

PASSOVER EDITION

Atlantic Jewish Council

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Deadline For Next Issue Of Shalom
April 17, 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.

THIRTY YEARS OF TOURISM TO ISRAEL

STORY OF A BOOM

by Geoffrey Neill

The story of the last thirty years of tourism to Israel portrays the climax of a centuries-long epic. For Israel is the world's oldest tourist destination.

For thousands of years, visitors have walked, ridden, sailed and flown to Israel. 2500 years ago it wasn't unusual for a million pilgrims to converge on Jerusalem for Passover. Romans spent vacations at Caesarea and Tiberias. And after the destruction of the Second Temple in the year 70, it became the dream of Jews dispersed around the world to return to their homeland, if only for a visit.

At varying stages through the last two thousand years—visitors came to the Holy Land, usually for pilgrimages—Jews, Christians, and, later, Moslems, to visit the sites they revered. Sometimes their efforts were thwarted or encouraged by consecutively cruel or tolerant occupiers of the Land of Israel. But even when tremendous obstacles were placed before them, pilgrims still found ways to visit the Holy Places of Jerusalem, Bethlehem, Hebron, Nazareth; along the Sea of Galilee shores; in Tiberias and Safed.

In the mid-nineteenth century, the travel industry, in its infancy, looked to the Holy Land as one of its first destinations. So it was that, in 1869, Thomas Cook led his first 'Cook's Tour' to the Holy Land.

Those first travelers rode on horseback and slept in tents (complete with carpets and iron bedsteads!). As Jewish pioneers returned to Israel to turn the barren wilderness and malarial swamps into lush farmland, there grew around them a growing interest in visiting the Holy Land.

By the end of the First World War, Palestine had been conquered by the British, and was no longer part of the Turkish Ottoman Empire. In 1920 the first Palestinian-run travel agency opened and the Bay of Haifa became a regular port of call for passenger shipping. Palestine, the cross-roads of the Middle East, could be reached by train from Cairo and the Suez Canal, Beirut and Damascus. In 1931 the famous King David Hotel in Jerusalem opened its doors. An aerodrome was opened in 1936 near the town of Lydda (Lod) midway between Tel Aviv and Jerusalem, and by the end of the decade, had become a major stop on the various French, Dutch and British air-routes to the far east.

World War II and Israel's post-war, pre-Independence struggle put paid to much touristic development, and it was not until 1949, when armistice agreements had been signed with Egypt, Jordan, Syria and Lebanon, that Israel's leaders could give attention to what was to become, and still is, Israel's major source of foreign currency—tourism.

But at the establishment of the State of Israel, thirty years ago, attracting tourists to Israel was not an end to itself. There was only one hotel in the country of international repute. Land travel to Israel had been cut off by the hostility of the new country's neighbors. Thus, a government tourist department was set up to promote travel to the country, as well as coordinate tourist facilities within the new State. A national airline, El Al, and steamship company Zim were formed, and despite very modest beginnings, soon developed into efficient, professional companies. Roads were improved and new highways constructed. And hotels



DEAD SEA, Israel: In parts of the Dead Sea it is possible to lift handfuls of health-giving minerals out of the water.



DEAD SEA, Israel: The mineral and chemical properties of the Dead Sea, form "Science-fiction" shapes on the shore.

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were built. Hotels of all categories, some modest, and some luxurious, like the Dan Hotel in Tel Aviv which opened in the mid-50's.

Other countries were showing interest in investing in Israel's tourism. European and American airlines made Tel Aviv a regular stop. The first international hotel-chain opened a hotel in Israel in 1960. That year annual tourism to the country topped the one hundred thousand mark for the first time.



JERUSALEM, ISRAEL: Hutzot Hayotzer is a colony of craft stores and art galleries just outside the walls of the Old City of Jerusalem. The view of the Citadel of David from the colony's open-air cafe is second to none.

In the sixties, tourism increased dramatically. Nearly 350,000 visitors came in 1966—flown to Israel in the new jets and staying at a multitude of good new hotels. But the Ministry of Tourism, as it had now become, did not let matters rest at hotel development. The Ministry set hotel standards, trained and licensed tour-guides and travel agents, and encouraged the development of a number of "new" resorts such as Elat on the Red Sea; Herzliya and Netanya on the Mediterranean; and the health resorts of the Dead Sea.

And so, as Israel commences its fourth decade, it has a burgeoning international-standard tourism industry, welcoming over one million visitors in 1977—an all time record for this country with a population of just 3.5 million.

El Al, plus fifteen international airlines, have regular flights to and from Israel. In addition to the hundreds of Israeli-managed hotels, seven major international hotel-chains have properties in Israel.

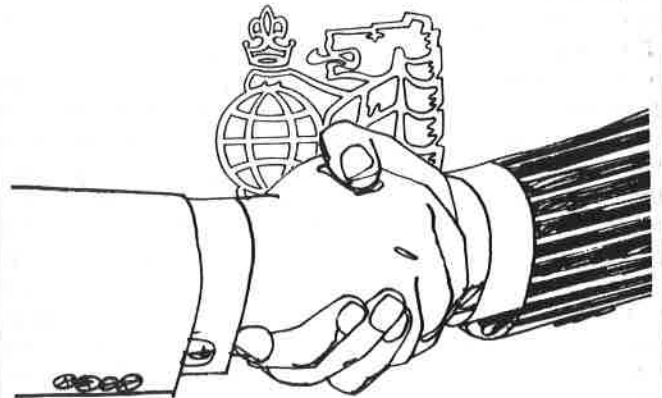
A visit to Israel is a far cry from the spartan conditions of thirty years ago. Today's tourists arrive in comfortable wide-body jet aircraft. They have a myriad of fine hotels, pensions, youth hostels and kibbutz guesthouses to choose



DEAD SEA, Israel: Hotels line the Dead sea shore at Ein Boket. The Dead Sea has theraputic effects on arthritis, rheumatism and psoriasis sufferers—and visitors come from all over the world to bathe in the healing waters.

from. They travel the country by air-conditioned bus, car or plane. They swim from beautiful beaches lining Israel's four seas or relax in Galilee and Dead Sea health-spas. They visit Holy Sites with their traditional reverence and tranquility. And they dine in a multitude of international restaurants, dance in discotheques, scuba dive, play tennis, golf, sunbathe, and just relax.

It is a tremendous accomplishment for a country such as Israel, with its overwhelming problems of immigration and defense, to have succeeded in creating such a highly developed and popular tourist industry. But, in the words of David Ben Gurion, Israel's first Prime Minister, "Whoever does not believe in miracles is not realistic."



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Public Affairs Dept.
Shirlee Fox

About Israel: Do You Know That . . . ?

Do you know that, not less than four thousand years ago, Abraham, first Patriarch of the Jewish people and founder of monotheistic Judaism, left an idolatrous Mesopotamia with family, followers and flocks, and settled in Canaan? **That** the clan multiplied and prospered? **That** its permanent dwelling in Canaan was confirmed when Abraham bought a burial-place, venerated to this day in Hebron, a little south of Jerusalem, for himself, for the Patriarchs Isaac and Jacob, and for the three Matriarchs? **And that** Jacob was named Israel, after wrestling with an Angel of God?

That, about three thousand two hundred years ago, those Israelites who had gone down to Egypt to seek better grazing when drought and famine struck Canaan returned under the leadership of their inspired lawgiver Moses and their great captain Joshua? **That** they were reunited with their brethren tribes which had stayed on in the Land?

That, thenceforth, there has been an unbroken continuity of Jewish presence in what, by virtue of historic organs and an age-old attachment, came to be known as the Land of Israel?

That, about three thousand years ago, King David made Jerusalem the capital of his kingdom, **and that**, from that moment on, the Holy City has been the metropolis of Israel, **and** the lodestone and focus of Jewry's spiritual, ethical and national centrality and its faith?

Do you know that never once was Jerusalem the national and sovereign capital city, or the centre of cult and spirit or religion, of any people but the Jews?

And that, even with the interruptions of transient alien conquests, there had been a Jewish identity and a Jewish suzerainty in the Land, and in Jerusalem, for sixteen hundred and thirty-nine years before the onset of the brief hegemony of the Arabs?

That the manifestation and testimony of an eternal Jewish identity in the Land of Israel are to be seen in the chronicles of Jerusalem itself? **That**, more often than not, Jerusalem fell into decay under foreign rule, **but that**, when Jews were allowed to re-enter, it thrived again? **That** the cautious historian Flavius Josephus attests a Jewish population of 100,000 at the end of the first century before the Common Era? **That**, before the destruction of the Second Temple over nineteen hundred years ago, the population was 200,000, **but that**, under the Byzantines, it was only 80,000, **and that**, after the Arab conquest in the seventh century, it declined to 30,000, and in early Crusader times to as low as 3,000?

Do you know that the Jews were the first, in the mid-19th century, to build new quarters outside the Walls of the Old City of Jerusalem? **That** it is now more than a hundred years since the Jews again became, and have remained, an unarguable majority, as the following figures show?

Year	Jews	Moslems	Christians	Total
	7,120	5,000	3,390	15,510
1905	40,000	7,000	13,000	60,000
1931	51,222	19,894	19,335	90,451
1948	100,000	40,000	25,000	165,000
1967	195,700	54,963	10,800	261,463
1970	215,500	61,600	11,500	283,600
1973	222,100	67,000	12,000	301,100
1974 (est.)	232,100	71,000	12,500	315,600

Do you know that Hebrew, the Semitic dialect of the Old Testament, is the spoken and written medium of all human communication for present-day Israel's nearly three million Jews?

Do you know that, throughout the banishments decreed against many of its inhabitants by alien conquerors, the Jews in exile cherished the Land in their hearts, and over and over again made their way back to it singly and in organized groups? **That** it is in Hebrew that prayers have been immemorially recited on Sabbaths and festivals, and in a thrice-daily evocation of Jerusalem, in the myriads of synagogues in which millions of Jews worship throughout the world? **And that**, at long last, the National Liberation

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Movement of the Jews—called Zionism, in affinity to Mount Zion in Jerusalem—brought the enlightened world to recognition of the rebirth of Jewish sovereignty and independence?

So that, on 29 November 1947, the General Assembly of the United Nations accepted the recommendation of a Special Committee on Palestine composed of distinguished statesmen and jurists from eleven member-States, that the Mandated territory of Palestine west of the Jordan River be partitioned into autonomous Jewish and Arab States? **And that** the voting, which gave that recommendation much more than the prescribed two-thirds majority, was as follows? In favour: Australia, Belgium, Bolivia, Brazil, Byelorussia, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, Ukraine, Union of South Africa, the Soviet Union, United States of America, Uruguay, Venezuela. Against: Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, Yemen. Abstained: Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom, Yugoslavia.

That, of the forty-four independent African States in existence today, the overwhelming majority did not gain independence or enter the United Nations until long after the passing of the General Assembly Resolution of 29 November 1947? **And that** the one or two African and Asian States which had voted against it were of wholly Arab or Moslem character?

That the 'Palestine' thus partitioned by the United Nations was less than a sixth of the original Mandated territory which had been entrusted by the League of Nations in 1921 to the care of Great Britain with the specific proviso that the Balfour Declaration policy of a Jewish National Home be carried out in all its length and breadth? **And that** the Declaration reads:

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

(2 November 1917)

That, in 1922, consulting neither Jews nor Arabs, Great Britain cut off 35,222 of the total 45,760 square miles of the original Mandated territory, namely, the entire area lying east of the River Jordan, and handed it over to the Hashemite Emir Abdallah? **That** the area thus handed over is today the Hashemite Kingdom of Jordan? **And that**, by illicit military occupation in 1948, Abdallah annexed an area of over 2,000 square miles on the West Bank of the Jordan, which, today again known as Judaea and Samaria, is administered by Israel pending a peace treaty?

Do you know that it was only in desperate self-defence, outnumbered and ill-equipped as they were, battling to hold off the columns of five invading Arab States, that the Jews of Israel took under control certain sectors which had not been included in the General Assembly's map of the

Jewish State? But that, even so, Israel extends over only about 10,000 square miles, apart from those areas which it administers as the Occupying Power under international law pending a peace treaty? **And that** 10,000 square miles is far from being the whole of the post-1922 Mandated territory west of the River Jordan, and a great deal less than a third or fourth of the original Mandated territory east and west of the River, that is, of the territory which consists today both of the Hashemite Kingdom of Jordan and Israel? **And that** this compulsive widening of the area of its sovereign jurisdiction from about 8,000 to 10,000 square miles, in the aftermath of military action inescapably taken by Israel to repel a massive Arab invasion, took place in the course of warfare forced on Israel, and **months** after the Mandate had **come to an end**, **months** after the British forces had withdrawn, and—needless to say—**months** after the Arab States, having launched their onslaught upon Israel in defiance of the United Nations were driven back? **And that** Israel's fight for survival cost the young State over six thousand precious lives which was as many as one in every 100 of the population then?

Do you know that the first appearance of the Arabs in Palestine was in the seventh century of the Common Era, thirty-three centuries after the first appearance of the Israelites; **and that** Arab dominion then endured for hardly more than three or four centuries? **And that no other Arab hegemony of Palestine ever followed that brief intrusion? And that**, if thereafter Palestine fell into alien hands, it was to suffer a succession of short-lived, **non-Arab**, conquests—by the Seljuks, the Crusaders, the Mongols and the Mamluks, and, from 1517 until the Allies destroyed the Ottoman empire in the First World War, by the Turks?

That the Ottoman Turks, in their four centuries of dominion, harshly restricted the entry of Jews into Palestine, which is the only reason why Jews were a minority of the population when the Balfour Declaration was made on 2 November 1917?

That, nevertheless, within that minority, there were descendants of the Jewish farmers and artisans of ancient and mediaeval Judaea and Samaria, and of the Jewish sages of Galilee who compiled the monumental commentary on the Bible and its precepts that is known as the Jerusalem Talmud? **That** those Jews, scholars and peasantry and proletariat, had never left the Land throughout a series of ephemeral foreign occupations?

That, within the Arab population of Palestine at that time, there were thousands of families of **non-Palestinian** peasants who had fled from the tyranny of Mohammed Ali in Egypt?

Do you know that, during the three decades of the British Mandate, thanks to the thousands of openings for gainful employment which the Jewish newcomers were quick to create in trade and industry, in services and agriculture, Palestine, which had been a country of Arab emigration in Turkish times, was transformed into a country of Arab immigration? **And that**, therefore, at the end of the Mandate in 1948, the Arab population, as a result of this unsupervised and uncontrolled influx from Syria, Jordan and Lebanon, had risen from a figure of 668,258 in 1920 to a total of 1,309,434 in 1948?

Do you know that, before the advent of Arab conquerors, Jews had lived in large numbers in most of the countries that are now Arab States? **That** there were Jews in Iraq, in Babylonia, a thousand years earlier than that Arab on-

slaughter? **That** in Libya there was a flourishing Jewish community six hundred years before the Arabs appeared on the scene? **That**, in the Middle Ages and in more recent days, the Jews, who afterwards had to seek sanctuary in Israel from the bigotry of ungrateful Arab Governments, had been instrumental, by their talents and their commercial links, in bringing progress and wealth, affluence and culture, to those same countries? **That**, being victims of oppression and discrimination, and yearning to be citizens of the restored Jewish Commonwealth, approximately seven hundred thousand Jews abandoned the Arab States and settled in Israel? **And that**, in their flight, they were forced to leave behind extensive properties and a rightful share in the resources of those States, a legitimate dividend of their riches of oil and water and land, and of all the sovereign assets which they had helped to produce and maintain?

Do you know that roughly 70 per cent of the area of Palestine had been State domain, land in the former ownership of the Sultan of Turkey?

That, therefore, as in every State established in the Middle East on the collapse of the Ottoman empire after the First World War, the bulk of Israel's area—namely, 70 per cent—is State domain? **And that**, by international law, all State domain passes automatically into the ownership of the successor State? **So that** it was as legal successor to the Mandatory Government that the Government of Israel took title to State domain within its bounds?

That the official statistics of the Mandatory Government recorded that, of the 30 per cent of the area of Palestine which was not State domain, 8.6 per cent was owned by Jews, and only 3.3 per cent by Arabs?

That, between 1880 and 1935, Jews bought to 106,033 dunams of State domain and 2,211,362 dunams of private land, in many cases from absentee owners, **and that** the vendors ordinarily only sold part of their holdings or were provided with as good, if not better, holdings in replacement? (A dunam is about a quarter of an acre.)

And that more than half the private land was readily sold to Jews, at exorbitant prices, by Arab owners of enormous estates which they had been content to see go to rack and ruin for years?

Do you know that, of the land thus acquired by Jews, pretty well ninety, if not more, out of every hundred dunams were malaria-ridden marsh or rock-strewn hillside or sandy waste? **That** today a great part of this desolation has been reclaimed into smiling farmland, green pastures

and bountiful harvest, dotted with the collective villages called kibbutzim and the smallholders' cooperatives called moshavim? **That**, together, these thriving farmsteads already number over six hundred? **That** Arab cultivators everywhere in the Land are free and welcome beneficiaries of the manifold advantages of this continuing Jewish idealism, this pragmatic Zionism, harnessed as it is to modern and sophisticated methods and techniques of agriculture and of marketing?

That the Histadrut, Israel's General Federation of Labour, has an Arab membership of close on a hundred thousand, husbands and wives, who enjoy in profit the whole range of its up-to-date social, medical and labour services? **That**, for example, the Arab village of Tireh, in 1974, earned about IL14 million from its strawberry crops, **and that** the Arab village Qalansawa, in the same year, from the same harvest, earned about IL10 million?

That Arabs are looked after, just as are Jews, by the Government's Labour Exchanges, **and that** all workers, be they Jews or Arabs, are paid equal wages for equal work?

That there is an ongoing project, now in its seventh year, for the overall improvement of Israel's Arab villages—better access, better internal communications, water supply, sanitation, electricity, telephones, clinics, schools, new housing and, in general, stepped-up public and municipal amenities? **That** the project represents an expenditure by the Government of Israel, over ten years, in excess of IL200 million? **And that** this is over and above the regular annual operative budgetary expenditures of the Government on such services?

That there are over a thousand two hundred Arabs studying a wide range of disciplines, not least the teaching profession, medicine and law, in the Universities of Israel, **and that** there are five thousand and more Arabs in the Israel Civil Service? **That** Arabs and Druzes are Deputy Ministers, for example, for Health and Communications, **that** there has been an Arab Deputy Speaker of Parliament, **that** there are Arab and Druze Magistrates, **that** there are Arab volunteers in the Israel Defence Forces, **and that** over two thousand two hundred Arabs and Druzes are serving in the Israel Police Force and Border Guard?

And that Arabic is an official language? **And that** it is spoken in Parliament by all seven minority Members of the House?

Do you know that Arab boys and girls attend Government schools on exactly the same terms—basically in free

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and compulsory education—as do Jewish children, **and that** the number enrolled at the moment of writing is in the order of a hundred and forty-four thousand? **And that** they are taught in Arabic, and instructed in the Koran and the Christian catechism, as the case may be?

Do you know that the Proclamation of Independence declares that the State will devote itself to developing the Land for the good of all its inhabitants, **that** it will rest upon foundations of liberty, justice and peace, **that** it will maintain complete equality of social and political rights for all its citizens without distinction of creed, race or sex, **that** it will guarantee freedom of religion and conscience, of language, education and culture, **that** it will safeguard the Holy Places of all religions, **and that** it will be loyal to the Charter of the United Nations?

That the Proclamation calls upon the sons of the Arab people dwelling in Israel to keep the peace and to play their part in building the State on the basis of full and equal citizenship and due representation in all its institutions?

And that, in the Proclamation, Israel holds out a hand of peace and good-neighbourliness to all the Arab States around it and affirms its readiness to make its contribution in a concerted effort for the advancement of the entire Middle East?

Do you know that those principles and that policy have been, are being, and will continue to be, upheld and honoured, totally and irreversibly, in faithful application and performance?

Do you know that, by virtue of the pledges in the Proclamation of Independence and its steadfast implementation, there is no discrimination against any minority, Arab or other, in Israel, **and that** all minorities are entitled to, and freely exercise and enjoy, every right and service, every liberty and privilege, exercised and enjoyed by their Jewish fellow-citizens? **And that** this equality is guaranteed also to the Arab inhabitants of the areas presently administered by Israel on the West Bank of the Jordan?

And that there are absolutely no security zones, **that** there is absolutely no military government, **and that** there is absolutely no martial law in Israel?

And that all citizens of Israel, Jewish or Moslem or Druze, may travel freely, without licence or permit, from one part of the country to the other, as, indeed, Arabs, from the neighbouring Arab States may, and do, every year in their thousands? **And that** this situation contrasts starkly with the segregation of Jews in ghettos in Syria and Iraq, deprived of movement for any distance from their ghetto homes, denied the elementary human right of departure, and terrorized by wanton tyranny and arbitrary imprisonment?

Do you know that, to this day, the only response of the Arab States to the appeals and attitudes of Israel has been invasion and aggression?

That the Palestine National Covenant, the 'Charter' of the so-called Palestine Liberation Organization, preaches the annihilation—social, political and human—of the State of Israel and its replacement by what is described as a 'secular democratic Palestinian State'?

That the conspiracy of Arab terrorists and Arab Governments is guilty of a hideous catalogue of bloody havoc and massacre—the killing of eleven Israeli sportsmen in the Olympic Games Village in Munich in September 1972; of twelve unsuspecting shoppers in the Mahane Yehuda

market of Jerusalem in November 1969; of twenty-seven persons, mostly Puerto Rican Catholic pilgrims, at Lod airport in May 1972; of eight children in a school-bus in Galilee in 1969; and of fifty-on men, women and children in the peaceful Galilean villages of Shamir in June 1974, of Ma'alot in May 1974, of Kiryat Shemona in April 1974, and of Beisan in the Jordan Valley in November 1974?

Do you know that this is not all? **That**, since 1950, Arab terrorists have massacred three thousand unarmed citizens of Israel? And that if this incessant Arab terrorism was never condemned in the Security Council of the United Nations but Israel's few pin-pointed deterrent counter-actions against Arab terrorist concentrations were condemned, this is the result of an automatic Soviet veto exercised in favour of the Arabs?

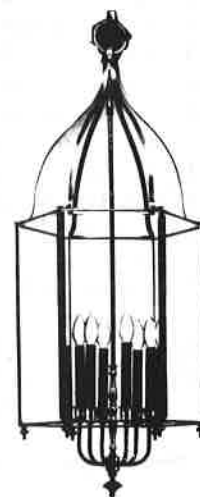
Do you know that, ever since the rebirth of the Jewish State in May 1948, and until what Israel hopes and believes will be only a temporary estrangement was recently brought about by Arab blackmail and coercion, Israel maintained mutually rewarding and welcome contact with the emerging

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world of Afro-Asia? **And that** Israel enjoys recognized **observer status** at the Conferences of ECAFE (Economic Commission for Asia and the Far East), now ESCAP (Economic and Social Commission for Asia and the Pacific)?

That, in the space of sixteen recent years, Israel has shared its agricultural experience and knowhow with eighty developing countries in Africa, in Asia, in Latin America and in the Mediterranean Basin? **That**, during that time, about eighteen thousand men and women from those countries attended courses of training and specialization in Israel in every branch of modernized farming and village management as well as in such professions as medicine and meteorology? **That**, simultaneously, more than five thousand four hundred Israeli experts and advisers went on mission to those countries to give on-the-spot counsel and instruction, planning and launching projects over a spectrum of crop rotation, systems of irrigation, youth movements, and the richer place of women in rural affairs, programmes of research and the foundation of research institutions in semi-arid zones? **And that** all this inter-meshing of the ideals and experience of Israel with the developmental needs of sister-nations expresses the spirit of cooperation for the betterment and benefit of rural communities everywhere.

EPILOGUE

We want to believe that what you now know may stir in you a feeling of understanding sympathy and of friendly respect for the righteousness of the reborn sovereignty of Israel in its ancestral dwelling-place in the Middle East, and that, on the basis of that knowledge, you will be ready to help us to combat designs that are openly canvassed to destroy us in our Land, to extinguish our statehood, to wreck our national liberation.

Halifax Hadassah-Wizo.

by Bette Ross

Right now all our thoughts and energies are focused on our annual Bazaar which will be held on May 2nd at the Civic Arena. Our theme this year will be the International Year of the Child. Bazaar is being held in a new place for a change and is also being drawn together by a new format. Instead of one person being responsible, the five chapters are each responsible for a specific area. Hopefully this will decrease the load for any one individual, and increase the participation. Perhaps, a new place and a new style may produce new and exciting results.

There is to be a leadership seminar in Toronto on April 23rd to the 26th. This is a project restricted to 25 participants who will attend a skill building seminar and learn leadership Hadassah Wizo Style. Halifax Hadassah is pleased to be sending Lenore Schelew as its representative. We wish Lenore a good trip and good health as she is committed for the next few years in more than one organization.

Congratulations are extended to Reva Spatz, who won our raffle of a beautiful quilt, made and donated by Mrs. Rose Newman. Use it well Reva, and think of it as the warmth of Hadassah!

What our first four thousand years have promised and fulfilled we have the inspiration, the quality, and the resolve to transcend in our next four thousand years, in peaceful togetherness with our neighbours. To that end, we shall apply our philosophy and ethics, our skills and science, our schooling and art, in field and workshop, in classroom and laboratory.

We are here by the Will of God, immanent in every syllable of Scripture. We are here by a judgement of the family of nations that ended the long homelessness and agonizing martyrdom of our people.

And we are here by the messianic strength and grace of an unquenchable spirit of Return to Zion.

Anchored again, and now, under Providence, for ever, in this Homeland of ours, amid our Semitic kinsfolk, we vow ourselves, body and soul, to taking our destined part in fashioning—for ourselves, for our neighbours, for all men—a settled society of better weal and finer worth, of universal peace, enjoying the full blessing of human brotherhood and the richness of Nature's bounty and Man's invention, justly shared.

That is our faith, and that is our hope of coexistence with our neighbours, the faith and hope of three million Jews in a Land of ten thousand crowded square miles, sparse in water, in oil and in other natural resources, encircled by forty million Arabs possessing four million square miles, with great rivers and vast reservoirs of the world's most vital fuel.

We pray for that dawn of destiny foretold by our Prophet: And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

(Isaiah, 2, 4)

HADASSAH BAZAAR

RETURNS TO THE
HALIFAX CIVIC ARENA

WEDNESDAY, MAY 2, 1979

10:00 A.M. TO 4:00 P.M.

AUCTION—7:00 P.M.

CORNER WINDSOR AND ALMON ST.

Beth Israel Synagogue

—HALIFAX

by **Bette Ross**

At the time of writing, we are busy planning a Purim carnival for the children and a "Nostalgia Evening" dance for the adults. As the dance is in the hands of the same capable committee who gave us our Chanukah dance, it promises to be a fantastic evening. Already the end of the year seems to be in sight as we begin to plan the children's model Seder, and our Mothers and Daughters Banquet in May.

At present we are working on repairs and improvements in the mikvah, kitchen and bathrooms, as well as seeking to expand our gift shop. However the year has just not been all work and no play. We have had some very interesting programs for which we thank our Program Chairman, Rose Pritzker. In September we had a Yom Tov playlet starring Doreen Gordon, Anna Newman, Barbara

Alberstat and Lenore Schelew. We did not meet in October because of Yom Tovs, but we had a visit from a local travel agent for our program "Have fun, Will travel". In December, Anita Dubinsky gave us a verbal visit to Jewish theatre, and as we never meet in January our next guest was Dr. J. Barrie Ross who talked to us on the care of skin and hair. For March Naomi Fishman gave us an introduction to the library and in April we are having a Tupperware party. All our members should plan to attend this affair as they will be able to buy Tupperware in time for Pesach and also Sisterhood will be able to buy Tupperware for our Kitchen from the profits. It would be very remiss to omit the fact that Naomi Fishman introducing Anita Dubinsky in December, and Doreen Gordon introducing Barrie Ross in February added great highlights to already enjoyable evenings.

by **Anna Newman**

A dinner was held on February 25th, 1979 in the Youth Lounge of the Beth Israel Synagogue to honor Stephen Pink, the retiring president, as well as the outgoing members of the Board of Governors. Approximately sixty current and past board members and past presidents and presidents' wives were in attendance.

The dinner was preceded by a cocktail party graciously hosted by Dr. & Mrs. Barrie Ross in their home.

Rabbi M. Pritzker recited the Ha Motzi after which we were treated to a most delicious dinner. This sumptuous meal was prepared by our own super chefs—Larry Freeman and Frank Medjuck, ably assisted by Hedda Medjuck and Terry Zive.

Sisterhood President, Betty Ross, made appropriate remarks, in her own inimitable style and wit, of her "many encounters of the presidential kind" that took place between herself and Stephen during his term of office. Betty concluded her remarks with a special presentation of

appreciation on behalf of the congregation—a beautiful Cholla Board set in a silver tray that was suitably inscribed. Then it was our president's turn when Dr. Ross made a presentation to Gloria Pink as "the woman behind the man" for her patience and forbearance during her husband's two year term. Gloria was presented with an Israeli Cook Book entitled "At the Israeli Table".

Certificates of appreciation were presented to several retiring board members for their efforts on behalf of the synagogue.

These were: Reni Cuperfain, Harry Kardish, Ronald Simon, and Lawrence Green.

Stephen expressed his gratitude for the beautiful presentation made to him and his wife Gloria and especially to all who had worked with him during his term of office.

This most enjoyable evening of tribute to our past presidents and board members concluded with the singing of the Birkat Homozon and Hatikva led by Cantor George Leiberman.

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CAMP KADIMAH REGISTRATION NEWS



A Regional Meeting of the Camp Kadimah Committee was held in Halifax under the Chairmanship of Steven Pink. The committee reaffirmed its policy to hold the line

on Camp fees. The new Camp Kadimah Brochure states that the 1979 fee is the same as the 1978 fee. Payment of Camp fees may be done by a series of post dated cheques. There are also a limited number of Scholarships available. In addition Camp fee adjustments can be made by contacting the Executive Director of the Atlantic Jewish Council, Avrum Weiss or Steven Pink, Camp Chairman. The Camp Committee believes that Camp Kadimah offers the finest Jewish-Zionist Program available anywhere in this country. Camp Kadimah welcomes all Jewish children and urges all parents interested to make application immediately before the camp fills up.

The following campers have registered for Camp Kadimah: Lorraine Belitsky, Heidi Brown, Lorne Brown, Mara Brown, Naomi Brown, Neil Brown, Barry Cohen, Robyn Cohen, Dena Dankner, Cherise Devlin, Adam Devlin, Debra Flam, Stephan Flam, Andrea Garson, Ann Israeli, Andrea Lis, Michael Lubetsky, Jason McIvor, Jonathan Meretsky, Adam Paton, Miriam Pearl, Jacki Pinsler, Michele Cohn, Alan Stern, Maxelle Yablon, Michael Yablon, Andrea Yampolsky.

Congratulations! These children are signed up and ready to go for Camp Kadimah. Please remember that anyone registering after May 1, will be charged a \$50.00 late register penalty. Hurry and sign up today!

P.S. If you have lost or misplaced your camper application, please call the Atlantic Jewish Council and we will be happy to sent out a new one.

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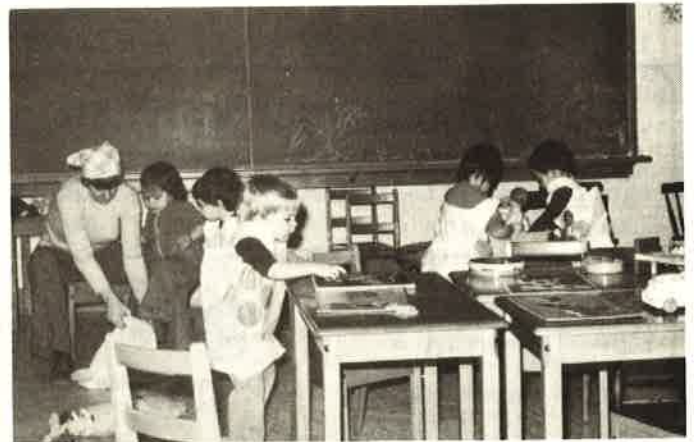
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Pre School News

The Atlantic Jewish Council Pre School is now entering its fourth month of operation. The children are having a great time learning and discovering. Parents are enthusiastic and the prospects look positive for next year. There is always the hustle and bustle of activity as the children discover themselves and the world around them. For information on how your child can become part of this please give the Atlantic Jewish Council a call. Unfortunately the Pre School is only serving those children in the Halifax, Dartmouth area. Our next addition will be in Moncton. The parents there are already busily involved in getting everything together. Any parent interested in Moncton is urged to contact Cookie Greenberg.



ART AND THE SCENES

by Anka Laxer

Chaim Soutine

Soutine's work is an impure, outrageous, morbid art that offers no happiness; but is a sincere visible expression of a drive to reach the inner reality beneath appearances. His life oscillated between blackest despair and childlike joy, between delirious exultation and utter discouragement.

Always restless and dissatisfied with others and himself, he experienced periods of complete sterility and frenetic work.

This was Chaim Soutine (1894-1943)—one of the greatest Jewish Artists. He brought the art of painting to the highest point, verging between genius and insanity.

This Russian artist was born in a small Lithuanian village, in extreme poverty. The village, like most of the small Jewish settlements, was an extremely orthodox community where Soutine found no encouragement for his art. To buy his first coloured pencil he stole several pennies from the household. His first drawing was of the village idiot, after which he asked the Rabbi to pose for him. The Rabbi's son considering this to be an insult, beat him up so badly, that the Rabbi had to pay Soutine's mother damages. With this money the very young artist was able to go to Vilna to the Academy of Arts and start his brilliant career.

In 1913 after selling some of his earliest works, Soutine went to Paris to attend the School of Fine Arts and to meet his future close friends Chagga and Modigliani.

He found himself suddenly in front of an open culture, after coming from a closed rural society which was a cultural desert. Shadowed by his frustrations, years of anguish—which became an obsession for the rest of his life and distorted his art, his feelings and especially the expression of almost all of his paintings—the painter attempted suicide. His inadaptability to a world with different values, and his background of life in terror and

insecurity partially explain his preference for vivid colours which express an irrational emotionality.

Chaim Soutine's great gift for portraiture; the turbulence of brushwork relate his work with other isolated expressionists' like Nolde and Kokoscha. Also his fabulous red and green with powerful echoes in his gray tonalities, might suggest some of the influence from Rouault the great French painter and printmaker (1871-1958).

Under the influence of Fauves and Van Gogh, the melancholy of his early work gave way to the volcanic violence of colours and technique, with the disturbing images persisting, painted in the colour of raw flesh.

His characters are degenerated human beings (with very few exceptions) with deformed bodies and insane appearances. His sceneries seem to be the effects of earthquakes. The houses seem almost ready to fall; the trees struggle with tornadoes which make them look as if they are trembling and twisting. The roads are abrupt and lost in infinity.

The expression of eyes and bodies in his portraits is incredible. Their power and vigor make one feel that one can talk to the characters. In portraits like "Maria Lani", "Pastry Cook", "Woman in Red", "Woman Bathing" and "Polish Girl" it is amazing the way one can find the whole life behind the characters. The melancholy and despair, the loneliness and catastrophic stupidity, the dissatisfaction and incapacity of changing things, the life, habits, behaviours; all these are behind his characters.

In 1940 when France was invaded, the artist had to flee Paris. He retired to a village in Tourraine where he devoted himself again to paintings, although he lived in fear of deportation and was already in pain from the disease that was to be the cause of his death three years later.

Anka Laxer is an artist who lives and works 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.



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ORT PLANS SUPER ACTIVITIES

WANT TO HELP THE PEOPLE OF ISRAEL? ORT DOES!!!

by Cathy Jacobson

All of the money raised through Canadian ORT Projects goes to Israel. Such projects as Halifax Women's ORT Annual Art Auction which is scheduled for April 25 at the Holiday Inn, Halifax, raise funds to support vocational schools which prepare young Israelis for a better life.

When you attend the Art Auction, not only will you support Israel but you will receive something for your time and investment.

Donna Gorber, the chairperson of the Art Auction, has promised the community a fresh new look. She has worked hard in planning this project to make the evening an enjoyable one. There will be many of the familiar artists on display like Leroy Neiman, Marc Chagall, Picasso, Sandu Lieberman but there will also be many new artists on display. **The Auction company is also brand new to us which should be a dramatic change from past years.**

Remember the date. April 25

Remember the time. 7 p.m.

Remember the place. Holiday Inn, Halifax

Remember to be there. Only \$1.00 admission charge.

May is ORT Month. The Ada Zebberman chapter and the co-convenors Linda Raskin and Gail Green are planning to make it a memorable one. **May 7 has been set aside as ORT Day.**

The girls have planned an evening of fine food, excellent entertainment, and wonderful company. ORT Day will be celebrated at Frankie's Restaurant, Park Victoria on South Park Street. We will be served a **delicious salmon meal**, see a show of **Israeli fashions** and hear our **national executive director** Diane Uslander. **THERE IS A GREAT EVENING PLANNED—ORT MEMBERS, COME AND BRING A FRIEND.**

ORT needs you to support its projects. Attend the Art Auction on April 25 and ORT Day on May 7.

Let us entertain you and thank you.

What's Happening in St. John's

Once again Joey Smallwood was off to Israel. This time he went, not only to inquire about having his book printed, but to see more extensively this land he had become so fascinated with. Nardy Nathanson accompanied him and together they toured the entire country from north to south. Joey became so taken with Israel and the

accomplishments of its people that he is looking forward to yet another trip. We can now consider him as another good-will Ambassador for Israel in Canada.

A first time fund raiser for Hadassah was a raffle on an eight course Jewish gourmet supper for eight people. Doris Tock and Rose Toytman co-chaired this project while Ruth Kantorowitz kept close watch on ticket sales. Everyone busied themselves with selling tickets and finally the day of the draw arrived. The winner chose to have the dinner at the home of one of our members—Marsha Richler offered her's. Hadassahniks started cooking—everything from "soup to nuts" and on February 23rd the dinner was presented in all its splendor. Social hostesses for the evening were Inez Levitz and Doris Tock. Ella Levitz and Susan Schaeffer served while the overseeing of the kitchen itself was done by Marsha Richler and Linda Mendoza.



From left to right: Anez Levitz, Ella Levitz, Susan Schaeffer and Marsha Richler awaiting arrival of guests for the gourmet dinner.

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NEWS FROM MONCTON HADASSAH-WIZO

by Joan Sichel

The following are the members of the 1978-1979 executive of the Lillian Freiman Chapter of Hadassah of Moncton:

Past President: Mrs. Sharon Rubin
 President: Mrs. Judith Jacobson
 Second Vice-Pres: Mrs. Gail Zuckerman
 Third Vice-Pres: Mrs. Margaret Attis
 Secretary: Mrs. Lorna Gorber
 Treasurer: Mrs. Gail Zuckerman
 Corresponding Secretary: Mrs. Ann Selick
 Program & Education: Mrs. Cookie Greenberg
 Life Membership: Mrs. Sarah Rubin
 Trees: Mrs. Adele Rubin
 Cards: Mrs. Ruby Rinzler
 Newsletter: Mrs. Lois Maklin
 Covet Pins: Mrs. Gayle Rinzler
 Regional Advisor: Mrs. Lois Maklin

Moncton's annual Hadassah Bazaar was held at the end of November 1978 at the Moncton Senior Citizens' Centre. It was convened by Sharon Rubin, Ruby Rinzler and Judith Jacobson. It was a very successful endeavour with all of the members participating. It was unfortunate for us that the first snowfall of the season coincided with the bazaar so it was a slow day but nevertheless, we can be pleased with the results.

The convenors of the various booths were as follows: Toys

and Books, Kay Ruch; Baked Goods, Dorothy Mark, Minnie Attis, and Mary Feinstein; Groceries, Goldie Johnston and Annette Coleman; Clothes, Margie Attis and Gail Zuckerman; Crafts, Lois Maklin; Children's Wear, Gayle Rinzler and Carole Rinzler; Treasure Chest, Judy Jacobson and Louise Cohen; Plants, Lorna Gorber; Odds and Sods, Cookie Greenberg; Linens, Luba Lampert; Tickets, Sharon Rubin; Treasurer, Sarah and Len Gorber, and Claude Darmond.

The January 1979 evening party for Hadassim was a pleasant and satisfying event convened by Dorothy Mark and Mary Feinstein with Lois Maklin as our enjoyable and capable speaker of the evening. The films **Jubilee in Jerusalem** and **Community Hospital** were shown, and about 50 people attended.

We are presently involved in our second year of selling raffle tickets on a Traditional Jewish Dinner for 8. The draw will be held March 31 and the lucky winner will have dinner catered (with champagne) in their home by the fabulous cooks of the Moncton Hadassah. Last year this project generated much interest in the community and it proved a great help in meeting our commitments.

This month we are getting together a nominating committee for a slate of officers for the coming year. As a little fund raiser for the month of March we are having a Rummage Sale March 21. Also, some of our members are planning programs for Youth Aliyah and Israel Independence Day in May.



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"WHAT IS THE ATLANTIC JEWISH COUNCIL?"

I have become aware that many people living in Atlantic Canada have little or no understanding of the Atlantic Jewish Council. I hope to help clear up some of the questions that you may have. I should like to quote from the Constitution of the Atlantic Jewish Council. "The objects of this Council shall be to promote and maintain the quality of Jewish life in the Atlantic Region so as to help perpetuate Judaen Zionist Causes". In addition the Council seeks to provide:

- Cultural, Religious, Educational and Social activities of a Judaic and Zionist nature in the Region.
- Coordination and scheduling of all Jewish fund raising activities conducted in the Region by members of the Council.
- The continuation of Camp Kadimah.
- The services of professional staff and the facilities in the form of secretarial and clerical staff, Offices and Administration of Regional Headquarters.
- The framework in which local Community Councils may be established.

As you can see the mission of the Atlantic Jewish Council is great.

The membership of the Atlantic Jewish Council is made up of the following:

- | | |
|--|------------|
| a) The Canadian Jewish Congress, | 6 persons, |
| b) Canadian Zionist Federation, | 6 persons, |
| c) United Israel Appeal, | 6 persons, |
| d) Hadassah-WIZO | 6 persons, |
| e) Zionist Organization of Canada, | 6 persons, |
| f) Israel Bonds, | 2 persons, |
| g) B'Nai Brith, | 1 person, |
| h) Young Judaea, | 4 persons, |
| i) Jewish National Fund, | 1 person, |
| j) Mizrahi, | 1 person, |
| k) Histadrut, | 1 person, |
| l) Ort, | 1 person, |
| m) Jewish University Students, | 4 persons, |
| n) 4 persons from each Synagogue in the Region, | |
| o) 1 person to represent each of the following Universities through their Canadian Affiliate: Hebrew University, Tel Aviv University, Bar Ilan University, Technion University, Yeshiva University, Ben Gurion University of Negev, Weizman Institute. | |

The representatives of these organizations, whether elected or appointed, serve as the Governing Body of the Atlantic Jewish Council. These men and women offer suggestions and guidance to the Executive of the Atlantic Jewish Council and direct and evaluate its operation. They meet at least 3 times a year and it is through them that the Atlantic Jewish Council continues to grow and serve the Jewish Community of Atlantic Canada with an increasing range of new services. The Officers of the Atlantic Jewish Council are:

David Attis
Mort Bernstein
Lois Block
Mitchell Budovitch

Peter Herschorn
Sam Jacobson
Marcia Koven
Ellie Marshall

Leo Chernin
Martin Chernin
Shirley Dubinsky
Neil Franklin
Bernard Freedman
Richard Freedman
Leona Freeman
Frank Goldstein
Norman Hamburg
Martin Herschorn

The Board of Directors are comprised of:

President
Vice-President
Secretary
Treasurer
Chairman-of-the-Board

Regional Vice-Presidents are:

Barbara Paton
Bernard Nathanson
Louis Siegel
Allen Ruben

Pam Medjuck
Ralph Medjuck, Q.C.
Shirlee Medjuck
Irving Pink, Q.C.
Steven Pink
Dorothy Riteman
Zack Rubin
Andrew Wolfson
Jack Yablon
Terry Zive

Ben Prossin
Frank Medjuck
Shirlee Fox
Ronald Pink
Ben Medjuck

Mainland Nova Scoti
Newfoundland
Cape Breton
New Brunswick,
Prince Edward Island

Executive Director:

Avrum Weiss

In the next issue of *Shalom* we will discuss the services that are currently being rendered by the Atlantic Jewish Council.

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VEIDAH 1979

by Sandra Wolman

This year's regional spring convention was held in Fredericton. The main theme of this Veidah was Israel and the history of its immigrants from 1917 to present day. Programs based around this theme were planned by the different Kenim with many audio visual programs included.

For the people participating from Halifax, the weekend began as a journey from "The Old Country to Israel". During the train ride we were given news briefs about the events concerning the Jewish people from 1914 until the present eg. Anti-Semitism, Arab Problems, Wars. When we arrived in Nazi Europe (Moncton) we witnessed a simulated Holocaust, followed by the British blockade of Palestine, after which we were deported to Cyprus, (Moncton Synagogue) for the night. The next morning we continued our journey, by van, to "Israel" (Fredericton) complete with bulletins to bring us up to date with history.

The weekend was full of programs about Israel. Some of these programs were: Monopoly—Israeli Style; a game showing the different industries in Israel; Religions; different speeches, films, and discussions on Islam, Christianity, B'hai, and Judaism—(Chassidism). A multi-media program on Israel which consisted of soundless films, slides, and music shown together to create an Israeli atmosphere. Part of the afternoon was spent as a tribute to Golda Meir. During this time a film on her life was shown. All of these programs were well planned and greatly enjoyed.

Although a lot of this convention was thematic, there were still fun events like the festival Ha Zemer (talent show) and a disco.

A lot of credit for the success of our convention goes to the parents for their hospitality, the Hadassah women, and to the women who helped with the meals. All of the kids from Fredericton also deserve a great deal of thanks for the great weekend. We would also like to thank Rabbi Spiro of Fredericton for his help and cooperation, Rabbi Greenburg for his help during our overnight stay in Moncton and, of course, Cookie Greenburg, our chaperone for the convention, without whose help from the planning stages to implementation, Veidah would not have been the success that it was. We would like to thank (and welcome) our National Director, Tina Ornstein, who acted as chaperone, spectator and guest.

Sandra Wolman.

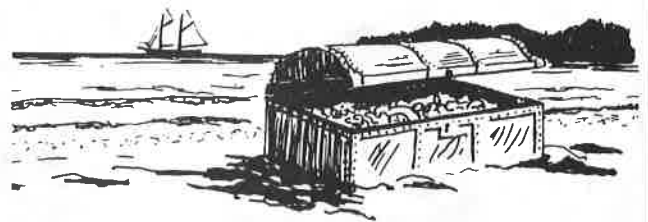


The New Brunswick boys [Mad Stampers].



"Mifkad anod dom" Veidah planners.

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The Hicks



An evening at Cyprus [Moneton's Synagogue]



Our Cypriot Rabbi [Stanley Greenberg]



Mijkad.

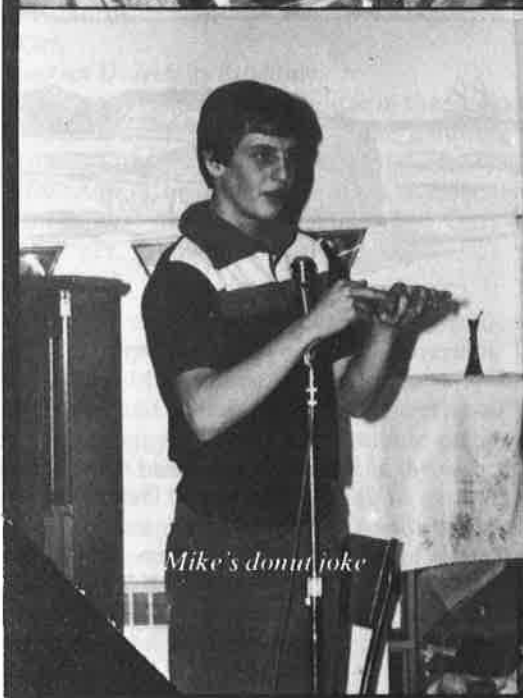
VEIDAH 1979



Tina's Happy [our beloved National director]



Veiduh '79 goes Disco.



Mike's donut joke



Plenum session



An afternoon session



The streets of Veidah



Megillah reading on the train.



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ANNY



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HIT SONG
"I TOLE YA'
HOW MANY"

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OF
MILLIONS

THE
KRIS KRINGLE
OF THE DESERT.

COULD THE KID WITH THE INNOCENT
FACE FIND HAPPINESS AS A
MIGHTY WARLOAD?

ISRAELI SETTLEMENTS—BOTH NEW AND OLD



by Norman Lipschutz

RAMLEH AND LUD. These are twin cities and must be classed as such. Both are border towns, and they too bear a striking resemblance to early American history. The streets are narrow and crooked, and the homes are patterned to the Arab mode of living. Here and there improvements have been introduced by the new inhabitants, but basically the accommodations remain the same. In contrast, the main thoroughfare in Lud has a modern appearance, and the populace is rather fond of patronizing this wide avenue in large numbers. As there are still no sidewalks, they walk on the road, in utter disregard of the onrushing traffic. This being the Sabbath—the day of rest—the city's inhabitants express their displeasure with speeding motorists. It is their contention that traffic should come to a standstill on Shabbes. Now, an ideal way to halt this movement is by blocking the road, and this is exactly what they're doing. . . . So, hail to the citizens of this Israeli border-town. They have taken matters in their own hands, in such a demonstrative manner at that. No matter how long an unnerved driver may honk his horn—the people of Lud remain undisturbed, and continue to derive enormous pleasure from their long Sabbath walk.

We turn around to inspect the new park being built in the area. It holds great promise for the future. Lud will someday be a proud place to live in, we are informed by our guide. We seem to share his opinion, particularly when we're treated to a view of Lydda Airport—the international airport where skymasters from many famous airlines tip their wings and spell out "Shalom" to an awakening Middle East. It is a port of call for Air France, Trans World Airlines, and many others. Israel's own El-Al is entrenching itself firmly. The accommodations and facilities of this Airport are ultra-modern, and in the best traditions of commercial aviation.

REHOVOTH—We next visit another famous landmark, the town of Rehovoth—in central Judea. It now constitutes a national shrine, for the remains of Dr. Chaim Weizmann, father and first president of the Jewish Republic, have found their final resting place in its grounds. It is modern and very prosperous, as it enjoys a central position in relation to the numerous settlements of Judea. It is also a communication hub and a busy shopping centre. Military headquarters for the region is also situated in its environs, but what raises it above other distinctions is the fact that the internationally-known Weizmann Scientific Institute is located just outside the City limits. It is to serve the Jewish homeland as well as humanity in general. It also boasts experimental stations where experiments are engaged in growing vegetables of many kinds, and their adaptability to Israeli soil and climate tested.

BEN SHEMEN. Not far from the old town by the same name—in the general promixity of Lud—lies the new Ben

Shemen, populated mainly by Rumanian Jews. The settlement is comparatively new, but already is showing signs of growth and expansion. It constitutes a healthy, bouncing baby. . . . As in any new settlement, the Jewish Agency is slow in extending the pioneers full co-operation. But the settlers are here to stay, and having no alternative, they put their shoulders to the wheel and drag the heavy burden. They work long hours, and battle against what would appear insurmountable odds. Still, they make every effort to build a village of which they may all be proud some day. The young female teacher does a marvellous job in training the youngsters and mould them into proud Israeli citizens. The villagers almost without exception are very friendly. True, they work very hard, but they play just as enthusiastically. Their Saturday night sessions abound in merriment, and are a delight to villager and visitor alike. Their hospitality to strangers is to be greatly commended. In fact, they go all out to make the stranger feel at home. My greatest respect and admiration for these simple, kind-hearted and good-natured folk of Ben Shemen! It is in such hardy Chalutzim that I base my hopes for the future of Israel!

When the rainy season strikes in all its fury, and the fields turn into a sea of mud, it is terribly difficult to reach this settlement. But the sturdy pioneer puts on a pair of high boots, and whistles in the rain. They just laugh at the enemy. When the weather turns pleasant once more, it is simply a pleasure calling on these hospitable villagers. One doesn't even mind the fairly long walk from Lud, when other forms of travel have failed. The region is extremely beautiful, with manifold olive-trees offering a striking panorama and providing a shade for the weary traveller. "Yaar Herzl" in the nigh distance is a landscape to behold. The forest is known to hide a military encampment. Both military and civilian aircraft drone overhead, putting the scare to the numerous ducks and geese on the farmland. They run in excitement, but after a while, as they're convinced of their safety, are seen to resume their hearty meal.

Such is life in a new settlement in the vicinity of Lydda Airport.

RAMAT GAN AND RAMAT YITZCHAK. Both these towns are offshoots of Tel Aviv. In fact, they're considered extensions of the Metropolis. Understandably, they are even more modern. There is a certain magic beauty about them, particularly when one is to stroll on a moonlit night in the company of a comely Israeli maiden—a recent arrival from Argentina. Both settlements are well-planned and enjoy a particular attraction for people in the low-income brackets. These families prefer to exchange their dingy one-room apartments in the City for two and three-room quarters in

these colorful towns. Ramat Gan in particular is gaining in popularity, for it is the closest to Tel Aviv. It is also growing in charm. The streets are paved and orderly. They are also far wider than those in Tel Aviv. The sidewalks are clean and refreshing. It is truly the Garden City of Modern Israel. One cannot help but express his admiration for the excellent planning instituted by the City Engineers. The parks are at their best, and the view from the hill of the British Ambassador's residence is second to none in magnificence and color.

Ramat Gat is also renowned for its huge Stadium—scene of such events as the Maccabiah Olympics—also periodic military parades. The Operetta Theatre in its environs also draws huge throngs. I was spellbound when one evening it had been my privilege to attend a performance by a truly talented troupe. The gay operetta "Countess Mauritz" was the offering. It played to enthusiastic audiences for a long period. Words simply cannot express my feelings in paying tribute to this outstanding theatre group. All the more power to them! May this notable cultural achievement grow and prosper. It bespeaks well of the citizenry of Ramat Gan.

Ramat Yitzhak is comparatively new. It is bordering on Ramat Gan. There is still a lack of paved roads, and one has to make his way to his destination in sandy dunes. However, the two-storey buildings are a sight to behold. They are clean-cut and bristling in the plentiful sunshine. Gardens and lawns gradually take shape. These add charm to the surroundings. The residents seem to point with pride to the new park being developed, and express the opinion that someday it will far surpass those of Tel Aviv. I share their confidence, and wish them well in their aspirations. Their community appeals to me for its freshness and country-like atmosphere, in spite of its unmistakably city-like appearance.

MIKVEH YISRAEL. Only a few short kilometres and within sight of the outskirts of Tel Aviv, we stop at the gates of the renowned agricultural school of Mikveh Yisrael. It is from this institution that many of the finest experts in agriculture have gone forth to the dry and forlorn land. The outpost bids us welcome, and two rows of palm trees direct us to the main cluster of administrative buildings. We inspect the fields where boys and girls are busily engaged in learning the secrets of good mother earth and how to apply modern methods and techniques in producing the maximum with the minimum in effort. Keep up the good work, ye sons and daughters of Israel, for the vast Negev is crying out for redemption from long centuries of neglect, and is waiting patiently for your skill and knowledge.

Mikveh Yisrael is also home of a charming elderly lady who holds the distinction of being present at the celebrations of one's birth in pre-war Poland and one's wedding in Israel, the land of our forefathers. We are bid welcome by this gracious lady, and are in turn entertained by her pride and joy—her sabrah granddaughter—the lovely and graceful Ilanah.

YAFFA AND HAIFA. Both these ports I came to know rather intimately during my sojourn in the Holy Land. Yaffa is the first port city of Israel, but Haifa plays the more

dominant role. The Arab quarters of both ports are almost identically similar. Few Arabs remain, the majority having fled during Arab-Jewish hostilities. The two cities are now predominantly Jewish. Arab dwellings abound and generally exert their influence on the mode of living of their new inhabitants. Many sections of Yaffa, Givat Aliyah in particular, might be classed as slums, but they are all packed with new immigrants for lack of better accommodation. The inhabitants climb hundreds of stone-stairs each day to reach their shops and factories. Yaffa has joined up with Tel Aviv to form one single municipality, total population of which has reached the half-million mark. The population of Haifa as well has grown by leaps and bounds, in spite of the loss of the Arab population. But here is where the comparison must end. Haifa by far is the more outstanding, from all points of view. It is a city of hustle and bustle. Though the walking is often strenuous due to the hilly position of the streets, Haifa citizens take it in their stride.

The inhabitants of the City flock to Herzl Avenue—the principal artery. They stroll up and down the street, and spill out in the direction of the port area. They very often admire the harbour and the city at night from the lookout in the nearby park. It, too, had been my favorite hideout during my brief stop in this magic city. The color effect at night is particularly striking, as the lights from the fountain blend harmoniously with the twinkling city lights and those of the ships in the harbour.

The majority of the city residents are workers, labouring in the numerous factories, oil refineries and port area. As a class they are instrumental in exerting their influence upon the City fathers. In fact, they have succeeded in passing a law providing for the transportation system to operate on the Sabbath day. Haifa workers thus save enormous sums, for they travel by bus instead of being at the mercy of the more expensive cabs. They thus make the most of the day of rest, and enjoy themselves to the fullest.

Haifa impressed one for its comparative mild climate and refreshing breezes. The air on top of Mount Carmel is invigorating. Its renowned cabaret offers the best in liquor and entertainment. The floor show is one of the best I have ever been privileged to enjoy, and the girls were simply adorable. It is good sometimes to get away from the stifling heat of Tel Aviv and wander off to spend a day or two in this magic city.

With this account of life in beautiful Haifa, we are just about ready to sum up our visits to several of the better known centres of modern Israel, and we hope that our observations have added something of significance to your knowledge of our Jewish homeland.



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My Trip To Israel With Joe Smallwood

by Nardy Nathanson

When I was invited to accompany Mr. Smallwood on this trip, I was first excited and then apprehensive. The prospect of travelling in any country with Joe Smallwood for nine days would have been exciting enough, but returning to Israel after a three year absence and knowing that I would be touring the country from one end to the other along with Mr. Smallwood really set my adrenal glands working overtime. By the end of the first day together, I was to realize that I had nothing to be apprehensive about.

We departed via El Al on Monday, February 4th and arrived at Ben Gurion Airport early the next afternoon. The airport terminal was a veritable beehive of activity. That morning two Jumbo Jets had arrived from Iran and these people were being processed. In addition, veterans were arriving in great numbers from all over the world for a Jewish Veterans Convention.

Mr. Smallwood was continuously recognized in the hotel as in both Air Terminals by people from all over Canada. Many came over to speak to him and all were delighted to see him.

The first couple of days we concentrated on getting reoriented to the new time, visiting all the sights in Jerusalem—Yad Vashem, the Western Wall, the Holy Sepulchre and the Arab Quarter in the old city—being briefed on Project Renewal, and seeing a number of housing projects that are in the process of being rejuvenated and those that are due to be. Our guide was the man in charge of Project Renewal, a very knowledgeable and a very personable gentleman by the name of Col. Uda Shaviv. Our driver was Ezra.

On Friday morning, Mr. Smallwood visited a large printing company in Jerusalem who we hoped would be printing his next book. We were very impressed with their plant, facilities and equipment.

On Erev Shabbat we went to Ha Kotel, where we saw the boys from the Yeshiva along with their Rebbe come dancing in for their Mincha Services. There were about 40 boys, and among them I recognized my nephew Barry Nathanson and Barry Feder.

On Sunday, February 11th, we departed Jerusalem via car. Our guide this day was a very pleasant, obliging Amnon Shpack. Our first stop was Jericho overlooking the Dead Sea. Jericho is 250 meters below sea level—one of the lowest cities on earth. Near the new city of Jericho, we visited the ruins of one of the oldest cities on earth.

From there we headed due north, following the Jordan River all the way up to the Sea of Galilee. Driving along the western rim of the lake passing Kinneret, through the bustling community of Tiberias, famous for its Hot Springs which have been known for thousands of years for their therapeutic value. With all the new hotels abuilding, this community is assured of a thriving tourist income forever.

On the top of the Sea of Galilee, we visited Capernaum

(or Kefar Nahum) which was originally a small fishing and trading community. It was the birth place of St. Peter and the original area from which came the famous St. Peter fish. We visited the partly reconstructed Synagogue and Church which is being sponsored and cared for by the Franciscan order of the Terra Sancta (Holy Land).

We stopped for lunch in the Kibbutz Ayyelet Hashahar. Their dining rooms have been known to serve over a thousand people for lunch during the busy tourist season. The food was excellent, but for small lunch eaters like the three of us, the cost was much too expensive. It was here that Mr. Smallwood fell in love with cheese blintzes and apple sauce.

Again we headed due north by passing Qiryat Shemona, a town of 15,000 that received world wide fame a few years ago when terrorists tried to take over their community. We continued even further north to the northernmost town of Metulla on the Lebanonese border. This town houses a large UN contingent, and Israeli military border outpost, and the world famous "Good Fence", through which the Lebanese Christians visit Israel to work, or to shop, or to receive medical treatment. While standing at the border gate we witnessed all three with a long line up at the medical clinic set up for this purpose, and the military jeep belonging to the head of the Lebanese Christian freedom fighters parked on Israeli soil.

From here we drove south and then east to the top of the Golan Heights. From the top of the mountain we inspected a former Syrian camp which at one time housed about 1000 Syrians who were able to shell the Valley below without interference from below, or the aircraft above—because the entire camp was concealed in underground rooms and tunnels. It is unbelievable that so many men could live there undetected for so many years.

We then drove directly south on the top of the Golan along the Syrian border. We passed a number of Druze communities, and a number of large Israeli military camps protecting this border.

Once down from the Southern tip of the Heights, we returned through Capernaum and Tiberias and then headed west to Nazareth, a town of 55,000 famous for its beautiful "Basilica of the Annunciation" and as the town where Mary was told that she would conceive a son—Jesus. We drove south of Afula, then west to Hadera, then south again to the beautiful seaside resort city of Netanya with its population of 80,000. Netanya has a large tourist population, with an industrial area including a large jewellery making, and diamond cutting and polishing industry. By this time it was getting dark, so we satisfied

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ourselves with heading directly to Tel Aviv, a very nice fish dinner at Shal Dag on Ben Yehuda Street where the owners were most pleasant and came over to sit and talk with us, and then a quiet night in the hotel.

Monday, February 12th, we were picked up at 8:30 a.m. This time our guide was Shlomo Giat who took us beyond Jerusalem and beyond Bethlehem to Solomon's Pools. We then returned to Bethlehem, an Arab town in the Judean Hills about 6 miles south of Jerusalem. Bethlehem is famous as the birth place of Christ, and for the "Basilica of the Nativity" built over this place of birth. It was here that we said hello to a fellow Canadian in the person of a Priest with a very heavy French Canadian accent. It was he who recognized my companion with the accent laden comment: "You look like that fellow Smallwood".

We then returned to Jerusalem and the Knesset where we had a tour of the building, and lunched with a member of the Government Party. It should be told here that Mr. Smallwood was most impressed with the Knesset Building. He liked to say that he had visited eleven parliaments, and this was by far the most impressive.

We then toured Mir Sharim, visited the Billy Rose exhibit and the Shrine of the Book at the Israel Museum, and the old city in miniature before returning to the Knesset for its 4 p.m. opening. Fortunately, this day was the 30th Anniversary of the opening of the Knesset, and Tu B'Shvat. We not only heard the Speaker of the House open the session, we heard the Prime Minister and the leader of the opposition (Labour Party) both speak before we left and returned to Tel Aviv.

That night we had dinner in another fish restaurant called Janette in the old city of Jaffa where we were joined by a pleasant gentleman from Geneva, Switzerland.

Tuesday, February 13th. Day 3 in Tel Aviv. Our guide this day was Mordechi—certainly the most knowledgeable of all our guides, if this was at all possible. He and his car were provided by JNF to show Mr. Smallwood his grove of trees in the Centennial Forest, and to show us the two groves Helen and I had purchased in Canada Park in memory of her mother and my father.

We drove south to Ashdod, a town of 50,000 built on the sand overlooking the Mediterranean Sea. It has a large and a very busy deep water port, and a very large industrial area including a large power station, a textile mill, electronics, wool, and cosmetic plants. Oil was discovered outside Ashdod recently, but unfortunately, in very small quantities.

From here we headed inland to the center of Israel to Centennial Forest which was built by Canada in 1967 to help us celebrate our 100th birthday. On the way to Centennial Forest we stopped for lunch at a very nice roadside restaurant situated on top of a hill overlooking the area where David fought Goliath. It was also in this general area where we stopped at a citrus grove to pick from the trees grapefruit and oranges. We ate both with a relish.

From there we drove north to Canada Park located halfway between Jerusalem and Tel Aviv. I was certainly impressed by how much they had succeeded in developing the park since my last visit in 1976.

Wednesday. Day 3 in Tel Aviv. This time we departed one hour late because of car trouble. Our driver and guide was Rami who drove much too fast, and a mite too carelessly for my liking. All of us have heard many stories of Israeli drivers. This man lived up to that reputation. It was the first

time I had seen Mr. Smallwood put on his seat belt without being asked, and it was the first time I had seen him keep it on.

We set out at 9 a.m. and headed directly south. We bypassed Ashdod because of our visit the day before, and went straight on to Ashkelon. This is a beautiful resort town built on the sand slightly back from its long white sandy beach. It is the end of the Elat-Ashkelon pipeline. About 15 ships could be seen anchored off shore awaiting their turn. We then followed the coast down to the City of Gaza. This is an Arab town of about 20,000 at the beginning of the Gaza Strip. It is the centre of Israeli administration in the Gaza Strip and North Sinai. Here can be seen large housing projects for the Arab refugees, who previously lived in mud huts, and the results of the introduction of modern agricultural methods being taught the residents which brought about an impressive change in their standard of living.

From here we headed for Yamit, the most southerly point of our trip. To us, this town of 500 families and the Moshavim we visited along the way were the Miracles of the Sand Dunes. Yamit is a new modern town built on the sand with a beautiful center square that houses a shopping area, restaurants and a bank. Two hundred of the families are military families. They and the rest are making a life for themselves in the middle of the desert. We had never before seen miles and miles of nothing but sand dunes, and we could not realize why Sadat wants this barren land, and why he is making such a fuss to get it. On the other hand, on seeing the miracles wrought by the Israelis on these mounds of sand, we cannot see why they would give it away just because they are being pressured by Washington. On the way to Yamit, we passed through and visited a couple of Moshavim who were literally making the desert bloom. If the world could see the tomatoes, the avocados, the strawberries (and taste them as we did), the carnations, the roses and all the other flowers growing in the sand, in one voice they would tell both Sadat and Carter where to go.

We saw for ourselves that this land should not be given away. Mr. Smallwood and I both vocally voted in favour of keeping all of it. We spoke to a young girl from New York who lived on this Moshav with her new family for only four months. She proudly showed us their 6 hot houses of tomatoes where the yield per dunam (¼ acre) is more than double that of California, and their eight hot houses of beautifully grown flowers. They had already harvested one crop of flowers and their second was on the way.

When we first came upon them, she and her husband were in the adjoining building sorting, cutting and packing a portion of the first crop, readying it for shipment to Europe via a nearby airport. We also spoke to the guard patrolling the Moshav. He turned out to be a young American from Oklahoma. Surprisingly he had not yet learned Hebrew.

We learned that each Moshav was peopled with Jews from separate areas. Hence one Moshav had Russians only, while another had North Africans only. Apparently Israel has found this to be the best way to avoid friction in each community. By the appearances of the Moshavim we had seen this day, they could very well be right.

While in the area we visited Rafah, Sadot, Kerem Shalom and we visited a Bedouin village that was being relocated from their usual grass huts to permanent homes on the desert. Rami explained to us the problems involved in

resettling these people. First, they have to be encouraged to give up their grass huts, a formidable task in itself.

Then they have to be taught how to live in the houses, and use its conveniences. Women from a nearby Kibbutz visit these families regularly and teach them the skills of modern living. Great strides are being made in this educational programme but two major problems still remain in this pilot project 1) convincing them to give up cooking over an open fire and 2) keeping the animals out of the house.

One thing we had learned during our few days touring in Israel—each day we had a different guide. Our guides were well trained, well read, and they had a pride and love of their country that was clearly evident every time they opened their mouths. Just as the boys and girls who worked in the

fields and in the factories put all their effort and their love in their daily tasks, so did these guides that we were fortunate to have with us these past few days.

Mr. Smallwood left for London early the next morning not completely satisfied with his second visit to Israel. During his first visit less than one year earlier, his appetite was whet for more. Now he says he wants to return again as soon as possible—for much more.

I spent the next four days in Tel Aviv walking the streets, visiting the Diaspora Museum (which should not be missed by any visitor to this city), contacting relatives, and spending some time with a friend—Shaul Landa—who asks that I say hello to everyone in the region.

What is the Opposite of an Ivory Tower? The Ben-Gurion University of the Negev.

by Robert D. Kaplan

The interjoined, dun colored shafts of its library rise gradually in height over a swirling concrete plaza, crowned by white geometric shapes evincing the cubist quality of the adjacent desert landscape.

The Ben-Gurion University of the Negev is a nerve ganglion plugged into all the development activity of the southern desert. It is a place of learning rising out of the desert and capping aspirations, not just in an architectural sense, nor only in a metaphorical sense, but in a very palpable, day-to-day sense as well. It exists in a city and a region where most of the population is of oriental descent. Likewise, the 4,300-member student body studying at the Beersheva campus is 30 per cent oriental—more than twice the national average.

Education With a Purpose

It exists in an area plagued by social deprivation. Likewise, some 1,000 students, almost one-fourth of its student body are engaged in tutoring local children, on a one-to-one twice weekly basis. (A similar program at the larger Tel-Aviv University is reported to have drawn 200 student participants.) A computer center is used to help local children with learning problems. The University's Geography Department is helping industrial firms find the best places to locate their factories in the city. Its Students Association has adopted the Negev development town of Ofakim in order to assist its residents. Its leadership program in cooperation with the World Sephardi Federation and the Sephardi Department of the World Zionist Organization takes development town youngsters, gives them a university education, and then sends them back to these places to provide a leadership cadre. Its urban studies program is constantly observing and analyzing the quality of municipal services in the Negev region.

The examples go on. The nine-year-old University is the antithesis of the so-called ivory tower institution. Even graduate programs are tuned into the surrounding social environment. Its medical program is a seven-year-long discipline which combines undergraduate and graduate studies. The school's thrust is the training of general practitioners willing to serve as doctors in the small

communities of the Negev. On account of its emphasis on community medicine, it is a member of the World Health Organization of the United Nations.

Within, Not For The Community

Ben-Gurion University does not only work for the community, but exists within it. Is it a coincidence that the school's central campus is located in the middle of a poor Beersheva neighborhood? "The University conceives of itself as serving the very serious needs of the Negev," said an official of the school's Public Affairs Department.

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Inevitably, critics note the danger of an "over-functionalist approach", which they say could be dangerous to more than one of Israel's universities, and Beersheva not least. After all, functional programs are always easier to fund than those of a purer academic nature. Naturally, we are unable in a short article to even approach this important subject.

The needs of the Negev include irrigation, water management, dune stabilization, etc. And the Desert Research Institute at Sde Boker, part of the University, is conducting research into all of these areas. The Institute is located at Sde Boker, because it was at this kibbutz south of Beersheva where David Ben-Gurion, Israel's first Prime Minister, was a member and lived his last years. It was Ben-Gurion who said: "If the State does not put an end to the desert, the desert may put an end to the State". The Sde Boker campus is also the site of the Ben-Gurion Institute and Archives, the equivalent of the various presidential libraries that exist in the United States.

In addition to the 4,300 strong student body, three-quarters of which are undergraduates, the school employs 3,200 workers from the Beersheva area. The operating budget is IL 315 million. About 90 per cent of that comes from the Israeli government. The remaining 10 per cent—roughly \$2 million—is made up of donations raised by the various associate organizations of the University abroad. Tuition for a single student is IL 8,000 yearly and it costs IL 220 for one month's rent at University dormitories.

Faculties

Controlling the desert environment surrounding the

University is a technological enterprise. Therefore, the Faculty of Technology is the second largest after the Faculty of Humanities and Social Sciences. Master's programs are offered in all the technology-related departments. And Ph.D's are available in the fields of materials engineering and nuclear engineering. The latter is a truly unique department in Israel, as the University has access to the nation's only nuclear reactor located at nearby Dimona. The other University faculties are those of Health Sciences and Natural Sciences. The school was officially established in 1969, but it grew out of the Institute of Higher Education, a teachers' college which existed in Beersheva since 1965.

Another unique institution at the University is Israel's first veterinary hospital opened in late 1977. The focus will be on treating animals suffering from diseases also found in human beings.

Tekoah on the Prospect of Peace

University President, former Israeli Ambassador to the United Nations, Yosef Tekoah, has called Ben-Gurion the "University of Peace." Already 10 scholarships have been offered to Egyptian students when a peace treaty is signed. Also, University representatives from abroad have been instructed to travel to Egypt to make contact with parallel educational bodies there. With its relatively close proximity to the Egyptian border and its emphasis on solving the problems of the desert—the same challenges which face Egypt—there is great potential for cooperation.

Israel has often been called a nation of the future. The Negev's Ben-Gurion University appears to transform the generalization into a living reality.

Chopsticks in Afula

Vietnamese Refugees in Israel

by Jerry Cheslow

World Zionist Press Service

"The 102 Vietnamese refugees who arrived in Israel (from the overcrowded Tung An freighter anchored in Manila Bay at the end of 1978), will have an easier time being absorbed into Israeli society than you might think," said Dr. Tran Quang Hua, the Israel Government's advisor on their integration. "It's true that there is a difference between Israeli, Western-style democracy and Vietnamese, Oriental Communism. But one must not forget that most of the adults in the group grew up under the Western-oriented Saigon regime, before the Communists took over three years ago."

Dr. Hua, a cardiac surgeon at Israel's Tel Hashomer Hospital, should know about the absorption of Vietnamese immigrants. A year and a half ago, he and 65 other Vietnamese who fled from their country, were brought to Israel.

Of the first group, as many as 62 remained in Israel and four went to the United States to join family members. All of the adults are working as doctors, dentists, laborers, etc., and one couple has opened a very successful Vietnamese restaurant in Jaffa. The children have adapted to the schools. And Dr. Hua maintains that the living standards among the Vietnamese Israelis is higher than both the standard in Vietnam and that of the average Israeli.

Familiar Faces

Unlike the arrival of the first group, the 102 refugees saw familiar faces when they descended from the plane at Ben-Gurion Airport. Dr. Hua and about 40 members of his group were on hand to translate from Hebrew to Vietnamese and vice versa. They had also advised the government on how to deal with the new arrivals.

Dr. Hua had told the government that Vietnamese do not consider conditions of seven people to a three-room apartment as overcrowded. He also informed the authorities on a number of little things to ease the Vietnamese initiation, down to the flavor of toothpaste they were used to.

The refugees were brought to the town of Afula, center of the verdant Jezreel Valley, and put up in a 32-apartment absorption center that had been set aside for the hoped-for immigration of Iranian Jews. One apartment



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was outfitted as a clinic for the initial check ups. The examinations confirmed the findings of the doctors who visited the refugees while they were still on the Tung An. All 102 were in good health.

Other apartments were set aside for a resident nutritionist, a house mother, a home economist, a social worker and, perhaps most important, for members of the original group, who will spend week-long shifts in Afula to help sort out problems.

Will They Feel At Home?

The small town, on the road to Tiberias and 20 kilometers south of Nazareth, went out of its way to make the refugees feel at home. Children lined the streets, waving as the buses arrived from the airport, via roads decorated with Vietnamese and Israeli flags on makeshift poles. Since the refugees brought practically nothing besides the clothes on their backs, volunteer organizations provided boxes of clothing and toys.

At the absorption center, the newcomers were assigned flats that were furnished down to basic kitchenware and food. They were also given pocket money.

They are to stay at the center for three months, while they learn basic Hebrew and find jobs. Afterwards, they are either to find their own apartments or pay a small rental fee for staying at the center. Like all immigrants to Israel, the refugee will receive government subsidies to help them pay rent on private apartments over the next five years.

Wishing to Adapt

"Hundreds of Afula families have offered to adopt the Vietnamese families (an Israeli practice to help newcomers acclimate)," explained Mayor Ovadia Ali. "We had a tough time choosing the 15 families that would each adopt one of the immigrant families. And our labor exchange has more job offers for the Vietnamese than there are refugees. This is because the first group that

came a year and a half ago have made such a good name as good and diligent workers. Do you know that two Tel Aviv-based companies have even offered to open branches here, just to take advantage of the Vietnamese manpower?"

The job offers were mainly for craftsmen, industrial workers, nurses, cleaning and maintenance people, dairy workers and restaurant help.

Chopsticks and Other Problems

For their part, the refugee, speaking through their leader Tran Thuan, a school teacher who lost his wife and son in the escape from Vietnam, pledged to do their best to adopt themselves to Israeli ways. "We hope to become productive members of society very soon," he said. "Most of the adults cannot wait to find work. And we are eager to attend to our children's education."

Because of the language difficulties, the children, who have already started school, are now learning mainly handicrafts and physical education, as well as the Hebrew language. Special nursery school kindergarten classes have been set up for the younger refugees. And the adults have already started their Ulpan Hebrew language courses.

A few problems have cropped up that may seem minor but reflect cultural differences which may cause stress for the newcomers. For example, several refugees were perplexed because they could not find chopsticks. (They have since learned to eat with knives, forks and spoons). "Some of the differences between the two people are reflected in food and in the way we eat," Thuan explained. "But we can get most of the basic ingredients for making Vietnamese foods. There are other cultural differences as well, and problems must be expected in many areas of life. But we have made our choice: we want to live in a free country. So we are determined to try and get accustomed to our new way of life here as quickly as possible."

What the Israelis Have Done in Iran

Reprint from New York Times

To the Editor:

Jews are by now accustomed to being made the scapegoat in times of revolution. The upheaval in Iran appears, sadly, to be no exception. From the fiery declarations of Iranian revolutionaries one could conclude that behind each of the Shah's schemes to oppress the toiling masses stood the Israelis.

Having headed the largest development project undertaken by Israel in Iran, I would like to speak of the real Israeli involvement in that country.

In September of 1962 an earthquake struck the Ghazvin area in northwest Iran. Three hundred villages were destroyed, and 20,000 villages died. The Iranian Minister of Agriculture turned to the Government of Israel—which had been dispatching agricultural experts to Iran since the mid-1950's—for help in restoring the area.

Prime Minister David Ben-Gurion asked me to organize and lead the Israeli team of geologists, engineers, hydrologists, agronomists, food specialists, architects, economists and sociologists. We settled in the heart of the stricken area, where we labored for many months.

We had been warned not to display the Israeli flag, but we ignored such warnings. We met with no hostility. Instead, we established excellent relations with the local mullahs, who saw the wells we dug and the model villages we designed.

After a year and a half, we presented to the Iranian Government a comprehensive plan for the restoration and development of the Ghazvin area. The plan was revolutionary:

In place of subsistence agriculture controlled by absentee landlords, we proposed sweeping agrarian reforms. We recommended an improved system of crop rotation and the planting of new crops, such as cotton and sugar beets; the introduction of agricultural industry; new and more effective systems of irrigation and land utilization; programs for the extension of credit for the purchase of seeds and fertilizers; more advanced techniques for the marketing of crops, and the establishment of agricultural cooperatives.

Having put these proposals before the Iranian Government, we then defended them before the World Bank, which furnished the funds for their implementation. The

Ghazvin region is now one of the most modern and fertile regions on the Iranian plateau.

But this was only the most extensive of many such Israeli missions. Israeli experts helped to modernize the dairy and poultry industries of Iran. They improved veterinary procedures and introduced better insecticides. In the field of health care, the Israeli contribution has been particularly notable, and Iranian patients who required special treatment were welcomed to Israeli hospitals. Thousands of Iranians have been trained in Israel's fields and universities.

When I arrived with my team at the rubble of Ghazvin I did not think for a moment that we had come to help a government. We came to help a suffering population. Our work was humanitarian, not political, and we worked hard. The friendship of the villagers and the improvement of their lot were our rewards.

Israel has no desire to bear the "white man's burden" in the Middle East. It wishes to live in that part of the world, to aid and be aided by it. I am confident that when Israel and its neighbors reach a settlement, when the problem of the Palestinians is solved, such relations will become real.

In these still-troubled days, I remember my many friends in Iran and wish them and all the Iranian people a swift and painless road social reconstruction, economic prosperity and peace.

ARIE LOVA ELIAV

Cambridge, Mass., Feb. 20, 1979

The writer, a Visiting Fellow at Harvard's Center for International Affairs, is a former Deputy Minister in the Israeli Government.

Last Israelis to Leave Iran Feared for Their Lives

Reprint from Jerusalem Post

About 50,000 Jews remain in Iran—after the emigration of 20,000 to Israel and other countries in the past few months.

These statistics were revealed by Mordechai Ben-Porat at a meeting last week of the Zionist Executive in Jerusalem, shortly after the former MK returned to Israel from Iran with the last of Israel's representatives.

Ben-Porat's mission in Iran on behalf of the Jewish Agency was so secret that most members of the Executive did not know that he had gone there. Any publicity would have endangered his life, Agency sources said.

Ben-Porat, who is head of the World Organization of Jews from Arab Countries, praised the Agency's emissaries for their dedication and stubbornness while trying to encourage aliya among the Iranian Jews. They worked not only in the major cities but also in far-flung communities and left them at the last moment before being forced to fly home, he said. He added, however, that publication by the Agency's aliya department in recent weeks of aliya statistics from Iran had not helped the situation.

He called on all institutions dealing with aliya to end their arguing over who was "to blame" for the relatively small number of Iranian immigrants. (Of the 20,000, about 7,000 came to Israel.) Recriminations can only do damage, he asserted. "The situation requires cooperation and joint action that is done well and quietly," the former Knesset member insisted.

The exit of more Jews is impossible at present, since the new government does not allow anyone with an Iranian passport to leave.

Ben-Porat, who was one of 33 exhausted Israelis who arrived home from Iran on a roundabout rescue flight, said the Israelis had feared to the last for their safety.

"There were serious fears that we might be held as hostages," he said, noting that the Israelis had left on the day of PLO terrorist leader Yasser Arafat's triumphal visit to Teheran.

Ben-Porat said many Israelis took up to 20 hours to reach Teheran airport and board the Pan American plane which was evacuating U.S. citizens.

It took them to Frankfurt, from where they were flown home, via Zurich, on a special flight of Al El, Israel's national airline.

Ben-Porat had high praise for the "devoted and courageous service" of the Israeli legation staff and for their personal bravery under circumstances of grave personal risk.



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He also paid tribute to the U.S. embassy staff in Teheran for their role in the rescue operation, as well as to the Foreign Ministry in Jerusalem and the State Department in Washington.

With the streets in utter chaos, the Israelis had been in 'jeopardy until the evacuation procedure got under way. Ben-Porat preferred not to discuss details of this phase of their evacuation from Iran.

As far as is known, no Israelis were left behind, he said.

Significantly, nothing untoward happened when they presented their Israeli passports at the airport.

The evacuees could take only one suitcase each, leaving the rest of their belongings behind. The Israeli diplomats lost all their household possessions when the legation building was sacked. Their goods had been stored in the building.

Ben-Porat said those Israelis who took refuge in the suburbs emerged relatively unscathed, while those who were at the Hilton Hotel were subject, with other foreigners, to humiliation, harassment and robbery by armed gunmen.

The former El Al station manager in Teheran, Arye Beckenstein said that when the El Al offices were attacked and partially destroyed, the staff moved to the Hilton, located in the upper part of Teheran and at least one hour's drive away from the airport.

"Our stay in the luxury Hilton was short-lived," Beckenstein added.

"The local deputy manager came up and begged that we leave, as the word had gone around that El Al had set up headquarters in the hotel.

"We left, of course, without any need for further explanation," Beckenstein said.

The El Al staff went to their apartments from the Hilton and remained caged up waiting for developments. For news, they put on a 24-hour listening post to Israel Radio broadcasts.

The El Al personnel were given only 20 minutes to leave. Ready packed bags were grabbed, one to a person, and they rushed to the aircraft, the engines of which had been left

running. They took off just minutes before curfew went into effect.

"We were given a real going over," said the EL AL staff, but otherwise did not have any trouble." They were apparently only looking for gold, jewels, and valuable carpets," one said.

Twenty-five years of working but unofficial relations between Israel and Iran came to an end last week with the return home of the last Israelis. At all times during this period, the diplomatic legations were obliged to maintain a very low profile.

Foreign Minister Moshe Dayan said he regretted the new Iranian regime's decision to cut ties with Israel, "but we have to accept it as a fact of life." Dayan was speaking at Ben-Gurion Airport before leaving for Washington and the Camp David II peace talks.

"If they (the Iranians) cooperate with the PLO physically in their terrorist action, it will be another matter and a very serious one for us," Dayan added.

While Dayan was speaking the staff at the unpublicized Iranian legation in Ramat Gan next to Tel Aviv were working around the clock, packing files and supplies for their departure.

In Teheran PLO leader Yasser Arafat was officially taking over the former Israeli diplomatic mission, which he proclaimed the office of the PLO in Iran. He raised the PLO flag to the cheers of 200 onlookers.

"Under the leadership of Ayatollah Khomeini and with the help of Iranian freedom-fighters, we will free Palestine," he said.

"We are all Moselems under the same flag of Islam and we shall continue our struggle against Zionism."

In New York, the Anti-Defamation League of B'nai B'rith charged Khomeini with reneging on a promise not to expropriate property owned by the Iranian Jewish community. "It has come to our attention that the building of the Israeli legation was owned by the Jewish community in Iran," the organization said. The transfer, then, of the building to the PLO is a violation of that promise.

WHY WAS AUSCHWITZ SPARED?

Reprint from New York Times

To the Editor:

The recent reports about World War II aerial photographs of the Auschwitz extermination center somehow side-stepped the central issue: the failure of the Allies to bomb those hellish facilities out of existence. Indeed, comments made on national television news by one of the C.I.A. analysts who produced the photographs left the impression that the United States military did not know that mass murder of Jews was going on at Auschwitz.

This impression, undoubtedly given unintentionally, is inaccurate and should be clarified. While the airmen who flew over Auschwitz were not aware of the vast crime being committed on the ground below, officials in the War Department in Washington were fully informed by June 1944. In fact, they were asked on a number of occasions to bomb the gas chambers. And they could have been bombed.

But the War Department refused to give those requests serious consideration, claiming, without investigation, that "such an operation could be executed only by the diversion

of considerable air support essential to the success of our forces now engaged in decisive operations elsewhere."

In reality, during the summer and fall of 1944 numerous major U.S. bombing operations were carried out within 45



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miles of Auschwitz. These included attacks on August 20 and September 13 by large forces of heavy bombers on the industrial areas of Auschwitz itself, *less than five miles away from the gas chambers.*

There is no doubt whatever that bomber crews could have located the killing installations from the air, with or without the aerial photographs released last week.

The four huge gassing/crematorium facilities stood in two pairs at the western edge of the Auschwitz complex. In mid-June 1944 an accurate diagram of the murder installations, based on information supplied by two men who had escaped from Auschwitz in April 1944, was in the hands of American officials in Switzerland. On July 6, 1944, a telegraphic description of that diagram reached Washington. The aerial photographs released last week, which were then available at the headquarters of the U.S. 15th Air Force in Italy, would have confirmed the description provided by the escapees.

From research on this question, research which was reported in **Commentary** magazine last May, I am convinced that the Auschwitz gas chambers could have been smashed with only the most minute diversion of air power. The most agonizing question, however, remains unanswered:

How could it be that Government officials knew that a place existed where 2,000 helpless human beings could be killed in less than an hour, knew that this occurred over and over again and yet did not feel driven to search for some way to wipe such a scourge from the earth?

DAVID S. WYMAN

Professor of History

University of Massachusetts

Amherst, Mass., February 27, 1979

PRISONER OF CONSCIENCE



Network
(North American Jewish
Students Network)

Edward Kuznetsov

Edward Kuznetsov was born in 1939, and raised in Moscow by his mother. While studying at the University of Moscow, he became involved in unauthorized poetry readings. He was sentenced to 7 years in a labor camp.

After his release in 1968 he moved to Riga and married Sylvia Zalmanson.

In December 1970, eleven people, including Kuznetsov and his wife, were charged with treason. Apart from two, all the defendants were Jews. The eleven, frustrated by their attempts to legally emigrate to Israel, and goaded by Soviet Anti-semitism, planned to seize a plane and fly it to Sweden. The hijacking never took place. As the appointed day approached, the probability of failure became more and more apparent, and it was only despair that made the young people persist although the plan was known to Soviet officials. Members were arrested before anymore attempt to seize the plane was made.

Edward Kuznetsov was charged with treason, anti-Soviet propaganda, anti-Soviet organization, and misappropriation of state or public property, and sentenced to death. After world wide protest, the sentence was "reduced" to 15 years of strict regime labor camp.

This prisoner has 6 more years to serve before finishing his sentence. January 29 he was 40 years old. 16 years of his 20 years as an adult were spent in Soviet jails.

You can help Edward Kuznetsov—sympathy is not

enough. Let him and his jailers know he has not been forgotten. Write to him, encourage him, let him know he is not alone.

Let the Russians know you care what happens to Edward Kuznetsov. Write a letter, or simply send a postcard with a brief message. It is easy, and worthwhile. In Soviet labor camps, Jews and other prisoners are restricted to one

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outgoing letter a month, but there is no restriction on the number incoming, so write regularly.

Here are a few tips:

- keep the content brief and non-political. Do not mention special organizations working for Soviet Jews.
- inquire about birthdays and anniversaries, and send cards on Jewish holidays.
- write in Russian, Yiddish, Hebrew, or English.
- Soviet postal regulations prohibit enclosure of stamps, currency, medicines, vitamins, chewing gum, thread, or film.
- if possible send the letter registered air mail. Keep the

receipt you receive, and send it to the AJC office.

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Edward Kuznetsov

CAN ISRAEL BECOME ECONOMICALLY INDEPENDENT?

Every country in its evolution, every developing country, every nation with large immigration, has required massive capital input during its early years. This was required for building its infrastructure, for exploring and extracting its mineral resources, its forest products, its agriculture, or industry.

This applied and still applies to Russia, which required tremendous capital up until the First World War and is even now again indebted to the western world for modern technology. It applied to America until early in this century. It applies to Canada even today and probably is one of the most important reasons for China deserting its romance



**SAMUEL
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with communism and opening its mind and its heart to the capitalist world.

And it has been happening in Israel from the very beginning of Zionist colonization.

In almost all instances the capital came in the form of investments. It was attracted by the motivation for profit. In the case of Israel, due to lack of natural resources, abuse of the soil for many centuries, and because of the tremendous cost of the most intensive immigration that was brought on by a passion for freedom and independence rather than material gain, the capital so far, by and large, came in the form of personal wealth of the immigrants plus gift dollars.

The time has come for Israel to very seriously look at the effect if the dependence upon foreign financial support is worth the price it pays in its lack of control of its own destiny, actually, the question is not "Can Israel become economically independent?", but, "How soon **must** Israel become economically independent?"

In this interdependent world, no nation is really completely free regardless of its size and power. However, a nation that is dependent upon the goodwill or whim of others is much less capable of protecting its interests than those that are strong economically.



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While Israel is a member of the United Nations, has embassies around the world, has its own currency, its own government making and enforcing its own laws, it is still dependent upon an umbilical cord providing economic sustenance. This financial support is important both for its practical as well as its political value. It not only mobilizes the moral support of world Jewry for their own vigour but it strengthens Israel's need for friends to counter its isolation from its neighbors.

At present Israel has reached a standard of living unusual for a country so young, after having absorbed such a tremendous portion of its population as recent immigrants and with so few natural resources.

However, in view of the "revolution in expectation" of its population, this standard of living could not be supported except for the tremendous influx of outside capital that comes in the form of gift dollars that do not have to be repaid nor to some extent accounted for. According to the World Bank as published in the report of 1977 the per capita income of Israel is twentieth in the world. However, if one were to take the European Common Market as a group and exclude the Arab oil exporting countries whose wealth depends upon the accident of the OPEC monopoly blackmail, Israel stands eighth in the world, a very remarkable record were it not for the fact that this is dependent to some considerable extent upon outside help. The question is can Israel's economy be increased sufficiently to replace the support coming through the umbilical cord? Only then can Israel and Zionism truly say that they have succeeded in their goal of establishing an independent Jewish state. How can that be done? It is the

intention of the writer to point out a few steps that could be taken to possibly reach that goal.

While Israel has performed miracles in its economic development it must overcome the hurdle of outside dependence or it cannot be sure of its survival except at the behest of others. In its search for the goal of equality and security for all its citizens, it has been more concerned with the ideal of the distribution of wealth and not sufficiently to the production of wealth. Just as China has found that theories and dogma do not produce results and that they must become pragmatic and practical, so must Israel take a hard look at the situation and possibly change some of its concepts of the past. It is very evident that the nations that are the most productive, where the citizens work the hardest, that everyone is much better off than those nations who lived by dogmas propounded a century ago when the society and life of humanity was completely different than today.

Is not the key word then increased productivity? If only people worked harder and smarter, is there not much more material goods or wealth for everyone to enjoy? Countries with low productivity suffer and complain about inflation, flight of capital, black market money, trade deficits, devaluation and many other economic ills. Why is it that countries with high productivity do not suffer from black market money? Inflation is very insignificant, devaluation does not exist. Instead of capital leaving the country, capital is brought into the country. Exports are greater than imports in those countries, so there's no need for devaluation.

When properly motivated, Jewish workers are as

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productive as any in the world. When however, there are many anti-productivity temptations, human nature takes over and results in very low productivity. Absenteeism is high. Tardiness is very common. The results? We all know what they are.

It is the conviction of the writer that Israel labour and management could become productive enough within a very few years to increase the gross national product to offset all the present gift dollars coming into the country from both World Jewry and foreign governments.

Just to mention a few minor items. Every day lost from work such as unnecessary holidays and elections and other unimportant events, costs the economy close to 50 million dollars. It doesn't take many such days to equal all the gift dollars American Jewry sends to Israel in a whole year. It is estimated in Canada, where productivity also suffers, that absenteeism costs the country over ten times the amount that work stoppages does. Has anyone ever calculated how much absenteeism costs the economy of Israel? How many hundreds of millions or billions in production are lost annually in Israel by work stoppages is possibly known to those close to that problem. It is certainly a very substantial part of the total nonrepayable gift dollars that come into the country. It can be argued that the total number of work days lost by strike are insignificant compared to the total worked. However, those on strike not only neglect their own production, but upset the flow of productivity of all those employed in supplying that part of the process or depending upon the products of those on strike. In other words, every strike has very massive multiplier effects.

The most important item in the short fall of productivity is the lack of desire of every individual to become as efficient and productive as is humanly possible. It has been estimated by experts that the average person utilizes only ten percent of all his mental and physical faculties during his working hours. It is known that the average Israeli worker is only fifty percent as efficient as most in Western Europe and in America. Why?

There's a wise old saying my late mother, may she rest in peace, taught me. It says "We are all born with hands that bend towards ourselves." If only we could provide intelligent motivation for workers in Israel to work harder and smarter, to become more productive, is it not possible that their productivity would soon equal those who at present are producing twice as much as they? Actually there is a method used by many hundreds of thousands of employers and many tens of millions of workers in America and in other countries. Why not give a share of the increased profits or the reduced loss or reduced cost of operations to all the workers?

Why not give a substantial discount in income tax to all firms that voluntarily install such a plan for sharing the improvement or the increased profits and reduced unit costs? Why not pass a law reducing the taxes on the increased profits and increased earnings of workers as a result of their increased productivity? Would this not provide the motivation that would remove the present confrontations and lack of desire for increasing productivity? Would not that increased productivity soon equal all the gift dollars from individuals or government that now deprive Israel of the power to determine its own future and security?

Perhaps the black marketeers and those guilty of secret foreign capital holdings are saying something to those in

charge of Israel's economy like "Change the rules. Make the country strong by making hard work more desirable and you will have no more of this cancer than the other countries you envy but do not imitate or learn from."

Would not the black market disappear as it has in other prosperous economies? Perhaps if increased profits and earnings were completely tax free for a limited period it would tend to bring back foreign secret capital holdings, as well as draw black market money back into creative use in the economy instead of being wasted on imported luxuries or tourism abroad. It would soon reduce inflation and devaluation. It would encourage investment into modern efficient machinery that would increase exports. Also there would be no reduction in government revenue.

Instead of endeavouring to depend on a probable future reduction of gift dollars would that not enable Jews of the world to each one get personally involved in some business venture in Israel and become a partner in the future prosperity of the country? Could not the Jews of the world tremendously increase the sale of exports of the Jewish State that compete successfully? Are not investments more desirable than contributions?

Just as Israel has amazed the world in the past by reviving a soil that has been abused and destroyed for a thousand years, and so established a record of soil reclamation unequalled in the history of mankind, and just as Israel has confounded its enemies by its military heroism, so will the Israeli worker amaze the world by his capacity to produce and make the State strong and independent, by his ability to accept changed motivations and technology.

The increased productivity could very well provide the country with the means to either produce or buy defensive military equipment that would discourage armed aggression and save lives. Thus the worker who is most anxious to produce to the best of his ability could in actual fact, be saving his own life or that of his loved ones. Conversely, by keeping his productivity down, he is endangering life and the future of the country.

Only then can the Jewish State, known for the productivity of its labour, the ingenuity of its entrepreneurs and the virility of its birth rate, become a mecca for Aliya and the spiritual and cultural centre of World Jewry. Its future would then be secure. It would be free, independent and invincible.



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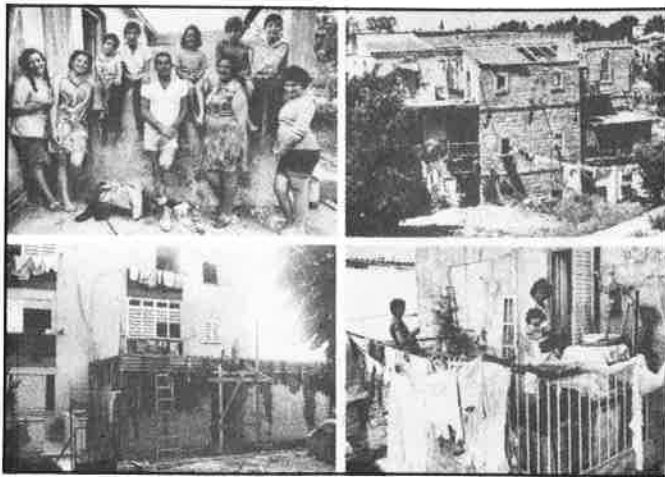
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