begun on the Rabbi of Lechovitch's Sukkah, with feverish activity. This was the signal that everyone who needed boards knew that the sainted Rabbi was building his Sukkah. The needy would all come to the Rabbi, to take whatever they needed for their Sukkah. Now this was the manner in which the Rabbi distributed the boards for the Sukkah, until the day before Sukkos. However, when the Rabbi saw that the brazen ones took a greater share than they actually needed, taking from the portion of their more timid brethren, the Rabbi himself began to distribute the boards. As the Rabbi gave the boards, he would bless the recipients saying, "may you merit to see the fallen Sukkah of King David raised up."

Once, a crippled shoemaker came to the Rabbi on the very day before the festival of Succos. He asked the Rabbi for a few boards. The Rabbi looked at him and said, "You have come too late. Others have come, and taken everything." The shoemaker left the Rabbi without answering. The shoemaker now began to wend his way around the homes of Lechovitch's Jews. Who knows, perhaps he will find some old boards to build his Sukkah. The day was cloudy, winter had begun, raindrops were already falling. Raindrops fell,

without stopping. The shoemaker persisted without stopping. The rain became heavier, but this did not deter the shoemaker from his holy task. The shoemaker went from house to house, still looking. He has been building his own Sukkah every year. This was his father's custom, and this has been his own tradition. Ever since he set up his own house, a year has not passed in which he has not built a large Sukkah for himself. This Sukkah would also be large enough to include all his neighbors, who were as poor as he was. This year, he would also build a Sukkah. No matter how difficult, he would find the boards that he needed.

The shoemaker trodded and plodded in mud. He had circled the whole city and could not find the boards that he needed. The poor shoemaker would enter a house, humbly ask, and would be politely refused. He would go out empty-handed, with a heart filled with grief and sorrow. The shoemaker could not find one sympathetic ear in the entire town who would understand the tragic plight. There was however only one person who knew of his sorrow and plight. It was the holy Zadik of Lechovitch. For since the time that the shoemaker came to him, and the Rabbi had not fulfilled his request, the Rabbi of Lechovitch had no peace of mind. When the crippled shoemaker left the Rabbi, the Rabbi saw from his window how the crippled shoemaker went from house to house, going in and out, looking here and there, and finding nothing. However, his heart did not fail him, because he was determined to fulfill the mitzvah of the Sukkah. When the Rabbi saw this, his heart was filled with compassion. The Rabbi lifted up his eyes to heaven and said "Master of the Universe, where on earth is there a people like the Jews! Look down from heaven and see how beloved this small mitzvah is dear to your people that they are ready to sacrifice their life for it."

The rain grew stronger, the mud deepened and thickened, but this does not deter the poor crippled shoemaker, who creeps and crawls. Look, his shoes are torn, his entire body is soaked and drenched. He slides and slithers for hours in the



mud, and yet shows no signs of tiring and weariness. And why does he make this great sacrifice, to fulfill the mitzvah of the Sukkah, a Sukkah made with his own hands. "Look down, Heavenly Father from your holy habitation and bless your people with all the best, and spread over us the Sukkah of your goodness." After saying this, the Rabbi left his room, went to the vestibule. The rabbi took the ladder, climbed up the rungs, until he reached the roof. The Rabbi looked in every nook and cranny. Finally he found a few boards that had been covered over. The Rabbi removed the clutter that had covered the boards, took them down, and sent his assistant-attendant to request the poor shoemaker to come to him at once.

When the shoemaker came to the Rabbi, the Rabbi gave him the boards. The Rabbi also asked his forgiveness that he had caused him such pain and such trouble. In order to please him even more, the Rabbi gave him the leftover "Sechach", to cover the roof of the Sukkah. Since the hour was already late, the Rabbi told his assistant to accompany the poor shoemaker to build the Sukkah, so that it would be ready in time for Sukkos. The assistant did as the Rabbi had requested. After the boards and covering had been brought to the shoemaker's home, they both began to build the Sukkah in earnest. The rains had stopped, the sun appeared as it began to lower in the West. The shoemaker and the Rabbi's assistant did not waste a minute. Finally, the Rabbi's assistant asked permission to leave in order to prepare for the holiday. The shoemaker asked him to stay a bit longer, and he obliged. Finally, the shoemaker remained alone. He had suffered so much, toiled so hard. It would be impossible for him to be without a Sukkah. He was certain that he would finish that which he had begun. He would persevere with all his might.

While he was engaged in working, an old Jew, bent over with a large



bundle on his back, passed by. He stood near the shoemaker, looked at him and said, "What are you doing? Building a beautiful Sukkah. May the Lord establish the work of your hands." While talking, the old man removed his pack, put it on the ground, and began to help build the Sukkah. The old stranger knew what had to be done. He did his work diligently, as a craftsman. It did not take very long, and the entire work load was being done by the old man. The old man became the principal

builder, and the shoemaker had become his helper, giving the old man whatever he asked for. The work went quickly, neither of them realizing that sunset was fast approaching. They had both been working with such concentration that it seemed to them that the day had lengthened, and that the sun would not set until they had finished building their Sukkah.

When the sun finally set in the blazing West, the Sukkah had been finished. The Schach smelled frag-

rantly, the set table sparkled, bouquets of flowers crowned the windows. He, the shoemaker, had toiled all day, and toward evening the old stranger, full of faith, had come and built the Sukkah quickly with the skill of a master craftsman. The Sukkah gave every appearance, as if God's presence dwelled in it. All that was now needed were the people to sit in the Sukkah, and observe and celebrate the Festival of Sukkot as God had ordained.

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## "Canadian Jews—Early In The Century"

New Series No. 4 of Canadian  
Jewish Archives, by Benjamin Sack

### CHAPTER FOURTEEN

An emergency conference of communal leaders in Montreal, convoked by the Legislative Committee of the Baron de Hirsch Institute in July of 1913, reflects the two major concerns of Canadian Jewry at the time.

One was the trial on slaughtering taking place in Halifax; the other was the Plamondon-Leduc case in Quebec, where the defendants were being charged with libel arising out of numerous malicious attacks on Jews and the Talmud.

S.W. Jacobs reported on the proceedings in Quebec Superior Court where he was conducting the case for the prosecution. Though confident that the court would find the defendants guilty, Mr. Jacobs expressed his readiness to take the case to the Court of Appeals, and if necessary, even to the Privy Council.

In Halifax a lawsuit was initiated by the Halifax Humane Society against the shoichet Abraham Levitt. On March 19th of that year Andrew Williamson, an inspector of the society, accompanied by a veterinarian, during a visit to the slaughter-house, observed a shoichet sharpening his knife in preparation for the slaughter of a calf. The calf's horns and hind legs were tied, while it was being hoisted by a machine, and then flung on its back; after which the horns were untied and the calf's head released for the slaughtering. The impression given was that the animal suffered undue pain by that method which lasted 14 minutes, pain which could have been avoided if it had been stunned unconscious before killing; that the latter method was more humane than the Jewish ritual slaughter.

The shoichet was charged in court with causing unnecessary suffering to an animal. Magistrate Fielding of the police court, who presided over the hearing, accepted the evidence of the veterinarian and found the shoichet guilty, imposing on him a small fine and court costs.

For the Jews of Halifax and the Maritimes—indeed, for Jews all over Canada—the verdict had serious implications. It was possible not only that *shechita* would be placed in question, but that it would be prohibited altogether.

The Halifax community took the case before a higher court, before Judge Wallace. The Halifax Baron de Hirsch Hebrew Benevolent Society appealed to Rabbi Joshua

Glazer of Montreal for assistance in the case. The Baron de Hirsch Institute in Montreal likewise lent its support.

At the hearing the plaintiff and the chief witness contradicted themselves, thereby weakening their testimony. Under cross examination the veterinarian allowed that he might have erred, since the actual killing took no longer than one second.

Appearing along with Rabbi Joshua Glazer was Howard McPatridge, a graduate from an Ontario veterinary college, who testified that he had once witnessed the slaughtering of an animal according to Jewish ritual. Refuting the testimony of the prosecution, he confirmed that the slitting of the throat rendered the animal instantaneously unconscious, thus preventing any sensation of pain. This opinion was corroborated by Rabbi Glazer, who further testified that the shoichet in question was highly qualified to perform *shechita*, by which the animal loses consciousness instantly. He referred to the definition of *shechita* in the *Jewish Encyclopedia* and to the findings of experts that Jewish slaughter causes less pain to an animal than any other method of killing.

The last and most important witness for the defence, whose testimony led to the quashing of the verdict against the accused, was Dr. David Fraser Harris, Professor of Histology and Physiology at Dalhousie University.

A graduate in medicine from the University of Glasgow, he was the author of a book on the nervous system. After hearing the testimony against the accused, he asserted that when the jugular vein is cut and the head of the animal falls back, the neural connections with the brain are severed and within five seconds all sensory reflexes cease. The convulsive period that follows is no indication of pain, as there can be no pain without consciousness. An animal suffered far less from having its throat cut than from a hammer blow on its head. If the animal slaughtered on March 19th met its death in the manner described by the witnesses, its sensory perceptions ceased within six seconds.

Following this testimony Judge Wallace declared there was no doubt in his mind as to the decision he must make, and pronounced the defendant not guilty.

# ANNOUNCEMENT

Mr. Andrew F. Wolfson has been appointed the Chairman of the Camp Kadimah Emergency Campaign. Andrew has indicated that the campaign will be completed by December 15, 1978.

The following is a letter from Andrew:

The Camp Kadimah Emergency Campaign is now entering its final weeks. To date, we have received a cash total of \$78,075.00 against a total amount pledged of \$136,700.00 that leaves a balance of \$45,134.00 yet to be collected. But that is only part of the story. The total debt is \$265,000.00. That means that if we collect 100% of the outstanding pledges we will still have a deficit of \$128,300.00.

There will be no tomorrow unless you contribute today. Without the necessary funds to pay back our bank loan, we will be left with a bleak alternative. Those of us who are able to give substantial amounts must give them now. And those of us able to give a little must give now. Make no mistake we are talking about the survival of Camp Kadimah. Camp Kadimah's future is in OUR hands. If we don't act now, there will be no next generation of Kadimah campers. We must have your answer in the form of funds by December 15, 1978.

Bonds help Camp Kadimah - When you purchase bonds and turn them over to Camp Kadimah, you are fulfilling two community obligations and in addition will receive a tax deductible receipt for the amount of your contribution. In addition, any cash contribution to Camp Kadimah is tax deductible.

The following are local Camp Kadimah Emergency Campaign Chairmen:

Moncton, New Brunswick

Dr. Sheldon Rubin  
33 Laird Avenue  
Home: (506) 855-8476  
Business: 855-8807

Mr. Morton Attis  
45 Fairview Drive  
Home: (506) 854-3811  
Business: 854-6100

Fredericton, New Brunswick

Mr. Mitchell Budovitch  
Golf Club Road  
R.R. No. 3  
Home: (506) 454-2983  
Business: 455-9964

Saint, John, New Brunswick

Mr. Norman Hamburg  
127 Brookview Crescent  
Home: (506) 672-5413  
Business: 693-6523

Glace Bay, Nova Scotia

Mr. Leo Chernin  
191 South Street  
Home: (902) 849-4645  
Business: 849-4586

Mr. Eli Marshall  
79 Brookside Street

Sydney, Nova Scotia

Home: (902) 849-4145  
Business: 849-6694

Mr. Martin Chernin  
204 St. Peter's Road  
Home: (902) 564-7781  
Business: 564-9983

Halifax, Nova Scotia

Steven Pink  
5964 Campbell Drive  
Home: (902) 429-1533  
Business: 422-9321

Michael Zatzman  
One Tulip Street  
Home: (902) 469-0999  
Business: 466-2471

Mr. Mendel Burnstein  
5841 Chainrock Drive  
Home: (902) 429-4884  
Business: 429-5820

After January 1, 1979, a list of all those who helped to save Camp Kadimah will be made public. I hope to see everyone's name on that list.

Thank you in advance for your help, consideration and cash during the final weeks of this campaign. Increase your gift if you wish in the next few weeks. If you have not as yet made a pledge, please do not wait any longer. Best wishes to all for a healthy and happy New Year.

**Andrew S. Wolfson**  
Chairman

P.S. If the present mail strike persists please call the Regional office 902-422-7491 for further informatoin on how your pledge may be received.



NICK SIMMONDS, Director of Communications for the Canada-Israel Committee, spoke at Saint Mary's University on "The Middle East and the Aftermath of the Camp David Accord". The lecture hall was filled to capacity as members of the Jewish Community of Halifax listened to a well-informed representative of the Canada-Israel Committee discuss implications for peace. Simmonds was part of a symposium. The other speaker, Dr. Zayid, discussed the Palestinian issue. Throughout the evening heated exchanges took place between the participants and between participants and audience members. In the end, members of the Jewish community were uplifted by the spirited comments of Mr. Simmonds.

# More On The Web of Deceit

The Editor  
Shalom  
Halifax  
Nova Scotia

21 September 1978

Dear Sir:

*Last summer while visiting New Brunswick I filed a formal request with the New Brunswick Human Rights Commission and with the New Brunswick Department of Justice to take action against Mr. Malcolm Ross for the publication of his book, **Web of Deceit**. I have now received replies from both offices, and in both cases I have been disappointed with the unwillingness of these government agencies to take firm measures preventing the continuation of Mr. Ross' activities.*

*Your readers might well be interested to learn just how lethargic the New Brunswick government is about anti-Semitism in that province. I am therefore enclosing photostats of the correspondence I have had with the New Brunswick Human Rights Commission and the New Brunswick Department of Justice, and hereby give you permission to publish all or part of it in Shalom.*

*With best wishes,*

Sincerely yours,

Dr. Robert Brym

19 June 1978

Dr. Robert J. Brym  
861 Grandame Street  
Fredericton, N.B.

Dr. Noel Kinsella  
New Brunswick Human Rights  
Commission  
Fredericton, N.B.

Dear Dr. Kinsella:

I am writing this letter in order to formally request that the New Brunswick Human Rights Commission immediately establish a Board of Enquiry to investigate the circumstances surrounding the publication, the contents, and the social implications, of Malcolm Ross' **Web of Deceit** (Moncton: Stronghold Publishing Co. Ltd., 1978). Having recently had an opportunity to read this book, there is no doubt in my mind that it is thoroughly racist in character. Therefore, its further sale ought, in my opinion, to be prohibited and its author prosecuted by the Crown Prosecutor of New Brunswick for contravening (a) The Human Rights Code of New Brunswick (section 6.1 on the publication of discriminatory literature); (b) The Criminal Code of Canada (section 281.2 on Hate Propaganda); and (incidentally), (c) The Copyright Act. Let me explain

why I hold this opinion.

The central argument of Mr. Ross' book is that a conspiracy of Zionist Jews, Communists and international financiers is seeking to undermine the foundations of Western Christian civilization in Canada and elsewhere by eroding the cultural traditions, and gaining control over the institutions, of the latter. My main objection to this thesis is **not** that it is false, although it is clearly that. (How could Zionist Jews and Communists be working in collusion when anti-Zionism is widespread in the USSR and scores of thousands of Jews have been forced to emigrate from that country since 1971? How could Jews have infiltrated the ranks of Canada's highest financial circles when, according to recent sociological research conducted at McMaster and Carleton universities, the members of the boards of directors of Canada's major financial and industrial enterprises are almost exclusively Protestants of British origin? How could Zionism have sufficient power to pose a threat to the Western world when the very existence of the state of Israel is so precarious? et cetera.) Rather, I object to Mr. Ross' argument because he is bent on promoting hatred against an identifiable minority group in Canada—Jews—and on inciting a breach of the peace.

In order to understand this point it

must be placed in historical context. The notion that there exists a Jewish-Communist-financial conspiracy is not original to Mr. Ross; nor has the periodic revivification of this myth occurred at random. Rather, it has achieved popularity in times of severe economic and political stress, when the anxieties bred by complex social problems create a demand for some easy explanation of people's troubles and the identification of a 'scapegoat' whose destruction will supposedly put an end to these troubles. Thus, the conspiracy myth achieved its greatest publicity in turn-of-the-century Russia, when the crumbling Tsarist regime purposefully instigated large-scale attacks against Jews as a means of diverting the peasantry's attention away from crippling land shortages, burdensome taxes, and the like; and in Weimar Germany, when Nazis employed the same idea to provide members of the German lower middle class with a ready answer to the question of why Germany was experiencing massive inflation and other ailments—an answer which led eventually to the destruction of nearly six million Jews. Both Tsarist officials and Nazi propagandists published and distributed a small book entitled **The Protocols of the Learned Elders of Zion** as a means of spreading this myth; significantly, Mr. Ross cites liberally from this source (see, for

example, pages 44-47, 88, 94 and 99 of his book). In drawing this parallel I do not want to suggest for a moment that Canada is now facing the same types or levels of social strain which confronted late Imperial Russia or Weimar Germany. I do however think it obvious that we are now experiencing considerable social malaise and that Mr. Ross is trying to 'stir things up a bit' by publishing misinformation first spread by some of the politically most reactionary forces in modern history. More than this: Mr. Ross encourages Canadians to take illegal actions against Jews in this country. Thus, on page 32 of this book, he argues that the conspiracy 'will succeed unless the average person decides he has had enough and begins to fight back'; on page 102 he implores the reader to 'act as Judge

and Jailer and not only pass sentence on the Conspiracy, but also see that the sentence is carried out'; and on page 103 he explicitly issues 'a challenge that calls for battle'. By calling Canadians 'to battle', asking them to 'fight back', and asking them to act as 'judge and jailer' outside the judicial system, Mr. Ross encourages the abrogation of due process and breach of the peace.

Since I intend to forward a copy of this letter to the Crown Prosecutor, I should also like to mention a matter of greater concern to him than to you. On pages 80-81 of his book, Mr. Ross quotes at length from a handbook published by the Canadian Red Cross. Since the quotation is more than 300 words in length, and since Mr. Ross does not indicate that he has received permission from the publisher of the

Red Cross handbook to use this quotation, he may be in violation of the Copyright Act. This is in any case a matter which ought to be investigated.

Finally, I want to suggest that, since Mr. Ross is an elementary school teacher, every effort be made to determine whether or not he teaches History, Social Studies, Civics, or some other subject into which his ideas might creep. Young children are impressionable; Mr. Ross has some false and dangerous ideas; I should therefore like to see the proper authorities make certain that his ideas are spread no further.

Sincerely yours,  
**Dr. Robert J. Brym**

Dr. Robert J. Brym  
861 Grandame Street  
Fredericton, New Brunswick

P.O. Box 6000  
Fredericton, N.B.  
E3B 5H1

August 11, 1978

**Re: "Web of Deceit"**

Dear Sir:

This is to acknowledge receipt of your letter and enclosure of June 22, 1978. Please excuse the delay as I thought an answer had been sent to you.

As you are no doubt aware by now, a decision was made after a review of the law on the subject of "hate literature" not to prosecute in the matter of the book "Web of Deceit".

This decision was arrived at on the basis that the prosecutors involved felt that there was no likelihood of a conviction in this case.

I read the letter you had sent Dr. Kinsella with great interest. In the penultimate paragraph of that letter you mention a possible infringement of the Copyright Act. This is federal legislation, and, as such, is outside our provincial jurisdiction.

Yours very truly,

**H. Hazen Strange, Q.C.**  
Director of Public Prosecutions

Dr Robert J. Brym  
861 Grandame Street  
FREDERICTON, N.B.  
E3B 2Z7

September 6, 1978

Dear Dr. Brym:

I am writing on behalf of Dr. Noel A. Kinsella, Chairman of the New Brunswick Human Rights Commission. He has requested that I inform you of the decision reached by the Commission regarding the controversial book entitled **Web of Deceit** written by Malcolm Ross. In your letter dated June 19, 1978, you requested that the New Brunswick Human Rights Commission immediately establish a Board of Inquiry to investigate the circumstances surrounding the case.

In light of the concern expressed by yourself and many other individuals, the Commission did thoroughly

investigate the matter, and solicited the opinions of leading human rights authorities as well as the New Brunswick Department of Justice.

Please find enclosed a brief summary which describes the manner in which the Human Rights Commission dealt with the matter. I wish to thank you for expressing your concern regarding the publication. If you have any further inquiries, please contact this office.

Sincerely,

K.O. Taylor  
Human Rights Officer

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## Web of Deceit—1978

In May of 1978, the New Brunswick Human Rights Commission received a number of complaints regarding a book entitled **Web of Deceit**. The book was written by a Moncton, New Brunswick school teacher, Mr. Malcolm Ross, and published by Stronghold Publications. Neo-fascist and anti-semitic, the book warns of a conspiracy linking the forces of Zionism, finance and Communism in a takeover of world government. It blames the conspiracy for starting both world wars, liberalizing churches and corrupting youth with various devices such as pornography and rock music. Complaints regarding the book were received by various individuals, including members of the New Brunswick Jewish community.

After careful review of the book, the Chairman of the New Brunswick Human Rights Commission, Dr. Noel A. Kinsella, dismissed the **Web of Deceit** as being an irrelevant kind of publication, nonsense, and "not even good enough to engender a debate over whether or not it is hate literature". (The Globe and Mail, Saturday, June 17, 1978.) In light of this, it is more important to protect the author's freedom of speech than to try and suppress the expression of prejudicial attitudes.

Various leading Canadian human rights authorities throughout the country were contacted and their opinions were solicited on such a publication, in light of Section 6 of the New Brunswick Human Rights Code. They concurred with the position taken by the New Brunswick Human Rights Commission, in that taking formal proceedings against such literature confers an artificial seriousness of purpose on it. It was also agreed that freedom of expression is too important and fundamental a right to be abridged by human rights legislation.

The Canadian Civil Liberties Association has also opposed most attempts to prohibit by law the expression of the kinds of opinions which are involved in this material. It was advised that Sections 6(1) and (2) of the New Brunswick Human Rights Code are possibly not broad enough to cover the material at issue.

The Prosecutions Branch of the New Brunswick Department of Justice advised the Human Rights Commission that it was not possible to prosecute under the Criminal Code Sections on Hate Literature because sufficient evidence could not be found to enter prosecutions.

Of primary concern to the New Brunswick Human Rights Commission is the fact that Mr. Ross is a teacher in the public school system of our province and that he may be expressing his anti-semitic and neo-fascist views in the classroom. In light of this fact, Dr. Kinsella contacted the Superintendent of School District No. 15, Mr. A.H. McLeod, to notify him of our concerns. Mr. McLeod was requested to inform the Commission of the results of a direct observation of Mr. Ross' performance in the classroom with particular reference to whether or not he expresses while teaching, either directly or indirectly, any of the views of which he wrote in the **Web of Deceit**.

In a reply from Mr. McLeod, Dr. Kinsella was informed that Mr. Ross is teaching all classes to the grade six class at Magnetic Hill School. Although there has been no expression of concern from either the parents or pupils relative to Mr. Ross' professional duties, the classroom situation will be monitored as requested by Dr. Kinsella.



*Hey, Miriam did you hear about the new Jewish Pre School in Halifax? It's starting in January at the Beth Israel and will be run by the Atlantic Jewish Council.*



*Yes Danyel, and my mommy and daddy said that I can go. I'm so excited! I wonder what we'll be doin'?*

# UPDATE ON REFUSENIKS

Dear Sir,

I am appealing to you for the sake of my parents as they need help to leave Russia and come to live with me in Israel.

It is already over two years that we are separated. We have no idea when we shall get together again and whether we'll ever meet again at all.

I am my parents' only daughter (and only child). I am 21 years old. I am living in Israel while my mother and father are kept in Russia against their will.

My parents and myself had applied for an exit permit to Israel in autumn 1975. At the same time I was a student and I was immediately expelled from my Institute. After a while we received a refusal.

Then I had decided to leave for Israel on my own. It was very difficult for me to part with my dear parents and leave them behind. But in the Soviet Union I had no prospects for me to continue my studies. I was sure that my parents would follow me soon, so our separation would come to an end shortly. I left Russia for Israel in June 1976.

I ask for your help as on the 2nd of August 1978 my parents were denied an exit permit for the third time.

The refusal is explained by "regime" considerations. It means that the Soviet Government ascribes to my parents the knowledge of some "secrets".

My mother—Edya V. Orleansky, born 1932, is a radio-engineer, a candidate of technical sciences. She worked in Moscow at Scientific Research Radio Institute (so-called NIIR). She had a "second degree of secrecy". In fact, however, her work was not secret because it was published openly. My mother left this job more than 5 years ago, and since then she is working in an open organization.

My father—Efim S. Orleansky, born 1927, electrical engineer, is working in "Mosproject". He had a "second degree of secrecy", of which he was deprived three years ago after applying for our departure. He was transferred to a lower job at the same time. He actually never fulfilled any secret work at all.

My mother's parents (my grandparents) and my mother's sister (my aunt) also live in Israel.

The Soviet Government has no grounds whatsoever to detain my parents in Russia. It is plainly a despotism and violation against my parents by the Soviet Government's side. It is an obvious infringement of the Helsinki agreement on family reunions.

I am deeply worried of my mother's health now.

I can't personally help them, so I ask you very much and hope that you can and will do your best to bring my mother and father to Israel.

With great respect and many thanks in advance,  
Sincerely yours

Address of my parents:  
Efim S. and Edya V. Orleansky,  
Moscow 107370,  
Boytsovaya ulitsa, dom 14,  
corpus 10, kvartira 55.  
Tel. 160-05-03

Anna Orleanska  
Meonot Studentim C-9,  
Universita Tel-Aviv, Ramat Aviv,  
Israel

## List 1

## Wives Living In Israel

- |  |   |  |
|--|---|--|
| 1) Genrieta Fridman<br>16 Elle Cohen St., Apt. 8<br>Kiryat Yam               | 5) Seika Shvartsman<br>3 D Ezra St., Apt. 17<br>Rehovoth                        | 9) Tliga Shcharansky<br>Neve Ya'kov 407 / 24<br>Jerusalem                  |
| 2) Eva Grinberg<br>Absorption Center<br>Hasharon St., Raanana                | 6) Klara Vainshtein<br>Absorption Center Aba Khushi<br>131 Mageginim St., Haifa | 10) Avital Shcharansky<br>Yohanan Ben-Zakkai 70 / 30<br>Jerusalem          |
| 3) Sylva Zalmanson<br>88 Mahanaim St., Apt. 16<br>Tel Aviv, Tel. (02) 273204 | 7) Alevtina Dymshits<br>Armon Hanassi 117 / 27<br>Jerusalem                     | 11) Aviva Gendin-Klein<br>Atarot 22 / 6 Kiriati Sharet<br>Holon            |
| 4) Eva Butman<br>Kibbutz Naan  | 8) Tsilla Levinson<br>Hevroni 118 / 15<br>Kiriati Yovel, Jerusalem              | 12) Evgenia Barras<br>Givat Hatakhmoshet 29 / 38,<br>Kiryati Sharet, Holon |



# NOSTALGIA • NOSTALGIA



**Gym Class Saint John, N.B.  
Shaarei Zedek Synagogue  
(possibly middle 1920's)**

**TOP ROW:** Lil Jacobson, Helen Jacobson, Rose Davis, Faye Gold, Katie Kashetsky

**MIDDLE ROW:** Dolly Urdang, Bertie Boyaner (Girl Guide Leader); Tessie Ross; Ethel Fine; Esther Newfield; Naomi Ellman, Dorothy Goldman; W. Miller (Instructor); Sarah Cohen

**BOTTOM ROW:** Celia Jacobson, Sylvia Leonoff, Bessie Hoffman, Sylvia Rozovsky, Ruth Newfield

## NOSTALGIA



**Identification  
Of Nostalgia Picture**

**FRONT ROW** - Left to Right - Max Axler, Rebecca Shizgal, Nathan Schuster, "Ma" Bromberg.

**SECOND ROW** - Left to Right - Myer Mendleson, Lil Hirsch, Don Harris, ? Hans, Hoffman.

**THIRD ROW** - Left to Right - Dick Glube, Sally Newman, Norman Newman, Ethel Smofsky, Sid Robin, Getta Aaron, Matt Epstein.

**FOURTH ROW** - Left to Right - Ellie Marshall, Julia Kaplan, Gordie Simon, Miriam Schuster, Mitchell Glube, Doreen Nathanson, Alfred Gordon.

**FIFTH ROW** - Left to Right - Bette Blume, Mac Mintz, Rita Mintz, Diane Leith, Al Rubin, Jack Rafuse, Elaine Zive, Bernice Hoffman.

**BACK ROW** - One Person - Joe Levison, killed in Korean War.

Thank you Doreen Gordon for identifying this nostalgia picture.

# The Jewish National Fund

## Negev Testimonial Dinner



**Mr. Peter Herschorn**

Leonard Kaplansky, Vice-President for the Atlantic Region, is pleased to announce that the Jewish National Fund of Canada will honour Peter Herschorn at a Negev Testimonial dinner to be held in Halifax on Sunday, December 3, 1978 at the Lord Nelson Hotel, in recognition of his many years of devoted and loyal service to this community and the State of Israel.

Proceeds of the Dinner will be used in the further development of Canada Park, a major 7,500 acre complex now being completed, midway between Jerusalem and Tel Aviv, serving the recreational needs of over two million people!

For further information, please contact Neil Franklin at 423-6331.



**HONOURED**—Mrs. Sophie Forman was honoured by members of Halifax Hadassah-Wizo in the Hotel Nova Scotian. Mrs. Forman is a past president of Halifax Hadassah Council, past regional chairman for Nova Scotia and Newfoundland, has served as chairman for major project, including the Women's Division of United-Jewish Appeal and State of Israel Bonds. Left to right are, Cecily Peters, national vice-president, Mrs. Forman, and Evette Bowman.

# Atlantic Jewish Council Sponsors Beate Klarsfeld

Courage, Conviction, Decency, Justice and Self-Sacrifice—these are words that come to mind when one hears the name Beate Klarsfeld—To Israel and the Jewish People Mrs. Klarsfeld is a 'Woman of Valor'—a title that has no peer in the Jewish Tradition.

With these words, Golda Meir summed up the admiration of tens of thousands of persons, adults and youth alike, throughout the world for this impassioned, committed 39-year old German and her brave, daring one-woman crusade to hunt down Nazi criminals and bring them to justice in courts of law in Germany and France.

A Christian, born Beate Kunzel, in 1939, in Berlin, she was a child during the Nazi period. She learned about Nazism and the horrors its leaders perpetrated against the Jewish people only after her arrival in Paris in 1960 and her subsequent marriage in 1963 to Serge Klarsfeld, a Jew whose father had been a member of the French Resistance and who died in the gas chambers of Aushwitz.

Beate's plunge into active public life began in November, 1968, when she mounted a West Berlin podium and delivered "the slap heard around the world" to the face of Kurt-George Kiesinger, Chancellor of West Germany. With this public slap, and at the price of her own arrest and prison sentence, Beate Klarsfeld thus focused world attention on the Nazi leader's past and his involvement in Nazi crimes. This attack on Kiesinger was only one of a series of dramatic coups that have made Beate Klarsfeld a world-renowned figure and a leader in the drive to unmask war criminals now serving government and industry in Germany, France, and around the world.

She and her husband, an international lawyer, planned the successful capture and arrest of former SS Captain Klaus Barbie, "the Butcher of Lyon," who fled to South America where he is living a life of ease and comfort. She chained herself to a tree and on the main street of La Paz, flanked by posters detailing his crimes.

In another of her famous escapades, Beate tried to kidnap Kurt Lischka, former chief of Gestapo's Bureau of Jewish Affairs in France and now a senior bank clerk in Cologne. The plot failed and Beate herself was arrested, convicted and sentenced to jail by a judge despite the pleas of the French President Valery Giscard d'Estaing and other political leaders. She was expelled from Germany, while the criminal was never brought to court to testify against her. But one important result was the promise of Chancellor Helmut Schmidt to urge the West German Parliament to ratify a conviction allowing German courts to try criminals already convicted in France. Therefore the convention was ratified in January 1975 and since that time Beate Klarsfeld is fighting in order to force German justice to apply the convention and to try the leaders of the Nazi police responsible for the deportation of 80,000 Jews from France.

Vowing that she will not rest until she has brought to justice the murderers of millions of Jews, Beate with her husband has compiled a list of several hundred suspected Nazis who are still at large. The fearless fighter has also passed out publicly pro-Israel leaflets in Morocco at the

very time Arab leaders were meeting there. She has protested in the streets of Syria against the treatment of Israeli prisoners.

Beate Klarsfeld tells her story in her book entitled **Wherever They May Be!**, "one woman's battle against Nazism." Published in English translation by Vanguard Press, it appeared originally in French and has also been published in Israel in a Hebrew translation.

Beate was arrested twice in Eastern Europe, protesting against anti-Semitic and anti-Zionist campaigns in Poland in 1970 and in Prague in 1971. She also protested publicly in 1977 in Buenos Aires and in Montevideo against the growth of anti-Semitism and against the violations of human rights in both Argentina and Uruguay.

One German newspaper has compared Beate Klarsfeld to Joan of Arc. She was also nominated for the 1977 Nobel Peace Prize by a Committee of more than 100 Israeli notables, including professors of four universities and 60 members of the Knesset, among them Menachem Begin and Abba Eban. Their reason: "the actions which she has taken for 10 years throughout the world and at the risk of her liberty and her life against anti-semitism, against the impunity of the Nazi criminals and in favor of peace between the Arab States and Israel." Mrs. Klarsfeld lives in Paris, and is the mother of a son and daughter. During her 1977 tour, she was presented with the "Adele Rosenwald Levy Award" by the U.S.A.



**BEATE KLARSFELD WILL BE  
SPEAKING IN THE FOLLOWING  
ATLANTIC REGIONS**

- HALIFAX— Thursday, November 23.  
(Time and Place to be Announced)
- CAPE BRETON— Saturday, November 25th, 8 p.m.  
(Temple Sons of Israel)  
(Whitney Pier, Sydney)
- Saint John Sunday, November 26, 2:15, p.m.  
(Shaarei Zedek Synagogue)
- FREDERICTON— Sunday, November 26, 8:00 p.m.  
(Sgoollai Israel Synagogue)

excerpt from:  
Bea Stadtler, THE HOLOCAUST  
(Behrman House, Inc., New York, N.Y.)

# Father of Orphans

## JANUSCZ KORCZAK

SOME time ago, a Jewish physician who had been in the Warsaw Ghetto hospital was asked, "Perhaps you knew Janusz Korczak?"

Softly he answered, "Knew him? Yes, I knew him well. There was only one Janusz Korczak in the whole world—only one man like him."

Janusz Korczak was a pediatrician, a children's doctor. He was also an educator, interested in progressive, modern education. In addition he was a writer of children's stories, and the director of an orphanage. Because he cared for each child in the orphanage as his own, he soon began to be called "Father of Orphans."

In the year 1879, Henryk Goldszmit was born into a Jewish home in Warsaw, Poland. When he grew up and began writing stories for children, he took the name Janusz Korczak. This had been the name of a make-believe hero in a Polish novel, and this became Henryk Goldszmit's pen name—and the name we know him by today.

Korczak's father was a lawyer, and in the middle-class home in the large Polish city in which he was brought up, the lad scarcely knew he was Jewish. His father died when he was very young; his childhood was lonely. As he grew older, he supported himself by teaching. In visiting the slums of Warsaw, he became interested in how the poor children were living and how they were being educated. In 1903 he graduated from the University of Warsaw, and continued his studies in medicine, specializing in pediatrics.

Although he could have been the physician of the richest families in Warsaw, he chose to take care of the children of slum families. He was the doctor who accepted "undesirable" house calls which other young physicians refused. He took time to stay and play with his little patients. He cared for many of these children without a fee, or, as he once explained, he took a symbolic kopek, since a "physician who takes no fee does not help the patient."

More and more he became involved in the care and welfare of poor and orphaned children, and finally, in 1911, he gave up his hospital activities and successful private practice to become the head of a large Jewish orphanage in Warsaw. His House of Orphans at 92 Krochmalna Street became famous as one of the first institutions in the world to bring up children in an

atmosphere of self-respect, affection, and self-expression. Discipline was based on a set of rules adopted by a committee of children selected by children. Duties were assigned by the children, and a children's "court" judged those who broke the rules. The youngsters even published their own newspaper. With inspiration, insight, and devotion, Korczak and his assistant Stefa showed what could be done under difficult conditions.

He received no salary, and lived in a small, poorly furnished attic room, which he often shared with a child who had to get away from the others, or who needed



quiet for a while. He even did some of the lowly tasks like washing dishes or scrubbing the floor.

The six full-length books he wrote for children have become favorites both in Poland and Israel. In each story, Korczak taught an important principle for good living. Many times he wrote about children who find themselves in positions of responsibility and the things they have to do for the benefit of others.

A children's weekly, which was a supplement to a well-known Polish-Jewish newspaper, and which supported the idea of Palestine becoming a Jewish State, may have had an influence in bringing him back to Judaism. Also many of his students at the orphanage "graduated" and went to Palestine. They corresponded with the doctor. He became interested in that land and traveled twice to Palestine. The second time he spent several weeks with his former students on a kibbutz. The spirit of self-sacrifice, the ideals, and the society built on trust that one person had for another—all this appealed to him.

When the Nazis began pressuring Jews, he became more closely identified with his people. In the fall of 1940, he was told that his orphanage was outside the limits of the ghetto set up by the Nazis. He was ordered to move the children. During the move a sack of potatoes Korczak had obtained with great effort was stolen by the German guards. He went directly to the office of the governor of Warsaw, complaining that those potatoes were for "his children." He was arrested and forced to

spend four months in jail. After his release, although his non-Jewish friends begged him to leave the ghetto—and the country—he returned to the children.

On Wednesday morning, September 5, 1942, at the age of 64, Janusz Korczak led "his children" from the Jewish orphanage to the Umschlagplatz. Passersby could not believe their eyes. They saw a procession of singing children dressed in their "best" Sabbath clothes, led by a stately old man carrying a sick child.

The scene was described in these words:

Today Korczak's orphanage was "evacuated". . . . Korczak refused to stay behind. He would not abandon "his" children. He went with them. And so, a long line formed in

front of the orphanage . . . a long procession, children small, rather precocious, emaciated, weak, shriveled, and shrunk . . . no one is crying. Their eyes are turned toward the doctor. He is going with them, so what do they have to be afraid of? They are not alone, they are not abandoned. . . .

Although he knew the truth, he told the children that they were going to sunshine and green fields. At the railroad station, one of the guards watched as the children were told to take off their yellow stars and pile them together. "It was like a field of buttercups," said the guard, sadly. From the railroad station, the children went to Treblinka and to death in the gas chambers.

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*The following article was printed in the "Canadian Jewish Outlook", August-September 1978 issue.*

## A Human Being Of A Crystal Heart

*Memories of the old doctor who taught me to read and write and who was a cordial friend of my parents.*

by Zdzislaw Przygoda

Who was Janusz Korczak? He was an educator of children - famous all over Poland. He was the founder of a Catholic Orphanage, "Our Home", on Bielany Street in Warsaw, as well as the founder of a Jewish Orphanage on Krochmalna Street in Warsaw. He ran "Our Home" for 15 years and the Jewish Orphanage for 25 years - till his death.

Dr. Korczak was an outstanding authority on educational problems and was connected with the District Court of Warsaw and was widely acclaimed as a writer and poet. He was also well known across Poland because of his Radio Program called "Chats with an Old Doctor".

He was born on the 22nd of July in 1878. He perished - murdered by the Nazis in Treblinka at the beginning of August, 1942.

Hanna Martkowicz-Olszakowa describes these moments in the prologue of her book about Korczak as follows: . . . "The legend was born at dawn on Wednesday, the day of August the 5th, 1942. It grew forcefully within a few hours in the area of the Warsaw Ghetto".

"Down this route - through these streets, walked, for the last time, in punitive order, but calm, a group of 20 children from the Orphanage, led by their educators, Dr. Henryk Goldszmit, known by his pseudonym as Janusz Korczak, as well as Stefania Wilczynska".

"...The entry of the last boy and girl into the chlorinated wagon and the closing and sealing of the door was witnessed by those who were left behind and remained alive. The legend engulfed the realm of all these details - from the instance of the closed doors of the Death wagon and echoed all over the world with a sad lament".

Korczak's friends begged him to escape from the Ghetto . . . "Which Holy Man escapes martyrdom?" writes Irena Kryzywicka in "The Great and not so Great" (Warsaw 1960). Korczak could not remain alive with the feeling that he had abandoned the children at the moment of their death. The only thing left for him was to deceive them. He told them that they were going on an excursion.

"Since the time of the Crusaders, there has been no more heart-rending and tragic occurrence than these children, marching, with joy in their eyes, through the

suffocating, walled city - singing - dressed in their best - to their deaths".

The essence of Korczak's educational system was his conviction about the absolute value of children. "A child is a full human being - though on a different scale than a grown-up".

In the book, "How to Love a Child", he writes, "What would a child be like with a different mental organization? What would his attributes and needs be? What hidden potential is there? What is this half of humanity, living together and beside us in a tragic schism? Upon them, we throw a host of duties belonging to the man of tomorrow - depriving the rights of today's man".

In Korczak's orphanages, the children had their rights. They were the ones who ran the Orphanage; they were the ones who chose delegates to "parliament" and "Friends Court". The "Court" had the authority to punish even the teachers.

The children edited their own newspaper and took minutes of their "Council" and "Friends Court" meetings. The Educator in this system had an auxiliary role only. Alongside the children's "territory", there was a Pedagogical Council consisting of Educators. Their Council, with the Children's Council attended meetings together.

Korczak created a self-educating system. On their own initiative, the children invented a list of "Early rising" and a list of "Fights". They had special "mail boxes", a "lost and found" cupboard and they held plebiscites of "cordiality and unwillingness". The children would willingly subject themselves to the evaluation of others and through voting, were establishing a degree of "Citizenship" in the institution. The degrees were as follows: First - "Fellowship"; Second - "Tenant"; Third - "Indifferent Tenant"; and Fourth - "Difficult".

Korczak was not only an educator; he was a very prolific writer. In 1937, Korczak received an award from the Polish Literary Academy. After the war, a West German playwright, Erwin Sylvanus, wrote a play "Korczak's Children"

(Polish translation), which was presented in seventy European Theatres and was also shown on T.V. Recently, it was presented in a Toronto Theatre on Bathurst Street. The playwright stated that "he wanted to make up to the Poles and the Jews for the terrible wrong-doings of his fellow-countrymen".

UNESCO marked Janusz Korczak's 100th Birthday in its calendar, for the organization's celebrations of this year.

The respect for Korczak's achievements and stature is being shown by people and many creeds, nationalities and religions. The priest, Jan Twardowski - a writer and poet - held a mass for the soul of the Old Doctor in Warsaw's Church of Visitation". He stated that " ....he is an example of a noble human being; to all Christians".

In many countries, "Associations of Janusz Korczak's Friends" were created. (France, Italy, Mexico and others)

In 1972, a posthumous Peace Award was bestowed on Korczak by the German Association of Librarians - presented by the President of FRG Gustav Heinemann to the Polish "Korczak Association".

This year the whole world is celebrating Korczak's birthday. In Poland, an International Scientific Symposium is taking place. It is dedicated to Children's Up-bringing and Korczak .....

Marek Jaworski, writes: "The bodies of Janusz Korczak and his children were burned. All that was left of them was a handful of ashes and clouds of smoke, which the wind spread all over the world. However, with this smoke, Korczak's ideas circulate above the earth and we should believe nothing will be able to destroy them or cause them to sink into oblivion".



# The Passion of Janusz Korczak

By Joseph Arnon

**O**N A WEDNESDAY, the 5th of August, 1942, in the midst of the Second World War, a tragic incident that was to become legendary with time took place in Nazi-occupied Warsaw.

Led by a bent, weary figure with a child in his arms, 200 children marched in calm, orderly ranks down the streets that wound from the Jewish ghetto to the *Umschlagplatz*, the assembly point from which Jews were shipped off to the death camp at Treblinka. At the rear of the "parade" strode a stocky, dark-eyed woman. The column passed before the eyes of the streets' inhabitants, who stared at the elderly doctor, famous author and renowned pedagogue conducting his homeless children to the gas chambers. Nothing happened. Not a cry went up toward heaven, to say nothing of toward one's fellow man.

Since that day, in the absence of any reliable eye-witness, various accounts and versions have sprung up of the last mile walked by Janusz Korczak and his assistant Stefania Wilczyńska, who had faithfully worked by his side in the children's home for forty years.

**T**HE NAME JANUS KORCZAK was adopted by its bearer in 1899. A young man named Henryk Goldszmit, who had been born on the 22nd of July, 1877, was copying out an entry he had written for a literary competition. By chance he happened to glance at a novel by the Polish author Kraszewski whose hero was called Janasz Korczak. The young writer decided to use the name for the purpose of the competition, and due to a typesetter's error "Janasz" became "Janusz." Thus, the student Henryk Goldszmit, the son of the Warsaw barrister Josef Goldszmit, an assimilated Jew, took on a new name that was to last him for life.

Young Henryk's childhood, which passed in an atmosphere of culture and refined abundance, was a pleasant one. He was a bashful boy who preferred entertaining himself with his own private dream world to playing with

friends. Only his grandmother, his favorite confidante, sensed that he would some day be a "philosopher" and believed in his future greatness.

Toward the end of his life, at the age of 64, Korczak wrote in his ghetto diary: "I had an investigative rather than an inventive mind. I tried to find out what the essence of the children, the adults, my toy blocks, were. I never broke my toys, or took apart my doll to see why its eyes were closed when it lay down. It wasn't the mechanism that mattered but the essence, the thing in itself."

Between 1901 and 1909 Korczak volunteered to head two summer camps run for Warsaw's poor children. One was for Jewish children and one for Catholic. These years, it would seem, marked a turning point, for henceforward his life was devoted entirely to children. His experience in the summer camps led to the publication of three books: *Moški, Joski, Srule* (1910), dealing with the adventures of children in the Jewish camp; *Józki, Jaški, Franki* (1911), about his observations of the children in the Catholic camp; and *Sława* (1912), a work of fiction about children in a Warsaw slum, in which a constant note of humor accompanies an atmosphere of positive optimism.

By 1912 the pedagogue in Korczak-Goldszmit had emerged "victorious" over both the doctor and the author. In this year he became director of a Jewish orphanage whose well-equipped building at 92 Krochmalna Street he personally designed and planned. As house mother and chief assistant he appointed Stefania Wilczyńska. Korczak's plunge into this new existence brought with it a series of uncompromising moral demands which he unsparingly drove himself to meet, it being his firm belief that even the truest conception was of value only when actively practiced. From now on he gave himself over entirely to the children in his charge.

In later years he was to explain the

reason for this decision. It did not satisfy him, he said, merely to take care of sick children. He wished to deal with the physical and intellectual world of healthy children too in all its aspects, with their developmental processes and their interrelationship with the environment. He felt only too keenly—and expressed it in print more than once—how helpless medicine was to deal with social factors: "A spoon of castor oil," he wrote, "is no cure for poverty and parentlessness..."

They seemed to complement each other: the loneliness of the child, of the homeless child especially, and the creative and intellectual loneliness of Korczak the man.

Thus began the thirty-year saga of Korczak the "father" in his children's home.

The educational methods practiced at 92 Krochmalna Street created a living experimental laboratory which drew pedagogues, parents and social workers from all over Poland. Today, when we look back at Korczak's techniques from the vantage point of the educational accomplishments of the 1970s, it is hard not to feel that his method was ultimately too sophisticated, personal and precise, too dependent on his own unique genius, to be easily adaptable to general conditions. When on the 30th anniversary of his death I convened a meeting of several former wards of his at 92 Krochmalna Street who are now themselves the parents of children in the State of Israel, one commented:

"Korczak made my life difficult, because he educated me—successfully—to believe in justice, whereas we live in a world where brute force prevails..."

When bidding good-bye to the children when they left the home, which was generally at the age of 14, he used to say: "We're giving you only one thing to take with you—the dream of a better life, a life that doesn't exist anywhere in the world today, but that someday will: a life of justice and truth."

ON JULY 24th, 1934, Korczak arrived in Haifa. He had come to Palestine for only three weeks, but his program was ambitious: to immerse himself in the past, to find stimulus for reflection on the present, and perhaps, to catch a glimpse of the future.

MEANWHILE, THINGS were getting steadily worse in Poland. The Polish children on Krochmalna Street had begun to harass the Jewish children in the home and to shout "dirty Jews!" and "Jews back to Palestine!" at them. "Jews to the ghetto!" began to appear in graffiti on the walls. One day two drunks frightened the children with a cry of: "Hitler is coming!"

THE GREAT MADNESS, which he had imaginatively foreseen eight years before in his play *The Senate of Madmen*, had begun. Following the lightning defeat of the Polish army, Korczak rushed back to Krochmalna Street to be with his children. Instead of the usual 100 he found—it was early in 1940—that he now had 150. The entire burden of keeping up the home now fell on him and Stefania Wilczyńska. Korczak refused to accept the new reality. He disdained to comply with the German order that every Jew wear a white ribbon with a Star of David on it, nor did he take off his Polish army uniform, which he wore without insignia. In further protest, he designed a new "flag" for the children's home. One side it had embroidered a blossoming tree against a green field as a symbol of Poland, and on the other—the Jewish star.

From the moment war broke out, Korczak had one obsession: to keep his children alive and well-nourished.

Korczak lived through the years of the ghetto in Warsaw from day to day, entirely in the present tense, for the daily struggle for physical survival blotted out the perspectives of future and past. All that mattered was to get through each hour, each minute—and to get 150 children, and then 200, through with him. . . . at a time when in the ghetto streets outside human beings mercilessly turned on each other and robbed one another in the struggle to stay alive, and Death sent men, women and children packing to the gas chambers.

The 5th of August, 1942, arrived.

We are told by an eye-witnesses who worked at the first aid station in the *Umschlagplatz*:

"It was an unbearably hot day. I put the children from the home at the far end of the square, near the wall. I thought that I might manage to save them that way at least until the afternoon, and possibly until the next day. I suggested to Korczak that he come with me to the ghetto officials and ask them to intervene. He refused, because he didn't want to leave the children for even a minute. They began loading the train. I stood by the column of ghetto police who were putting people in the boxcars and watched with my heart in my mouth in the hope that my stratagem would succeed. But they kept packing them in and there was still room left. Urged on by whips, more and more people were jammed into the cars.

Suddenly Schmerling—the sadistic ghetto police officer whom the Germans had put in charge of the *Umschlagplatz*—commanded that the children be brought to the cars. Korczak went at their head. I'll never forget that sight to the end of my life. It wasn't just entering a boxcar—it was a silent but organized protest against the murderers, a march like which no human eye had ever seen before. The children went four-by-four. Korczak went first with his head held high, leading a child with each hand. The second group was led by Stefa Wilczyńska. They went to their death with a look full of contempt for their assa-

sins. When the ghetto policemen saw Korczak, they snapped to attention and saluted. "Who is that man?" asked the Germans. I couldn't control myself any longer, but I hid the flood of tears that ran down my cheeks with my hands. I sobbed and sobbed at our helplessness in the face of such murder."

IN 1965 I TRAVELED to Poland to encounter the shades of the past in the same streets of Warsaw where I first had met my great teacher. I revisited the house where I had worked at his side many years before.

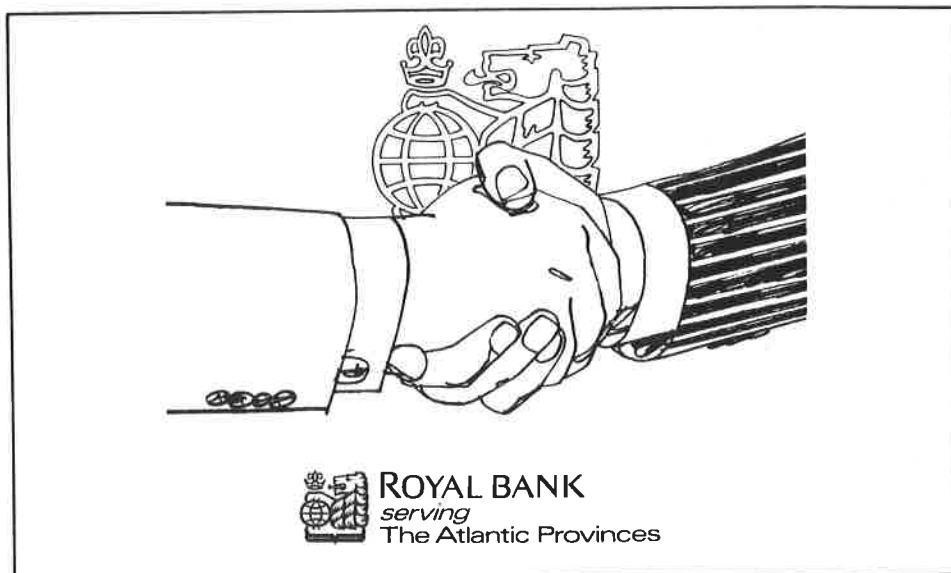
I walked down the lanes of the ruined Jewish quarter until I reached the *Umschlagplatz*. I stood before a memorial tablet which stated in three languages that thousands of our martyred brothers had been sent from this place to Treblinka. In my mind's eye I saw him, and I thought, too, that above his unknown grave, beyond the black hatred and the poisonous vapors of death, I could see—his understanding, forgiving smile.

I thought to myself: He was a good doctor. He was a good philosopher. He was a good pedagogue. He was a good writer. He was a good poet. He was a good man.

Translated from the Hebrew  
by HILLEL HALKIN

JOSEPH ARNON, a disciple of Janusz Korczak, now lives in Kibbutz Ein Hanifratz in Israel.

(excerpted)



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**ages 7-16**

**Jewish  
and Zionist  
Activity - Centered  
Thematic  
Programs**

**Senior Camp  
"Machar"  
ages 14-16**

Shraga Arian ל"י, who was one of our finest educators, said in answer to this question: "To me the Holocaust is not a dilemma of God, but a dilemma of man. The Holocaust proved not that God was dead, but that man's humanity to man was dead. Man is given the freedom to choose: the Germans chose to exercise unbridled evil; the world Jewish community chose to exercise silence; the world chose to exercise indifference."

