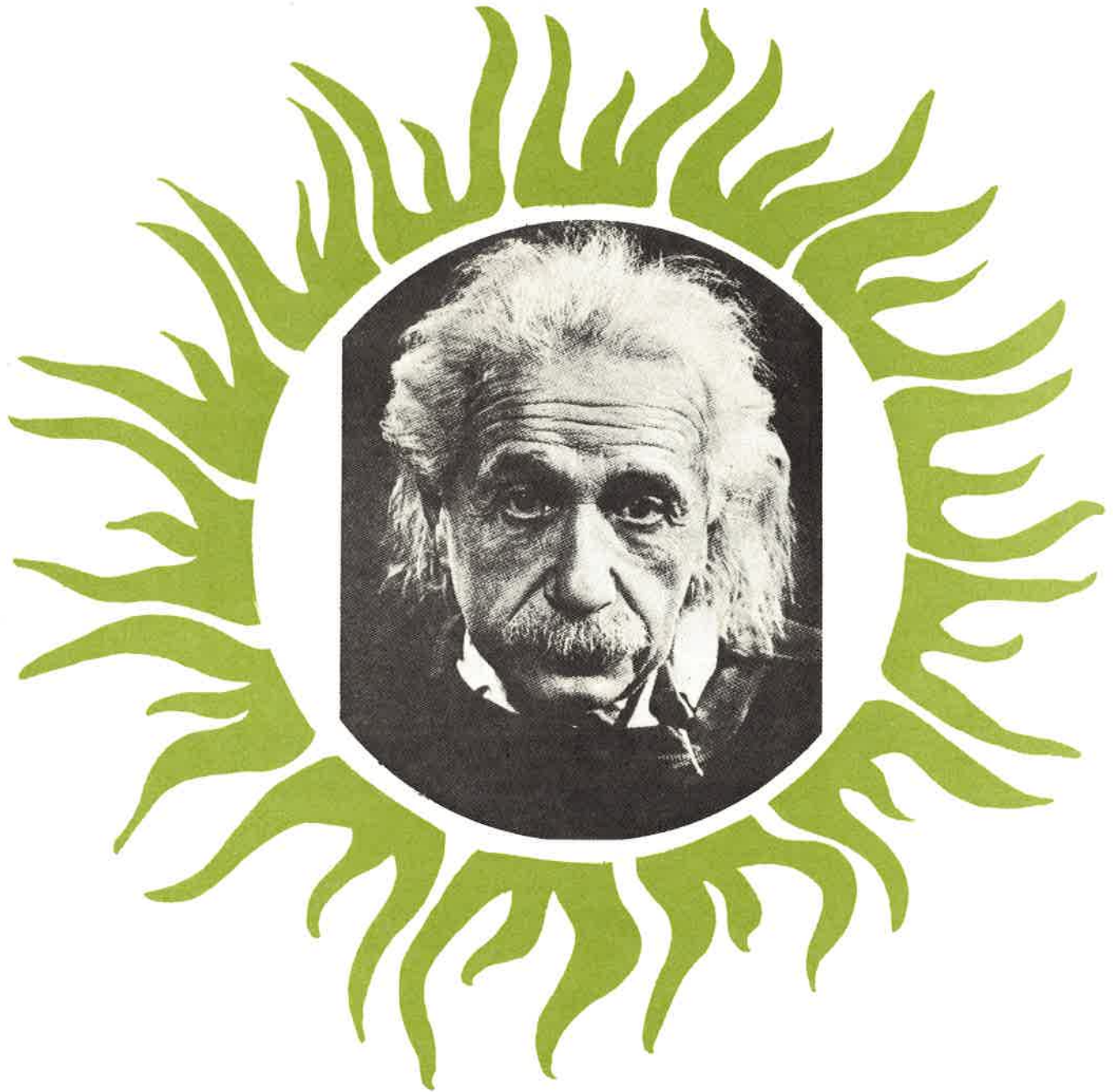


SHALOM



“What unites Jews,” Einstein wrote, is “a democratic ideal of social justice, and the idea of an obligation to mutual help and tolerance among mankind.”

“The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence – these are features of the Jewish tradition that make me thank my lucky stars I belong to it.”



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Editor and Executive Director of the Atlantic Jewish Council: Avrum Weiss
 Chairman, Media Committee: Shirlee Fox
 Chairman, Atlantic Jewish Council: Ben Medjuck
 President, Atlantic Jewish Council: Ben Prossin

Contributors

Louise Adler	Bernie Kristall
Barbara Alberstat	Norman Lipshultz
Jennie Brown	Mazkirut
Judy Carr	Anna Newman
Lawrence Chippin	Brian Ross
Joel Cuperfain	Lenore Schelew
Ronnie Cuperfain	Helene Siegel
Wendy Elliman	Barry Simon
Mary Feinstein	Jackie Webster
Samuel Jacobson	Avrum Weiss

Advertising

Shirlee Fox—422-7491

Staff Photographer

Joel Cuperfain

Reprints

Not Too High A Price, Jerusalem Post
 Begin Reasserts Jerusalem Status,
 Presents Autonomy Blueprint, Jerusalem Post
 Apex Of The Jewish Spirit Of The
 Modern Age, Israel Digest
 Israel Mourns Its Fallen . . .
 And Fetes Its Freedom, Jerusalem Post
 Art In Eretz Yisrael—The Beginnings,
 Jerusalem Post

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Shalom takes a break for the Summer, next issue will be published in September.

**Deadline For Next Issue Of Shalom
 August 1, 1979**

Solving The Energy Crisis

—What Are The Options?

In spite of the fact that with the best efforts of the public relations experts of both the oil exporting monopoly and the seven sisters—the global oil companies of the world—it must be realized by all thinking individuals that the present energy crisis presents the greatest danger to the leadership of our Western civilization since it emerged from the dark ages. Neither the Communist Revolution of Russia or China or the Nazi Menace of Hitler presented as great a danger to the leadership or survival of the free world as does the energy crisis controlled by a world monopoly determined to use its power against us.

Certainly no nation in the world can consider itself strong or in control of its own destiny unless the natural resources from which its energy can be extracted is completely within its power to control. At no time in history has any great power or association of great powers allowed its influence and destiny to be so quickly and completely taken away from it. The courageous character of the former globe encircling British Empire seems to have melted away in the face of the OPEC monopoly, in spite of the fact that it bravely stood up all by itself when all seemed lost in the face of Hitler's conquests.

The German Empire which first, under the Kaiser, had the patriotism and dedication to put up a very courageous fight against the whole world, and still retain enough determination to almost win against the whole world under Hitler, lost all its spirit to lead in combatting the menace of the energy crisis led by the Persian Gulf exporters.

The United States of America, that great giant of economic and military strength, buckled under without a whimper when the crunch came to do something about allowing a monopoly blackmail because by the accident of fate it controlled one of the necessary resources of the globe.

If the present trend continues, the centre of gravity of this globe's control of its destiny will soon have shifted irrevocably from the industrialized western democracy either to the Moslem world or to the presently Communist dominated world.

Usually when a crisis of historic proportions faces the fate of a nation or a group of nations, some great personality arises to stir the people to action and sacrifice to overcome the danger. What is needed today is some such great leader. If only we had a Churchill to stir our imagination and dedication. A leader who would clearly point out the dangers to our future freedom and way of life.

Instead of the emergence of such a leader we are being beguiled into thinking that everything is the same as it has been. That there is no need for united action or eliminating the useless waste of energy that enslaves us to oil to the same extent that an alcoholic is a slave to his master. While the rest of the industrial world is at least using the depletable resource of petroleum frugally, we on the North American continent are guilty of wasting it so rapidly that our children and grandchildren will curse us for it because we are using up this resource so fast that there will be none for them. This is a crime not only against ourselves but against the rest of humanity as well as against our own future



SAMUEL
JACOBSON

generations. It is a fact that we should not ignore that we in North America are using over twice as much energy per capita as countries in Europe with even a higher standard of living than our own. It is an unforgivable crime and we should not forget it, nor let it continue.

At present there appears to be three options in dealing with this problem.

First of all, we can take the path of least resistance and carry on as at present. For the time being, as long as our own petroleum resources last and as long as those who have great surplus for their own needs are willing to supply their surplus at whatever price their whim dictates, we can fool ourselves into thinking that everything is okay and that there's nothing to worry about.

The result of that course is very easy to see. Within a very short time, those from whom we buy our energy resource needs will control our foreign policies, and to some extent already do. A few years ago an oil exporter from Africa objected to certain editorials that appeared in a prominent Italian paper and the Italian government immediately directed that paper to correct its point of view. The evidence of OPEC controlling the political decisions of the great powers of the Western world can be seen at every hand. Not only that, but within a few years, they will also control the internal economy of the Western world as well. In other words, we will become colonies of the oil exporters because we have become "oilaholics". We in North America, by our weaknesses, will have been guilty because of a lack to first understand what is happening to us, and secondly to refuse to have the courage to do something about it.

The second option is one that cannot be enforced in this day and age. Had the present monopoly practices of the oil exporters been tried in the nineteenth century, the result would have been a military occupation of those countries. Not that that can be justified on moral grounds. That however, would have been the facts of life at that time. Under those circumstances the continued waste of the resource would have continued as before and so the ultimate result of the earth's running out of petroleum long before alternate sources of energy would have been able to replace the depletable resource, possibly would have created greater havoc than now. While there is a danger that the alternate source of energy will not be developed in time, they are certainly coming on much sooner at present than would have been the case five or ten decades ago.

The third alternative strikes me as being the best of all three. As stated before, North America is using twice as much petroleum per capita as the highly developed nations of Western Europe, even those with a higher standard of living than we here. There is no reason why that should continue. The important thing is not to wait until we are

forced to do it after the oil exporters have extracted all our wealth and obtained control of our destiny and economy, but to do it while we still retain our independence and freedom of choice.

Reducing our oil consumption by 50% will not be easy. There will be many distortions in our economy. Certainly changing our way of life that drastically cannot be done and still leave everybody feel that nothing has happened. But, if we all realize the meaning of President Carter's words in one of his speeches on the energy crisis, he stated "The energy crisis presents us with a challenge having the moral equivalent of war." People do not expect everything to go along as before in case of war. Why should we not expect a certain amount of sacrifice in this case which can have a greater effect on our lives than even some wars.

What would be the consequences of reducing our oil consumption to the level of Sweden or Switzerland? This of course could not be done overnight without creating havoc in our economy. It might, however, be accomplished over a period of a few years. Even the adoption of a plan along with an educational campaign to gain the support of the public at large would have a substantial effect in cooling off the greed and intent of the oil exporters to irresponsibly raise their price unreasonably. Gradually, as the reduced consumption of the American market began to be felt around the world, the price of oil would come back to a more reasonable level. In the meantime, the research being done to develop alternate sources of energy would gradually

decrease the dependence of the world at large upon one single resource. This artificial state of affairs would gradually diminish in importance. At the same time, the reduction of the waste of petroleum would increase the length of time that the world would have in which to develop permanent and renewable sources of energy such as solar, geothermal, wind, wood, and no doubt many other sources still in the womb of the future.

The third alternative is a program that does not endanger peace. As a matter of fact, it makes peace far more certain. It would benefit all mankind because as petroleum was consumed gradually, the oil exporting countries could mature at a slower pace which would make them a more stable and responsible element in world society. Too much wealth or power obtained in too short a period as has happened recently is a dangerous thing for all concerned.

A peaceful, gradual solution to this greatest of all dangers to the Western democratic Judeo-Christian civilization can be solved in a way that would retain our moral leadership in world affairs and at the same time benefit humanity at large if we but have the will to do it. It will require adjustment, distortions to our way of life and to our economy, yes, and even hardship. But it would be a cheap price to pay for the final benefit to all. Otherwise, our civilization will have passed its zenith and will have forfeited its leadership to others and what then will be the price we pay for the consequences of sticking our heads in the sand?

Israel And The Orange

by Judy Carr

The Jaffa orange is one of the most important elements in Israeli life. Citrus provides Israeli workers with eight million work days a year in cultivating, picking, packing and processing the fruit into juices and preserves. It is an important factor in transport, the merchant marine and the packing materials industry. Apart from the large sums of foreign currency that citrus earns for Israel, the amount of work that goes into growing, manufacturing, transporting, packaging, and loading, before the Jaffas get to your plate, is legion. One must also take into account citrus by-products such as marmalades, squashes, juices and tinned segments that are sold in Britain, all over Europe, and now also in America.

Twelfth Century Oranges

Citrus first reached the Land of Israel in the third century BCE. Originally it came from China and South-East Asia. Citron, lemon and sour orange trees were already growing in Israel during the period of the Second Temple. From the Eastern Mediterranean, citrus spread to all the Middle East countries and also to Spain. The Spaniards took it to America. It is said that when Richard Coeur de Lion came to the Holy Land in the twelfth century, his troops ate oranges from the groves near Jaffa. The few orange groves in Palestine at the time of the Turks were also concentrated around Jaffa. The first modern groves owned by Jews in Palestine were planted in 1866 by Sir Moses Montefiore.

When Jewish settlement expanded after World War I, so did citrus. In 1926 there were around 9,000 acres of citrus groves in the country, of which about 2,500 acres belonged

to Jews. Within 10 years Jews planted some 35,000 acres and by 1939 the country had 75,000 acres of all kinds of citrus with the introduction of modern methods of ploughing, irrigating and fertilizing.

New Impetus

The Second World War and the War of Independence caused damage to the citrus industry and many groves were abandoned. In 1949 only 32,500 acres were left, in a neglected state. However, there now came a period of great achievement. Thousands of acres were planted each year, mechanized packing-houses were built, modern methods of fruit protection and handling by up-to-date equipment were introduced.

Exports expanded until today Israeli citrus is sold in Europe, Britain, the Far East and Japan. Israel now has what may be termed a citrus Empire whose sun never sets.

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Her fruit is extensively sold in many countries from Finland to Hong Kong. Processed Israeli citrus is also in demand. To support her citrus Empire, Israel has carried out vast research into methods of preserving, transporting and storing citrus. A typical invention from the Volcani Agricultural Research Institute is a poethylene coating that can keep citrus for as long as eight months without refrigeration.

Second in the World

The Ministry of Agriculture is planting orchards of ten thousand trees from specially selected stock to produce new and better strains. In laboratories, hybrids are produced from tissue cultures to make new, interesting types of fruit

such as the easy-peel strain, the Tembel, native to Israel.

The Jewish State is today the second largest citrus exporter in the world, exporting 1m tons of citrus, after Spain with 1½ m tons. (The largest grower is Sunkist of America.)

Israel has 100,000 acres of citrus plantation. Year by year, the country exports 50m cartons of citrus weighing 20 kilos each. 21m of these are Jaffas, 10m Valencias, 15m grapefruit, 1½m lemons and 1¼m navels. There are also 1m cartons of easy-peel strains, clementines, and mandarins. The Israeli orange has indeed gone a long way in three decades.

“NACHAS FOR GRANDPARENTS”

by Lenore Schelew

If anyone remembers the Israeli movie “Sallah”, there’s one particularly memorable scene in it you may recall. It concerns persons who have made a donation to the Jewish National Fund and come to Israel to see their name on the “Forest” or “Grove” of trees which they have endowed. In the movie, as each person drives up, a poster with their name is brought out and “planted” in the ground so the donor can ‘kvell’, and as that person leaves and another donor drives up, the first poster is removed and another is “planted”, and so on and so on.



Don & Lenore Schelew and grandchildren

Last November at the JNF dinner in Halifax, Don donated a Grove of trees in Canada Park in honor of our grandchildren. We were told that when we next visited Israel to contact the JNF office for a tour of the Park and to see our plaque. We visited in March and did call and arrange for a tour. Between the time we made the arrangements and the time the JNF representative picked us up, a matter of several days, our standing joke was “I hope they have the “other person’s” poster down before we arrive and have ours in place when we get there”. We were in for a rude awakening when we got to Canada Park, but a delightful one, because gone are the days of the “Sallah” posters.

Canada Park is situated approximately midway between Jerusalem and Tel Aviv and is not simply an area reclaimed through reforestation by the JNF, but a recreational park.

Our driver-guide gave us a history of the area, of course,

and told us when the project was initiated (after the ‘67 war) and some of the land had to be cleared, most of the trees in the area—fig, date and almond—were left in place and the Park now abounds with them. On the way to see our plaque we passed many areas for picknicking, bar-b-queing and children’s playgrounds. The Park itself is huge and there are plans for a large swimming pool; presently only in the planning stage due to lack of funds. We were told people come in droves on weekends and holidays and the Park is being used to its present fullest capacity.

Our driver then parked the car and we walked, and walked, and walked. It was beautiful, especially when we finally saw our plaque. As you can see in the photograph, donors of a Grove of trees to the Park have their name inscribed on a stone wall of plaques, very tastefully done and in keeping with the surrounding area (donors of a Forest of trees, etc. are inscribed in another area). We were delighted to see several Halifax and other Atlantic Provinces donors and then “ours”, in honor of our grandchildren: “Na’ama Dvash and Mordecai Ladell—Petach Tikvah and Kibbutz Ma’ale Gilboa.”

Canada Park has tremendous potential because it has the land and the need. It lacks only funds because when fully developed, it could actually be comparable, one day, to Halifax’s Point Pleasant Park.

See Canada Park if you have the time on your next visit to Israel. We were very glad we did.

Editor’s Note: If you are interested in finding out more about Canada Park please contact Neil Franklin in Halifax.

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SAINT JOHN HAPPENINGS

—MARCH AND APRIL 1979

by Louise Adler

PESAH

The Hebrew School children and their families had a most pleasant model Seder on Sunday, April 8. In addition to the charming table settings and the delicious food, graciously prepared and served by the mothers, the head table was graced by representatives of the various organizations. Each brought greetings, namely: Norman Hamburg, first vice-president, Congregation Shaarei Zedek; Janet Holtzman, president of Sisterhood, (she also represented the Henrietta Szold Chapter of Hadassah-Wizo); and Joseph Adler, president of the Shomer Club.

Wizo); and Joseph Adler, president of the Shomer Club.

Under the careful guidance of Rabbi Ben G. Eisenberg, all the children participated most effectively in the service to the delight of parents and grandparents.

PURIM CELEBRATION

Purim is a time of fun and homantoshen, of play and entertainment and of remembering the setting and "why" of this holiday. All of this was reflected in the Shomer Club's Purim Party on March 11.

A brief reminder that Iran is the ancient Persia and a few words about the present situation in the country served as an introduction to the afternoon program.

"It was written—or should have been" was the opening attraction. The TV format of "Front Page Challenge" was used. The hidden guests whose identity had to be ascertained were: Rabbi B.G. Eisenberg, Lou Michelson, Morris Selig, Bertha Master and Richard Davis. The panel of "experts" were: Rebecca Jacobson, Ella Grosweiner, Esther Bently, Bernard Bloom and Jerry Koven.

The headlines included: The Walls of Jericho came tumbling down; 1948 the State of Israel came into being; The first Jewish Mayor was elected in Saint John; Golda Meir became the Prime Minister of Israel; Ezekiel Hart was the first Jew elected to any parliament in the British Empire. He was chosen to represent Trois-Rivières in the Legislative Assembly of Lower Canada in 1807, 1808, and 1809.

The program concluded with an hour of music presented by the Buckley ensemble, arranged by Samuel Cohen, the Shomer Club's Musical Program chairman.

Of course, homantoshen and tea were the refreshments.

At the April 22 meeting, the Shomer Club members were fortunate in having as their guests Eric and Charlotte-Koven Feldbloom. Charlotte is the daughter of Marcia and Jerry Koven. The young people, whose home is in Toronto, had just returned from an extensive visit to Israel, Turkey, Iran, Afghanistan, India, Bangkok, Hong Kong and the Philippines. During this year long venture they visited the Jewish Communities and Synagogues in each of these countries. They presented a most interesting report on their experiences.

45TH YEAR OF THE CHILD

The Henrietta Szold Chapter of Hadassah-Wizo used the theme "45th Anniversary of the Year of the Child—through Youth Aliyah".



Sally Davis

Many members of the Saint John Jewish community gathered together Sunday afternoon, April 30, in the Social Hall of the Congregation Shaarei Zedek to welcome one of their own, Sally Davis, as guest speaker at this event. Sally, a fourth generation Saint Johner, the daughter of Mr. and Mrs. I.J. Davis, had just returned from a year of service at the Asaf Harofe Hospital in Israel. Sally received her Bachelor of Nursing degree from University of New Brunswick.

She is a warm, charming and brilliant young woman. She



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captured the enthralled attention of everyone present as she outlined her experiences as a Canadian working in the intensive care section of an Israeli government hospital. She most effectively contrasted facilities, equipment and staff with that in North America. Then she swung to Youth Aliyah and her visit to one of the villages of that service. Her presentation was followed by a showing of an excellent recent motion picture of Youth Aliyah filmed in Israel for Canadian Hadassah-Wizo. Richard Davis was the projectionist.

Following a question period, Kay Levine, on behalf of Sally's parents, presented her with a Hadassah-Wizo life membership. (A life membership was also presented to Mary Roy by Gar and Jacqueline Meltzer in appreciation of her many years of service.)

Esther Bently, in extending our appreciation to Sally, also stated that she as a mother was making a special gift to Youth Aliyah and urged all the mothers to do so. This would be in addition to their family contribution.

Immediately the overall canvass chairman, Rebecca Jacobson; and the co-chairman for Special Gifts, Jacqueline Meltzer, ably assisted by the canvass members and the treasurer, Joan Smith proceeded to assist all those present to turn their interest and concern for today's children into concrete expression through gifts and pledges.

Freda April and Terri Levine, assisted by a committee including Esther Bently, Goldie Davis, Frizi Goldfeather, Linda Hamburg, Janet Holtzman, Ann Levine, Sandy Winch plus Mac Carpenter and Lee April who graciously lent their most valued services, had beautifully decorated the hall and the tables for the event and prepared and served with affection the delicious refreshments.

Blanche Kashetsky was ticket salesperson at the door for the Cocktail Reception.

Following the April business meetings of the Henrietta Szold Chapter of Hadassah-Wizo and Sisterhood, a very interesting program was given by Marcia Koven. She read an extract from the January 1979 issue of The Athenian, Greece's English Language Monthly.

The publisher, in his statement in the editorial section of the magazine, states: "That the Jewish communities of Greece are virtually forgotten is a dramatic measure of the effects of the Holocaust in this part of the world. Many of the communities had existed since ancient times, an integral part of the local, cultural mosaic. In Salonica, the Jews, mostly Sephardim who arrived after the Spanish Inquisition, were an important element of the society, and the city, during the sixteenth and seventeenth centuries, a major centre of Jewish culture. Today there are few traces of

that century-old culture. It took an invader 'alien to this corner of Europe to destroy this unique community with its rich past', notes S. Victor Papacosma in 'The Sephardic Jews of Salonica'. Dr. Papacosma, who teaches Balkan and Modern Greek Studies at Kent State University, is the author of 'The Military in Greek Politics: The 1909 Coup d'Etat'."

The magazine then prints four pages of an article entitled "The Sephardic Jews of Salonica", mentioned above. It begins, "The first Jews probably arrived in Salonica during the second century B.C. By the sixteenth and seventeenth centuries they accounted for approximately one half of the city's population and the community had become a major cultural centre of the Jewish world. Today, less than one percent of the city's half million population is Jewish." Both the contents and the reading thereof held everyone's attention.

This article is followed in the same magazine by a 2-1/3 page beautifully illustrated presentation of the "Jewish Museum." This is written by Antionette Moses and the photos are by Timothy Devinney from the collection of the Jewish Museum of Athens.

BOOK REVIEW CLUB

On March 4, 1979, Frieda Kotler reviewed "Sorry I Kept You Waiting, Madam," by Vidal Sassoon. This is an anecdotal autobiography of an internationally famous hairdresser and how he became one of the most in-demand hairstylists in the world.

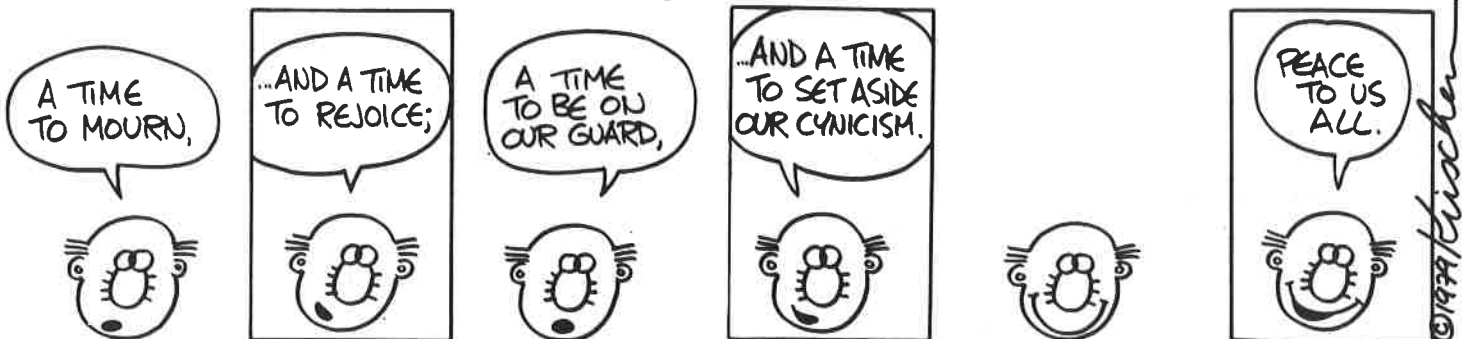
The book, written in 1968, has many humorous episodes but it is also filled with a number of very serious incidents. Born in London, England in 1938 of Sephardic Jewish parents, he became an activist in the group of "48" who fought Fascists-Mosley's followers after the 2nd World War. He then became a member of an elite commando unit in Israel.

The review was most interesting. Those of us who were stimulated to read the volume ourselves found it most moving.

On April 1, Rebecca Jacobson reviewed the biography of "Truly Emily Post" written by Edwin Post, her son. The book details her early youth. The daughter of a wealthy architect, she also marries a wealthy man. It is only in the later years, following her divorce, that Emily becomes an authority on etiquette through her writing.

The Review group then participated in a discussion of the relative merits of autobiography as compared with biography and the differences resulting from whose point of view the individual's history is written.

Dry Bones



NEWS FROM ST. JOHN'S

Once again Lewis Ferman was the organizer of an evening commemorating the Holocaust. This year the theme was tied with "The International Year of the Child" and the one million Jewish children who lost their lives during 1939-45 were emphasized. The children and adults of the community participated in various aspects of the programme. Guest speaker for the evening was Dr. John "Sandy" Wunsch from the Department of Religious Studies at Memorial University.

It is to be noted that in our small community so many have survived the camps: Joseph Epstein, Moishe Kantorwitz, Ernie Mauskopf, Philip Auerbach, Philip Riteman. We also have a number of members of the Partisan underground movement: Lewis Ferman, Grunia Ferman, Bill Toytman.

The non-Jewish community was invited to our commemoration, and, as usual, we received a very good response.

HADASSAH-WIZO—MONCTON

by Mary Feinstein

On April 30 we had our Youth Aliyah evening at the home of Louis and Ruben Cohen. Our guest speaker was Cecily Peters, of Toronto, who delivered a delightful talk on Youth Aliyah since its conception.

Her talk was most interesting and was enjoyed by all in attendance, which was about 40-45 Hadassah-Wizo members and their husbands.

The evening began with a short address by our President, Judy Jacobson.

Cecily was introduced by our Regional President for N.B., Lois Maklin, and was thanked by Gail Tukerman, who presented Cecily with a vase made in New Brunswick. The

women spoke nicely and did their duty justice.

Our results from Youth Aliyah was fantastic! Cash and pledges almost doubled the previous year.

The Youth Aliyah evening was convened by Judy Jacobson and Mary Feinstein.

The ladies who helped get the pledges were: Goldie Johnston, Betty Hans, Kay Cohen, Annette Coleman, Carol Rinzler, Joan Sichel, Mamie Jacobson, Louise Cohen and Marlene Fischel.

Louise and Ruben were thanked for the use of their home, as were the hostesses for the evening, namely: Lorna Gorber, Margie Attis, Minnie Attis, Gail Tukerman, Ethel Rirsh, Florence Lampert, Sara Gorber, Lois Maklin, Bertha Brumer and Mary Feinstein.

Fredericton Young Judaea

This season is coming to a close and our Young Judaea activities in the Ken will be over until next fall. For many of us, this is just a beginning of a new and better summer camp.

Let's look back now to a year ago, when there was only a handful of people in Fredericton trying to get things up and running again here.

We asked for your help and we got more, we got you. From a handful to almost fifty. To me, this was a major accomplishment in itself.

We felt that Young Judaea would give the Jewish children of our community something to relate to. We had our ups and downs, I wouldn't lie to you, but we made it and we are a lot further ahead than we were a year ago.

This was the first time in over seven years that a Young Judaea convention had been held in Fredericton and I would like to thank everyone involved for making it the success it was. I would also like to say that we sent more people to more conventions and functions in other cities than in many years past.

Another first for this year was the famous "Fredericton Young Judaea Disco" which was not only a huge success socially, but was a major factor in the building of the Young Judaea monetary standing.

All this and the year isn't quite over yet. We'll still have



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one surprise left, which we are saving for our closing.

But all was not red and rosy, we had our bad times, the last minute phone calls to get people to our meetings, but we still pressed on and continued whether it be four or forty. Our sleigh ride, which we had to cancel due to the lack of snow, was a setback, but there's always next year!

It took a lot of work to get us where we are and I would like to thank everyone that has helped, no matter what city you were from. What would we have done without the Rabbi or Mrs. Unger and their experience and know how. And we can't forget Perry Sable and his trips here to give us a hand (among other things) when we needed it.

Next year is just over the horizon and we hope to make it the biggest and best year yet. All we ask is the kids' support, whether it be an hour after school or a couple of hours on

Saturday evening or Sunday, it's your future and it can be whatever you make it. All Jews must work together to retain our identity here in a country of mainly gentiles.

I would like to thank Simone Rosenzweig for all the time and help she has given to Young Judaea and it is a great loss to this Ken and the movement to see her go.

But all is not gloomy, we're already beginning plans for next year. Many of us are still here and I will also remain Rosh Ken next year. I know that next year will be great because of all the great people we have here, whether Madrich or Chanich, they are all special.

**Thank you,
Lawrence Chippin
Rosh Ken, Fredericton**

HOLOCAUST COMMEMORATION

by Anna Newman

We in this generation of the Holocaust are sadly aware that there are those who want to disclaim that this genocide of Jews ever took place and are even permitted to publish books to perpetuate such lies—lies that would even rob the victims of their memories.

Therefore we were able to depart that evening with a feeling of hope for our future. These young people are the future heirs of this country. They will guard the truth and keep watch over a world where a Holocaust can never take place again.

After the performance the young players were again greeted with enthusiastic applause and over tea, coffee and pastries, we all had the opportunity to meet and greet them personally.

The Society Action Chairperson, Anna Newman, expressed heartfelt gratitude on behalf of all present to the performers, as well as to Herman Newman, Committee members—David Mark and Edwin Rubin, and to all who had helped make the evening the success it was.

During the week of Yom Hashoah, on Sunday, April 29, 1979, an audience of approximately one hundred people of the Halifax Jewish Community saw a stirring and dramatic play, "I Never Saw Another Butterfly", presented by the Grassroots Youth Theatre, a non-profit community theatre under the direction of Jim R. Spurway. All members are between the ages of 13 and 18.

This wonderful group of young people brought to life the words and memories of the children of Theresienstadt, a concentration camp from where the Jewish children of Czechoslovakia and Hungary were transported to Auschwitz.

Everyone present was deeply moved to see and hear these young people portray so well this tragic episode in our Jewish history, of which they themselves had no personal background.

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FREDERICTON NEWS

by Jennie Brown

Mazol Tov to Roz and Bob Brown on the occasion of their son, Neil Shawn, being called to the Torah as a Bar Mitzvah on June 9. Neil is the grandson of Moe and Sarah Zucker, Montreal, P.Q. and Sam and Jennie Brown. May he bring much Naches to his family.

Mazol Tov to the following who are celebrating anniversaries:

Edye and Dave Besner	—11 years
Roz and Bob Brown	—14 years
Judy and Arnold Budovitch	—10 years
Sarah and Harry Lang	—23 years
Joan and Weldon Levine	—13 years
Bea and Dave Sherman	—35 years
Gladys and Lou Swetsky	—31 years
Audrey and Harold Velensky	—24 years
Marilyn and Seymour Kaufman	— 5 years

Best wishes for a speedy recovery to Mrs. P.M. Levine, who has been hospitalized.

Mazol Tov to the following High School graduates: Rosalie Claire Handelman Goldenberg, daughter of Mrs. Bessie Handelman; Simone Rosenzweig, daughter of Betty and Irwin Rosenzweig; and Lawrence Chippin, son of Lucy and George Chippin.

Mazol Tov to the following College graduates: Peter, son of Edythe and Harry Levine, upon receiving his Bachelor of Arts degree from Dalhousie University; Jeffrey, son of Audrey and Harold Velensky, upon receiving his Bachelor of Commerce degree from Dalhousie University; Arthur, son of Sheila and Harry Chippin, upon receiving his Bachelor of Commerce degree from Dalhousie University; Shawn, son of Betty and Irwin Rosenzweig, upon receiving his Bachelor of Science degree from Dalhousie University; and Natalie, daughter of Valerie and Bernard Chippin, upon receiving her diploma in Social Work from Algonquin University, Ottawa, Ontario.

A meeting of the Lillian Freiman Chapter of Hadassah Wizo was held January 17 at the home of Mary Velensky, with the President, Edye Besner, presiding. Sharon Pinsler reported on receipts from the "Creche Night" which netted a substantial amount to the Day Care Center Programme.

This year our Chapter will celebrate its 50th Anniversary, and it was decided to observe this along with our Chapter

Closing. Convenors are Judy Budovitch, Audrey Velensky, Bea Sherman and Lois Levine.

The Public Affairs session revolved around the situation in Iran, conducted by Judy Budovitch. Meeting adjourned and delicious refreshments were served by Judy Budovitch and Audrey Velensky.

A meeting of the Lillian Freiman Chapter of Hadassah Wizo was held March 21 at the home of Rhona Ruben. Plans were finalized for the Annual Youth Aliyah Campaign which will be held April 29 in the vestry of the Synagogue. Convenors are Harriet Lenard and Carolyn Budovitch. Edye Besner will be assisting with the collections. A nominating committee to present a slate of officers for the coming season was formed and the following were appointed: Edye Besner, Judy Budovitch, and Anita Adilman. Meeting adjourned with a delightful social period, with the following hostesses: Bea Sherman and Carolyn Budovitch.

Mazol Tov to Howard, son of Daisy and Frank Budovitch, upon receiving his Bachelor of Commerce degree from Dalhousie University and Leonard, son of Mary and Max Velensky, upon receiving his Business Administration degree from the University of New Brunswick.

Rita and Sid Tobin have returned from Toronto where their son, Barry, B.A. L.L.B. was admitted to the Ontario Bar. They also visited London, Ontario where Barry has



Fredericton Judeans Celebrate Yom Haatmaut by creating a display in their school. Congratulations.

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established an office, and son, Aaron, who is attending the University of Western Ontario.

Mazol Tov to Marvin Abugov, Cornwall, Ontario, who has been attending University of New Brunswick and active in community affairs, upon his graduation with Honors in Political Science.

The Annual Youth Aliyah Campaign was held April 29 with a delightfully arranged brunch in the vestry of the Synagogue convened by Carolyn Budovitch and Harriet Lenard, assisted by members of the Hadassah. Rabbi Spiro gave the Motzi and also a prayer.

Commemorating the 31st anniversary of the State of Israel, Harriet Lenard, Vice-President of the Hadassah Chapter, welcomed the members and guests. Amelia Goldman proposed the toast to the State of Israel, and Faye Medjuck proposed the toast to the Queen.

Carolyn Budovitch conducted the campaign, and this

year, being the Year of the Child, reminded us that this is the 45th year for Youth Aliyah and a successful campaign was launched.

Mr. and Mrs. Oscar Meyer have returned to their home in Brooklyn, New York after visiting with their daughter, Doris, son-in-law, Dr. Stephen Rauch and family.

Eric, son of Gladys and Lou Swetsky, has returned to Toronto after visiting with his parents.

Mazol Tov to Ellen, daughter of Sue and Lou Levine, upon receiving an Associate Science Degree from Moorpark College, Moorpark, California.

Mrs. Bessie Rosenzweig, North Miami Beach, Florida is visiting her son, Irwin, daughter-in-law Betty and family.

Dr. Joel Berk, son of Eta and Meyer Berk, has returned to Toronto after visiting his parents.

Best wishes for a healthy and enjoyable summer.

TOBY GRASER

“An Artist of Depth”

by Jackie Webster

Toby Graser's paintings proliferate on Fredericton walls and well beyond. They hang in Cassel Galleries and in Gallery '78. They rest on the walls of private homes. They form part of permanent collections; the N.B. Provincial Art Bank which recently acquired a third; Saint John City Hall; the New Brunswick Museum and Central and Nova Scotia Trust in Moncton, to pinpoint just a few.

This then the Art. What of the artist?

There are more shades and nuances in the Toby Graser personality than in the Toby Graser paintings.

A competent art critic could, I expect, translate her paintings into prose. Perhaps an equally competent writer could translate Toby—colors, contradictions, complexities and all—onto the printed page, and thus provide a picture, however incomplete, of that which makes the artist tick.

Such an endeavor is quite beyond this writer's skills.

Yet I am compelled—have been long compelled—to undertake just such a chancy venture. Each time before I have given up.

She's too intense, exuberant, too rich and colorful, I've thought, to be contained within constraints of paragraph and period. A portrait of the artist Toby should emerge with



Toby Graser 1977

paints and colors splashed across a wide, wide field, not limited to letters set down one by one in black and white.

Because I was moved by this exuberant personality when she first came as a young bride to Fredericton, because I was moved almost to tears when years later I first saw her paintings, only mocking lines come to mind when I sit down to write.

“Toby Graser is outspoken.”

(But not often. And not by many.)

Those who know her will agree there is more truth than mockery in that statement.

When photographer Sherman Hines came to Fredericton to do a spread for a national magazine, Toby made it clear she was not intimidated.

“I'm quite accustomed to photographers,” she told him loftily. “I was a professional model before my marriage you know.”

“That must have been a long, long time ago,” came Sherman's grave reply.

In the ensuing laughter, Toby's voice was heard above the rest.

She has emerged as one of the most important artists to come out of New Brunswick. Her paintings have been in 15 group exhibitions; one duo exhibition with the late Joe Kashetsky, and her solo exhibitions proliferate.

Following her exhibition at the New Brunswick Museum, that institution acquired a major Graser exhibition for its collection.

Curator Robert Percival spoke highly of her work.

"Important," was one term he used.

"A sensitive creative spirit", he said of her. "The sensation the painter produces is equal to a rapport between sounds, music and the public. One would wish that vision's powers would become equal to audio sensibilities."

Meanwhile, she paints every day in her studio on Westmorland Street.

"I don't paint to do a formula," says she. "I paint differently because I feel differently all the time. Some painters find a formula that is popular and that's how they paint for the rest of their lives. That's their vision. I guess my vision is different."

"The faces I did were popular and I painted them for a long time. When Joe (Kashetsky) died, I was angry and I was upset; I guess that came out in my painting. I wasn't content to paint in little strokes any more. I didn't want to be cautious. I wasn't feeling cautious. I was feeling angry and I painted what I was feeling inside. I lashed out at the canvas; I used my whole arm. When Joe died, that was when I started abstract painting. I painted more with my emotions than with my head."

Toby went through a further trauma when her father died and that experience affected her painting.

"That was a terrible experience for me," says she. "Then I noticed about a year later that my paintings had become very, very dark. I had never used black before. Perhaps a bit here and there for shading, but very little. But then I discovered that without being aware of it, my canvasses had become very dark, much more emotional, richer perhaps, things like that."

In spite of the courses she has taken she considers herself self-taught.

"One learns the mechanics," says she. "But rules are made to be broken. If it was merely a matter of learning the rules, then everyone would learn the rules and everyone would be a painter. But it's not that simple. I paint what I feel like painting. I don't paint now as I did five years ago. I have lived more, I have experienced more and all that should come out in the painting. I feel the best paintings are still to come. If I didn't feel that way I suppose I would stop painting."

That's not likely to happen. She admits painting has become an obsession.

"When I first started painting, it was a hobby, something I did because I was bored. But before long I realized I didn't control the painting, the painting controlled me. I found I would have to get up at night and paint. The images were there and I had to get them down on canvas before I lost them."

So the images which are at first but visions in the night get down on canvas in bold strong strokes.

Important as her art is, it is but one of the strings to her bow. She plays bridge, but not to idle away an afternoon. She plays bridge in that arena where the game is taken seriously and there is no place for dilettantes. She is a pianist with years of training behind her, but she does not perform publicly.

She is as well a wife and mother. Wife of Fredericton lawyer Weldon Graser, she has a son and daughter, the latter, Dina, a budding poet.

These then are a few uncertain lines that serve to introduce Toby Graser. All the rest, the depth, the raucous humor, the sensitivity, all that must come from Toby herself or from the depths of a Toby Graser canvas upon a quiet wall.

'JEWS IN SPORTS'

by **Bernie Kristall**

Throughout the years, Jewish athletes have made an indelible mark on the American sports scene. Just recently, we viewed Randy Grossman, tight end, making a valuable contribution to the Pittsburgh Steelers' victory over the Dallas Cowboys in the Super Bowl. Other outstanding Jewish football players of the past include Benny Friedman who was an All-American quarterback with the Chicago Bears and Marshall Goldberg who starred as a running back at the University of Pittsburgh and in pro circles with the Chicago Cardinals.

Mike Rossman, current light-heavy weight boxing champion, proudly displays the Star of David on his trunks. Many years ago such Jewish boxers of world renown as Benny Leonard, "Slapsie" Maxie Rosenbloom, Barney Ross and Lew Tendler fought their way out of the big city ghettos to gain financial security through boxing. Harry Kessler became known as the millionaire referee and was "the third man in the ring" for most of Joe Louis' championship bouts. Harry was a world famous metallurgist who had a profound interest in boxing.

Sandy Koufax set a host of baseball records while pitching for the Los Angeles Dodgers. Hank Greenberg, while playing outfield for the Detroit Tigers, almost beat Babe Ruth's record as he amassed 58 home runs in one season.

Other outstanding Jewish baseballers include Kenny



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Holtzman who pitched in three world series and had two no-hitters to his credit, Art Shamsky with the world champion 1969 New York Mets, Harry Danning and Moe Berg. Al Rosen, former Cleveland Indian third baseman and American League Most Valuable Player, is presently serving as President of the New York Yankees.

In professional basketball circles, Ernie Gruenfeld is playing with the Milwaukee Bucks while Steve Mix is with the Philadelphia "76'ers" in the N.B.A. Former pro players, Red Holtzman and Red Auerbach, are coach and general manager of the New York Knicks and Boston Celtics respectively.

All of us will remember Olympic wrestler, David Berger, who was murdered along with ten other Israeli athletes in the 1972 Olympic games at Munich by the P.L.O. David had achieved outstanding success in his sport at Ohio State University and had settled in Israel. He chose to represent Israel in the Olympics and met an untimely and tragic death. Henry Wittenberg, a Police Captain in the N.Y. City Police Department, had many victories in a few Olympics and then became coach of the U.S. squad.

Marty Hogan, current world champion in racquetball, developed his game at the St. Louis Jewish Community Centre. Marty and Jewish players, Terry Zuckerman and Art Hilecher are ranked one-two-three in professional rankings.

Tennis produced such Jewish luminaries as Dick Savitt, 1951 Wimbledon champion; Vic Seixas and today's Harold Solomon and Brian Gottfried.

The game of handball has always been dominated by Jewish athletes like Jimmy Jacobs, Vic Hershkowitz, Sam and Paul Haber, Kenny Schneider and Marty Decatur.

Impressarios who have promoted a variety of sports in some of the largest arenas in the world include Mike Jacobs, boxing promoter during the golden era of boxing; and Sonny Werblin, who built the Meadowlands Sports Complex in New Jersey and now serves as President of Madison Square Gardens in New York City.

Mark Roth ranks at the top of the heap in the Professional Bowlers' Association.

Such capable announcers in TV include Howard Cosell, Mel Allen, Marty Glickman, Dick Schaap and Steve and Marvin Albert.

Mark Spitz, a Los Angeles resident and a graduate of the University of Indiana, won seven gold medals in swimming in the 1972 Olympic Games at Munich. In my humble opinion, this feat will never be repeated in the annals of sports.

Thus, we see that the field of sports has been enriched by the contribution of Jewish athletes who had the skill and desire to make their mark. Hopefully, there will be many more who will achieve success in the sports world.

SYDNEY NEWS

by Helene Siegel

For many years the children of Sydney have had the pleasure of attending a model Seder. This year the Seder proved as interesting and as enjoyable as in other years. Twenty-two children and a few parents attended the Seder, conducted under the able leadership of Rabbi S. Wiseman and capably convened by Mrs. L. Schneiderman, Mrs. Ben Freedman and Mrs. A. Prossin. The children who have had the opportunity of attending this annual event will hopefully recall, in the years to come, the rituals in which they took part and the songs that they sang. This tradition, which is so much a part of our Jewish heritage, will be preserved for the generations to come.

Now that vacations and Passover have slipped once more into the past, Sydney Hadassah will be concentrating on



their annual bazaar to be held Wednesday, May 2.

This bazaar, which is under the sponsorship of the three Cape Breton Chapters: Sydney, Glace Bay, and New Waterford, is being very capably convened by Mrs. Philip Simon (Ruth) and Mrs. Hilroy Nathanson. As 1979 is designated as the "Year of the Child", the theme: We care . . . We Share, shows Hadassah's never-ending concern with children all over the world, particularly of Israel. All officers of the bazaar are busy arranging their different booths and everything points to a very varied, colorful and well-stocked display. We wish them every success.

Mazel Tov to: Benzie, son of Mrs. Pearl and the late Sam Bernick, on his engagement to Bila, daughter of Mr. and Mrs. Zev Browner of Stolon, Israel.

Mazel Tov to: Bruce, son of Mrs. Eva and the late Dave Elman, on his marriage to Nancy, daughter of Mr. & Mrs. Norman Adelsberg of Southfield, Michigan.

Congratulations to:

Mr. & Mrs. Sam Mendelson on their 30th wedding anniversary.

Mr. & Mrs. Charles Miller on their 40th wedding anniversary.

BAZAAR



"Early birds getting good buys"



Tables piled high with goodies.



Evening auction



"Even a mini concert"



"Taking a break"



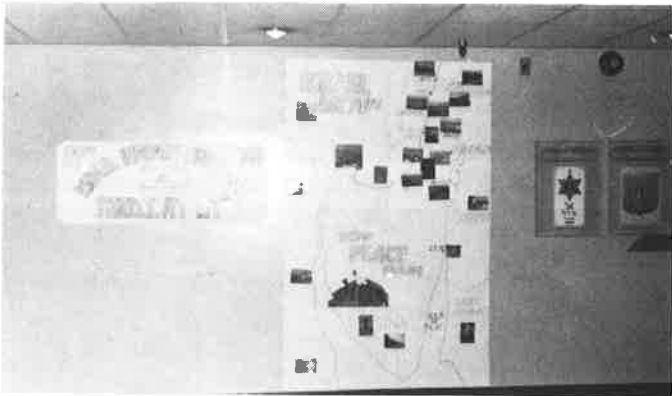
Lots to see and do.

Halifax Young Judea

by Joel Cuperfain

The closing months of the year have been busy ones for Judaeans in Halifax. Between displays, programs and seminars there has barely been time to turn around. At the beginning of the month, an Israel Day display was circulated through the highschools with a fair Jewish population. The display, a tradition now in its second year, was very successful and received a good note of recognition from the student body of the schools. Judaeans also set up a display booth for Jerusalem at the Hadassah Bazaar and helped with the display at the Sisterhood mother and daughter dinner. Halifax was also very involved in our recent Hadracha seminar at Big Cove camp outside New

Glasgow, with the older Judaeans assuming the responsibility of training the leaders from various cities in the region. Late in May, in conjunction with the Beth Israel Synagogue Youth group, we presented the film *Exodus* in honor of Jerusalem Day. Throughout this, we also held our regular programs and our "everyone meeting" for our closing rally. All in all, it has been a very good year for Young Judea in Halifax this year, it appeared that both the kids and their leaders enjoyed their programs and gained a great deal. We hope that next year will even surpass our performance this year in the same way that this year surpassed our performance of last year.



Halifax Judeans Celebrate Yom Haatmaut by creating a display at QE.



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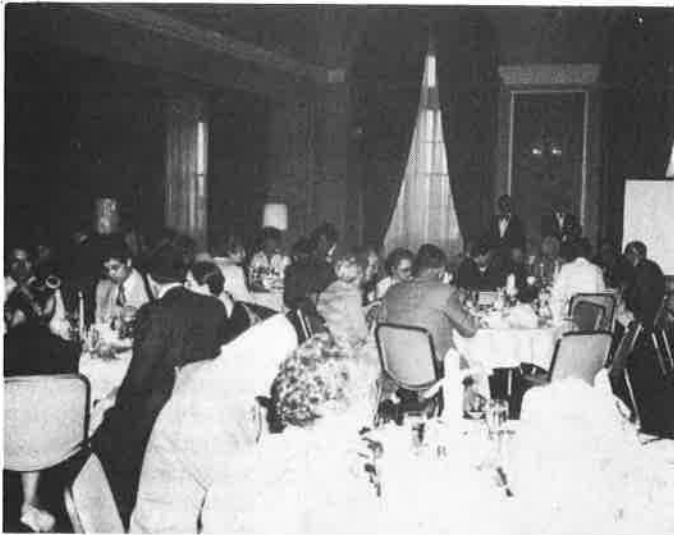
United Jewish Appeal



Lloyd Newman addressing UJA supporters about the needs of Israel



Jacques Torzcyner speaking at joint breakfast/club meeting



United Jewish Appeal Dinner attended by over 110 people



Combined breakfast featuring UJA update



Maurice Corson, new executive director of UJA of Canada Inc.



Freda Keet addressed a United Jewish Appeal Luncheon. It was a memorable event and we hope to have Ms. Keet return next year to address the entire community.

PROJECT RENEWAL

by Avrum Weiss

During the month of March, several members of our Jewish community took part in an Atlantic Canadian Project Renewal Mission in Israel. Those attending were Nardy Nathanson, Ruby Smilestein, Sheldon Lipkus, Ben Prossin, Sam Jacobson, Lloyd Newman, Joe Arditti, Herman Nathanson and Avrum Weiss.

While in Israel, we visited Project Renewal neighbourhoods to learn about the poverty problem facing 45,000 Jewish families. These families represent 300,000 Jewish souls (200,000 of whom are children) who live in overcrowded conditions. These neighborhoods need larger and newer living quarters (families of 6 to 14 live in apartments and homes that are up to 30 years old and provide only 400 to 500 square feet of living space). Also lacking are educational facilities, day care centers, nursery schools, community centers and playgrounds.

Atlantic Canada has chosen to identify itself with a Project Renewal neighborhood in Israel. Our neighborhood is Or Yehuda. Or Yehuda is an area a few miles outside of Tel Aviv. There are 20,000 inhabitants, mostly made up of Jews from Russia and North Africa. Our goal is to raise a half million dollars above the regular campaign for Project Renewal. As of this date, over \$100,000 has already been pledged.

We met with Jewish dignitaries such as Harry Rosen, Shmuel Tamir and Dan Scheuftan. Their words left us with the feeling and knowledge that the conditions we witnessed were being approached in a well thought out manner.

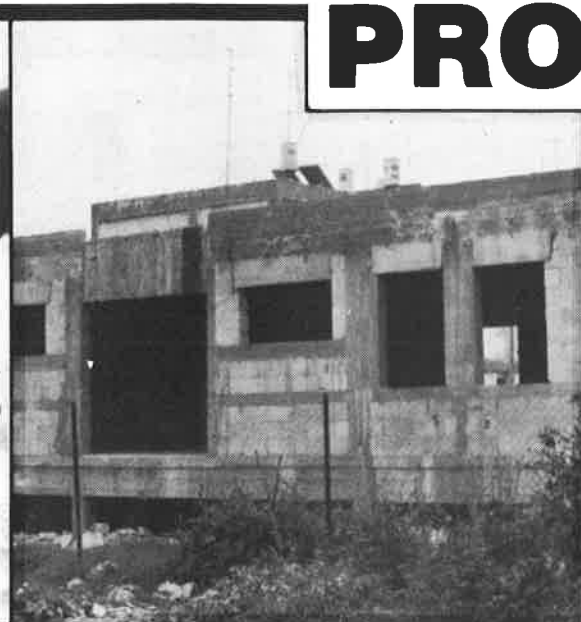
From Mr. Tamir (a Knesset member) we learned that by returning the Sinai to Egypt we lose our early warning system, Sinai settlement and 24 to 36 hours needed to mobilize reserves. However, he felt that Israel must take this chance with the largest Arab country representing 40 million Arabs.

Dan Scheuftan's perspective was firm in the belief that a strong Israel was necessary for any type of peace to work. He pointed out that Israel is isolated among the nations of the world. And, among the Arab nations, he believes that any non-Arab entity in the Middle East would be difficult for Arabs to accept.

Thirty-one years of nation building and creating a new character and image of the Jew were just a few of the moving thoughts presented by Harry Rosen. As he reminisced about what once was and what today has brought, each of us felt a sense of deep pride. The Jewish commitment to Israel had paid great dividends. As a scattered people living throughout the world, we had united on one issue. And, together, we had created a Jewish Nation.

There were many other briefings and discussions, but for me, Yad Vashem, with its silent tribute for six million Jewish souls, summed up through the contrast of its existence what Israel stands for and represents to the Jewish people. It is a will to survive against all odds, a forgiveness and an understanding towards those hostile to us, and a desire to create for all mankind—because we must.

WE WERE THERE!



Atlantic Region—Young Judea End Of Year Report

The Atlantic Region Mazkirut would like to thank everyone who helped make Young Judea a success this year. We would like to thank the leaders who devoted time and energy to the planning and execution of meetings, and the chanichim who attended the programs, and the adults and individual communities (in particular Fredericton, Moncton and St. John's) who gave us so much appreciated support. We would also like to thank Joan Kristall, our new regional director, for her help, and thanks to Cookie Greenberg, for her assistance in New Brunswick and at our conventions.

Over the course of the past year, besides our generally successful meetings, we had a fall convention, the Mifgash, in Halifax; our national convention, the Kinus, in Ontario; our spring convention, the Veidah, in Fredericton; and a Hadracha Seminar, or leadership seminar, in New Glasgow in May. We are very happy to say that all these conventions and seminars were immensely successful.

This summer, most Judaeans will be attending Camp Kadimah-Machar. We will also be well represented at Biluim Canada, our National leadership training Institute, which will bring new leaders to the region, and we will also be represented at Biluim Israel, Young Judea's summer program in Israel.

In the coming year, we hope to see even more growth, a revitalization of those kenim that are still stagnant and to attract those Jewish youths who still are not members or don't attend meetings regularly.

Finally, we would like to wish our Mazkir Ezor, Perry Sable, 'shalom' as he leaves for a year in Israel on the Machon program in September.

Shalom until next year.

**Chazak V'ematz
The Mazkirut**

Atlantic And Judaea Holds Its First Hadracha Seminar

In keeping with the trend across the country, Atlantic Young Judaea held its first Hadracha Seminar at Big Cove Camp on the long weekend in May. Hours of planning and preparation went into the seminar.

The planners of the weekend wanted to reach two main objectives. First of all they wanted the Chanichim to gain an appreciation of the Shabbat. The idea was to let them see Shabbat in a manner almost foreign to them. We are very fortunate in that the Chanichim gained a new insight into Shabbat, as a day of rest and some study instead of working on school work as many usually do.

Our second objective was to teach the essentials of Hadracha. In trying to determine the essentials we looked at the problems the Chanichim were having within their groups and we looked for methodologies to present possible solutions to them. We accomplished this by devising a simulation which incorporated many of the problems and difficulties they come up against in their kenim. Workshops were given in the areas of problem solving and in the area of skills to help them back in their kenim.



"Kosher can be fun"



"Everyone participated; Everyone learned."

In addition to the simulation there were several other programs. Cookie Greenberg gave an enlightening talk on the laws of Negia which everyone talked about for a long time after.

The general consensus of all was that it was a very successful weekend. Everyone came away from the weekend with a new look on Shabbat and new ideas to take back to their kenim. If all goes well, the next one will be even better.

**Chazak V'ematz
Ronnie Cuperfain**



"The Whole Group"

Hadracha Seminars

—WHAT THEY ARE AND WHY WE NEED THEM

by Brian Ross

Hadracha is a term overused and misunderstood by, I would estimate, 90% of the people who use the word. Literally it comes from the Hebrew word *derech* meaning way or path, the verb form is conjugated as 'to guide' and thus *hadracha* becomes guidance or leadership, two terms which are also very vague. Leadership is something which must be expressed in terms of something else. If I were to show you how to rob a bank or commit arson or murder it would be just as much leadership as if Teddy Herzl—may he rest in peace—were to come and give a seminar on Zionist education. Naturally, it is something more closely associated with the latter with which we are concerned.

Since a couple of *Hanhaga* meetings ago—we Judaeans use them to tell time like the Indians use the moon—there has been much talk and emphasis on the importance of *hadracha* and *hadracha* seminars.

The way in which I use the term, in a Judaeic context, is to mean something to the effect of "training through experience in the art of Zionist, Jewish and Judaeic education." As one can see, the importance can be summarized as *chinuch*.

The importance of the *hadracha* seminar is not so much **what** is passed, in terms of knowledge, from one person to another, but more so **how** it is passed and has the purpose of the use of a certain methodology been transmitted?

Therefore the maximum emphasis should be placed on explaining to *chanichim* why a certain program was done in

a certain way. This enables the *chanich*, in his transition to *madrich*, to understand which type of format fits a certain subject. It is for this reason that *hadracha* seminars should be restricted only to more senior *chanichim*, those beginning the Judaeic metamorphosis.

If in the process of relating a methodology a *madrich* can also relate important information or skills, that is the program itself is successful, then one can rightly consider himself a *ba'al kashanor b'hadracha*—a master of *hadracha*. This is the goal for which we strive in our movement—to produce through education the educators of tomorrow; those who will perpetuate our presence in the secular environment and make known the importance of Israel.

The *hadracha* seminar is not a *p'gisha* or *mifgash*, nor is it a *kinus* or *Veidah*—it is something which stands alone in its intensity. The job facing *madrichim* is a hard one—to pack a summer's programming into two days and this should be reflected in the potency of the programme. Each day should be virtually a 9 to 9 *hadracha* immersion experience—*chanichim* should be mentally awestricken and exhausted at the end of the experience. One may disagree with this approach but its necessity as a weapon in the fight for higher education and against assimilation should be recognized and fully understood before anyone consider registration at a *hadracha* seminar.



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Perplexing Problems And Controversial Topics



by Norman Lipschutz

Religious Observances In the Land of our Forefathers. I have been asked on a number of occasions: "And what about religion in Israel?" I must confess that this question has considerably embarrassed and unnerved me. To answer it in the affirmative would present a contradiction. Of course, those of religious persuasion will point out to the many institutions being established in this cradle of religion. This surely is a hopeful sign. But in the Israel of a quarter of a century ago, religious belief, in the land of the prophets, was to be embraced only by a very small minority. The majority shied away from practicing our ancient customs and traditions. True, there were religious parties in existence; there were many synagogues. Religious festivals were still observed, but these took on a secular form. For instance, the old custom of "Tashlich" was remodelled into a pleasant stroll to the seashore . . . The Sabbath serves as a day of rest insofar as it is to be enjoyed either at the beach or in a taxicab, driving long distances to visit one's relatives or friends. The ancient ceremony of candle-lighting on Sabbath-eve again is being observed only by the Orthodox. In the villages the residents take advantage of the day of rest to attend to household chores, or to outside work around the garden. Though the bus system is at a standstill, traffic has by no means stopped. "Sheiruth" cab service does a tremendous business . . . Haifa workers have their own laws with respect to transportation, and they run their buses on schedule on the Sabbath. . . .

What about Kashruth? There again, not everything can be classified as Kosher. Many simply don't care one way or another. Others claim that Kosher products are prohibitive in cost, and they are being forced by circumstances to patronize the cheaper variety. . . .

To be fair though to the religious folk, I must state categorically that they are doing a marvellous job in educating their youth. I was witness one day to an observance of "Simchath-Torah"—or the "Rejoicing of the Law"—and same proved immensely impressive. The youth sang with great fervor and danced with similar enthusiasm around the Torah till the early hours of the morning. The next day they repeated this performance, and shoulder to shoulder they followed the Scroll under a canopy, dancing and singing with great emotion as the procession advanced through the main avenues. It was a sight to behold, and all the more power to the leaders of the movement, for an Israel devoid of religion would surely resemble a lost sheep. My hope is that the many will follow the few, and that a spiritual re-awakening will occur. Though I am opposed to fanaticism, whether in religious or secular affairs, our ancient customs and traditions must not be forgotten. On the contrary, they must be fostered and cherished, and certainly must not be ridiculed, as has been the practice in some circles. The "Simchath-Torah" celebrations of the sons and daughters of Israel imbued me with new hope. Their exuberant rejoicing with the Law of Moses inspired me with new faith and led me to believe that religion is on the upsurge. I was further convinced of this phenomenon when I attended the services at the "Ohel-Shem" Synagogue during the High Holy Days. The renditions of the Cantor and those of the Boys' Choir

were like magic to my ear. I was greatly inspired by their heavenly music, especially by the superb performance of the youthful soloist. May God bless these children of Israel, and let us pray that others will follow in their footsteps. In a materialistic age, the liturgy of our people is like balsam to a troubled soul.

At this point may I be permitted to quote the word of the Prophet who envisaged a reborn Israel to be the centre of learning and spiritual reawakening. We join with him and pray for the day when "From Zion shall come forth Torah and the word of God from Jerusalem!" May we live to see this blessed day!

ARAB JEWISH RELATIONS. The Arab population of Israel in the formative stages of the State numbered approximately ten per cent of the total inhabitants. Where residing in cities and towns, with the Jews constituting numerical superiority, they were treated just like the majority. However, where living in compact masses, especially near borders, their movements were somehow

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restricted, but these limitations are gradually eased with the lessening of tension. They are given assistance by the government, and some of their co-religionists sit in on high-council. The Communist party, however, is strongly entrenched in their strongholds, for the majority of poor fellahin fall easy prey to Communist propaganda. Quite naturally they still nurture a desire someday to free themselves from Israeli rule, with the help of their Arab brothers across the borders. Consequently there are those who co-operate with Arab marauders in their nightly forays. These cannot be tolerated, and punitive measures are often the result. The Arabs retaliate as a matter of course. So this vicious circle appears to go on forever. . . .

The Bedouin tribesmen of the Negev are a peaceful lot, as are the Druze villagers to the North. They appear to co-operate with authority.

As for a permanent settlement with our Arab neighbors, I for one do not consider it a myth or a figment of our imagination. It is within the realm of possibility. The huge arms we presently support is a constant drain on the country's fragile economy. It would be a lot cheaper if we were to co-operate with our neighbors in a grandiose scheme in settling the Arab refugee problem. A form of autonomy to be granted to this sizable minority in our ranks may in the long run prove beneficial and lead towards understanding and peace in the region. Israel simply cannot remain an isolated island surrounded by a sea of hatred. We must at all costs bring about a modus vivendi with our Arab neighbors! A stable peace must follow as day follows night. It is high time we took the initiative, a process which will surely lead towards a comprehensive settlement.

RULE BY BUREAUCRATS. One balmy night it had been my pleasure to attend a performance by the Israeli Revue Theatre, the notorious "Li-La-Lo", and one episode is registered in my mind to this day. I choose to share it with you, my dear reader.

A weary Israeli citizen approaches a government bureaucrat for the hundredth time, and empties a bagful of documents on his desk. Poor citizen is just about ready to drop from his long ordeal of securing all these so-called vital papers. But curiously he still retains a semblance of humour, and in depositing the innumerable documents, Mr. Citizen gives his opponent to understand that at long last he's the one who's finally to become master of his own destiny. . . The bureaucrat remains unconvinced. . . He takes his time in examining the papers one by one. It's beginning to look as if he had lost the battle, but a government official is never known to give up. . . He's set upon driving Mr. Citizen out of his wits. . . So, he examines his official records at great length, and all of a sudden he is to discover that the applicant sitting there right in front of him has been long dead. . . Why, the records—and surely records do not lie—state in no uncertain terms that Mr. Citizen So and So had expired on such and such a date. . . In fact, he was given a rather lovely funeral soon thereafter. The perplexed Citizen is flabbergasted by the startling news. How could he convince this so-called public servant that he's very much alive indeed? Well, right there and then he decides to give his tormentor a taste of his own medicine. Shock treatment is the word. He removes his coat, unrolls his sleeves, and directs his fist straight in the nose of this

government bureaucrat. Well, that did it! The doubting official is finally convinced that the applicant is very much alive, and Mr. Citizen at long last secures the necessary signature.

If you should doubt the reliability or authenticity of this story, I would suggest that you visit any government office, and you shall be convinced in no time. . . In my numerous dealings with government officials of all shapes and persuasions, I have become to detest the system to a rather violent degree, and many a time I, too, felt the necessity of resorting to extreme measures. I simply could not fathom how a democratic people like the Jewish people could stomach such behaviour by their public officials and tolerate the antics of these usurpers for such a lengthy period of time. Surely the time has come to teach Israeli bureaucrats a lesson in civility. Their obnoxious behaviour creates enormous difficulties and is responsible for the neurosis afflicting society. It also tends to demoralize people, contributes to corrupt practices, and is slowing down the process of integration and expansion.

The following episodes based upon one's own experience will further shed light upon prevailing conditions. The Israeli civil service tends to display autocratic tendencies in dealing with our people. The system is a mixture of folly, stupidity, ignorance, mis-management, empty pride, cruel practices and enormous intolerance, if a system it is at all. Reforms are called for, and this without delay. The citizen is forced to crawl on his hands and knees in his daily dealings with public officials. Inefficient and incompetent bureaucrats dictate to the most intelligent of citizens. These do not even hesitate to insult advocates accompanying long-suffering clients, or to question higher authority. They very often argue with their superiors, and are known to sabotage decisions reached at higher councils.

Now for some unruly episodes I promised you: an Israeli nurse approaches the military to have her status changed, for she recently entered the state of matrimony. The request seems simple enough, but not so to our military bureaucrats. Military headquarters is filled to overflowing. The officer in charge, it would appear, had suddenly suffered an attack of indigestion. . . We are informed that he had found it necessary to retire for a couple of hours, and will be back at his desk in due course. Well, we have no choice but to wait. This is standard procedure. . . "Ein breira" as they say in Hebrew. . . We wait, we wait and wait. . . Finally, at one-thirty the officer is about to make an appearance. The cherished moment had arrived. . . But since there is a long line of applicants and it being half an hour past his usual office hours, the commander barks an order for us to enter his holy domain. We present our



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documents and stammer out a few words in explanation. He's too annoyed to listen, and issues a further order to present ourselves some days later, at eight a.m. sharp. As his headquarters is in Rehoboth—and some distance from Tel Aviv, we shall be obliged to rise with the birds. But an order is an order! We set our alarm-clock for five-thirty on the appointed day. Upon reaching our destination we discover that there is already a long row of candidates waiting to be interviewed. In desperation, we resolve to employ a stratagem. I remove from my wallet my Canadian Authors Association membership card and inform the Sadran that a foreign correspondent is here to interview the commandant. The scheme worked. When informed, he in turn ushers us into his bureau, offers us a seat, excuses himself before two officers with whom he's been in conference, and begins to rhyme off a lengthy list of accomplishments on his part. Finally, we are given the opportunity to explain the true purpose of our visit. He's visibly disappointed, but we have at long last been given a hearing. He motions to his secretary to take notes and instructs her to attend to our request immediately. We are at the same time advised that the matter will have to be referred to the Kiriya—a government body—for their approval, and that we may expect a reply within a week. But matters are not running so smoothly in modern Israel. We were to suffer immeasurable hardships accompanied by prolonged heartbreaks in dealing with Israeli officialdom—six full months of sheer torture. . . We are ordered to make

yet another trip to Rehoboth, and still another . . . to see the "governor". . . Appearing on a Tuesday, we are informed that he sits only on Thursdays. . . When we embark on yet another journey to his headquarters, it is raining cats and dogs. By the time we reach our destination, we are resigned to our fate. We wait our turn. The minutes drag like hours; the hours like eternity. Why the long delay? Well, it is tea-time, and our bureaucrat is having a snack. When admitted to his inner sanctum, he sizes us up rather suspiciously, takes some notes and invites us out . . . in the lobby, there to spend another two hours. The usher simply shrugs his shoulder when we demand to know when we can expect an answer. At last my wife is informed that she's to present herself for military duty, and this a mere two weeks following our marriage. . . It is not a comforting thought to have to share one's wife with the army, and this on your honeymoon. . . In answer to our protests, we are in turn informed by a female warrior—stiffly at attention—that once a Canadian visa is granted my wife, a release from the army will be issued by the military commander in Tel Aviv.

We were to be subjected to a long string of iniquities perpetrated by bureaucrats. I communicated as regards this problem with David Ben-Gurion. I appealed to him to institute essential reforms. He replied that there have been but few complaints. . . However, prior to his offer to resign he condemned Israeli bureaucracy in no uncertain terms. It is impeding progress; it is strangling initiative; as such it must be dealt with without further delay!

Ada Zebberman Chapter of Halifax Women's Ort

The final and largest fundraising project of Halifax's Womens ORT was held on April 25, in the form of their Annual Art Auction, at the Holiday Inn, Robie Street. A great convening job was done by Donna Gorber and her crew of many helpers. Many thanks.

This was a change in the Art Auction company and a change in evenings, which proved very successful. The large crowd that attended were well pleased with the selection of more than 100 matted and framed pieces for their viewing

and buying. Only a very few pieces remained after a good evening of auctioning and buying for the company to pack up and take back to the States.

To those of you who missed this evening, we will hopefully be doing it again next year, so watch for a similar date, next year.

ORT's activities are drawing to a close for the year, with ORT Day and a closing meeting.

Barbara Alberstat



ORT Art Auction huge success



Full house at ORT Art Auction

JEWISH PEN PALS

by **Barry Simon**

Announcing International Jewish Correspondence, a service devoted to linking Jewish individuals throughout the world through the medium of correspondence. Through the aegis of the Canadian Jewish Congress, Canadian Jews have been asked to write to I.J.C. if they wish a Jewish pen friend abroad.

I.J.C. would like to invite any Jew who wishes to correspond with Jews outside their own community, to write to us so that he might receive the addresses of interested persons in other countries. I.J.C. will, subsequently, give his name to other Jews who wish to correspond with someone in his country and city.

When an individual writes for one or more pen pals, he should enclose a **self-addressed envelope** and either a Canadian or American **air mail stamp** or an **international reply coupon** (which is available at all post offices world-wide) so that the addresses he requests can be sent to him. All requests for pen pals should be addressed to:

I.J.C.
2695 McWillis
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Persons writing should enclose a covering letter including the following information:

1. Name and complete address

2. Date of birth
3. Sex
4. Languages read and understood
5. Number of pen friends desired
6. Acceptable age range for the pen friend(s)
7. Acceptable parts of the world from which to receive pen pals
8. Sex of desired pen friend(s) (if considered important)
9. Interests, hobbies, and ambitions

Since I.J.C. will be receiving mail from Canada in English and French and from Jewish communities all over the world in a multiplicity of languages, it is crucial that those who write indicate the languages they can read to assist us in finding them the number of pen pals they desire, as rapidly as possible.

There is no charge for this service, other than for postage in the form of stamps or an international reply coupon. I.J.C. hopes that information about our existence and our program will be communicated to your community through your newspaper, as we would like as many Jews as possible to avail themselves of our service. As I.J.C. plans to be in operation for many years to come, we suggest that you keep our letter on file for your future reference. If, at some later date, you might wish to find out how we've done, feel free to write (enclose a self-addressed envelope and stamp or an I.R.C.) to us with your questions and your comments.

KFAR HABAD

*A CENTER OF JEWISH LEARNING
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Kfar Habad is a sprawling village 10 km from Tel Aviv on the old highway to Jerusalem. It is unlike any other village in Israel. Seventy-five per cent of its 400 families are involved in education, and school buildings, rather than acres of crops, mark the scenery.

The name of the village is a Hebrew acronym meaning wisdom, understanding, knowledge and explains this pre-occupation with learning. Habad is an offshoot of Hasidism. Whereas the parent movement practices an emotional approach to religion, Habad stresses intellectualism. Having started in Russia in the 18th century, the movement's centre today is New York, where the Lubavitch rabbi, a descendant of the movement's founder and the seventh leader in the dynasty, directs the international network of Habad institutions.

HAVEN FOR DELINQUENTS

Over two thousand students from many countries receive their education in Kfar Habad. In age they range from toddlers recently arrived from Russia to adolescent boys in vocational schools; girls in the teachers' seminary, to teenagers and young adults immersed in advance Torah studies at the Great Yeshivah.

Many of the pupils come from broken homes or are delinquents. Frequently they are persuaded to come to Kfar Habad by their contemporaries who have preceded them there. Every institution has its own boarding school, but the children have families in the village who look after them and where they can find a homelike atmosphere whenever they

feel in need of it. The bond with the village remains after graduation and throughout army service, and some of the graduates decide to settle in Kfar Habad after their discharge from the army.

The village is also the site of an absorption centre for new immigrant families operated in conjunction with the Jewish Agency, and run along strictly orthodox religious lines.

A ONE-WOMAN INSTITUTION

Almost an institution in itself is one of the villagers, a tiny, Dutch-born woman named Shifra Golomovitch. Having lost her husband in the Six Days' War in 1967, Shifra has taken it upon herself to look after war widows and, especially, war orphans all over Israel. The mass bar mitzvah celebrations (the ceremony in which Jewish boys attain maturity at the age of 13) for fatherless boys at Kfar Habad have become legendary events attended by thousands.

Yehuda Edeltopf, a young, Paris born rabbi, was appointed Director of Public Relations for Kfar Habad, by the Rabbi in New York. One of his tasks is to show the village, its institutions and activities to visitors. In order to streamline such visits, he is now engaged in setting up a visitors' centre, where a permanent exhibition on the village and the Habad movement as a whole will be housed.

Groups wishing to visit Kfar Habad can make prior arrangements through the Israel Government Tourist Office, 102 Bloor Street West, Toronto, Ontario M5S 1M8.

—HOMECOMING—

SOVIET PRISONERS OF ZION ARRIVE IN ISRAEL

The following is the last will and testament of a group of Soviet Jews who planned to seize an aircraft and escape from the Soviet Union on June 15, 1970. Their ultimate destination—Israel. In the event of the failure of their plan, this appeal was to serve as their will and testament.

“Our Wish to be Repatriated to Israel” An Appeal by Nine Soviet Jews

APPEAL

“Run away from the Northern land . . . Save yourself, daughter of Zion, staying in Babylon.” (Zechariah 2:10, 11)

We, nine Jews, residents of the Soviet Union, are making an attempt to leave the territory of that state without asking for permission from the authorities. We are a few of the tens of thousands of Jews who for years have told the Soviet authorities of our wish to be repatriated to Israel. Invariably, with monstrous hypocrisy, the authorities deny our right to emigrate, thereby subverting laws common to all mankind—international and even Soviet law. They have the impudence to tell us that we shall rot here until death, and will never see our homeland.

Jews wishing to emigrate to Israel are subjected to persecution in the USSR. Being a foreign element in this country, we find ourselves under constant threat, similar to the events which took place in the 1940s and the 1950s, when the policy of spiritual genocide and physical elimination of Jews reached its peak. The future in store for us here means, at best, spiritual assimilation.

Bloody Lessons

All the claims of the Communist government to have “solved the Jewish question” are false. They should finally realize that it is not in their power to decide the fate of the Jewish people. Our action is meant to draw the Soviet leaders’ attention to these eternal truths, to the desperately tragic situation of the Jews in the USSR—and to tell them that it is in their best interest to let our people go home.



The homecoming Prisoners of Zion pose with President Yitzhak Navon at Beit Hanassi on Independence Day. From left, front: Hillel Butman, President Navon, Boris Penson, Eduard Kuznetsov; back: Mark Dymshitz, Ayre [Leib] Khnokh, Ze'ev [Wolf] Zalmanson, Anatoly Altman.

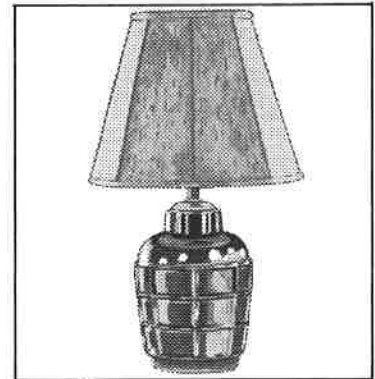
We are also appealing to the international organizations, to the United Nations, and to Mr. U Thant (UN Secretary-General) personally.

“Mr. U Thant, Soviet Jews have time and again appealed to you begging for help, but apparently the fate of a whole nation leaves you indifferent. You persistently avoid solving that problem. You have not in any way answered our letters, even though we placed our best hopes upon you. You censure Israel for the steps she takes to ensure her existence, which makes you too busy to attend to our needs. Are you just afraid to offend a Big Power? If that is so, who needs you? We demand that you put an end to trampling on basic human freedoms and alleviate the lot of the 3 million Jews in the Soviet Union. Our people have had more than their share of bloody lessons.


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Defend Our Rights

Jews of the World! It is your sacred duty to struggle for the freedom of your brothers in the USSR. Remember, the fate of the Russian Jews, their right to be or not to be, depends largely upon you. We desperately lack freedom. For you freedom is an everyday matter, and we call upon you to use your freedom to defend our rights. Until we have freedom, it is your duty to build our Jewish home and to bring us to where we ardently wish to be.

We are moved by a desire to live in our homeland and to share its destiny."

Joseph MENDELEVICH, Riga
Israel ZALMANSON, Riga

Wolf ZALMANSON, Riga
Eduard KUZNETSOV
Anatoly ALTMAN, Chernovitz
Mark DYMSHITZ, Leningrad
Leib KHNOKH, Riga
Boris PENSON, Riga
Mendel BODIA, Riga

POSTSCRIPT

In case our attempt should fail, we appeal to all of you to take care of our relatives and to see to it that they are not made to pay for our action. The fact should be stressed that our actions are not dangerous to others. By the time the plane is in the air, we shall be the only ones aboard.

Reprint from
Jerusalem Post

NOT TOO HIGH A PRICE

"Ten years of imprisonment were not too high a price for our land," Wolf Zalmanson said solemnly at Ben-Gurion Airport last Monday. "Even 15 years is not too much for the privilege of coming to Israel," he added, half-humorously.

Wolf, who now prefers to be called Ze'ev, stood at the podium next to the Prime Minister to greet two newcomers: his brother-in-law Eduard Kuznetzov and pilot Mark Dymshitz.

A round of applause erupted from the crowd, when the gaunt, gently smiling man with the shaven head and the tear-filled eyes greeted the two released prisoners. Zalmanson offered the traditional *bruchim haba'im* and

announced that he was speaking "as a veteran Israeli receiving new olim." After all, he had come to Israel before them—a full 16 hours before.

Change had been so swift and so sudden for Zalmanson in the past fortnight that his role as an old-time Israeli after less than a day in the country was in keeping with the pace of recent events in his life.

"I started my working day as usual on Saturday, April 14," he told me, "but then was suddenly ordered to pack my gear because I was being moved, without any idea of why or where and what it was all about. Before I was asked to pack up once more, I found myself spending three days in a Perm jail and then I was in an airplane—in chains—being flown



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to my native city of Riga.

"It was now clear to me that something was afoot. The warden at the Riga jail remarked on how much I resembled my father, which was unusual, and then he let me know unofficially that I was to fill out an application permit to go to Israel, because this time I really would be going.

"An hour later he had it in writing—an order directly from Brezhnev that I was to be freed. In one more hour I was at my father's flat and on April 19 I had my exit visa—no red tape this time." He smiled shyly.

"Change was so speedy that it left me a bit confused," he confessed. "But I am happier now than I can ever express. What more can a man want than a homeland, family and friends? Now I have them all."

It did not take him long to adjust to freedom though, "because in spirit I was never a slave. But what will take time will be the daily adjustment to the everyday routine of a free man," he explained.

"After nine years I am attuned to all that is connected with the life and routine of a prisoner. It is all so deeply ingrained in me, but I am out of touch with all that pertains

to normal life."

But he was quick to add that all he had endured was worth it. "I don't regret my part in the plan to seize an airplane. I shall never have any misgivings. I would be willing to do it all over again for aliya to Eretz Yisrael and I would be willing to serve an even longer sentence."

Zalmanson now plans to continue the struggle for Soviet Jewry, "but at the same time I want to become an ordinary citizen. A man must not run from a fight, but a country also needs ordinary citizens. I'll do all I can for those left behind in Russia—for the prisoners and friends and for aliya—not only from the USSR but from the rest of the world too. I'll do all that is in my power.

"Though I'm just a plain person and not a statesman, I feel that there must be no let-up in the struggle for Soviet Jewry. This is no time to lower the tone and repay the Kremlin for letting us go. We were freed precisely because the struggle was too loud for Soviet comfort. If that method of fighting was successful, it must not be abandoned or replaced."

Reprint from *Israel Digest*

ALBERT EINSTEIN:

Apex Of The Jewish Spirit Of The Modern Age

by Wendy Elliman

This year marks the centennial of the birth of Albert Einstein, and academic institutions throughout the world are vying to outdo one another in paying him tribute. Einstein was born in Ulm, Germany, on March 14, 1879.

One of the largest commemorations was in Jerusalem, as Israel claims a special association with the Jewish scientist. Einstein joined the Zionist movement in 1919, and until his death in 1955 he lent his name, time, and energies to the Zionist cause. He was a founder of Hebrew University, and delivered a deeply emotional inaugural address there in 1923. In 1946 he appeared with Chaim Weizmann before the Anglo-American Commission of Inquiry, adding his enormous prestige to the plea to lift restrictions on the immigration of Jews to Palestine. And following the death of Weizmann in 1952, Einstein was invited to become the second president of the State of Israel—an invitation which he declined.

Einstein was born into an assimilated Jewish family, and spent much of his early life in Switzerland. He did not become Jewishly aware until his mid-thirties. "When I lived in Switzerland I did not realize my Judaism," he later recalled. "There was nothing that called forth any Jewish sentiments in me. All that changed when I moved to Berlin."

The climate in Berlin in the 1920's was one of growing anti-Semitism, and Einstein's Jewish awakening was to a considerable extent a reaction to the increasingly hostile environment. He described "the grim hatred of the Jews prevailing in Germany at the present with such frenzy," and in 1924 took what he judged to be the moral stand of joining the Berlin Jewish community as a dues-paying member.

Einstein's Judaism was not, however, traditional. It was in large part a projection of his own moral, pacifist, and

socialist ideals. "What unites the Jews," he wrote in 1938, "and has united them for thousands of years, is in the first place a democratic ideal of social justice, and the idea of the obligation to mutual help and tolerance amongst all mankind. The second characteristic trait of Jewish tradition is their high esteem for every kind of intellectual endeavor and mental activity."

It was the universality of Judaism that appealed to Einstein most strongly. "Judaism seems to be concerned almost exclusively with the moral attitude in life and to life. The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence—these are the features of the Jewish tradition that make me thank my stars that I belong to it".

Increasingly Einstein's identification with Judaism led him to Zionism. Starting in 1919, the Zionists seized the opportunity to enlist his magnetism and fame in their cause. They convinced him of the vital necessity of a corporate national existence for the Jews, and Einstein became a dedicated (if qualified) Zionist even though his version of the creed never quite coincided with Zionist orthodoxy. He regarded the growth of Jewish self-assertion as "being in the interests of non-Jews as well as Jews. Zionism involves a creative function which should enrich mankind at large."

He reconciled his involvement in Zionism with his anti-nationalist views by stressing Palestine as a cultural center rather than a political state. As late as 1932 Einstein still declared himself to be "a passionate pacifist and anti-militarist (who opposed) nationalism even though in the guise of patriotism." In 1946 he told the National Working Committee for Palestine, "My awareness of the essential nature of Judaism is opposed to the idea of a Jewish state with borders, an army and a measure of temporal power, no matter how modest. I am afraid of the

inner damage Judaism will sustain—especially from the development of a narrow nationalism within our own ranks.”

The problem of the Palestinian Arabs and the increasing enmity between Jew and Arab in Palestine were of the utmost concern to him. In 1929 he asserted: “We shall be able to establish a friendly and constructive cooperation with the kindred Arab race which will be a blessing to both sections of the population, materially and spiritually.” Until the eve of the War of Independence, Einstein was convinced that mutual understanding would end hostility. The realities of the mid-century modified Einstein’s views. Ultimately he came to believe that the rebirth of Israel was one of the few political acts in his lifetime that was of an essentially moral quality.

The philosophy which guided Einstein’s political and social views was the same as that which guided his scientific discoveries: it was a realism that took for granted the existence of an external world which did not depend or

behave according to man’s knowledge of it. He taught that nothing in nature is totally disconnected from anything else, and in this world view, Abba Eban sees an intimate connection between Einstein’s scientific achievements and his Judaism. “The Jewish mind has been dominated by a single theme,” Eban wrote. “It is that the universe is not a chaos of wild uncontrollable, mysterious forces, but that it is a pattern of order and progress guided by articulate intelligence and law. The doctrine of order and progress in the universal design is the most essential of Israel’s contributions to the history of human thought.”

In 1952 Azriel Carlebach, editor of *Maariv*, described Albert Einstein as “the apex of the Jewish spirit of the modern age. In every respect he is the highest symbol of Judaism.” Three years later Abba Eban paid his tribute to Einstein’s Jewishness more simply: “Einstein was a Jew because whatever happened to the Jewish people happened to him.”

Reprint from Jerusalem Post

Begin Reasserts J’lem Status, Presents Autonomy Blueprint

The cabinet issued a strong statement on Sunday reiterating Israel’s policy on Jerusalem in the face of recent Egyptian diplomatic initiatives on the issue.

“Jerusalem is the eternal capital of Israel,” the statement said, “a single city which cannot be divided at all.

“Unlike during the period of Jordanian occupation, there has been since Iyar 28, 5727 (June 7, 1967) totally free access to Jerusalem’s holy places for Jews, Christians and Moslems. It will ever be thus.”

Cabinet sources said that Prime Minister Menahem Begin proposed the declarative resolution in light of Egypt’s weekend call to the Moslem foreign ministers conference in Morocco to discuss the question of returning eastern Jerusalem to Arab rule.

Informed sources said Israel feared that Egypt was seeking to launch a campaign on the Jerusalem issue with a view to improving its standing among the Arab states.

Last week Prime Minister Begin presented a revamped blueprint to guide the Israeli team in the negotiations with Egypt over autonomy for the West Bank and Gaza. The negotiations are to be held following last month’s final ratification of the Israel-Egypt peace treaty.

Sources said that Begin’s blueprint, which he presented to the 11-man ministerial committee on autonomy last week, was not fundamentally different from his original 26-point proposal drafted in December 1977.

The latest plan, they said, provides for the following:

- “full autonomy” for the residents of Judea, Samaria and Gaza—as stipulated in the Camp David “Framework for Peace,”
- no frontier to be drawn through western Eretz Yisrael (the land of Israel),
- security in the hands of Israel, and
- free Jewish settlement in the West Bank.

These points have been emphasized by Prime Minister

Begin in recent public statements. They were expressed or implied in the 26-point plan, and in Israel’s reading of the Camp David “Framework for Peace.” The prime minister intends to publish the latest blueprint once it has been endorsed by the full cabinet and before the autonomy negotiations with Egypt begin.

But even before the formal publication, the plan triggered hostile reactions from Egypt.

In Cairo, a Foreign Ministry spokesman said Begin’s proposals were a “precondition” which could jeopardize the negotiations, due to open at El-Arish at the end of this month. The spokesman also contested Begin’s conception regarding the Golan Heights, noting that “security should not be attained by usurping the lands of others.”

Repeating Egypt’s view, the spokesman claimed that Israel’s agreement to pull out of Sinai under the peace treaty with Egypt was a precedent “that is applicable to other occupied Arab territories.”

Jerusalem later challenged the Egyptian Foreign Ministry statement.

A spokesman for the Foreign Ministry in Jerusalem reminded Egypt that the two countries were on record as agreeing to the continued presence of the Israel Defence Forces in the West Bank and Gaza, adding that the border on the Golan will have to be negotiated between Israel and Syria only.

The spokesman said that there was no basis to the contention that the Camp David peace accords required Israel to relinquish either Judea and Samaria and Gaza or the Golan Heights.

President Anwar Sadat has commissioned a team of Egyptian Foreign Ministry officials to communicate with Arab leaders in the West Bank and Gaza Strip within the next few weeks over an Arab blueprint for autonomy in those territories.

The team, which will be headed by Undersecretary Osama el-Baz, plans to wrap up its version of the autonomy before the talks with Israel open.

It was not clear whether the autonomy team will visit the

West Bank and Gaza Strip—an option which Israel has already approved. Indications were that the preliminary consultations will be orchestrated first from Cairo and El-Arish before moving into Gaza.

Reprint from Jerusalem Post

Israel Mourns Its Fallen . . .

Thousands of Israelis gathered at military cemeteries throughout the country last Tuesday to remember their fallen.

The state ceremony took place at the Western Wall in Jerusalem on Monday night, with Shmaryahu Treus, the father of Turai (Private) Haim Treus who fell in the Belt Shean Valley 11 years ago, saying *kaddish*. Some 300 other bereaved parents looked on as the crippled War of Independence veteran—Shmaryahu Treus had lost a leg in that war—looked on.

President Yitzhak Navon said he hoped that through the courage of the fallen Israel would finally be granted true peace forever. In a characteristically short speech, IDF Chief of Staff Rav-Aluf Rafael Eitan said that Israel's defenders have amply demonstrated their readiness to sacrifice. IDF Chief Chaplain Aluf Gad Navon offered a prayer, and the army's chief cantor recited "El Maleh Rahamim."

At 8 o'clock on Monday evening, and again at 11 o'clock on Tuesday morning, sirens were sounded throughout the country to signal the population to stand in silent remembrance. Memorial services were held in all of Israel's towns and cities and at all army bases.

Immediately after the ceremony at the Western Wall, Prime Minister Menahem Begin appeared on television with



An old man at the graveside of his daughter, who fell in the War of Independence, aged 18.

a message to the bereaved. He said that the heroism of those who fell would be remembered by every generation.

On Tuesday morning, Jerusalem Mayor Teddy Kollek lit a flame at the Memorial Pillar opposite Binyanei Ha'ooma in Jerusalem. Three hours later, President Navon participated in a memorial ceremony at the same site. And at six in the evening, towards the end of Memorial Day, 2,000 members of youth movements marched to the Pillar to pay their respects to the fallen.

Another central ceremony was held at 11 a.m. in the military cemetery at Jerusalem's Mount Herzl with the participation of Defence Minister Ezer Weizman. Weizman said that the soldiers had fallen "not merely to win the wars but also to win peace. We shall do everything to make peace with our other neighbours as we have made peace with Egypt," Weizman said.

In Tel Aviv, the sombre memorial day atmosphere, coupled with intense heat, did not deter local residents from crowding the beaches and filling the cafes on the commercial streets of Dizengoff and Ibn Gvirol.

However, cafe-goers and strollers alike stood at attention at 11 a.m. as the siren sounded. Buses and cars stopped on Tel Aviv's busiest streets, their drivers standing still beside their vehicles as the whole city ground to a halt.

Elsewhere in the country, Prime Minister Begin travelled to Safed to take part in a memorial ceremony. On the way, he paid a visit to the Rosh Pina military cemetery where three underground fighters who were hanged by the British are buried. After the ceremony in Safed, Begin went on to Acre to visit the former British prison where the three had been executed.

Memorial Day came to an end at 6:45 p.m. with another ceremony at Mount Herzl with the participation of Knesset Speaker Yitzhak Shamir.

. . . And Fetes Its Freedom

Israelis poured into the streets in thousands on Tuesday night to celebrate the 31st anniversary of the founding of the state—the first Independence Day since the signing of the peace treaty with Egypt.

The celebrations began with the lighting of a giant menorah on Jerusalem's Mount Herzl to mark the end of the sombre Memorial Day ceremonies. As if on cue, city centres around the country filled with throngs of flag-waving, singing and dancing people.

Two differences—the kindling of a "torch of peace" and the presence of seven Jews who had been Prisoners of Zion in Soviet jails only a short time ago—made Tuesday night's traditional Independence Eve ceremony on Jerusalem's Mount Herzl one of the most moving in years.

"In memory of our sons and daughters who fell in battle,



A group of young Jerusalemites celebrate Independence Day last week—in time-honoured fashion, by hitting each other with plastic hammers.

and in the hope that no more tragedies will befall our homes, I kindle this beacon,” said David Giladi in a broken but strong voice as he lit the “torch of peace” perched atop the bandshell.

The 63-year-old Hagana veteran, who lost his two sons Amnon and Gideon in the Six Day and Yom Kippur wars, was representing the nation’s bereaved families.

Protocol was broken when the audience, in the middle of an address by Knesset Speaker Yitzhak Shamir, rose to its feet and applauded the seven former Prisoners of Zion who arrived in Israel recently. “Here they are among us, celebrating with us our independence,” said Shamir, whose words led to the two-minute ovation. The new olim were presented with bouquets of flowers, which they waved in the air as acknowledgement.

Shamir kindled the fire from which 12 other beacons were lit by 12 representatives of families whose roots in the Land of Israel can be traced back for many generations, thus showing the continuity of Jewish settlement on the land. The torch for lighting the “torch of peace” was handed to Giladi by six children and grandchildren of fighters from the various pre-state underground movements.

The ceremony included the reading of the parts of Israel’s Declaration of Independence which invite all countries in the Middle East to work for progress in the region.

The traditional midtown celebration began this year only at 10 p.m., preceded by decentralized festivities in outlying neighbourhoods.

Undaunted by reports of terrorists’ intentions to stage a “spectacular incident” during the holiday, Jerusalem seemed unconcerned about any danger and crowded together so tightly that it was often impossible to make headway through the river of people.

Tel Aviv glowed with coloured lights and rang with song and music throughout the eve of Independence Day as Tel Avivians took to the streets to celebrate, with thousands

thronging Kikar Malchei Yisrael, centre of the publicly-sponsored festivities.

Led by the “Shalom ’79” dance troupe, Israeli entertainers performed on a giant stage set up in the square in front of the municipality and at seven other entertainment platforms. The usual plastic hammers were widely in evidence both here and in the streets, where people crowded the sidewalk cafes.

More than five thousand people of all ages gathered in the Gan Hazikaron Park in Haifa on Wednesday afternoon to listen to the rock and pop marathon which officially ended the city’s Independence Day festivities.

Loudspeakers started pouring “Boney M” and other rock music into the streets shortly before 5 p.m., as pedlars rushed for the best positions around the park. Predictably, the plastic hammers won the day; they outsold all other souvenirs, including Israeli flags.

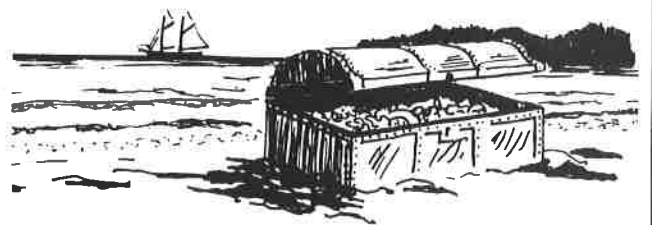
The city’s youth orchestra marched enthusiastically through virtually deserted streets, ending their march in Gan Hazikaron by performing to a cheering crowd.

A dozen pop groups, with names like “Blue Smoke,” “Brain Convulsion,” and “Idiots,” performed afterwards, followed by native disco kings and queens.

Rishon Lezion’s central open-air entertainment stage was decorated with a giant papier mâché peace dove adorned with Israeli and Egyptian flags which was pulled to and fro as bands played for singing and dancing.

Entertainment stages were a focus for crowds throughout the towns and settlements in the south of the country, and in Ashdod, cinemas gave free performances for the town’s children.

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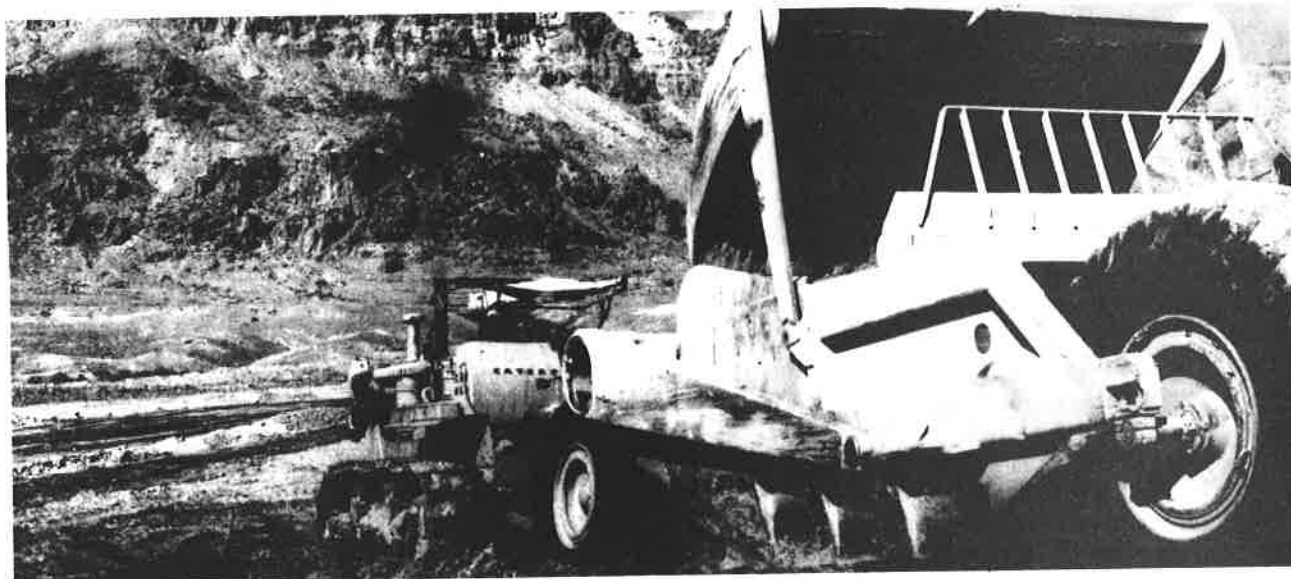
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Virginia Hickey
Atlantic Jewish Council
5679 Spring Garden Rd.
Halifax, N.S.
B3J 1H1
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Art In Eretz Yisrael—The Beginnings

Reprint from Jerusalem Post

"Arts and Crafts in 19th Century Eretz Yisrael," is not only a fascinating collection of rarely seen 19th century curios and curiosities, but a tribute to a few extraordinary Jewish folk artists. One of them was not only this country's first trained orientalist but helped create his orient.

The exhibit also comprises a large display of excellent photographs of 19th century east-west local architecture. The 300-page richly illustrated catalogue (Hebrew only in this first edition) is an achievement that almost makes the show its annexe. The six-page book is a learned and entertaining guide to our sources and resources (some of them, notably the architectural ones, are in sore need of something like Britain's National Trust).

The 19th century was a traumatic one for the tiny Jewish community of a sparsely populated, miserable Turkish province, which enjoyed only a few years of relatively liberal (Egyptian) administration in the 1830's. Riots, pestilence, poverty and earthquake all took their toll and the latter, in 1837, caused a small movement of Ashkenazic Jews from Safad and Tiberias to Jerusalem.

In 1806 the population of Jerusalem was only 8,750, of whom 2,000 were Jews; but by the turn of the century it had risen to 55,000, of whom 35,000 were Jews. They never again became a minority in Jerusalem.

For the Jews of Palestine, the 19th century was one of passage from the Middle Ages to the social and political dynamism of the 20th century. The few survivors of the expulsion from Spain were, after 1837, joined by Jews from Morocco and Hassidim from Poland and Russia. One of the "halutzim" of the latter group was Reb Israel Bak, who established the country's first press in Safad in 1832, and who reopened it in Jerusalem in 1841. The hand-engraved printing blocks on show here were the beginning of a small industry that had a great influence on early art and the training of craftsmen.

Bak was of course deeply religious and looked upon his profession as sacred. His conduct befitted that of the Torah scribe: He went to the *mikve* before printing a page. His first volume was a prayer book. Significantly, all the folk art of the 19th century served a religious function, made by believers for believers, at their festivals and in their homes. Ashkenazim and Sephardim each had their own artists and



Meir Rosin, the sign painter who was the 19th century's first modern Palestinian artist.



19th century folk painting on back of glass depicting the Sacrifice of Isaac and the Western Wall and Temple Mount, in the traditional style canonised over three decades earlier by Rabbi Schwartz.

craftsmen but, perhaps because of the small size of their communities, there seems to have been a remarkable degree of similarity to their work. Joint tradition quickly established the "right" way to render the main subjects of ritual decoration and sacred depiction: the Western Wall, the Sacrifice of Isaac, the hanging of Haman and his sons, the Mizrah, to name the main requirements. For also on show here are amulets, marriage certificates, and schematic maps of the Holy Places.

The maps of Jerusalem always comprised the realistic and stylistically interchangeable background (Mt. of Olives, Mt. Scopus, etc.) and the rigidly formalized spiritual heart of the walled city: the Western Wall and Temple Mount. Oddly enough—or perhaps not so oddly—the final 19th century style and depiction was formulated by a man who had come—in 1833—to research it: Rabbi Joseph Schwartz (1804-1865), the country's first trained orientalist. In 1837 Schwartz drew the lithograph on show here which is the

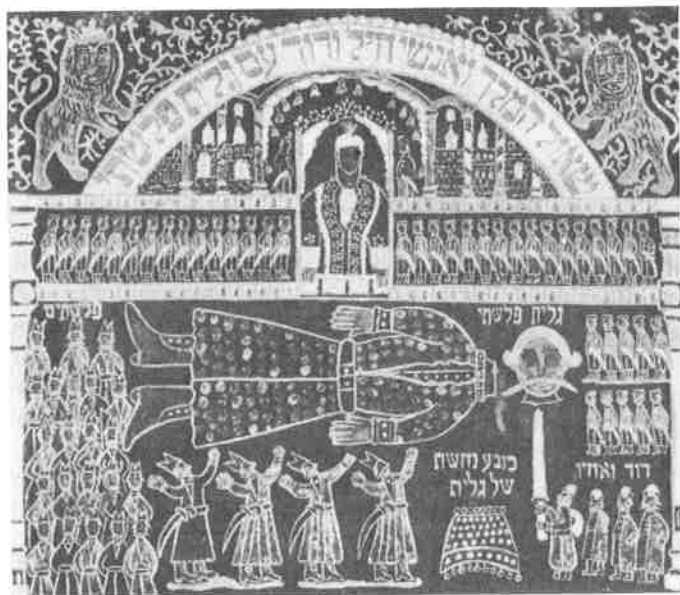


Palm tree motive in casting from wooden mould for soap sold to 19th century Christian pilgrims.

father of all subsequent depictions. The Bavarian-born rabbi wrote of combining two truths: what he saw himself and what he "knew from the body of Jewish tradition"; hence the division of the depiction into two styles, one of them changeable as the background scenery changed, the other one containing the Western Wall topped by the symbolic Temple cedars or pines.

Schwartz himself changed guises as he travelled around: a lithograph here shows him in Sephardi dress. His *Views of Jerusalem* was published in Germany in 1837 and Bak printed his *Guide* in Jerusalem in 1845. During a trip to America he had his *Descriptive Geography and Brief Historical Sketch of Palestine* published by Hunt (Philadelphia, 1850).

The "Schwartz pattern" appears in numerous works here, even in embroidery. But he was not an artist. The two greatest folk artists of the century were active very much later. The most outstanding and prolific was Teheran-born Moshe Shah, later Moshe Mizrahi (1870-1930) who lived near Jerusalem's Damascus Gate and, after 1890, turned



King Saul, David and Goliath by Moshe Mizrahi.

out a large number of Persian-influenced paintings, painted menorahs, mizrahs, etc., the latter also on the back of glass. The Dome of the Rock appeared in the centre of his otherwise very Jewish souvenirs, "If I forget thee. . ." etc. A true naive, he made marvellous depictions of the death of Goliath and his style, together with that of his contemporary Joseph Zvi Geiger of Safad, is undoubtedly the source of the inspiration of Israel's greatest living naive and only surviving *eretzyisraeli* folk artist, Shalom Moscovitz of Safad.

Geiger, a fourth generation Safadnik, was an Ashkenazi who also painted on glass and windows and did delicate watercolours on paper; he must have visited Jerusalem on occasion. The styles and motifs of Geiger and Mizrahi are remarkably similar.

However the similarity of Geiger's famous glass painting of a Purim hanging to the work of Mizrahi might be the result of a wrong attribution.

Museum curator Yona Fischer describes Mizrahi and Geiger in the catalogue as the Braque and Picasso of their time (or if you will, the Rauschenburg and Johns of 19th century religious pop art!).

The artist that ushered in the 20th century was not Boris Schatz (who arrived from Bulgaria to found the Bezalel in 1906) but an artist from Vitebsk, of all places, named Meir Rosin. Born in 1876, he came here with his parents in 1891. Rosin painted shop signs and made tourist souvenirs and even did commercial labels and postcards. He worked with Monson, the pioneer printer-lithographer. But above all his drawings and studies of Old City types show him to be one of our first truly western artists, with a "Bezalel School" style that preceded the arrival of Schatz and his students by at least six years.

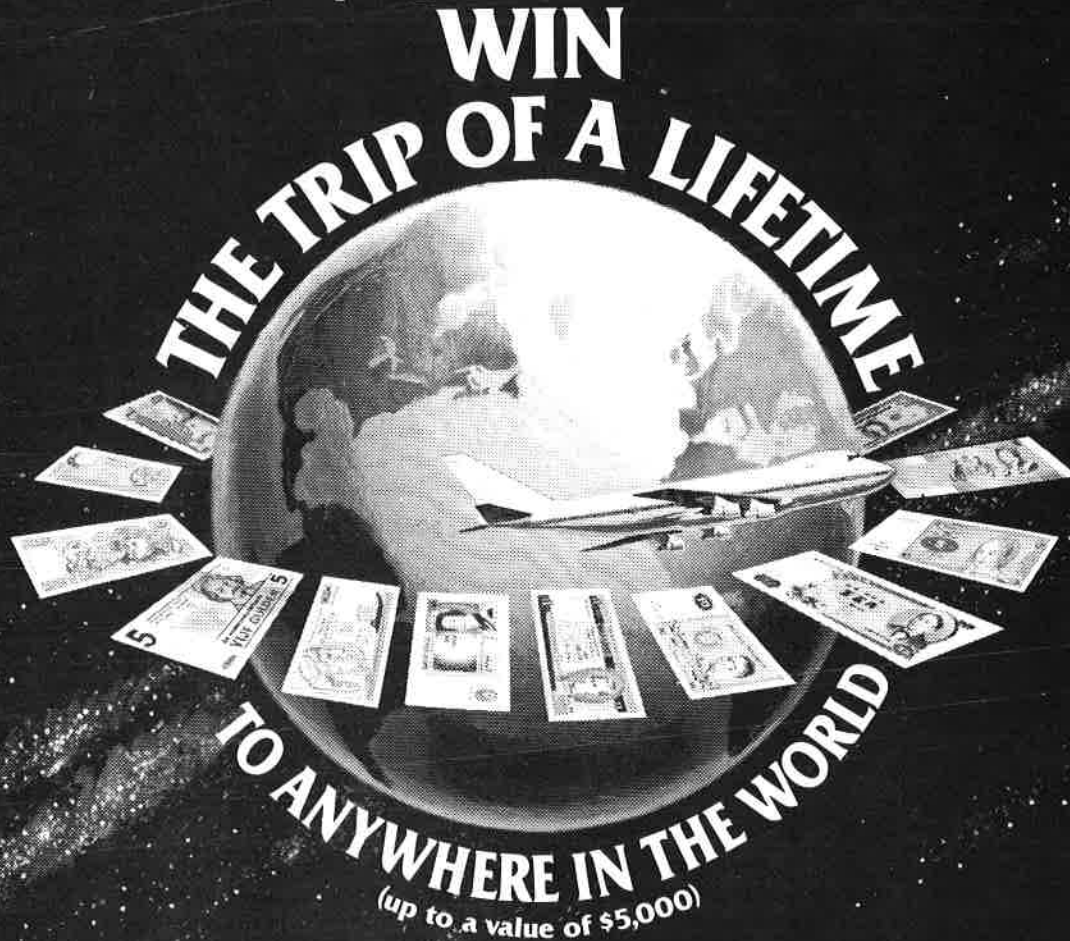
Book illustrations and early pages from the pioneer Jewish and Franciscan press are also on show, together with the hand engraved printing blocks. There are also amulets, contracts, snuff boxes, souvenirs and the decorated tin and copper lamps and bowls, almost pathetic in their economy of means and materials, that preceded the "Bezalel ware" of the next few decades. There are even tattoo and soap moulds for Christian tourists.

State Of Israel Bonds

Calendar of Events 1979

CITY	TYPE OF EVENT	CHAIRMAN	DATE
MONCTON, N.B.	Individual Meetings	To be announced	Week of June 4
FREDERICTON, N.B.	Reception	Joe Abrams	August 21
ST. JOHN'S, NEWFOUNDLAND	Dinner	Graham Wilansky	September 2
SAINT JOHN, N.B.	Kol Nidre Appeal	To be announced	September
NEW WATERFORD, N.S.	Individual Sales	Al Bernick	October
GLACE BAY, N.S.	Individual Sales	David Ein	October
SYDNEY, N.S.	Individual Sales	To be announced	October
YARMOUTH, N.S.	Individual Sales	Irving Pink, Q.C.	November
HALIFAX, N.S.	Dinner Co-chairmen	Martin Herschorn	November 25
		Terry Zive	
HALIFAX WOMEN'S DIVISION	Dinner	To be announced	November 25

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