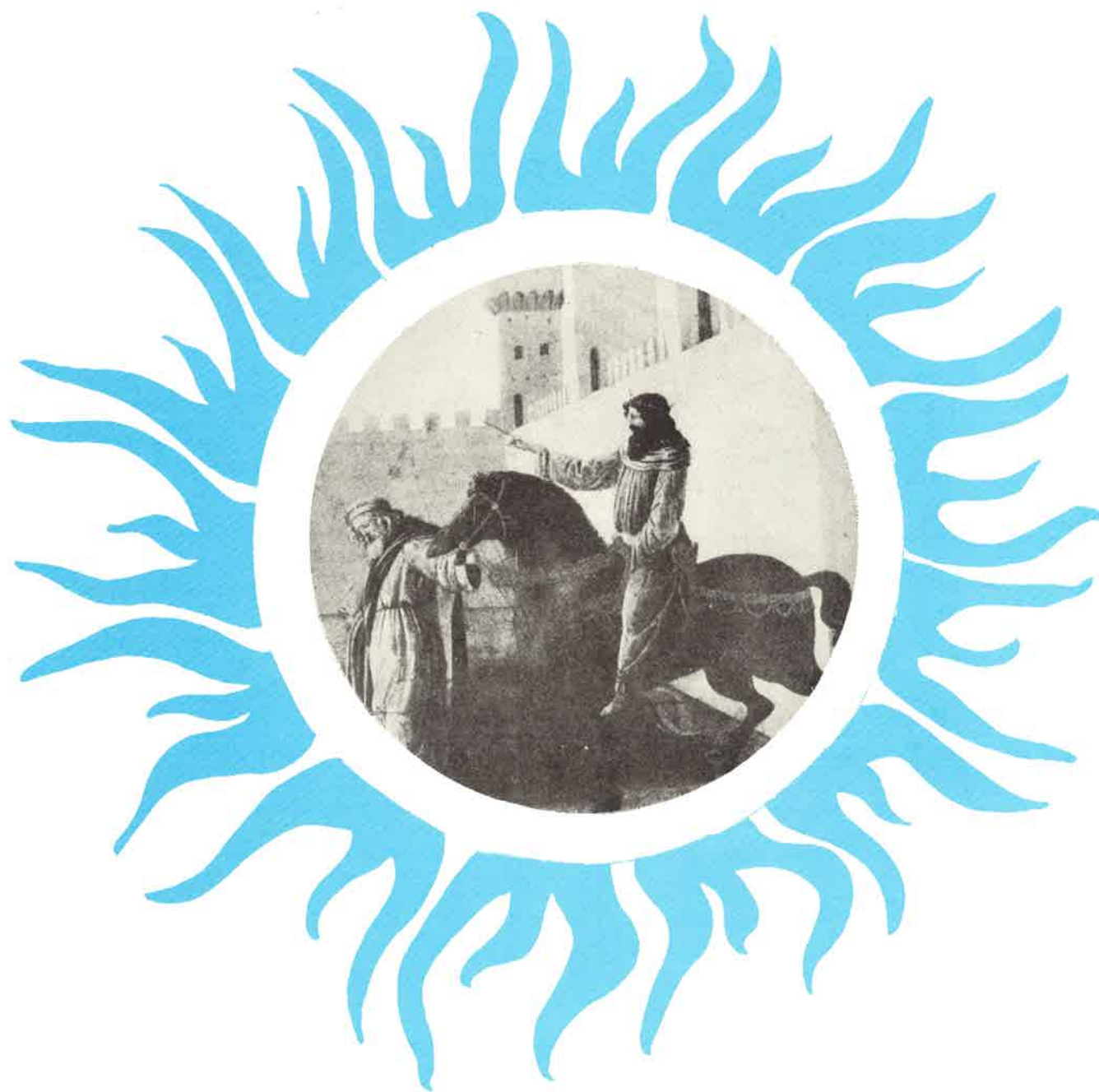


SHALOM



BE HAPPY ITS ADAR.



THE TRIUMPH OF MORDECAI

by Filippino Lippi (1457-1504)

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

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We Remember You In Fondness—Golda, Canadian Jewish News
Media Distorts Mid-East Realities, Canadian Jewish News
Encounters With Singer, Jerusalem Post
Battle Against Zionism, Canadian Jewish News

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Deadline for next issue of Shalom
March 16, 1979

CAMP KADIMAH CORRECTION NOTICE

The correct age range for Camp Kadimah, should have read—ages 7-13; for Camp Machar—ages 14-16. We apologize for any inconvenience.

PURIM

by Rabbi Stanley Greenberg



Purim is probably the most relaxed and joyous festival of the entire Jewish Year. It is a day on which we are encouraged to exchange little gifts, a day on which we are encouraged to eat and drink, a day on which it is customary for the children to dress up in costumes, and a day on which tradition demands that noise and interruptions be made during the synagogue services, behaviour that would not be tolerated on any other occasion.

What is it that we are celebrating?

The story of Purim as told in the Bible in the book of Esther is brief. Some 2300 years ago, the Jews, already dispersed and scattered throughout the Near East, were subject to the Persian monarch Ahasuerus, known in secular sources as Xerxes. Under the influence of his Prime Minister, Haman, he agreed to the physical annihilation, the genocide, of one of his subject peoples, not even knowing which people it was. And so, some 2300 years before Hitler, the Jews of the world were sentenced to a "Final Solution."

Through Divine Intervention by means of the agency of Esther, the Jewish Queen of Ahasuerus, and of her kinsmen Mordecai, a recognized leader of the Jews dispersed through the great Persian Empire, we were saved. Haman and his Jew-haters were destroyed.

Briefly told, this is what we are celebrating.

Both Purim and Chanukah celebrate a victory of the Jews over threatened destruction. Both are rather light-hearted celebrations, days on which we rejoice. But there is an underlying difference between Antiochus and Chanukah on the one hand and Haman and Purim on the other.

Antiochus and his successors, such as the Inquisition and the Communists, attacked the Jews only because of our religious beliefs and practices. If we were willing to bow down to the god of the oppressor, be it Zeus or Marx and Lenin, we were permitted to live . . . as human beings, but not as Jews. It was a spiritual attack.

However, Haman and his successors, such as Hitler, did not care **how** we lived, merely **that** we lived. Merely by being born as Jews we were condemned to death, a purely physical attack. No baptism, no oath of allegiance could save a Jewish life. The cry of a Jewish child at birth became his death sentence.

Because of this difference in the origin of these two holidays, our Sages, of blessed memory, decreed two different types of commemoration and celebration.

Both days have extra prayers of thanksgiving incorporated into the daily services and the grace after meals. But here the similarities cease.

For Chanukah they decreed the lighting of the Menora, the special Chanukah lights. Symbolically we show an increase of light, from one flame on the first day to eight flames on the last day of Chanukah, to counteract the

actions of Antiochus who set about to destroy our spiritual light, the Torah. Where he set about to extend darkness, we create even more light. And as is well known, even one little flame can dispell much darkness.

For Purim our Sages decreed a physical celebration. Not only do we read the Megilla at Purim, the story of the event, but we are also required to have a feast, a special Purim Seuda, during Purim day to celebrate our physical survival. We are commanded to have physical pleasure from the celebration of Purim, whereas on Chanukah, the celebration of a victory over a spiritual enemy, we are not permitted to have benefit from the celebration. It is not permitted to have any benefit from the lights of the Menora.

Purim is an important day, for it marks the victory of our ancestors over an enemy who would destroy us. Although we have not always merited the Divine Intervention which came to our ancestors, may we soon merit, speedily and in our days, the coming of the Messiah and of that time in which we will all live in peace and in harmony.

With blessings for a **Freilichen Purim,**
A Chag Purim Sameach.

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OBSERVANCES OF PURIM

Purim, the 14th day of Adar, comes this year on March 12/13. In a Jewish leap year, when there are two months of Adar, Purim is celebrated in the 2nd Adar.

Shabbas Porashas Zochor, the Sabbath of Remembrance. On the Sabbath before Purim (this year March 10th), a special **Maftir** is read from a second Torah scroll. This portion deals with the fight against Amalek, the ancestor of Haman, who attempted to destroy our ancestors in the desert as they were leaving Egypt. Although the Amalekites may no longer exist physically, their spiritual descendants still exist and we are especially commanded to fight them, to destroy them, and not to forget what they have done to us. It is a special **Mitzva** (commandment) in the Torah that we hear this portion at least once a year.

Taanis-Esther, the Fast of Esther, is the day before Purim, 13 Adar (this year March 12th). This fast, which lasts only during the daylight hours, is in memory of the fasts mentioned in the Book of Esther and is obligatory on all Jewish males over the age of 13 and on all Jewish females over the age of 12. (Where there is a problem of health which may interfere with the fast, please consult the Rabbi. Depending on the particular situation, one may be exempt.) When services are held with a **minyan** fasting, there is a special Torah reading at the morning service, and a Torah reading and a Haftara reading are read at the afternoon service.

Machatzis-Hashekel. It is customary to give three halves of "the coin of the realm" to charity before the reading of

the Megilla at night. Here that would be \$1.50 for every adult, both men and women, in the family. Many are also accustomed to give **Machatzis-Hashekel** on behalf of their children as well. This is donated in remembrance of the Half Shekel (in Hebrew, **Machatzis Hashekel**) which every Jew in the world paid annually for the upkeep of the Temple in Jerusalem and for the supplies for the services there.

Megilla. It is an obligation on all Jews, both men and women, to hear the reading of the **Megilla**, the story of Purim from the Bible, both Purim evening (March 12) and Purim morning (March 13). There will be services in the synagogue both in the evening and in the morning which will include the reading of the **Megilla**. Tuesday night, March 12, the evening services will begin at 7 p.m. (If for any reason you are unable to attend the public readings of the **Megilla**, please get in touch with the Rabbi to arrange for private readings.)

Al-Hanissim. During the **Sh'moneh-Esreh** at all services on Purim and also during the **Bentschen**, the grace after meals, we add a section which begins with the words **Al-Hanissim**, "For the miracles," in which we thank G-d for having saved us. (If one accidentally forgot to say **Al-Hanissim** and did not remember until having completed the **Bentschen** or the **Sh'moneh-Esreh**, one need not repeat the entire prayer.)

Mishloach-Monos or **Shalach Monos**. On Purim day we are required, both men and women, to send a gift to at least one friend in honour of the day. This gift must consist of at

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least two types of prepared food (including beverages). (Whereas those who are in mourning, be it the twelve months after a parent or the thirty days after other close relatives, do send **Shalach-Monos**, one does not send **Shalach-Monos** to such a mourner.)

Mat'nas Aniyim or **Matonos Lo-Evyonim**, gifts to the poor. On Purim it is required to give gifts to at least two of the Jewish poor to enable them to celebrate the day with joy. Where there are no such individuals, the money is collected Purim Day and is subsequently distributed where there is such a need.

Seudas Purim. To celebrate the victory over the enemy who sought to exterminate us, we are required to have a banquet Purim Day. This meal must start before sundown, but may continue over into the night. It is customary, although not all Rabbinic authorities agree on the practice, that on Purim one should drink **Ad lo yada**, until one cannot tell between **Boruch Mordechai**, blessed be Mordecai, and **Orur Homon**, cursed be Haman. Even those authorities who do not approve of this extreme do rule that one should imbibe more than usual.

PURIM

by Sharon Unger, Age 11, Fredericton, N.B.

I think Purim is one of the most joyful holidays. There are Purim plays, masks and hamantashen. In Cheder, we learn all about the Book of Esther. How Esther saved all the Jews and had Haman hanged. In the synagogue just as soon as

the Rabbi says the name Haman feet start stamping and graggers start spinning loud enough to break your eardrums. Afterwards we dress up like Queen Esther and eat hamantashen. In Israel they have an Adloyada Carnival.

Oi, Mein Klein Shtetle!

by Leib Chaim Sills, Poet, Philosopher, Chassid

Kleine Shtetle, Yiddishe Heim, in Heartland Europa,
Evoking mem'ries of a cherished way of life!
Have you spanned oceans to reach the shores of Freedom,
By human wave on human wave, through Ellis Island's
'open door'?

Where are you, little town of Nowhere in the Ukraine,
With old wood frames, unpaved roads and lame
horse-drawn carts?

Litvaks and Galitzianers, where have you strayed?
Are you the last, lost generation—the victims of war?

Nay! The sons of Israel live on—LUBAVITCHERS!
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prayers!

Listen to the frocked and bearded Talmudic Chochomim!
Thrive, Chassidim! Defend the Shtetl! Preach the Biblical
Lore!

Oi, mein teure Lubavitcher Shtetl!
S-h-t-e-t-e-l-el! beckoning me a'heim!
Ich kumm! . . . Ich k-u-m-m. . . !

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Message from the Executive Director

Beginning a new job is always an exciting experience. As my wife and I await the birth of our first child I wish to pause for a moment and reflect upon the past six months in my capacity as the Executive Director of the Atlantic Jewish Council.

My predecessor, Shaul Landa, did a remarkable job in bringing together the communities of Atlantic Canada. He did not do this job alone. He had the help of some very fine people living throughout the Atlantic Provinces. Shaul's good will and the people that worked so hard with him are my inheritance.

We have come a long way as a regional community council. There is still much left to be done. The Atlantic Jewish Council is made up of representatives from different communities and Jewish organizations within Atlantic Canada. These dedicated volunteers give freely of their time to make sure that the Atlantic Jewish Council functions smoothly. They attend meetings, help me arrange community events and provide me with important feedback.

The support that the communities have given the Atlantic Jewish Council has enabled us to reach new heights. I find the volunteer efforts of so many people scattered over such



Avrum Weiss,
Executive Director,
ATLANTIC JEWISH COUNCIL

great distances very rewarding. I would like to thank all of you for giving me so much help and assistance during my first six months on the job. I look forward with great anticipation to what the future holds for the Atlantic Jewish Community.

We are in the process of building a regional Jewish community council that can be as great as we wish it to be. It is important for me to hear from you what you would like from the Atlantic Jewish Council. This will enable the Board of Directors to develop the types of programs which are most meaningful for you. With your support and guidance we shall continue to be strong and grow.

Ada Zebberman Chapter

Halifax Women's Ort

The Ada Zebberman chapter of Halifax Women's ORT is a growing organization, growing not only in numbers but growing with the times, too.

We are very proud of our members who work so hard to raise the dollars needed to carry on our charitable work with quality schools meeting the needs of today and meeting the needs of tomorrow. People like Rene Dankner, Gay Silverman, Phyllis Bluestein, Bryna Solomon and their large committees who have worked so hard in successful projects.

Projects like the Thrift Shop which has become literally an overnight success. These women took a small, dingy store and turned it into a bright, cheery place of business. Because the store has met with tremendous public response, it is in need of more clothing. Clothes are sold on a consignment basis, the contributor receiving one-third of the selling price. Clean out your closets and drawers and bring your excess clothing to Second Hand Rose, 1282 Barrington Street, Halifax. For further information you might require, please give Phyllis Bluestein a call at 423-0617.

Donna Gorber is our chairperson for the Art Auction. Her enthusiasm which has inspired her committee, is going to make the ORT Art Auction bigger and better than ever before. Since ORT has changed Art Auction companies, we feel this year's event will take on new excitement. It is being held again at the Holiday Inn on Robie Street on April 25, and for only \$1.00 admission, we'll show you some of the best art at the most reasonable prices available.

Refreshments will be served and previewing will begin at 7 p.m. with bidding commencing at 7:30 p.m. For a fine

evening of quality art viewing and bidding, remembering that you can dress up your home while you assist a charitable cause, be our guest at the ORT Art Auction.

With your support for these and other ORT projects, you are helping those less fortunate have a better way of life. ORT is not a charity but a means of giving people a chance to help themselves through vocational training. Over 70,000 young people in more than 20 countries are being taught one of 90 different skills.

Most of Canadian ORT's charitable dollars go to Israel where there are 77 ORT schools educating 43,000 students. One out of every five persons in Israel's work force is ORT-trained.

Not all of ORT's money leaves the country, however. Halifax ORT has donated a kidney dialysis machine to the Nova Scotia Kidney Foundation. We have founded a library for teachers to assist children with Learning Disabilities and have donated equipment to the Hearing and Speech Clinic.

Yes, we are proud of our members because it is they who have dedicated themselves to the projects of ORT and to the betterment of people.

ORT ladies: we salute you.

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HALIFAX HADASSAH-WIZO

—Public Affairs Department
—Shirlee Fox

*This letter appeared in the Toronto Globe and Mail
[February 3, 1979].*

VIETNAMESE REFUGEES

Sixty Vietnamese refugees were afloat on the rough seas, ready to drown. Ships of all nations ignored them: no country would rescue them or accept them, till an Israeli boat came and took them all the way to Israel, which accepted and resettled them.

Now, tiny Israel is taking 100 more, while the freedom-loving Communists and their neutral friends merely pass resolutions at the United Nations talkshop, and the West picks a few thousand.

The big rich world finds excuses for ignoring these people fleeing from Communist aggression, even though it is mainly at peace and managing to live lavishly and waste its resources. The 22 Arab lands, many soaked in oil and petro-dollars, are silent when it comes to helping these refugees or any others, even their own blood brother Arabs. These Arab countries have 5 million square miles of mostly empty land and untold billions they have difficulty spending: yet for 30 years they have ignored their own refugees, as well as all others.

F.G.G. Taylor
Toronto

COULD YOU or WOULD YOU
present such a positive view of Israel
in **your** local newspaper?

Get involved in Hadassah-Wizo Public Affairs.
In Halifax contact Anita Dubinsky or Leah Epstein.

OBSERVATIONS

by Mort Margolius

Washington has never recognized Jerusalem (even Western Jerusalem before 1967) as the capital of Israel. Despite the fact that the platform of the Democratic Party in the 1976 Presidential election called for the transfer of the U.S. Embassy to Jerusalem, thereby recognizing Israel's sovereignty over the City, and on these grounds Mr. Carter was elected to implement this programme, he now flouts this platform. As a result, Mr. Carter and other American spokesmen now not only refuse to recognize East Jerusalem as part of Israel, but insist that East Jerusalem "must be surrendered to the Arabs", viewing the Israeli position of being one merely of occupation.

The significance of Jerusalem to Jews: Jerusalem is the heart and soul of the Jewish homeland. Jerusalem has been the capital of the Jewish people for over 3,000 years. It was the focus of the national dream, enshrined in the history of suffering and longing for 1,800 years of exile. There has been a Jewish presence in Jerusalem, except when it was physically impossible; since the destruction of the Second Temple. It has been continuous since 1267, and Jews have been a majority of the population of the city since the middle of the 19th Century.

The significance of Jerusalem to Moslems: The fanatical orthodoxy of the Saudis who possess Islam's two holy cities, Mecca and Medina, has now been injected into the Arab propaganda. Despite the fact that the Moslems erected two holy edifices, the Dome of The Rock and Al Aksa Mosque on the Jewish Temple Mount, it is nonsense to describe Jerusalem as a city holy to Islam. In the Arab rule of the Seventh Century which lasted for a century, and which ended 1,200 years ago, neither then nor afterwards, did the Arabs as a nation, or any group of Arabs, relate to Palestine as a country or to Jerusalem as a city. To the imperial rulers it was no more than a minor town, in an unconsidered province. When one of the sultans decided to choose a town in the area as a provincial capital, he chose Ramla.

The professed awe the present rulers claim for

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Jerusalem and their proclaimed anguish for its sanctity, are eloquently revealed by the enlightening fact that in the 19 years of Jordanian Arab Moslem rule after 1948, the Saudi King never once visited Jerusalem.

Washington's confidence in their stance is predicated on the belief that the Israeli Leaders will not be able to resist the inexorable logic flowing from their capitulation at Camp David. This presumption is based on the belief of the power on the one side, and the weakness of the Jewish side. Every Jew should realize the immediacy of the gravity and the danger to Jewish Jerusalem.

. . .from ISRAEL REPORT, December 1978

REFUGEES AND THE RESETTLEMENT OF POPULATIONS . . . What are the precedents?

For years Israel has suggested that if the Arab states refuse to make peace, they should at least implement the resettlement clause in Resolution 194. The resettlement and integration of refugees in their host countries has been the international pattern for over 50 years, starting with the exchanges of population following World War I. After World War II, West Germany absorbed close to 10 million ethnic Germans from Central and Eastern Europe. India and Pakistan exchanged about 15 million people in

the late 1940s. Austria has received close to 200,000 Hungarian refugees. Italy has provided a home for almost 600,000 Italians from territory ceded to Yugoslavia and from various parts of Africa. France has given permanent asylum to about 1,400,000 refugees from North Africa and Indochina. The Netherlands has welcomed 230,000 refugees from Indonesia. Turkey has resettled 150,000 Turks expelled by Bulgaria, and Finland has absorbed 400,000 Karelians.

Only the Arabs insist on the absolute "right" of return.

Since 1948, Israel, for its part, has taken in and integrated hundreds of thousands of Jews who fled centuries of official discrimination and persecution, including programs, in Arab lands. For this Israel never received a penny from the UN, which has spent over a billion dollars on an almost equal number of Arab refugees. The Jewish refugees from Arab lands joined hundreds of thousands of Jewish refugees from Europe whose mothers and fathers, brothers and sisters, husbands and wives had been systematically slaughtered as members of an alien race and Semitic civilization.

Altogether, these were an estimated 40 million refugees at the end of the Second World War. Only the Arab problem remains unsolved and only the Arabs have been given open-handed support by a UN agency created for that specific purpose.

Editor, Shalom Publication,
Atlantic Jewish Council,
Halifax, N.S.

2818 Oxford Street,
Halifax, N.S.
February 11, 1979.

Dear Editor of Shalom:

Ever since "Shalom" came into existence I've been an avid reader of every issue.

Recently I took advantage of the article on "Statute of Limitations" and used the material for a program at our Orah Chapter, Halifax Hadassah meeting. I had copies of the letter printed in "Shalom" zeroxed at the Zionist Council office and presented this subject to our members for discussion and their signatures. Bless everyone of the 16 members who were present at that meeting! They not only signed the letters but insisted on giving me their .30c

postage needed to mail these letters off to Chancellor Schmidt, Federal Republic of Germany. We all felt better knowing we had "stood up or rather, signed up" and let our voices as Jewish women be heard.

Trusting future issues will again provide us with Program Material for our Hadassah meetings.

Very truly yours,
Sara Yablon
[Program Chairman Orah Chapter].

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HALIFAX HADDASSAH

by Bette Ross

Halifax Hadassah and the Atlantic Jewish Council sponsored their annual Public Affairs seminar January 20th and 21st, 1979. Guest speakers were Professor Amnon Cohan of Israel and Mr. Mark Reznick of the Canada-Israel committee. Professor Cohen spoke on the Palestinians, Jerusalem and the Implications of Peace, and Mark Resnick spoke on Canadian Affairs pertaining to the Middle East. These guests, along with our local speakers, gave us a very interesting and informative weekend. Many thanks to Anita Dubinsky and Leah Epstein for arranging it.

On January 29 we launched our Youth Aliyah campaign with an opening luncheon held at the Shaar Shalom Synagogue. Linda Yarkony was the guest speaker, and with her first hand knowledge of Israel's present needs she was indeed a good choice. Linda is a Canadian nurse, who made aliyah to Israel, met and married her Israeli

husband, and is presently a member of our own Barbara Goldberg chapter, whilst her husband continues his studies in Halifax. She was able to present us with a very up-to-date view of Israel's unmet needs, backing up a movie that we viewed after lunch, on the week of Youth Aliyah. This was a great start to the two-week campaign, and our campaign chairman Leona Freeman is confident that it will be the best campaign ever. We must always remember that the strength of Youth Aliyah is that through our personal gift, Canadian Jews can serve the whole Israeli child.

Right now everyone is thinking of Bazaar which is to take place on Wednesday, May 2, 1979 at the Civic Arena. Now is the time to be clearing out those unwanted articles, and to be baking up a storm. This is a vital part of our program and it needs everyone's support.

Correction Notice:

In the last issue of Shalom the statement about staff qualifications for Camp Kadimah should have read:

Minimum qualifications for a senior counselor are—must be 18 by September 1st and completed grade 12. We apologize for any misunderstanding.

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BETH ISRAEL SISTERHOOD

by Bette Ross

Following the success of our "Spotlight on Chanukah" dance held last December, that Dynamic Dancing Duo, Sandy Gordon and Phyllis Bluestein, have announced that another great evening is planned for us on March 31st. This is to be a "Nostalgia Dance". Mark it off on your calendar and await further details.

We were deeply saddened by the loss of one of our past presidents, Juanita Sable, who passed away in January after a long illness. To perpetrate her memory we are establishing a fund with which we will purchase

something appropriate for our synagogue. Our condolences are extended to the Sable and Rinzler families.

I would like to take this opportunity on behalf of Sisterhood, to say "thank you for a job well done" to Past President, Steven Pink and his board and mazzeller and welcome" to incoming president Barrie Ross and his board. Dr. Ross and I have worked together on many projects in the past and there is every hope that our organizations will work successfully together for the benefit of the Synagogue and congregation.

Halifax Breaks The Ice

On January 28, 1979, Halifax Young Judaea took a big step forward in establishing a better relationship with our community, by holding a meeting with parents.

The purpose of this meeting enabled parents to voice their opinions concerning the Halifax Ken. Since Halifax has just recently gotten back on its feet and in order to eliminate small inconsistencies i.e. problems with communication, we wanted to provide the parents with an insight into the workings of Young Judaea, for example its history, structure and direction.

The parents who attended were most receptive and felt that this receptiveness was reciprocated by us. They expressed their concerns and through discussion we were able to explain how we would hope to improve on our

performance and incorporate some of their suggestions towards improvement.

The meeting was a success in that when we closed, everyone left with the feeling that the last half of the year would meet all our expectations.

The general feeling thus far concerning Young Judaea in Halifax has been positive and this meeting served to gain more support for our activities. We therefore suggest to all Kenim to hold a similar meeting to improve community relations and stimulate better understanding of Young Judaea.

With Judaeans Greetings
Chazak V'ematz
Seema Wolman
Ronnie Cuperfain

NEWS FROM SYDNEY

by Helene Siegal

At the Cape Breton Council Meeting on January 3, 1979 many important topics came under discussion.

(1) A new volunteer program is being promoted by Revenue Canada Taxation, and Canadian Hadassah-Wizo has been invited to participate in this program. This program will provide training for volunteers who will help those unable to complete their own tax returns. Some of these people are senior citizens, new immigrants, and the handicapped.

(2) A new program is being introduced into Canadian Hadassah-Wizo activities known as the Canadian Hadassah-Wizo Research Foundation which was adopted at the 27th biennial convention held in Israel. The Research foundation will provide Israelis and Canadians with Post Doctoral Grants in Israel. Professor Yadin, the Deputy Prime Minister of the State of Israel, officially launched the Jubilee Research Foundation on January 16, 1979.

Mrs. Nate Nathanson who has been the archivist for Sydney since 1963, and who in 1978 became the archivist

for the Cape Breton Council resigned her position All in all a total of fifteen years of devoted service. From such women Hadassah derives her strength. It was decided at a previous meeting that all three Cape Breton chapters will have similar educational programs. February being Jewish music month, an interesting program is being arranged by Mrs. Louis Allen, New Waterford.



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Progress is being made on the 12th annual mini-bazaar to be held on May 2, 1979 under the convenorship of Mrs. Philip Simon, Glace Bay, and Mrs. Hilroy Nathanson, Sydney.

Engagements:

Michelle Lecker, daughter of Dr. and Mrs. Garson Lecker to Moish Gryfe, son of Mr. and Mrs. A. Gryfe of Toronto. Michelle attended the University of Manitoba, School of Interior Design, graduating from the School of Design, Atlanta, Georgia. Moish is associated with his father in business.

Karen Yazer, daughter of Mr. and Mrs. Jack Yazer to Tony Myers of Sydney. Karen has her Masters in Social Work from Carlton University and Tony is Coordinator Director of Dartmouth Boy's Club.

CAPE BRETON COUNCIL OF HADASSAH-WIZO

An outstanding Youth Aliyah evening combined with the showing of Israeli Fashions, sponsored by the Cape Breton Council of Hadassah-Wizo was held on Wednesday, January 31st, at the Temple Sons of Israel Auditorium, Sydney, Nova Scotia. A capacity audience of Hadassah-Wizo members, their husbands and Associate members were the first to view this 1979 Israeli Designers Collection.

A short meeting was held prior to the show, when Chairperson Frume Shore called on Anne Leviten—Sydney; Bella Shore—Glace Bay; Celia Claener—New Waterford; who gave outstanding financial results for their respective Chapters. The total monies raised exceeded last year's campaign.

Mrs. Shore then introduced Hannah Gaum, who was Commentator for the Fashion Show. The beautiful Collection of Clothes was modelled by Hadassah-Wizo members, who showed them to their best advantage. The models were: Joan Elman (Fashion Show Co-ordinator), Ros Goldberg, Enid Lieff, Aida Miller, Norine Nathanson, Diane Schwartz, Inez Schwartz, Ruth Simon and Zelda Zelikovitz.

A highlight of the evening was the drawing on a Needlepoint of a Chagall Window, brought from Israel and donated by Sylvia Allen; handworked by Freda Columbus. This was a project of the Rebecca Chapter, New Waterford, and the proceeds were applied to their Campaign. This tapestry was won by Beverly Shore, Glace Bay. The Decor, which was in keeping with Youth Aliyah and the International Year of the Child, was created by Ellie Friedman and Helen Marshall. The setting on the stage was of a living-room, through the courtesy of Lubetcki's Ltd., which enhanced the magnificent clothes, and the very successful Youth Aliyah Campaign made for an enjoyable and memorable evening.

**Hannah Gaum
Commentator**

Laurie Webber, son of Mr. and Mrs. Starvey Webber to Jean McLelland, R.N. of Dartmouth, N.S. Jean is presently taking courses in the Maritime School of Social Work, Halifax and Laurie, B.A., B.E.D. is employed as Industrial Therapist at Abby Lane Hospital, Halifax.

Congratulations to:

Dr. and Mrs. Brian Silver (Dr. Shirley Epstein), Toronto on the birth of a son, David Mark. Shirley is the daughter of Mr. and Mrs. Max Epstein.

Mr. and Mrs. Jerry Dubinsky, Sydney, on the birth of a daughter. Jerry is the son of Mr. and Mrs. Sam Dubinsky of Westmount.

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WHAT'S HAPPENING IN ST. JOHN'S

Edith Sheffman, Vice-President of Montreal Hadassah was guest speaker at our meeting in January which took place in the home of Rosalie Flomen. She spoke about the all important role of the volunteer to Hadassah, and the continuing need of all of us to devote more time to Israel's needs. A former resident of St. John's we were all pleased to see Edith again. A very pleasant social evening followed.

A sudden loss to this community was that of Bella Trotsky. A resident of St. John's for 25 years she was glad to help out in all projects of Hadassah and Sisterhood until illness took over. Our sympathy to her grandchildren Shelley and Mark and to her daughter Inez, who has lost both parents in the past 2 years.



FREDERICTON NEWS

by Jennie Brown

Mazol Tov to the following who have celebrated anniversaries:

Jennie and Joe Chippin—30 years
Edyth and Harry Levine—35 years
Betty and Jack Levine—31 years
Sue and Louis Levine—30 years
Faye and Ben Medjuck—43 years
Linda and Martin Payne—21 years
Given and Bob Velensky—20 years

Harriet Leonard, Vice President, Lillian Freiman Chapter Hadassah Wizo, has been appointed to the Board of Directors of the Fredericton Council of Arts.

A speedy recovery to Joe Budovitch, who has been hospitalized.

Marilyn and Seymour Kaufman have returned home after an enjoyable visit to Israel.

Judy Goldman, Montreal, P.Q., is visiting her parents, Amelia and Harry Goldman upon her return from Israel, where she was visiting her brother, Dr. Malcolm, Barbara and family.

Mazol Tov to Betty and Jack Levine upon the engagement of their son, Lawrence, to Adele Grichman, daughter of Mr. and Mrs. Bernard Grichman, Toronto, Ontario.

Mazol Tov to Dr. Murray and Dorothy Brown, Saint John, N.B., upon the Bar Mitzvah of their son, Richard Lawrence, grandson of Sam and Jennie Brown, which took place at the Western Wall in Jerusalem, March 3, 1978.

SISTERHOOD NEWS

Our Sisterhood is an active organization, even though meetings have not been held monthly. Newsletters are sent out to all members, bringing them up to date on the accomplishments and plans for the future.

The electric candelabra which was donated to the Dr. Everett Chalmers hospital, has been used by some of our ladies, but, unfortunately, on a number of occasions, two or more were hospitalized at the same time, which prompted

the Sisterhood to purchase another one and donate it to the hospital.

The synagogue library is successful, especially with the Cheder students. They come into the library each week to check our books of Jewish interest. There are now over 400 books on the shelves and we receive seven different magazines. New books on Canadian Jewish history were recently donated by Gladys and Lou Swetsky, also books about Chagall, Irving Berlin and Jack Benny were donated by Herbie Webber, in memory of his wife, Reva Webber.

Monday, February 12th, being Tu B'Shvat, all the Cheder



children will be receiving bags of fruit that are grown in Israel. The treats are being prepared by Doris Rauch, President of the Sisterhood and Edye Besner.

Following the reading of the Megillah on Monday evening, March 12th, refreshments will be served and treats for the children. Hopefully, the children will come in

costume, as they have in previous years.

The Young Judeans are hosting a Conference the weekend of March 10th. The Sisterhood, Hadassah, and the congregation of Sgoolai Synagogue are sponsoring the meals.

Best wishes for a healthy Purim.

FREDERICTON YOUNG JUDEA

Young Judea here is constantly at growth. Since our re-enstatement as a Young Judean Center a year ago this month, Fredericton has strengthened to nearly 40 members. On this, our first Anniversary, since "rebirth", Fredericton will be holding "Veidah", a Conference for all Young Judeans (ages 13 plus) of Atlantic Region, and would like to invite and thank all Young Judeans for this Conference.

Our Hanukah party was successful with a latka and hot dog supper, followed by a play (Archie Bunkerstein) and then Disco. For the future, we have a sleigh ride and coffee house planned.

**Hazaak Ve'matz
Lawrence Chippin**

SGOOLAI ISRAEL SYNAGOGUE

A general meeting for all members of the SGOOLAI ISRAEL SYNAGOGUE was held in the Vestry of the Shul, on Sunday, January 21st at 2:30 p.m.

President Weldon Levine conducted a well organized meeting with 25 members in attendance.

Many items of importance were discussed and passed, including an increase in dues for the coming year because of inflationary costs of operating the Synagogue.

It was announced at the meeting that David Besner and Stephen Rauch have volunteered their services to assist our Treasurer Saul Brown.

A letter of thanks was received from Mr. Beattie, Director

of the Dr. Everett Chalmers' Hospital, for the assistance from the congregation of the Sgoolai Israel Synagogue in Fredericton on Christmas Day. This pertains to a program which was started a few years ago in which members of the congregation volunteer to work at the Hospital on Christmas Day so members of the Christian Faith can spend this day with their families. Harry Lang reported a very good turnout of members for this very worthwhile project and wished to thank all those who participated.

Meeting adjourned.

**Recording Secretary,
EZRA ROSE.**

REPORT ON HADASSIM PARTY

by **Mary Feinstein**

Moncton, N.B. January 7, 1979

On January 7, 1979 the Annual Hadassim Party of the Lillian Freiman Chapter of Hadassah-Wizo was held in the Shul Hall—Convened by Dorothy Mark and Mary Feinstein.

Judy Jacobson, our President, opened the program, then she turned it over to Dorothy Mark, who introduced our guest speaker, Lois Muklin, Regional Chairman of Hadassah-Wizo for New Brunswick.

Lois spoke on her involvement in Hadassah-Wizo for the past 14 years, a period of time in which has seen drastic changes in Israel. She also mentioned a few highlights from the film "Jubilee in Jerusalem", the event about which this film was made, was attended November 1977 by three of our local members; Louise Cohen, Lois Maklin and Mary Feinstein. Another film shown entitled "Community Hospital", was also shown by Mendal Greenblatt.

Mary Feinstein later spoke on Hadassim Childrens



Village, sharing delightful memories of her visits with the audience.

To end the evening, lunch was served from a beautifully decorated table. The baking and decorating was done by

Dorothy Mark, Mary Feinstein and Judy Dignara.

The convenors of Hadassim Project and the Chapter members were extremely pleased with the financial success of the Project. We doubled our receipts from last year.

ART AND THE SCENES

The SHALOM magazine intends to publish a regular art column which is to be edited by Anka Laxer, an artist who works and teaches in Halifax. She plans to feature art and

particularly Jewish art in all its various aspects as well as familiarizing the public with art events both in the Maritimes and in Canada.

THE JEWISH ART OF PRINTED BOOKS

The art of Jewish printed books reached its peak in Italy, a land favorable both to art and to immigration of persecuted Jews; especially in the 14th and 15th centuries. Many Ashkenazi Jews who fled to this country, maintained to a great extent, their own artistic cultural traditions and values.

The most beautiful features in early Hebrew printed books were the decorative borders, some of them being superb works of art in themselves; of course the names of the craftsmen were not mentioned. (A great injustice to the artist).

The first Jewish books date back to 1495; the manuscripts were copied but the artist's work consisted mainly of large wood cut letters marking the "beginning" and "sections". The arrangement of parts of pages and of the colophons at the end were in the form of goblets, triangles or other shapes. There are three classes of letters used; the Italian, the Ashkenazi and the Spanish-Oriental.

The information concerning the history of Jewish printing started to become more precise with the Italian Renaissance, which was undoubtedly a stimulant for many artistic movements. The single letters of the great craftsmen are so aesthetical that they are to be considered works of fine art in themselves. The calligraphy is superbly decorative together with animal and floral decoration.

The use of these ornamental headings and letters continued to be common in Italy well into the 16th century. Thereafter it was perpetrated in Germany, Holland, Spain and Poland for some generations to come, attaining sometimes an exceptionally high aesthetic level.

It is certainly almost impossible to define Jewish Art by

itself at the very beginning stage, mainly because the artists were equally involved in Jewish as well as Gentile art. It took two centuries to stop this practice and to build a printing art based on the Jewish tradition and culture.

In 1540 in Germany, in the opening page of "Code Jacob Ben Asher" the christian influence is obvious. In the second half of the 16th century, title pages were often decorated with twisted columns (the form of the pillar of St. Peter's in Rome) which according to ancient tradition, derived from the temple in Jerusalem. Later on, the twisted columns became extremely common in the Jewish ritual art of every description in northern Europe.

In this period the use of copper engraving, which involved a more sophisticated technology resulted in a more defined artistic result.

Unfortunately, many of the early products of Hebrew printed books may have been lost due to the ravages of time or pogroms. In spite of the fact that very few illustrated sheets having a specific character of Jewish Holidays have been saved, there is reason to believe that there were illustrated sheets of this sort for festivals and relevant topics such as lighting of the Chanuka lamp and the Sabbath candles.

The end of the 18th century marks a clear attempt to eliminate the influence of Christian art from the Jewish illustration.

In the 20th century many important "Haggadot" have appeared (Jacob Steinhart, Arthur Szyk to mention just a few). In contemporary Israel there have been splendid editions by Zim-Zimberknoph, Jacob Wechsler and others. These artists and their production introduce us to a later stage of development.

THE CAT

There once was a cat
that sat on a mat
with a hat.
There was a boy,
that patted the cat

on the mat.
And the boy
and the cat
had a nap on the mat.

by Andrea Brown, Age 11, Fredericton, N.B.

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SAINT JOHN HAPPENINGS

January and February 1979

by Louise Adler

THE NEW YEAR

The calendar year was welcomed in by the members of the Jewish War Veterans of Canada, N.B. Branch No. 4. Commander Gar Meltzer assisted by Adjutant, I.J. Davis were hosts. Live music was provided by the Ron Cooke Group.

It was well attended by a representative group of the Jewish Community. The atmosphere was that of a gala family gathering. No doubt engendered in part by the combination of young people, many of whom were returning home for the holiday season and the proud parents and guests. It was an informal occasion held at the Colonial Inn.

YOUNG JUDAEA

We are proud that Richard Freedman, one of Saint John's own, was elected National President of Canadian Young Judaea. This is a great responsibility, but having observed the performance of this young man in both Young Judaea and other Jewish community activities, we know he will be equal to the task. Our warmest congratulations.



On Sunday afternoon, January 28th in the Social Hall of the Synagogue, a large audience enjoyed the most delightful presentation of an original musical "Joseph and His Brothers."



Ann and Danny Elman produced, directed the program and arranged and played the musical scores. They were assisted by Cheryl Freedman and Sherry Koven. The participants were: Stacie Bernstein, Vicky Brown, Fred Davis,



Katie and David Elman, Tamara and Somara Everett, Jason and Andrea Hamburg, Wayne and Jeffrey Holtzman, Karen Koven, Candy, Tammy and Darren Levine and Robin Morrison.

BOOK REVIEW CLUB

January's meeting discussed the short story. Morris Selig gave a most informative presentation on "Why do we read—what do we read and do we read?" He contrasted the stories we enjoyed reading when we were young with what we appreciate when we are more mature. His reference was "Reading I liked" by Clifton Fatiman.

The quotation that best describes the short story was "It is a song-not a symphony."

Charles Zatsman read a delightful selection of short stories. The collections used were: Author's Choice, by MacKinlay Kantor; Treasury of Short Stories, Bernardiney Kiely; A World of Great Stories, Hiram Haydn and John Cournos; Clerical Error, James Gould Cozzens.

February's Book Review was devoted to the subject of "How much truth is contained in the novel?" Both Tai-Pan by James Clavell and The Rivers of Babylon by Nelson De Mille were reviewed. The first novel was published in 1966. The story is that of Hong Kong and China in 1841.

The second book was published in 1978. The scenes are in Israel and Iraq in the modern day.

The books are well written. They hold your attention throughout. The individual characters are of course, fictitious but a great deal of the happenings are based on fact. The styles are so different that one could believe that not only were written about different times but the composers themselves lived in a different century. Yet both had a great deal of fact even more than fiction.

SHOMER CLUB

The Senior Citizens enjoyed musical presentations as their major attractions in January and February.

"The Friends of Music" thrilled their audience with the variety, contrasting selections and great beauty of presentation. The hour's program received a standing ovation at its conclusion.

A very professional performance by the Saint John Folk Singers was most enthusiastically received by a large attendance on February 18th. The selections reflected the Maritimes' backgrounds of the Irish, Scotch and English. For this special occasion the Shomer Club had as their guests members of the Simon Lions Senior Citizens Club and the Center Senior Citizens Club.

Both programs were arranged through the efforts of Samuel Cohen, musical program chairman for the Shomer Club.

KEN REPORT-SAINT JOHN

Saint John Young Judaea has had a very full and busy past month. Two Bogrim members arrived home from a fun and successful Kinus, to join the remainder of the members in putting on a musical production for the community. The play was entitled "Joseph, his Coat of Many Colors" and it was rewritten to the tunes of the well-known production of "Grease". Thanks to Danny and Ann Elman who wrote, directed and conducted the music of the play, all of the members of Saint John Y.J. including Giborim to Bogrim were able to participate in such a rewarding and most successful group event.

Young Judaea will resume its regular meetings in 2 weeks time, continuing with Sunday afternoon programs for the younger children, followed by a planned program for the older kids. Our meetings are planned and put on by members of the Kochot-Bogrim group and are based on various aspects of Zionism and how it is related to us.

Things are running smoothly here and we are all preparing and very much looking forward to the Atlantic convention—Veidah, which is to be held in March by the Fredericton Ken.

Vicki Brown, daughter of Dr. Murray and Dorothy Brown, Saint John, N.B. and granddaughter of Sam and Jennie Brown, was crowned Miss Teen Saint John for 1979. Vicki is 17 years of age and a grade 12 student at Saint John High School.

She will be representing Saint John at the Miss Teen Pageant in Toronto, March 5th. Her family and friends wish her the best of luck.

**Register now for Camp Kadimah—
only 83 bunk spaces left.**

Simple Tomorrows

The monarch of the afternoon sun
whirls on a wisp of air,
and like the tide against the sand
it slips away from a
child's hand reaching
just to catch it, but
not tear, for it is the
most fragile of all
our dreams; to hold
a butterfly.

by **Fred Marmorstein**

Burial

- I I didn't know my grandmother
would be this heavy; it must
be the casket.
- II With the sun in our eyes,
we lowered her onto straps which
slowly unfolded to lower her
further still from life.
- III I saw her being buried,
dirt on dirt, she must
be smiling and warm now.
- IV Loneliness walked beside me,
back to the car,
to travel into my own darkness.

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JERUSALEM—THE ETERNAL CAPITAL OF THE JEWISH PEOPLE

by Norman Lipschutz

The Jerusalem Corridor in the Hills of Judea took on added significance for me that memorable day. Emotional fervor gripped my entire being and penetrated deep in my heart and soul. The oft-repeated slogan of our prayer-books, "L'Shanah Ha'Baah B'Yerushalayim" or Next Year in Jerusalem, was about to become a reality. Another famous oath came to mind, one which influenced Jewish history for generations past, the renowned: "If I forget Thee, oh Jerusalem, let my right hand forget its cunning." It served to keep the identity of the Jewish people intact throughout the ages, was a driving force in cementing unity and stood as a bulwark against assimilation. In the recent struggle for liberation, this oath was instrumental in the battle par excellence put up by Jewish defenders against the encircling Arab armies besieging the Holy City. Its citizens simply swore to die on the field of battle rather than yield one inch of their beloved Capital. And win they did, for they fought like tigers against the onrushing hordes. They matched bravery against cold steel and super-human courage against the latest in weapons. They pushed their convoys in the face of murderous fire from Arab strong-points on hill-top positions. Thirsty and starving they fought the enemy from within, all this time praying and hoping for a miracle to relieve the pressure. That miracle was soon to come to pass, just prior to Israeli Passover festivities, when the first convoy bearing supplies for the beleaguered City pierced the tight blockade and rolled into the besieged Capital. The victory was hailed as the greatest ever won, for it decided the fate of the Holy City. It was to remain in Jewish hands for all times. It was also spared destruction and the sham of defeat. The brave drivers of this and other convoys were hailed as conquering heroes and their exploits assumed legendary proportions. The highway they conquered was thereafter nicknamed "The Burma Road."

Now, as I direct my gaze to the

barren hills, my mind goes back to these episodes of modern Israeli history, and I cannot help but reminisce how close Israeli forces were to defeat. The secret weapon that saved the country was the high sense of idealism governing the hearts and minds of its youth.

This glorious day it had been mine to behold the picturesque settlements dotting the Hills of Judea, pulsating with life and song, with labor and love. These also serve as protective fortresses, guarding the lifeline and approaches to the Eternal City. A new spirit has been dominating these scattered villages, and the barren hills once again, as in days of old, are responding to man's sweat and toil, as pioneering hands apply modern methods and high skill in an attempt to reconquer the desert. The sightseer's soul is filled with mysticism, as he breathes in the air of biblical Judea.

The bus speeds through historic landmarks, and scene after scene of biblical themes come to mind. One sees armies marching, empires come and go, the glory of Judean power, and the rise of a belief in One God—to take root in this very soil, later to spread the world over. If one is gifted with imagination, he can picture thousands of Israelites making their way to the Holy City through these treacherous mountain-passes, converging upon the Capital from all corners of Israel in order to celebrate their national festivals in sight of King David's Temple. The Kohanim in their priestly robes and lavish headgear are there to bid them welcome. At this point one cannot help but to mourn the fact that the famous "Kotel" or Western Wall of the legendary Temple remains to be liberated, and the visitor is denied the privilege of paying his respects at this ancient reminder of a glorious past. However, somehow to compensate for the tremendous loss, the Migdal David, or Fortress of David, beckons to us to pay it a visit.

Har Tzion, or Mount Zion, is ideally situated to cast one's glance upon the



Old City. From its top one is privileged to view Mount Scopus with its Hebrew University buildings and the famous Hadassah Hospital. We mount the steps leading to King David's tomb. We enter the conclave with a feeling of awe. Once again Biblical themes come to mind. Little David is seen to emerge in triumph against the legendary prowess of the mighty Goliath. We see him as a shepherd-boy tending his sheep in the Hills of Judea, and his eventual rise to kingship. We are witness to his glorious rule over his people. We recollect the poetry of his Psalms, and the tenderness of his harp. We equally recall his beautiful romance with lovely Bathsheba, and the subsequent denunciation by the Prophet for his wrongdoing. We follow his exploits and watch his steady rise to power. He was of mighty stature and an honoured king among his people. He cemented a nation out of a diversity of tribes, and paved the way for its later grandeur. "Out of the lineage of David shall come forth the Messiah," proves the universal belief that he rated high in his people's estimation, and loved the world over for his enormous talent and excellent judgment.

As we examine the tomb more closely, the greatest drama of all ages unfolds before our very eyes! Long wax candles flicker in the cave, and brighten up the ancient stones. Old, bearded Jews keep constant vigil over the tomb, and offer prayers for salvation and universal peace. The atmosphere here is distinctly holy. One cannot help but to bid farewell to this historic site and religious shrine with a feeling of regret. My wife joins me in lighting candles in memory of departed relatives as is the custom. We mount them on the spot designated for the purpose.

We further visit the so-called Chamber of Horrors, where a strange mixture of "souvenirs" from the

Hitlerite epoch is being displayed. Here the visitor comes face to face with ashes from the Nazi crematoria—a grim reminder of a hell-on-earth let loose by an archmaniac in this twentieth-century. We are witness to torn books, blood-stained scrolls, yellow-triangles, soap manufactured from human fat. . . .; also flags of resistance raised by the fighters of the Ghetto, proclaiming defiance to the Nazi fiend. All extermination camps are represented here. This unique museum further tends to remind both tourist and resident alike of what atrocities man is capable to inflict upon his fellow man. It also unmistakably points the way to a better understanding among the peoples of the earth, in that it pays tribute to the defenders of liberty and justice everywhere.

do not fail to observe the watchful eyes of the Israeli sharpshooters as they keep constant guard over this ancient fortress. From their advantageous tower-tops they spy upon nearby Arab positions. The opposing Legionnaires equally are on the alert from neighboring heights. . . .

shape destiny and to establish Bible prophecy. His was truly a unique contribution to our people's history. Generations will come and go, but Herzl's memory will remain deeply implanted in our people's consciousness.

Night engulfs the Holy City. The brightly-lit sky, with its innumerable stars and enormous moon are there for us to touch—they appear so close . . . truly a spectacle to behold! As we leave the outskirts of Jerusalem and turn our attention towards the great metropolis of Tel Aviv to the North, we are still under the spell of what we had seen. This had been our greatest adventure to date, and truly—the most rewarding.

We wind up our visit to Israel's Capital by speeding in the direction of yet another national shrine—recently named Har Herzl, in honour of the Father of Zionism and of Modern Israel, the prophet Theodore Herzl, who found his eternal rest in a land which he envisioned and whose enthusiasm was largely responsible for turning a dream into reality. As we reach our destination and enter the holy grounds, a spirit of exaltation overpowers our beings. We pay silent tribute to the mortal remains of a giant among men who had helped

As we descend the stone-stairway we

PEACE AND PSYCHOLOGY

by Rafael Moses, Jerusalem Post Correspondent

PRESIDENT Anwar Sadat declared a year ago that 70 per cent of the barriers to peace between Arabs and Israelis were psychological. It was not only surprising but disconcerting to many of us that this definition of and approach to the problem was made by an Egyptian and not by an Israeli, and that it was made by a politician and not by a psychologist or psychiatrist. There are probably not a few Israelis—politicians or behavioural scientists—who are angry with themselves for not having made Sadat's observation first, and who envy and resent the man who did.

Indeed, we are as ambivalent about Sadat as we are about peace; which only underscores the "psychological problem." For example, to negotiate for peace and the return of Sinai with Egypt while sending bulldozers to set up new settlements in the Sinai, is such an expression of ambivalence. And the same is true of the other side: it is ambivalent to negotiate a peace treaty and at the same time to join states hostile to Israel in requesting a condemnation and sanctions against her at UNESCO.

Given all the ambivalence of one side toward the other, how have we

followed up on Sadat's definition of the very considerable part which the psychological barriers play on the road to peace?

Truthfully, it seems to me that we—Arabs and Israelis—have done little. However, the whole framework of the Camp David negotiations certainly was such a follow-up. In fact, it was in the nature of a psychological coup, by creating conditions which worked against the fears and anxieties, and strengthened the positive psychological (and other) factors pushing towards peace. I shall return to some of these later on.

ONE OF THE FEW people in Israel who has repeatedly pointed up the existence of psychological resistances to peace, or of the disbelief that peace is indeed on the way, is Defence Minister Ezer Weizman. He has shown that there is insufficient awareness among the public both of its attitudes towards peace generally, and of its reluctance to believe in peace in particular.

Weizman has told us that if we believed in peace, we would know that the Sinai would continue to be available to us after the signing of the peace treaty. Therefore, we would

neither have to run to Sinai while we still can (120,000 of us went there during Succot) nor would we have to force ourselves to be resigned that Sinai's beauties are for us no longer.

What we see here, then, are psychological barriers to peace in ourselves.

I can hear you say: "But these are not internal obstacles in us. This is merely our recognition of the external obstacles, of the political realities."

In answer, let me say that there are certain psychological attitudes in all of us which influence our view of the political external realities, and thereby modify the realities themselves. Let me describe some of them.

We are all agreed that almost everybody wants peace; peace rather than war. Yet while wanting peace, we may not be ready to trust its reality or what it brings.

Mistrust comes most often from unconscious fears and anxieties, which are then superimposed upon the external realities, and thus both influence their perception and indeed change them.

When going to an unfamiliar place, such as a foreign country, for example, we often find ourselves afraid of the unknown, and therefore perceive the new situation and the people in it as more alien and hostile than they really

are. We may expect a thief to take our luggage at every corner; or may fear losing our way, or that the strange food will upset our stomachs. That these feared events come about at times does not disprove the fact that we exaggerate their importance and the likelihood of their happening. We merely add our irrational fears onto the strange environment, thereby making the situation appear more dangerous than it is. Furthermore, we thus actually create a tension between us and the people of whom we are suspicious, thus bringing about the very thing we fear.

A PEACE with our Arab neighbours is an unknown to us as well as to them; we fear the unfamiliar, and we fear change as such. Since all of these are involved in our conscious and unconscious view of peace, it becomes overwhelmingly clear that we not only wish for peace, but also fear the outbreak of peace.

It is well-known among psychiatrists and psychologists, that all of us are afraid of change, and cling to familiar situations and postures, even if they are painful and dangerous.

This paradox becomes very evident in people who leave institutions after

having been there for a long time—be it a hospital, a prison or the army. It is evident that to change from a state of enmity and war, which existed for at least 30 years, to a state of peace and direct relations is a drastic change, and thus creates quite a psychological wrench.

This fact needs to be recognized, accepted, and discussed. It is by no means self-evident that we want peace; and peace is by no means all that we want. That is why we must keep reminding ourselves that there are forces opposed to peace at work—not only in the other, where it is easy to see, but also in ourselves.

One area in which it is relatively easy to show what great adjustment is required of Israelis in accepting peace is with regard to the territories to be given up.

The Israel of pre-1967, which made for claustrophobic feelings, had suddenly grown. As is usual, we found it much easier to grow accustomed to the change in size upwards, than we would if it is to shrink. The analogy to the human body is appropriate. True, it requires adaptation for a woman to become used to her growing body in pregnancy, and for the adolescent to

adjust to his suddenly fast-growing body, but the accommodation to the losing of a limb is by comparison enormously more difficult.

ANOTHER FACTOR which works against change, and therefore against peace with our neighbours in most of us, is that we all tend to reconfirm our own views and prejudices.

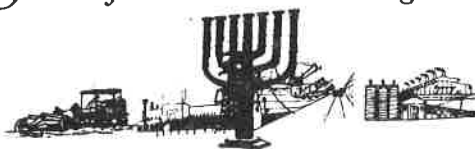
We see in what happens around us that which we expect to see, and disregard, or remain unaware of, evidence to the contrary. This is comfortable for each one of us because it allows us to maintain our views and avoid having to change them.

This factor was proved to have been paramount in the failure of the U.S. Army to draw appropriate and realistic conclusions from the intelligence data just before Pearl Harbour in 1942; and of our army at the time of the Yom Kippur War. It is a powerful psychological force indeed. In the present situation, this also tends to colour our views in terms of what we are used to—here a state of hostilities, of tension and of recurring wars.

A further aspect of this reluctance to change lies in the fact that most of us, as the various schools of psychological treatment have shown, expect



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Prime Minister of Israel



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the bad experiences of our past to be repeated, including—as with us Jews, but not only with us—the bad experiences of previous generations.

IF CAMP DAVID was indeed a psychological coup by the Americans, it is of interest to learn about some of the factors that were operative there—both how negative factors were counteracted, and how positive factors were enhanced.

I have mentioned some of these: others can still be looked at. In the meantime, there is something about the Camp David atmosphere which is worthy of repetition elsewhere. It was based, among others, on certain studies in the behavioural sciences, where opposing groups were brought together by a neutral third party under

certain optimal conditions.

More “little Camp Davids” could take place elsewhere, with minor modifications. Perhaps some might take place outside the Middle East, as in Camp David, with outside mediators; others without such mediators; still others in the Middle East itself, perhaps first in neutral Cyprus, and only later on our home grounds.

At Camp David, far-reaching concessions were required from both sides. At the “little Camp Davids,” the stakes will not be so high; rather, they should serve to dispel some suspicions, to foster beginning agreements and friendships, and to further the wish for peace.

This requires us to talk openly about our fears and anxieties about

peace, and our reluctance in giving up old, familiar and safe ways of behaving and feeling.

A start would be made by us here in exchanging and expressing views. Whether one's views are friendly or hostile, whether they voice agreement or disagreement—all would serve the purpose of having a dialogue and airing this topic to increase our awareness of not-so-conscious attitudes and feelings about the peace, which consciously we all so much long for; and thereby perhaps influence the external reality to some degree.

Dr. Moses is Visiting Professor of Psychiatry at the Hebrew University Medical School and School of Social Work, and is a practicing psychiatrist and psychologist in Jerusalem.

We Remember You In Fondness—Golda

by Rabbi Gunther Plaut
President, Canadian Jewish Congress

This week marks the end of Golda's shloshim, the 30 days of intense mourning. In commemoration, The CJN presents what Rabbi W. Gunther Plaut, president of the Canadian Jewish Congress, said of her at a community memorial rally last month.

Golda wanted no eulogy. I want to have one last conversation with Golda, a conversation on all of our behalf.

Golda, we listened to you often, and always with respect, but we did not always do precisely what you wanted. After all, we were cut from the same cloth—or better, hewn from the same rock; stiff-necked and stubborn, yet loving at the same time. So, Golda, a member of the *am kesheh oref* will

talk to you of the love your people had and have for you.

For we loved you—that is the simple truth. We loved you, as children love their mother or grandmother. In times of elation and in times of agony you were to us *em habanim semachah*, a mother rejoicing over her children, even as at times you were like Rachel, weeping over her children. We returned your sentiments, from our hearts, in joy as in sorrow.

That love, we can now tell you, was no Golda-mania in the ordinary style. We were in love not with your face and form, we were in love with your spirit, your strength, your courage. We did not know that during all the years, when you were the prime minister of Israel, you were aware of your fatal disease. You met the challenge of

death as you met life: head-on, without flinching. And because of this, but not this alone, another measure of respect and admiration is added to our treasure house of love.

Your life spanned the most crucial years of our people. They encompassed Russian pogroms and the Nazi Holocaust, years of growth in the free Diaspora and of *halutziut* in Israel; of more war, and finally the hope, if not yet the sweet fulfilment of peace.

Even your death spanned the polarities of Jewish existence. You died even as Israel's new prime minister went to Oslo to receive the Nobel Prize.

You now join David Ben-Gurion in the *yeshiva ma'aloh*, your mentor and friend. He too died at a crucial moment, in the dark days of the Yom



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Kippur agony, when defeat turned into victory on the battle front, and victory turned in the souls of Israel. You were prime minister; the hue and the cry of a nation pierced your heart. You could even cry, you said.

You were a Zionist, Golda, part of that company of idealists who helped to liberate the Jewish spirit and build an edifice of self-respect in the homeland of our people. Zionism for these was the badge of ultimate honor—and whatever the world would say, so it is to us, here in Canada and wherever Jewish hearts beat to the rhythms of history.

You were close to us, closer than Ben-Gurion ever was; you understood us for you had lived in America and had tasted the fruits of its free society.

Though you sought tastier fruit in the land of our fathers, you did not despair of Jews in the Diaspora and their future; you believed in them, too. In war and peace you asked their support, which they gave to you liberally and with their love.

You wanted the world to befriend Israel, but not at any price. "If we can get survival only along with a bad image," you once said, "we will accept the bad image, as long as it means survival." For this, some called you hawk and some called you dove. We here repeat your words on this fateful day and say "Amen!"

You said: "I am grateful that I live in a country whose people have learned how to go on living in a sea of hatred, without hating those who want

to destroy them, and without abandoning their own vision of peace." To this too we say "Amen!" It is our vision as well.

Golda, the eyes you caused to light up by your presence, the hands you pressed, the cheeks you kissed in friendship—they are your witnesses among this assembly—yet a greater and more lasting witness is Israel itself, and the sense of *achdut* that reigns among our people throughout the world.

So we say: Blessed be the Lord that gave us your presence, your will, your devotion. You would not want us to cry for the sake of shedding tears. Therefore we simply bid you *shalom*.

Media Distorts Mid-East Realities

Simcha Jacobovici, a doctoral candidate at the University of Toronto, is president of the North American Jewish Student's Network, the umbrella organization for all Jewish student groups in North America. A version of this paper was presented at the Network Canada Conference at the Don Valley Holiday Inn, December 29, 1978.

Since the 1967 Six Day War—and especially after the 1973 Yom Kippur War—the media has consistently distorted Israel's case to the world. The media's role in influencing public opinion is well known: the media creates "truth." What this means is that when the TV viewer sees the Syrian Army practice in Lebanon, and Walter Cronkite follows the visual report by calling these genocide forces "peace-keeping forces," people believe Cronkite and not their own eyes. This is very ominous.

In general, the media distorts Mid-East realities in several ways:

First by omission. For example, everyone knows that Israel was created out of an area formerly called "Palestine," as there is scarcely a report that does not remind them of this fact. Very few people, however, know that Jordan was created out of the same area: over 80 percent of the territory formerly called Palestine, excluding the "West Bank." The annexation by Jordan of the West

Bank between the years 1953 to 1967 was not recognized by Egypt, Syria, or the United Nations itself. Very few people know this because the media scarcely ever reports it.

Another example of a distortion by omission is that the PLO's Arafat is often described as "moderate." The PLO attacked civilians in Israel 14 times during the month of November 1978 alone. This hardly received any coverage. The bomb blast in a Jerusalem bus last month, which injured 21 persons, was also hardly mentioned. Every "in depth" analysis that I have ever seen on the PLO neglects to quote the PLO covenant which denies "national self-determination" to Jews. The media never notes that, in all of its operations in Israel, the PLO aims its attacks only at civilian targets.

Second, the media achieves distortions in a more subtle manner by misusing terminology. For example, Old Jerusalem is never called "Old Jerusalem"; it is labelled "Arab Jerusalem." Why? According to both the Turkish and British census, the Jews have been the majority in Jerusalem since the early 1840s. By the time the modern state of Israel was created in 1948, the Jews had been the majority in Jerusalem for over one hundred years. Jewish Jerusalem became "Arab Jerusalem" by virtue of the massacre of its Jewish population,

and the conversion of the survivors into refugees during the 1948 War of Independence. If the media wants to be correct it should call Jerusalem "Jewish Jerusalem." If it pretends to be "objective," it might call Jerusalem "Old Jerusalem," but why "Arab Jerusalem"?

Finally, the media's ability to distort facts and present white as black and vice versa, is enhanced by creating permanent word associations. For example, the words "intransigent," "stubborn," "inflexible," etc., have become automatic adjectives when describing the present Israel government. A recent *Time* magazine report (December 25, 1978) admits that although Egypt had accepted and signed the Camp David accords "Sadat later balked." Furthermore, *Time* reports that, during his recent trip to Cairo (prior to December 17), Vance knew that "Sadat was going to rewrite parts of the draft treaty."

Later, as soon as the negotiators left Camp David—before any attempt to isolate Sadat at the Baghdad summit, before any Arab pressure whatsoever was exerted on Egypt—the Cronkites already began to shout "linkage." Sadat sat back and watched the media undo Camp David. How could Sadat legitimately oppose the Baghdad summit, when *Time* was calling the summit "moderate"? How could Sadat be less pro-Arab than *Time* magazine? The media declared the Camp David accords as less than meaningful, unless these accords created the conditions for their own

demise. The Sinai agreement, it has been argued, must be made contingent on a West Bank settlement, and this in turn must be made contingent on certain "target dates." Thus, should the Palestinian Arabs on the West Bank refuse to negotiate, or should the "target" dates not be met, the whole Sinai agreement would be null and void after Israel had withdrawn its troops. Sadat is also being supported by much of the media when he argues that he must reserve the right to attack Israel, should Israel attack an ally of his. Thus, all Syria would have to do at

some desired future date is amass troops in the Golan, induce an Israeli pre-emptive strike, and Israel would once more be fighting a war on three fronts.

In Israel, however, they listen carefully to Sadat and Arafat, not to the Cronkites. The Israelis see how binding Sadat's signature at Camp David proved to be. Israel knows how much Eisenhower's "guarantees" were worth after the '56 Sinai war. Israel knows how much Nixon's "guarantees" ending the War of Attrition in 1970, were worth. Israel sees how

much U.S. "guarantees" to South Vietnam at the Paris "Peace Talks" were worth. Israel sees how much U.S. "guarantees" to Taiwan were worth. Israel listens very carefully to what the PLO says and does, and what the Saudis said and did at the recent Baghdad summit. There is nothing "moderate" in all this. Because Israel's fight is for her very survival, Israel does not look for solutions conjured up by the media. Neither should we.

Palestinians Are Wary

by Sheldon Kirshner

JERUSALEM—

Palestinians living in the West Bank and Gaza Strip watch current peace negotiations between Israel and Egypt with mounting interest, fascination and dread.

At present, the talks are at an impasse over the key issue of "linkage"—the disputed timetable according to which Palestinians in the occupied areas will be granted self-rule.

Palestinians in this urban enclave, formally annexed by Israel following the Six Day War, have one of the greatest stakes in the resolution of this knotty problem. It is generally accepted that the opinions expressed by the Palestinians in East Jerusalem reflect the consensus in the West Bank and, to an extent, the Gaza Strip.

Slightly in excess of one million Palestinian Arabs reside in these territories, and in the opinion of most observers, peace will elude the Middle East unless the key Palestinian issue is solved.

What do Palestinians think about the integral issues of the day? How do they view Menachem Begin's scheme for Palestinians self-autonomy and Anwar Sadat's diplomacy? Are they in favor of a secular state, a solution advanced by the PLO, and are they well disposed to the PLO? Do they accept Israel's existence?

East Jerusalem Arabs—Moslems and Christians—are unanimous in their rejection of Begin's 26-point autonomy plan, according to a random survey I conducted.

They support the creation of an independent Palestinian state in the occupied territories, though two-thirds of the respondents thought that a secular, democratic state would be a good solution, too. At the same time, they would accept Israel without hesitation after the establishment of a Palestinian state.

In general, they speak highly of the PLO. But not all of them agree that the PLO is the Palestinians' sole representative organization.

They are divided over Egypt's policy, some saying that Sadat is selling out the Palestinians, others arguing that Cairo is guarding their interests.

Most of them did not want their names used for publication, fearing Israeli retribution. Only one man, Abu Asab, a jeweler on 34 David St., said he was prepared to brave a backlash.

Asab said Israel's version of self-rule was an imposed solution and thus did not satisfy the Palestinians in the occupied lands. "Anything imposed can't be fair," he said.

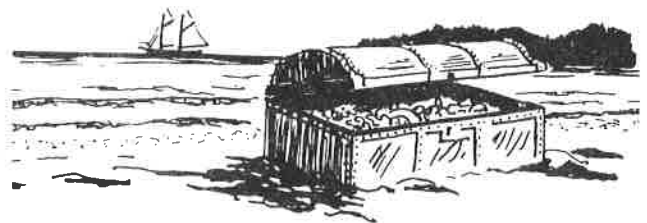
Declared another Palestinian, a rug merchant: "We don't care about Begin's plans for us."

Self-autonomy, noted a physician, would formalize Israel's desire to annex the West Bank. "It's not fair," commented a shoemaker, sitting in a tiny shop in one of East Jerusalem's labyrinthine streets. "We will not live under the thumb of others. We're as human as the Israelis."

"It's just a game," said a lawyer. "Israel can't have peace and land." Added a spice dealer: "It's bull . . . Israel will be in control. This can't be reconciled with self-rule."

An independent Palestinian state would go a long way to

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solve the Palestinian question, Asab remarked, adding: "We can live in peace with the Israelis after its creation."

The rug merchant said Palestinian refugees evicted from their homes in what is now Israel should be allowed the right to return. "Why should someone from Russia or America take our home? We cannot accept it. We accept Israel as an independent state, but we should have our rights."

Both the lawyer and the spice merchant had no qualms about the idea of a Jewish state in the region, provided its size is limited to the 1967 frontiers.

Asab debunked the practicality of a secular state. "It wouldn't work, and the Palestinians would rather have an independent state."

In the rug merchant's view, a secular state would work. "Arabs and Jews can live together," he said. Asked why Lebanon's experiment in secularism failed, he noted: "There are big powers there. They sowed dissension."

"It's the best solution," the physician said. The lawyer thought not. "It isn't practical. Jews are European and we are not. The two don't mix."

"It is our dream," said the spice dealer, "and we hope, in time, that the Jews accept it."

Asab said the PLO represents the Palestinians in general. "They have kept the Palestinian problem in the forefront of

the world, but there are other Palestinian leaders who do not belong to the PLO."

The rug merchant had no hesitation about saying the PLO was the Palestinians' only world-wide representative, while the physician declined to comment on the subject. The lawyer said he was still debating the question. The spice dealer proclaimed: "Of course, they do! The PLO speaks in our name. We don't believe in any leader who deviates from its line." Like many of his fellow Palestinians, he has nothing but scorn for King Hussein, who administered the West Bank from 1949 until 1967. "I don't trust him. He's killed more Palestinians than the Israelis."

Asab is suspicious of Egypt's policy toward Israel, saying that a separate Israeli-Egyptian accord would be a traitorous act. "The Palestinians will then be left alone, and only God knows what will happen."

The rug merchant said the Egyptians will not betray the Palestinians, while the physician observed: "Sadat is selling us down the river. He ignores our rights. It's the central problem."

The lawyer disagreed. "I believe Sadat will honor the commitments he made in his speech to the Knesset."

The spice dealer was just as emphatic. "Egypt can't live without the Arabs, and it will be isolated if Sadat abandons us. I hope he realizes that."

Behind The Headlines

POISONED VIEW OF JEWISH HISTORY

LONDON, January 3 (JTA)—Generations of Soviet school children have been given a negative view of Jews and Jewish history as a result of the steadily increasing anti-Semitism of textbooks used in Soviet history classes. "They corrupt young people and implant in them a sense of incompatibility and hostility between them and the Jews," according to an article in "Soviet Jewish Affairs," published by the London Institute of Jewish Affairs.

The author, Daniel Fish, draws parallels with Czarist Russia after the 1880s when the rise of anti-Semitism coincided with the virtual monopoly of high school history textbooks by the anti-Semite D.I. Illovaysky. Noting that the purpose of Soviet education is to "arm" pupils with "Communist morality," Fish asks "What kind of morality and world view are formed by knowledge such as this? And to what end?"

Fish's article found various stages in the increasingly anti-Jewish tone of Soviet history teaching over the past four decades.

A Turning Point In The 1950s

In ancient history textbooks in use from the 1930s to the early 1950s, there was still a desire, if not to inspire respect for Jews as bearers of an ancient culture, at least to neutralize the anti-Semitism of the pre-war and especially post-war years. But the mid-1950s were a turning point, and the words, "Judea," "Israel" and "Jerusalem" began to disappear. By 1954, the Jews disappeared almost entirely from ancient history as taught in Soviet school rooms.

In the same year, Jews were also dropped from an influential textbook about the Middle Ages, thus distorting

the story of the Spanish Inquisition of which Jews were the chief victims.

In modern history books, too, Jewish references were dropped. The Jewish origins of progressive or socialist writers such as Heinrich Heine or Ferdinand La Salle were ignored and the anti-Semitic Dreyfus affair was presented purely in terms of class warfare. In 1954-56, textbooks on Soviet history for classes eight to ten underwent considerable changes with the removal of a great deal of information on Russian Jewish history.

From the late 1960s, the tendency towards omission was accompanied by the provision of negative information alone. Fish mentions two textbooks in which "the reader is met with a torrent of negative information on Russian Jews. . . . Described as members of the Jewish Workers Union, the Bund, the Jews are abused more than the Black Hundreds," regardless of the fact that the Bund was the first Social Democratic organization in Russia.

Nazi Persecution Of Jews Ignored

Textbooks on contemporary history carefully avoid mentioning that Jews were the chief sufferers at the hands of the Nazis. A book edited by V.K. Furaev makes no reference to anti-Semitism either in the definition of German fascism or in the description of the Nazis' programs and activities.

It merely mentions that the Nazis advanced the slogan: "Down With Jewish Finance Capital!" This leaves the inference that the "terrible Jewish pogroms" carried out by the Hitlerites (to which there is a later reference), were legitimate retribution against capitalistic Jews.

The same book mentions Auschwitz, but not the mass murders of Jews there. It makes no reference at all to the Warsaw Ghetto uprising.

On the other hand, there appeared in 1972, in an edition of 100,000 and about 400 pages long, M.S. Gus' "The Madness of the Swastika," from which (Fish writes) "it appears that many of the Nazi leaders were half or completely Jewish, that Jewish bankers were among the Nazi benefactors and that Hitler did not hesitate to take Jewish money.

"There is not one word on the Jews in Hitler's speeches as reported by Gus; indeed, to judge by this author, the target of the Nazis' racial theories was the Slavs, the Negroes or anyone else—only not the Jews." In a final insult, the book recalls seeing in a displaced persons camp at the end of the war "well fed young people, of Jewish nationality . . . who survived by a miracle in various parts of Europe."

The history of modern Israel suffers a similar fate. Initially it is relegated to mere subsections of the history of other Middle Eastern countries, and subsequently treated with greater venom with each new edition. Both the omission of Jewish references and the denigration of Jews, Fish concludes, have "a destructive effect on the psychology of young people and inculcate in them hatred and enmity."

Shalom is pleased to reprint this poem which appeared in the 1978 Year Book of Hillel Academy dedicated to the soldiers of Israel.

PEACE, BUT WHEN?

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

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

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

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

Barbara Bleviss
grade 8

Five Jews On Honors List

TORONTO, December 28 (JTA)—Rabbi W. Gunther Plaut, president of the Canadian Jewish Congress, is one of five Jews named in the Christmas list of those receiving Order of Canada Awards, the highest award given by the Canadian government. Plaut, 66, is the retired spiritual leader of the Holy Blossom Temple here.

The other Jews, who were among 64 Canadians honored, are Joseph Cohen, a 57-year-old Vancouver businessman; Albert Hochbaum, a 68-year-old Delta, Manitoba, naturalist, and Monroe Abbey, 74, a Montreal lawyer and former president of the CJC and the Montreal Federation of Jewish Philanthropies. Plaut was named a Companion of the Order and the others were named members.

Another recipient of the Order of Canada Award is Hans Blumenfeld of Toronto, an 86-year-old town planner and architect. Born in Germany, he became a member of the Soviet Communist Party but was expelled from it in 1935. Blumenfeld was rejected for Canadian citizenship in 1960 but was accepted in 1964.

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NOSTALGIA IDENTIFIED

by Naomi Fisman

The above gathering took place at the home of Mrs. Jack Goldman, 55 Wall Street, Saint John, New Brunswick somewhere between the years 1937-1939. It was a Young Judean parlour meeting for the purpose of listening to Mrs. Yetka Levenstein, guest speaker on behalf of Youth Aliyah. This was a time of great urgency. It was of immediate importance to whisk as many Jewish children out of Germany as possible. Madame worked quietly and efficiently between Switzerland and Germany in this capacity. She was a strong speaker, fascinating and emotive and was more than capable of conveying her message—she

was so effective that I can still visualize the event.

Ben R. Guss (who later became a Judge on the New Brunswick Bench) escorted the speaker. I do not see Ben in the photo—but at any rate whenever a V.I.P. came to Saint John to address a gathering, Ben or Joe would invariably be chosen to do escort duty, for they were both our pride and joy adding lustre and prestige to any gathering of note.

This was a rather small parlour—hence the togetherness—we crunched and scrunched just to get into the photo.

Wouldn't you say this was a successful manoeuvre? A small community, dedicated, active and close.

1. Rose Davis
2. Freda Garson (April)
3. Helen Gold
4. Joe Guss
5. Hilda Epstein
6. Minna Cohen
7. Ruth Tanar Zatzman
8. Bernard Bloom
9. Len Gorber
10. Sam Cohen
11. Bill Meltzer
12. Naomi Bersudsky Fishman
13. Edith Babb
14. Yudice Garson Kaplan
15. Goldie Garson Davis
16. Freyda Garson Perlin
17. Anne Stollar Vineyar

18. Helene Goldberg Siegal
19. Libby Cohen
20. Eva Rozovsky
21. Leah Goldman Attis
22. Mrs. Jack Goldman (Hostess)
- 23.
24. Helen Rozovsky Rabkin
25. Bessie Rabkin Paivowsky
26. Leill Meltzer Goldstein
27. Madame Yetka Levenstein (Speaker)
28. Leill Levine Kashetsky (Young Judean Leader)
29. Lena Slovitt (Young Judea Leader)
30. Muriel Koven
31. Jennie Cohen Pincus
32. Leill Zatzman
33. Francis Koven
34. Jean Bloom

35. Anne Freedman
36. Mrs. Bromberg
37. Frank Wiegensberg
- 38.
39. Eddie Wiegensberg
40. Naomi Perchanok
41. Saul Goldberg
42. Sophie Kirsh (Moncton)
43. Ben Perchanok
44. Rabbi A. Babb
45. Freda Swetsky
46. Ida Guss
47. Gladys Wiesel
48. Helen Kirsh (Moncton)
49. Gloria Bromberg
50. Jeanette Haines (Moncton)

ENCOUNTERS WITH SINGER

by Joel Blocker

NEW YORK, Autumn 1959. High sky, crisp weather, falling orange-red leaves from the few trees still left on Manhattan's decaying Upper West Side. This is the real New York of refugees and open vegetable stores and near poverty, not the chic cosmopolis of Fifth and Park Avenues on the other side of Central Park; the other side of the world.

Two young men in their mid-twenties enter a tall building on West 72nd Street, next to an elegantly sinister undertaker's reception room, used mostly to speed European-born Jews, who had settled in the area, to their eternal resting places in Long Island cemeteries.

They ascend to the 14th floor, where the door is opened by a pale, bald, frail, sickly-looking man—so white-skinned he seems almost albino—who greets them with a broad smile, and with chirps from the two domestic birds perched on his shoulder and bald pate.

"Come in," says Isaac Bashevis Singer warmly. "Come in, and let's have a good, long talk."

The man who, 19 years later, was to be awarded the Nobel Prize for Literature, for stories in which—said the Swedish Academy—"everyday life is interwoven with wonders, reality is spun from dreams," was then 55 and had already been a resident of New York for a quarter of a century.

His two young guests were aspiring writers, come to pay homage to a master whose genius was then only beginning to be appreciated by American intellectuals and to ask for a formal interview for the *Paris Review*. (The interview, the first of its kind with Singer, was eventually published in *Commentary* because the *Paris Review* didn't feel a Yiddish writer was that "important.")

"Mr. Singer" (only much later did we call him Isaac) had much to tell us that first meeting and in many more during a friendship that spanned two decades.

He relaxed in a tall armchair in the midst of his oversized apartment that looked—and still looks, although he has since moved to a different West Side location—as if it had been lifted out of Warsaw or Vienna and deposited in New York.

He talked to us about writing his stories for a Yiddish-reading public that was inevitably dwindling. "This is my primary audience," he would say with a shrug and a smile, showing us copies of the Yiddish daily *Der Forverts*.

"It is always getting smaller, but always getting wiser, too. Besides, a writer shouldn't worry too much about his readers. He should write for himself and leave the worries about his readers to others."

Yet Singer did worry about some of his readers—that much greater number who were making his acquaintance in English. "I supervise all my translations myself," he told us, first paying homage to his friend, the late poet and editor Cecil Hemley, who edited the first translations of Singer's stories in English—and did such a handsome job that the standards he established were later to be emulated by the scores of translators Singer used.

This was important not only for Singer's English, but for the translations into other languages as well, most of which were based on the English version and not on the Yiddish original.

One translates *with* Singer, not *for* him. I worked on two or three stories with him myself and he was kind enough to give my name, although he had worked at least as hard as I had to make it "sing" in English.

With me and with his other translators (including his nephew, Joseph, and his own son, who lives in Israel), the process was generally the same: Isaac would read the story aloud, first in Yiddish, then in rough English. He and the translator would trade ideas on an English equivalent, try to find the right tone—Singer often wrote in a Yiddish vernacular that defied easy translation—and labour for hours and hours until he was satisfied.

He was not always satisfied. I still have in my possession a manuscript he and I produced as we attempted to translate the monologue of a Jewish thief languishing in a Polish prison—the thief's argot was so rich that we could find no adequate English equivalent without giving the story a false "cute" tone.

As a result, the story was never published; Singer's standards were just too high.

We knew, many of us who were close to him in the 1950s and '60s, that we were in the presence of a rich, fertile genius. His demons spoke across the abyss of a dead, mourned culture and touched us where it counted most—in our sense of ourselves as "moderns" who were looking for something beyond the conventional.

And Singer was anything but conventional, except in his good, traditional manners.

Singer's Jewish universe contained all we sought: thieves, pimps, charlatans, as well as saints, holy men and beneficent mothers. *Passions*—one of the story collections in English is called simply that—perversions and simply human frailty and fallibility are his real themes.

Whether populated by imps and *dybbuks*, or insatiable women and satyric men, a sense of the power of passion, and the richness and paradox it lends to our lives, reverberates in all his writings.

So much so that in his later works, where the sexual passion is most explicit, Singer almost seems Latin in character, and one wonders why he has not been more widely read in French, Italian and Spanish.

Indeed, his last novel, *Shosha*, published this year in English, is by far the most autobiographical of his books—the story of a young writer in late 1930's Warsaw trying to juggle love affairs with no less than three women at the same time—and it is the most erotic as well.

Finally, though, it is not Singer's eroticism, virtually unknown in Yiddish literature before him, that defines his genius. It is, rather, that great vision of human frailty and human saintliness, religious and earthy at the same time, that informs all his work and constitutes his real originality.

His first great story to be translated in English, "Gimpel the Fool"—done in 1953 by Saul Bellow, later to win the Nobel Prize two years before Singer—is the quintessence of Singer's universe, and at the same time the apotheosis of the 200-year tradition of the *schlemiel* in Yiddish life and literature.

Gimpel is the ultimate innocent, conned, taken and deceived by everyone, including his wife. He tells

his story in a dignified monologue that gradually lets the discerning reader know that what he is apprehending is the story not only of a "fool" but of a saint.

Every possible calamity befalls

Gimpel, yet he remains pure and unviolated, a simpleton perhaps but somehow holy as well. In the story's last lines, we realize we are actually listening to a dying man's voice: "God be praised!" are his final words. "In

that even Gimpel cannot be deceived." To which one can only add a hearty "amen" and the hope that Singer himself will continue to be praised. For *he* has not deceived us.

Group Established To Fight Battle Against Zionism

This is the first of a two-part article on a disturbing development involving certain left wing unions in Quebec which have joined forces with Arab groups and others to promote anti-Zionism. Staff writer Janice Arnold probes the background and the personalities involved.

by Janice Arnold

MONTREAL—

The anti-Zionism expressed frequently during the past decade by certain left-leaning Quebec union leaders will now have a permanent forum in a new body, supported by some 30 member organizations—mainly Arab, communist, and immigrant groups as well as two of Quebec's largest unions, the Centrale de l'Enseignement du Quebec (CEQ) and the Confederation des Syndicats Nationaux (CSN).

The Mouvement Quebecois pour Combattre le Racisme (in English, known as the Quebec Movement to Combat Racism), was officially born on December 1 at a meeting of members and "observers" held at the Association Quebec-Palestine office, located in a CSN building in the east end of Montreal.

Basically, the Mouvement, unique in Canada, has set itself up as a sounding board for those in Quebec who feel they have been victims of discrimination in any form. Taking its cue from the United Nations, the Mouvement has incorporated into this a goal of eliminating racism around the world, in particular Zionism and apartheid. Various activities have been proposed to make Quebecers aware of these two manifestations of "racism".

The Mouvement is "a coalition of organizations and individuals inspired by the common goal of fighting against all forms of racial discrimination and of eliminating manifestations of racism and their causes, both on the

national and international level . . . while respecting the distinctive character and stands of the various groups and individuals who become members," reads the Mouvement's preamble to its statutes.

Yvon Charbonneau, past president of the CEQ, the French teachers' union, is president of the Mouvement. Charbonneau, it will be recalled, was invited to the conference on racism and Zionism, held in Tripoli, Libya, in 1976. Upon his return to Quebec, he publicly denounced Zionism and called for the "real truth" about Zionism to be taught in the schools of Quebec.

The Mouvement is a pet project of Charbonneau, Marxist politically, who has returned to his studies at the University of Laval since leaving the CEQ presidency. Despite his lack of an official capacity with the 82,000-member union, he remains a leading voice of the union movement, and a likely "successor" to the aging Michel Chartrand, who was the first to attach Quebec unions with anti-Zionism.

Chartrand, past president of the 160,000-member CSN, returned from a trip to the Middle East in 1972 denouncing Israeli aggression and demanding a Palestinian homeland. Later that year, the Association Quebec-Palestine, directed by Palestinian-born schoolteacher Rezek Faraj, was created.

Last May, about 50 organizations, some of whom are now said to be members of the Mouvement, met at the LaSalle Hotel in Montreal to attend a two-day "international" conference, organized by the CEQ. Entitled "Non au Racisme," the conference was called to coincide with the year against racism (1978), as declared by the U.N.

Racism in the Israel-administered territories and the plight of the Palestinians were on the agenda along with such topics as women's rights, and discrimination against blacks and

Amerindians. Guest speaker was Elizabeth Mathiot of France, author of the paper *La Collaboration Entre Israel et L'Afrique du Sud* and editor of the magazine *Eurabia*.

Among those who also addressed the conference were Abdullah Abdullah, of the Canadian Arab Federation in Ottawa; Leslie Harriman, an African delegate at the UN; and Paul Belanger, director of *La Ligue des Droits de l'Homme*. Faraj of Quebec-Palestine acted as moderator.

Most significant, perhaps, was the presence of two high-ranking members of EAFORD (organization for the Elimination of All Forms of Racial Discrimination)—Palestinian Dr. Anis Al-Quasem, its secretary-general, and Abdullah Sherif Idin, its president and also president of the Libyan Bar Association. EAFORD was set up as a permanent organization, supported by the Libyan government, following the 1976 Tripoli conference, which Charbonneau attended.

At the May meeting, a resolution was passed to begin laying the groundwork for the creation of a permanent "anti-racist liaison organization" whose task would be to carry out a program against discrimination in any form in Quebec and abroad, particularly Zionism and apartheid. (Zionism and apartheid are mentioned together several times throughout the Mouvement's resolutions.)

What is disturbing about the creation of the Mouvement, besides the exploitation of the grievances of various immigrant and worker groups to add numerical strength to Charbonneau and the Arabs' political strategy, is the sources of the Mouvement's revenue.

In a proposed budget for the coming year issued to members of the Mouvement, revenue is listed as: material and technical aid from the CSN and Quebec-Palestine (\$1,300); subventions from governmental or-

ganizations (\$5,000); subventions from international organizations (\$15,000); and membership fees (\$1,500)—a total of \$22,800.

Member organizations are charged \$25 to \$100, based on size of membership, and individuals \$5 annually. Unions and federations pay \$200. Additional donations are gratefully accepted.

While aid from the CSN and Quebec-Palestine is no surprise, money from the Quebec government is. According to Lise St. Jean, the Mouvement's secretary, the Ministry of Immigration has sent "observers" to both the May and December meetings.

Although no money has been received from, or even promised, by the Quebec government, said Ms. St. Jean, the Mouvement obviously feels confident enough in their amicable relationship with the Ministry to budget \$5,000.

The specific sources of foreign aid is unclear. Ms. St. Jean would not reveal where this money originates, although EAFORD would seem a likely source. Ms. St. Jean said there were a number of international organizations based in France that "supported" the Mouvement, which is not officially affiliated with any other organization.

Expenses are listed as salaries and "benefits" (\$16,500); overhead, such as rent, utilities, and travel expenses (\$19,500); and publication and distribution of a newsletter (\$6,000)—a total of \$25,000, meaning a deficit of \$2,700.

The office of the Mouvement is in

the CEQ headquarters on St. Lawrence Boulevard near Jarry, also the home of the CEGEP teachers' federation and the Conseil Quebecois de la Paix.

The Council Quebecois de la Paix, an 11-year-old Communist group believed to be Moscow-directed, is represented on the executive committee of the Mouvement by its founder, Edward Sloan, a Jew who has been associated with a variety of left-wing causes since the late '30s.

Also on the executive, the section that carries on the routine work throughout the year and is responsible for handling the money, are Faraj of Quebec-Palestine; and representatives of the Conseil Central des Syndicates Nationaux de Montreal (a division of the CSN); Rassemblement des Africains du Quebec; and Maison d'Haiti. Ms. St. Jean, a graduate student at the Universite de Montreal, is the Mouvement's only staff member.

Other member organizations include: Centre International de Solidarite Ouvriere; Guyanese Association; Bureau de la Communaute Chretienne de Haitiens de Montreal; Federation Canado-Arabe; Centre d'Information et de Recherches pour les Immigrants; and the Quebec Carribean Committee.

La Ligue des Droits de l'Homme, a left-wing civil rights group, affiliated with an international association headquartered in Paris, is an observer. The Quebec group, unlike its sister organizations around the world, endorses the UN decree that Zionism is racism.

There can be little doubt of the

predominance of anti-Zionism in the Mouvement's goals. This is no better illustrated than in the case of J. Antoine Gagnon.

Last September, when the MOUvement was close to declaring itself a permanent body, Gagnon submitted a cheque for \$25 for the membership of Association Quebec-Israel, of which he is director. AQI has about 350 members, mostly French-Canadian.

Gagnon was granted observer status at the December 1 meeting. At that meeting Gagnon insisted that AQI be given full member's status. He was told that would only be possible if AQI adhered to all of the goals of the Mouvement, i.e., including the denunciation of Zionism.

Gagnon, a teacher at a French school, is a member of the CEQ. He argues that AQI is not political but merely a social-cultural group of people who are interested in the Holy Land either for religious or strictly tourist reasons.

"We might as well let in the apartheidists of South Africa," Chartrand called out from the audience after Gagnon's attempt to become a member.

Gagnon has followed up his case by letter with the Mouvement. To date no reply has been received, let alone a satisfactory one. And the cheque for \$25 has not been cashed.

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Enchanting Panoramas

by Norman Lipschutz

First let us concentrate on a number of picturesque settlements throughout the length and breadth of modern Israel. Then we shall proceed to describe several unique characters it had been my privilege to come across during my sojourn among the Israelis. They generally portray the classes of people inhabiting this ancient and reborn land.

NATHANYA. This diamond-manufacturing centre is situated approximately thirty-five kilometres north of Tel Aviv. One lovely holiday-morning it had been my good fortune to receive an invitation from a very close friend to accompany the family to Nathanya Beach. I gladly accepted and indeed was grateful for the opportunity. Literally thousands of people crowded the mile-long stretch that memorable day. It was little different from the pleasure-loving crowds visiting North-American beaches. The installations, though, proved modern in every respect, the water just as refreshing—particularly in this semi-tropical climate, and the refreshments beyond compare. . . The sun shone in all its brilliance as we bathed our bodies in the crystal-clear waters of the blue Mediterranean. The children especially had a wonderful time, both in the surf and in the sand. By noon we were ready to say farewell to this wondrous place, but not before we paid the neighboring area a visit. As we mounted the stone-stairs leading towards the town, we briefly stopped at the park to delight in its many beauties and to cool off in the shade of its graceful palms. The multi-colored birds were in their glory on that peaceful holiday-morning. They appeared to accompany us on our way with their never-ending twittering. As we reached the top we gazed back to view the sandy beach and surrounding panorama. With the enchanting park in front of us, and the blue sea in the nigh distance, the vista offered something truly unique and magnificent.

NES TZIONA. Nes Tziona is yet another famous town. It is situated just north of Rehovoth—on the Tel Aviv highway. This landmark enjoys a beauty of its own. I was particularly fond of viewing its cluster of dwellings from atop the hill where the Government Hospital is located. The town notably bears an aromatic flavor, for it lies in the heart of the orange-grove belt. Extensive agriculture likewise is carried on in the proximity. At times we were also fond of exploring the surrounding area. We were particularly attracted by the magic of the town's park with its monument erected in memory of Nes Tziona's heroes who made the supreme sacrifice in Israel's war of liberation.

The hospital on top of the hill is government-supervised and ideally situated for the proper care of its patients. It is a distinguished institution and landmark. Rising high above the town, it offers an excellent view of the general area. The atmosphere all around it is distinctly peaceful and has the advantage of putting one's mind at ease, so much so that one begins to develop a completely new outlook upon life in general. The neighboring woods serve as a retreat for the weak and the maimed. As I stood there on top, directing my gaze upon the town and the Ma'abara, offering temporary shelter to the many

newcomers, I could not help but to become overwhelmed by the striking beauty of the place. Similarly, I considered it an adventure to walk the paths leading from the highway to this notable institution. In my heart I shall always bear a fond recollection for this town in Israel!

SARAFEND constitutes the biggest military encampment in the formative years of the State, as during the British Mandate. Its military installations are superior to any I have been privileged to inspect. But to me this centre held a particular attraction, other than its value as a military base. It was there that my wife led me one day to attend her graduation from the local school of nursing. Its hospital is rather large and extensive, and its facilities numerous and varied. The graduation proved exciting, as are all graduations, particularly when a member of your own family is a recipient of a diploma. I was as proud as can be when the head-nurse invited me to occupy a place of honour. The graduating nurses looked charming in their uniforms. They were quite thrilled with their newly-won caps, and walked one by one to the head-table to receive their long-awaited diplomas. The taking of pictures and the serving of delicious refreshments wound up a unique affair, the memory of which will linger in my heart forever, and with which the name of Sarafend will be closely associated!

YEHUDIAH. A former Arab village, it is now completely occupied by Jewish settlers. The Arab farm-houses have to some extent been renovated by their Jewish inhabitants, with electricity making an appearance within recent months and considerably brightening up the

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outlook of both home and resident alike. The settlers are of mixed stock, and private initiative seems to be the watchword. These small farmholders are struggling for a living, but happy in the realization that someday they will reap with joy what presently they must sow with tears. Their complaints against Tnuvah or the government sponsored co-operative are unmistakably real, but this is one more ring in the long chain of governmental inefficiency and bureaucratic mismanagement. . .

The town itself bears a striking resemblance to a border-point settlement of frontier days on our own American continent. The cafe house with its noisy atmosphere and its tasteless music reminds one of a cowboy saloon, as do some of the inhabitants. . . The mountains of Jordan are visible in the high distance, and when the evening shadows descend upon the region and engulf it in pitch darkness, one is apt to hasten his step—a sort of uncomfortable feeling gripping his entire being. Arab marauders have been known to strike and fulfill their deadly mission in the general area. However, one's mind is put at ease when he directs his gaze to the myriad of stars in the heavens above. One is further comforted by the symphony of song emanating from the nearby marshes where thousands of frogs find their mystical abode.

KIRYATH HAIM AND KFAR HASSIDIM. We travel northward once more and stop briefly at two recent landmarks in the general neighborhood of Haifa. One is a tent-city named "Kfar Hassidim"—the other a prosperous village named "Kiryath Haim."

The slum dwellers of the Ma'abara are rather hospitable and unbelievably friendly. They invite us to share their meagre rations. But we have no heart to touch their food, for we well realize their situation and are familiar with the dreadful circumstances under which they barely exist. We enter into conversation, and their drawn faces are evidence enough of their agony and despair. They see no future for themselves or their children, and generally are resigned to their fate. The kerosene lamps burning at low ebb paint lonely and spooky shadows on the walls of their dreary one-room shacks. It is not a happy sight. We leave the Ma'abara with a feeling of astonishment at government indifference that would permit such conditions to exist. We are simply numbed into silence and a feeling of protest overwhelms our being. We pray that the hearts of governing circles might indeed be moved in favor of our long-suffering brethren, and that relations between man and fellow man might assume a semblance of sanity and some humanity. This cancerous growth must be rooted out as speedily as possible; otherwise demoralization will have set in. The problem then will prove incapable of solution!

Kiryath Haim, in contrast to Kfar Hassidim, is facing a far better situation. Here, at least, decent housing is assured the inhabitants. Though small, the bungalows are rather pleasant to look at and comfortable to live in. The settlers enjoy a far better state of mind than those in the Ma'abara. True, they too sometimes complain, as human beings are apt to do from time to time, but they view the future with hope. Their spirits are high. They show their pleasure in welcoming guests and offer them the very best in everything. We're treated to a chicken-dinner with beer, liquor and wine. In the afternoon refreshments are served, with peanuts predominating. For supper another

delicious meal is prepared. We simply lack the strength to consume so much food. . . The atmosphere is extremely friendly, the conversation without end. In the evening, after being treated to a shower, we drive in a jeep to the seashore to a spot where we can view the skyline of Haifa and adjoining Mount Carmel in all their glory. Charming female company adds a tinge of romance to this particular episode. . . . Our host extends a gracious invitation to spend some more time with his family, but we must say goodbye and leave in a hurry, for we have an important appointment in Tel Aviv the following morning.

To be Continued



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This would be tantamount to condoning mass murder.

This constitutes the gravest insult to the memory of the martyrs of the Holocaust.

We demand that the Statute of Limitations be rescinded and that no time limit be placed on the punishment of those guilty of the worst crime in human history.

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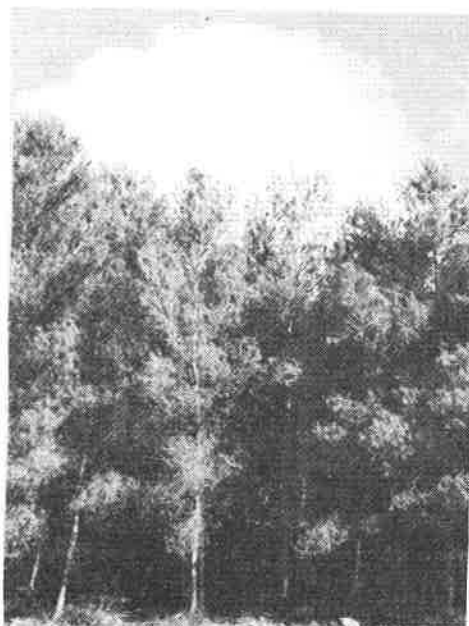
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SPECIAL REPORT FROM C.I.C.

November 3, 1978.

Dear Friend:

The General Assembly of the United Nations has decreed that **November 29 will be observed annually "as the International Day of Solidarity with the Palestinian people."**

The purpose of this special report is to inform the leadership of the Jewish community about a new assault on the Jewish people and Israel—this time under the auspices of the United Nations. At present, available evidence indicates that observance in Canada will be limited and minor. However, it is important to monitor the situation closely and to be prepared if necessary action is required.

These materials can be used in implementing a number of the action programs suggested in the report. If any additional information or assistance is required, please contact any of the C.I.C. offices.

Sincerely,
Myer Bick
National Director

As part of its continuing effort to delegitimize the State of Israel and to glorify the exploits of its terrorist membership, the Palestine Liberation Organization has successfully undermined the credibility of the United Nations by railroading a resolution through the General Assembly calling for "annual observance of 29 November as the International Day of Solidarity with the Palestinian People."

How Did PLO Solidarity Day Come To Be?

Since 1974, when the U.N. General Assembly conferred legitimacy on the PLO by inviting the terrorist organization to participate in U.N. debates as "the representative of the Palestinian people," the PLO has transformed the U.N. into an arena for anti-Israel propaganda.

General Assembly Resolution 3376 established the U.N. Committee on the Exercise of the Inalienable Rights of the Palestinian People. It is the members of this Committee, 80 per cent of whom represent states that have no relations with Israel, that has served as the vehicle for the PLO's attacks against Israel. In the autumn of 1977, the General Assembly created a "Special Unit" on Palestinian rights in the U.N. Secretariat. The role of the "Special Unit" is to promote Palestinian rights based on the recommendations of the PLO-controlled Palestinian Committee. The Day of Solidarity with the Palestinian People is being conducted under the auspices of this "Special Unit," which is disseminating newsletters and other propa-

ganda materials including a U.N. produced motion picture documentary glamorizing Yasir Arafat and the PLO.

The Palestinian Issue

Aided and abetted by the United Nations and its agencies, the Western media has given the slogans of the Palestinian terrorist movement front-page exposure. Thus, terms such as "Palestinian self-determination", "legitimate rights," and "secular democratic state," have become part of the established political lexicon.

Although "self-determination" is a fundamental principle of 20th century international politics, its universal application is a myth. Indeed, the Arabs themselves have denied it to the Kurds in Iraq and non-Muslim blacks in southern Sudan.

Notwithstanding the Utopian imagery associated with the concept of a "secular democratic state," the PLO's use of this term belies its true meaning. When the PLO calls for the establishment of a secular democratic Palestinian state, they are, in fact, heralding the demise of the Jewish State of Israel. Moreover, with the advent of such a state, only those Jews present in Palestine prior to the so-called "Zionist invasion" at the turn of the century, would be permitted to remain.

Palestinian Arabs have a right to self-expression. But the PLO's organic, ideological commitment to terror, and its specific goal to destroy Israel serves to impede resolution of the Palestinian question.

The interface between PLO terror-

ism and the Palestinian people, including residents of the West Bank and the Gaza Strip and refugee camps throughout the Fertile Crescent, damages the credibility of the Palestinian cause. A case in point is the Palestinian reaction to the recent Camp David accords which explicitly provide for the participation of Palestinians in the determination of their own future on the West Bank and the Gaza Strip. While responsible, moderate West Bank Palestinian leadership might have seized the opportunity to gain full autonomy based on the provisions of the accords, they were prevented from doing so because of PLO intimidation. In effect, the PLO practices a form of political terrorism on its own supporters to insure against their entering into peace negotiations. Mayor Fahd Kawasmeth of Hebron is quoted as having said: "If Jordan refuses to enter the talks, if 21 Arab countries refuse Camp David, how can Palestinians here accept? After the 21st Arab country accepts, we will accept."

Just a few weeks ago, Yasir Arafat warned "... those who met or will meet in Camp David, Jerusalem and Ismailia, that the Palestinian gun is the sole decision-maker." Statements such as these are bound to have the desired effect on any Palestinian or group of Palestinians who would consider an approach independent of the PLO.

Thus, the PLO in tandem with the United Nations, will observe an International Day of Solidarity with the Palestinian people on November

29. In so doing, the United Nations endorses the ultimate objective of the PLO to "liberate Israel from Israel."

Effective Community Programs

1. Low key efforts should be made to contact officials and members of local U.N. associations, in order to determine what activity, if any, is being planned. If some observance or program is contemplated, then an attempt should be made to discourage such action. If nothing is planned and the judgment is made that the individuals involved may be sympathetic, then a disapproval of the U.N. policy can be solicited. If there is any problem or complication with these initiatives, contact a C.I.C. office.
2. Discreet inquiries should be made, where possible, to determine whether or not any of the following groups have made plans for the observance. (Local Arab groups, Third World groups, campus groups, Marxist and other Leftist bodies). If there are such plans, then consultations should be arranged within each community and with the C.I.C. to determine how to proceed. In some instances, inaction and isolation are the best policy.
3. Thoughtful and well reasoned short letters to the editor can be prepared 3 or 4 days before November 29. Information in this report can be utilized for this purpose. Themes can vary from pointing to the ludicrous situation of the U.N. calling for solidarity with terrorists, hijackers and murderers, to demonstrating that at a time of the historical breakthrough for peace in the Middle East, the U.N. supports a program which seeks to disrupt peace.
4. Letters to the Prime Minister commending him for his initiative against international terrorism at the Summit meeting in Germany this summer, and asking him to condemn this particular U.N. initiative, which can only serve to encourage PLO terrorists.
5. Letters to the Secretary of State for External Affairs, commending him for his statement to the U.N. General Assembly this October, and asking him to instruct our delegation at the U.N. and his officials in the Department of External Affairs not to co-operate in any way with

the program or the Special Unit.

6. Many cities have "open line" radio programs. Suggestions can be made to these programs to discuss peace in the Middle East, the U.N.'s role in promoting peace in the Middle East or anti-terrorist measures using the PLO as a case study. Before making such a proposal, it should be established that there is an informed "friendly academic" public official or politician who could be suggested to a radio station for use as an expert. The C.I.C. can be helpful in recommending appropriate people.
7. Letters to the Canadian Ambassador to the United Nations, Mr. William Barton in New York, and the Secretary General, Mr. Kurt Waldheim, deploring the entire program and requesting an explanation.

APPENDIX I—DOCUMENTS AND STATEMENTS

The Palestine National Covenant

The PLO's National Covenant serves as the blueprint for the systematic dismantling of the State of Israel.

Article 1: Palestine . . . is an indivisible part of the Arab homeland. . . .

Article 2: Palestine . . . is an indivisible territorial unit.

Article 3: The Palestinian Arab people possesses the legal right to their homeland . . . after achieving the liberation of their country. . . .

Article 9: Armed struggle . . . is the overall strategy, not merely a tactic.

Article 15: The liberation of Palestine . . . aims at the elimination of Zionism in Palestine.

Article 19: The partition of Palestine in 1947 and the establishment of the State of Israel are entirely illegal. . . .

Article 21: The Arab Palestinian people . . . reject all solutions which are substitutes for the total liberation of Palestine.

The Liquidation of Israel in Three Stages

"We have to be flexible in order to establish peace in this part of the world. So we have to accept in this stage that we have this (Palestinian) state on only part of our territory. But this doesn't mean that we are giving up the rest of our rights. There are two (initial) phases to our return. The first phase to the 1967 lines, and the second

to the 1948 lines . . . the third stage is the democratic state of Palestine. So we are fighting for these three stages."

—Farouk Kadoumi, head of the PLO Political Department, in an interview for *Newsweek Magazine*, March 14, 1977.

"We want our people in ten or twenty years' time to go back to Lod and Jaffa. . . . The creation of a mini-Palestinian state including the West Bank and the Gaza strip will solve the problem of only one million Palestinians out of three million. . . . The only solution for these people is to return to their country and not to the West Bank."

—George Habash in *Der Stern*, February 15, 1977.

"It should be noted that any settlement of the Arab-Israeli conflict can only be a temporary one. A genuine and durable settlement can only be founded on the destruction of Israel."

—George Habash, in *Al Watan*, March 5, 1977.

"We will continue our struggle, in spirit and in blood, until we succeed in establishing our secular democratic state over the entire territory of Palestine."

—Yasir Arafat, Beirut March 30, 1976.

"The Arabs . . . are going to hand Israel an account that will include not only Jerusalem, Nablus, Gaza, Sinai and Golan—but, first of all, Tel Aviv, Haifa, Jaffa and Nazareth. The Arabs will demand not just the West Bank and the Gaza Strip, but their rights in all their lands occupied since 1948. The slogan of the restoration of the rights of the Palestinian Arab people and the slogan of the Liberation of Palestine . . . that is, the elimination of Israel . . . have one and the same meaning and not two contradictory meanings."

—Voice of Palestine, Damascus December 22, 1976

"This flag waving before me will be raised . . . in Jerusalem, Haifa and Tel Aviv. . . . This rifle was raised and will continue to be raised until Jerusalem, Haifa, Jaffa and Tel Aviv are liberated."

—Yasir Arafat, Lebanon September 19, 1978.

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"Impeccability! Stella Richmond performs with charm and faultless application of her vocal qualities which are of high level."

The Jerusalem Post, Israel

Tibor Herdan's voice is a beautiful instrument, he has in addition a vivacious temperament, the result is a great singer.

Plain Dealer, Cleveland

TIBOR HERDAN

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By Harold G. Mundy
Times Music Critic

Mr. Herdan's singing throughout revealed his discerning musicianship as well as a mastery of phrase and line. It is a large voice and has a beautifully warm quality. His singing has that kind of inner intensity and personal involvement that characterizes the finest song interpreters and marks him as an artist of the highest rank.

Miss Richmond possesses a soprano voice of great clarity and even greater flexibility, for it is brilliant when the music demands that quality and is warm and tender when intimacy is needed.

Sunday, March 11, 7:30 p.m., Shaar Shalom Synagogue,
Halifax.

Monday, March 12, 9 p.m., St. John's, Newfoundland.

Tuesday, March 13, 7:30 p.m., Moncton.

Wednesday, March 14, 7:30 p.m., Fredericton.

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A Partnership Program for Making Israel One



“What we are now called upon
to do is to insure
a bright future — a future of
hope — for 200,000 children.”

LEON A. DULZIN
Chairman
Jewish Agency