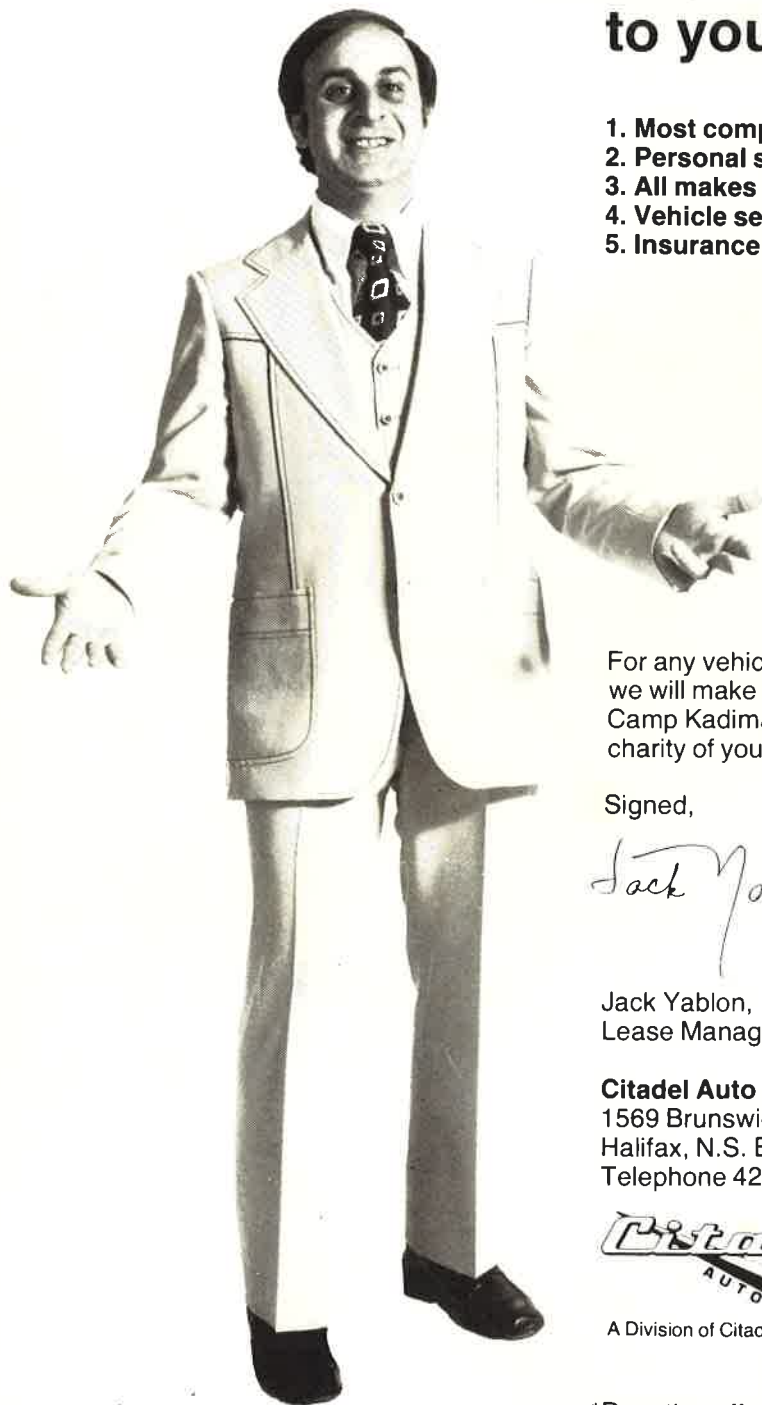




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Executive Director of the Atlantic Jewish Council: Avrum Weiss  
 Editor and Chairman - Media Committee: Shirlee Fox  
 Chairman, Atlantic Jewish Council: Ben Medjuck  
 President, Atlantic Jewish Council: Ben Prossin

#### Contributors

Louise Adler  
 Kenneth Bagnell  
 Henriette Boas  
 Jody Branse  
 Jennie Brown  
 Judy Budovitch  
 Michael Collins  
 Joel Cuperfain  
 Anita Dubinsky  
 Shirlee Fox  
 E. Gaum  
 Reba Glass  
 Samuel Jacobson  
 Marcia Koven  
 Sylvia Levin  
 Norman Lipshultz  
 Gar Meltzer

Janet Mendelsohn  
 Helen Nathanson  
 Rabbi Marvin Pritzker  
 Seymour Rafuse  
 Malkah Raymist  
 Deborah Reisman  
 Bette Ross  
 Dorothy Shoichet  
 Ronald Simon  
 Harry Smith  
 Joy Smith  
 Dvora Waysman  
 Avrum Weiss  
 Sandra Wolman  
 Moshe Ben Yosef  
 Walter Zanger

#### Advertising

Shirlee Fox—422-7491

#### Staff Photographer

Joel Cuperfain

#### Reprints

An Eloquent Attack On Double Standards, Near East Report  
 Exemplary Women Leave Mark On Jewish History, Israel Digest  
 Women's Rights In Rabbinic Courts, Israel Digest  
 Why Israel Cannot Talk To The P.L.O., New York Times  
 Studying Israel, Jerusalem Post  
 Mrs. Plaut, The Review

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## ERRATUM • "Apologies"

Several inadvertent errors appeared in our last issue. The article written by **Rabbi Heim** should have stated he is the Rabbi of Shaar Shalom Synagogue, Halifax, Nova Scotia. As well, our apologies to the President of Temple Sons of Israel, **Mr. Steven Sherman**, for this transposition of headings.

The caption for St. John's News incorrectly stated that **Mr. Shelly Levitz** was the new President, it should have read **Mr. Shelly Lipkus**.

## Extended Deadline For Next Issue Of Shalom—December 31, 1979



# Letters To The Editor

There appeared in the Rosh Hashanah edition of SHALOM, a letter which expressed concern regarding the content of an advertisement.

The opinions expressed in "Letters to the Editor" are those of the authors and not necessarily those of the editorial staff.

We apologize if this caused any embarrassment to the parties concerned.

The SHALOM magazine recognizes the right of free expression and in this same spirit of varying viewpoints, prints the following letter:

Mr. Avrum Weiss  
Executive Director

Dear Mr. Weiss:

It is the accepted policy of any responsible journal or magazine not to allow the Letter to Editor's Column be used by anyone to take unnecessary "potshots" at an individual or anyone he may represent.

The letter in the last issue of Shalom commenting on a recent advertisement in that magazine went far beyond its intended purpose and for this reason should not have been published.

If for lack of anything better to publish, this letter had to be included, the same common journalistic courtesy of being able to give a reply, should have been given to Mr. Yablon as was given to the Halifax Hadassah Wizo Council in the same column.

To my recollection this is the second time that such a publication has appeared in Shalom which has been complimentary to individuals who have worked hard in the past and present for the Jewish cause.

Surely these individuals or for that matter any Jew deserves more consideration in a Jewish Zionist publication.

Yours truly,  
E. Gaum,  
Halifax, Nova Scotia

Dear Shirlee:

Congratulations on your Rosh Hashanah edition of Shalom.

As a former journalism teacher under the supervision of Columbia University and as one who has had experience in editing and in publicity I know the difficulties and frustrations that you face and can well appreciate your excellent work. The combination of serious articles with a maximum of news and with original contributions from our younger set made reading Shalom both rewarding and enjoyable.

However, I'd like to stress one point which has always puzzled me and that is the emphasis which so many of our

friends place on printing errors. Anyone who has had any experience in writing must realize that no matter how carefully one corrects the galleys, errors will suddenly appear. Surely what is said, how it is said, and the skill in which it is presented to the readers are the most important factors in any publication and in these elements you have succeeded most admirably.

Sincerely,  
Reba Glass  
Halifax

  
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# AN OPEN LETTER

November 4, 1979

## Preface

Since the following article was written, the Prime Minister of Canada, the Honorable Joseph Clark, has announced prior to the official report from Mr. Robert Stanfield, former leader of the Conservative Party of Canada that his promise to move the Canadian Embassy from Tel Aviv to West Jerusalem is vetoed.

Perhaps a word of explanation is in order. It seems that Israel did not request the gesture in the midst of an election whose results certainly could not be prophesied. The initiative came only from the Canadian candidate who made the promise for his own good reasons of helping him win the election he won. He also repeated that pledge immediately after his victory at the polls.

Canada is highly regarded throughout the world. Her record for sympathy for suppressed and persecuted people and nations, like Israel, is unimpeachable. But Canada did raise the hopes of Israel and World Jewry that Canada was aware of the campaign of wide hatred and lies against her. That only two nations in the whole world, Britain and Pakistan, had recognized Transjordan's conquest of Judaea and Sumaria and East Jerusalem. And so, Canada wanted to partially right so many wrongs. She wanted to give Israel some hope that she was not alone.

Now she has smashed that hope completely.

Perhaps an apology to Israel is in order. Or at least a strong statement that in spite of the fumbblings of the past, that Canada has not changed her attitude towards the security of an independent, SOVEREIGN Israel, a fortress of the Democratic World.

"Let not Canada be among the nations that give comfort to those living in the religious hatred of the Dark Ages."

Samuel Jacobson  
Halifax, Nova Scotia, Canada  
October 19, 1979

The Hon. Robert Stanfield  
c/o The Hon. Mr. Joe Clark, Prime Minister of Canada  
House of Commons  
Ottawa, Canada.

Dear Sir:

Now that you have returned from your extended trip to the Middle East and are preparing a formal report on your recommendations, I take the liberty as a Canadian, of the Jewish faith, and as a member of the United Nations Organization desiring peace for all mankind, to share a few thoughts with you in order that justice be done, and that Canada not betray the principles it has always stood for, guided by the great teacher of the Christian world which states "Do unto others as you would have others do unto you."

Supposing that instead of one tiny state deprived of any natural resources, or reasonable boundaries for self-defence, and several dozen Arab states rich in the most desired commodity on the face of this earth for at least several more decades, the reverse condition existed. Let us suppose for a moment that there were over twenty Jewish states covering an area of about four million square

miles, blessed with the major supply of this earth's petroleum, and charging the world such a high price for that commodity that it was in danger of not only impoverishing the rest of the world, but possibly forcing them all into bankruptcy. And let us suppose that the states bordering the tiny Arab state had invaded that poor little Arab State about five times during the last thirty years. And in between the wars had carried on a world-side propaganda campaign, as well as terrorist infiltration, killing defenseless men, women and children of this little Arab country. In desperation, the little Arab country who did not want any wars, were successful in repelling these greedy, avaricious Jewish states who were in the meantime draining the whole world from their gold and monetary resources. In order to have a defensible border, and deprive the Jewish aggressors from being within less than ten miles of the heartland the Jewish state insisted upon military control of a small area between their own population and the Jordan River. They offered the Jews in the West Bank complete self determination, complete control of their own education, culture, taxation. In other words, complete independence except the right to use the area as the jumping off place for the destruction of this little Arab state.

And, don't forget that this little State, about the size of Massachusetts, was populated one half by those expelled from the 24 Jewish states, and the other half by a few hundred thousand survivors of six million of their kinfolk who had been annihilated over a four year period while the great democratic, humane Christian world looked the other way!

What would the world have said then about the greedy Jewish states who wanted their pound of flesh, who wanted to squeeze the last drop of security from the little Arab State, who wanted to grab the last dollar from the world at large! The name Shylock would have been heard around the world.

Is there not a good wholesome saying "Live and let live"? Who needs the security and the piece of land of Israel more? Who needs to control the West Bank in order to guarantee that a second Holocaust will not be the fate of the little State of Israel? Why does not Canada remember the teachings of the founder of Christianity? "Do unto others as you would have others do unto you".

Now let us look at another aspect of this situation.

In 1972, the Egyptian dictator, Mr. Sadat expelled twenty thousand Russian advisors. The free world hoped that this was a turning point in his allegiance to the Soviet bloc, and a swing towards the West. Yet, in 1973 Egypt, along with Syria, attacked Israel with the most modern equipment the world had ever seen, all supplied by Russia. They had three times as many tanks with ten times the fire power that Hitler had when he attacked Russia on a front fifteen hundred miles long. Yet, the invaders were deprived the victory, and within a few weeks their armies were surrounded and destroyed, their Air Force very badly crippled. Israel was victorious again. But supposing Israel at that time did not have the Sinai peninsula or the West Bank, would it not have been cut to pieces?

And who, beside Israel, would have suffered drastically? If the victory had been won with the aid of

Russian equipment, would not Russia have controlled not only Israel but the whole Persian Gulf area? Who would have controlled, indirectly or directly, the export of petroleum? Upon which all of Western Europe, America and even Japan, depend for survival. What would have become of our standard of living, including that of Canada? What would have become of the economy and military prowess of the European Common Market, the might of North America, and the military strength of Nato?

The Bear has a long memory. His ultimate goal of controlling the energy supply of the West has not changed. Look at what is happening in Africa. In Ethiopia. In Angola. And look at what is happening in Afghanistan, Iran and South Yemen. Syria has just been supplied with the most modern aircraft Russia has, and Egypt's armaments are still of Russian origin.

The world needs a strong Israel more than ever. Giving complete control of the West Bank to the enemies of the democracies and of Israel will only endanger the West with its hundreds of millions of freedom loving people whose basic philosophy of life and of government is similar to theirs.

Now to come back to the specific problem of Jerusalem and Canada's relations with the Middle East. Should Canada forget the principles that it lives by? Should it sell its heritage for a mess of pottage? Should it betray Israel for what it imagines is some temporary financial advantage, or should it appease the enemies of Israel? After all, Holland stood up to OPEC in 1973 and did not suffer thereby. Denmark stood up to Hitler in 1940 and survived gloriously. The threat to take away certain business contracts from Canada amounting to several billion dollars is more bluff than real. These contracts have been obtained by Canada because it was best equipped to do the work. If other countries had been able to do the work better or at a lower price Canada would not have received the contracts in the first place. If Canada refuses to surrender to threats, she will still get the business. These hollow threats have most often been forgotten in the past.

Now to get back to the Embassy in Jerusalem. In the first place the Embassy was to be placed in West Jerusalem which is recognized universally as part of Israel. The fact is, however, that both East and West Jerusalem have had a Jewish majority for several centuries. That in the Arab world Jerusalem was a backwater insignificant village. No Arab or Moslem notable had ever visited Israel for hundreds of years.

However, this issue, having been blown out of all proportion to its real significance, is a straw in the wind.

Should Canada appease the PLO terrorists or the other Arab pressures it will be interpreted by them and the world at large that Canada has given the green light to the destruction of Israel; to a second Holocaust.

In other words, Canada will be guilty of being an accessory to the crime and will have become a moral supporter of the goal of the PLO.

Perhaps we should be aware of the fact that the vast majority of Arab countries are theocratic dictatorships. That with one or two exceptions, less than 5% of the population are non-Moslem. They feel that fate has handed them the petroleum weapon to conquer the world. Like the Nazis before them, who gave vent to their desire to conquer and destroy the world by first persecuting the helpless, minute Jewish population of Germany, as someone to practice on. So also have the Arab world conducted a multibillion dollar propaganda campaign of hatred against the Jews as a prelude for their real goal of conquering the world.

Sincerely  
Samuel Jacobson

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AN UPDATE REPORT  
OF  
**STATE OF ISRAEL BOND CAMPAIGNS**  
ATLANTIC AREA



*"AND THEY SHALL BEAT  
THEIR SWORDS INTO  
PLOWSHARES AND THEIR  
SPEARS INTO PRUNING HOOKS"*

**MONCTON, N.B.—Second Week of June**

A State of Israel campaign was held in June to a successful conclusion.

**FREDERICTON, N.B.—August 21, 1979**

Joe Abrams headed a city-wide reception for the State of Israel Bonds. The reception, which was held in the synagogue, came to a very successful conclusion as the best year ever.

**ST. JOHN'S, NFLD.—September 2, 1979**

St. John's, Newfoundland reports a very successful campaign for the State of Israel Bonds with Ruby Smillestein at the helm.

**SAINT JOHN, N.B.—KOL-NIDRE APPEAL—September 30, 1979**

The Saint John, New Brunswick community had a very successful Kol-Nidre Appeal and was presented with a lithographed copy, done by Philip Ratner, beautifully framed, illustrating the passage from Isaiah (2.4). The passage was quoted by signators of the Israel-Egypt Peace Treaty at the signing ceremonies in Washington. Rabbi B. Eisenberg and Mr. A. Calp, Chairmen of the Kol Nidre Appeal, were also presented with the David Ben Gurion award by Mitchell Franklin, Atlantic Area Chairman for the State of Israel Bonds.

**SYDNEY, N.S.—Second Week of October**

The Sydney State of Israel Bond Campaign, with Martin Chernin as Chairman, concluded one of the finest and most successful campaigns.



*Presentation to Doreen Gordon and Maxine Cordon co-chair ladies—Women's Division Halifax/Dartmouth by Howard Karp, Atlantic Area Representative.*

**GLACE BAY, N.S.—Second Week of October**

Glace Bay chairman, David Ein, reported a highly successful State of Israel Bonds drive for 1979.

**NEW WATERFORD, N.S.—Second Week of October**

Al Bernick, chairman for New Waterford, was happy to report that their campaign exceeded previous years.

**HALIFAX-DARTMOUTH, N.S.—November 25, 1979**

The Halifax-Dartmouth State of Israel Bond concluded its campaign with a dinner honouring Mr. Ben Y.S. Prossin. The dinner was held at the Nova Scotian Hotel. Reports of the campaign will be available for the next issue of SHALOM.

**YARMOUTH, N.S.**

No report available.



*Presentation to Martin Herschorn and Terry Zive, co-chairmen—Men's Division.*



# Atlantic Canada United Israel Appeal



## Update

Campaign chairmen and canvassers have a challenging job to perform each year. They reassemble to their posts at campaign time because of a deep love and commitment to the State of Israel. Each contribution, regardless of size, assists the State of Israel in creating a secure and adequate standard for every Jew from the Soviet Union who immigrates, for orphans, widows, the mentally retarded, senior citizens, physically handicapped and new immigrants. Education and other vital services also share in the campaign proceeds.

This year, in Atlantic Canada, each community was paid a personal visit by either Jack Mombaz, Maurice Corson or Lou Isaacson.

In each community there was a similar request: please come back with information, films, etc. To this end, Lou Isaacson has been appointed by United Israel Appeal of Canada to its full time professional staff, and one of his assignments is Atlantic Canada. He will be developing leadership training materials and workshops. Mr. Isaacson, newly arrived from South Africa, held the position of Campaign Director in that country. Avrum Weiss, Executive Director, Atlantic Jewish Council, has been assigned to work directly with Mr. Isaacson and together they will bring an Israel and United Israel Appeal update program to each community.

Regional United Israel Appeal Chairman, Marty Payne, Fredericton, has travelled to many communities in Atlantic Canada and will personally visit each one during the 1980 campaign. His spirit and zest for Israel and the United Israel Appeal rubs off on every one with whom he comes in contact.

Lloyd Newman, Deputy Regional Chairman, will be working closely with Marty to develop more awareness of the needs and services of United Israel Appeal and the Jewish Agency. Marty and Lloyd form a partnership which promises to bring a dynamic and strong leadership to the Regional United Israel Appeal Campaign.

Plans for the 1980 campaign are already underway. The next issue of SHALOM magazine will bring you a progress report of where 1979 actually brought us and what our goals are for 1980.

Campaign Chairmen and their committees are a unique breed whose help and dedication are deeply appreciated.

St. John's, Newfoundland  
Glace Bay, Nova Scotia  
Sydney, Nova Scotia

Halifax, Nova Scotia

Yarmouth, Nova Scotia

Nardy Nathanson  
Ellie Marshall  
the late Louis Siegel,  
Garson Lecker and  
Herman Nathanson  
Lloyd Newman,  
Jon Goldberg and  
Herman Saltzberg  
Irving Pink

Saint John, New Brunswick

Moncton, New Brunswick

Fredericton, New Brunswick

Bernie Freedman,  
Phil Hamburg and  
Norman Hamburg  
David Attis (and a great  
group of new workers)  
Judy Budovitch,  
Peter Pinsler

## National Education Conference

by Avrum Weiss

The National Education Conference, co-sponsored by the Canadian Zionist Federation and the Canadian Jewish Congress, was held on November 4 and 5 in Toronto. Attending from Atlantic Canada were: Maureen Ottman, Gordon Dankner, Ben Prossin, Ronnie Cuperfain, Joel Cuperfain and Avrum Weiss.

The Conference was an intense two days of workshops, seminars and major presentations. Doctor Michael Fox from Hebrew University challenged both the Jewish Agency and Jewish Community Federations in Canada to stop talking about Jewish education and begin doing more about it.

Workshops and seminars were divided between teachers of general studies and Hebrew studies. Sessions for laymen were held dealing with the financing of Hebrew Schools, particular problems of afternoon schools, informal adult Jewish education and the philosophy of religious education.

Several hundred Jewish educators and laymen attended from all parts of Canada. All participants agreed that such conferences ought to be scheduled more frequently. Special sessions such as teaching the Holocaust and Jewish education in camping were well-presented and those in attendance felt that these areas and others need to be further expanded in future conferences.



*Representatives at the recent Annual General Meeting of United Israel Appeal in Montreal. left to right: Avrum Weiss, Exec. Director, Atlantic Jewish Council; Marty Payne, Regional Chairman, U.I.A., Fredericton; Linda Payne, Fredericton; Benny Prossin, President, Atlantic Jewish Council, Halifax; Avi Drucker, Sydney.*



# NEW APPOINTMENT

At the September Board Meeting of the Atlantic Jewish Council, Shirlee Fox was appointed to the position of Assistant Executive Director of the Atlantic Jewish Council. In this capacity she will also assume the position of Editor of SHALOM magazine, as well as continuing her role of Advertising Accounts Representative. She will also serve as Office Manager and work in conjunction with United Israel Appeal, Canadian Jewish Congress and Canadian Zionist Federation.



*Enjoying the Zabitan River*

fortunately, the weekend was not highly organized and some people were denied an incredible experience. For one weekend, we lived with an Israeli family. Living with a typical Israeli teenager, we came to understand the Israeli teenage lifestyle.

Our next week was spent in the Golan Heights on a field school. We toured the Golan, visiting such places as the historic city of Safed, the Good Fence on the Lebanese border, Rosh Ha Nikra, Acco and full-day nature tours, specifically of the beautiful Zabitan River.

After a hectic and tiring week in the Golan, we had a much-needed "free weekend" where we could stay in a hotel in Haifa or visit friends or relatives in the country.

We left the weekend of rest to embark on a week of work: Gadna paramilitary training. It was a strenuous week where we lived the lives of soldiers, experiencing all the "tzouris" that went with it. We fired antique mausers, ran obstacle courses, participated in army games, night maneuvers, kit-



## YOUNG JUDAEA

### —ATLANTIC REGION

Another Judaeen year lies ahead of us, and right now, from all indications it will be a good one. For the first time in years, each and every Ken in the region is active. This is a phenomenal accomplishment and one of which all Judaeans should feel very proud.

Each of the six centres, (Halifax, Sydney-Glace Bay, St. John's, Saint John, Fredericton and Moncton) are busily planning programs and events for the coming year. Early in November, we will be holding our annual Mifgash in Cape Breton. The Mifgash is our fall convention; it includes some programs, election of officials and a lot of fun. All those 14 and over who are interested should send their registrations to Young Judaea in care of the Atlantic Jewish Council, 5675 Spring Garden Road, Halifax, N.S. B3J 1H1.

Already, opening rallies are springing up in the centres along with leaders' and parents' meetings. Spirit is really high as the Judaeans are coming out from an extremely successful camp season.

What else is there to say except that we hope to see a large turnout at the Mifgash and a very successful year.

Joel Cuperfain  
Interim Mazkir



HALIFAX, N.S.  
DARTMOUTH, N.S.  
TRURO, N.S.  
SAINT JOHN, N.B.

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# Halifax Young Judaea

This year, Young Judaea began in Halifax with a leaders' meeting in which **Sandra Wolman** and **Eden Cohn** were elected to their present positions as Rosh Ken, and S'gan Rosh Ken. On Sunday, September 16, 1979 with a joint effort of all leaders, our annual opening rally took place. The program was a great success, although it was not very well attended. Among other things, one of our main aims is to try to get as many participants as possible to attend our meetings. We have almost 120 children between the ages of 7 and 15, and we would like to see all of them as active Judaeans. Other aims for this year are to involve the children in social, educational, Jewish and Zionist programs. This way the children will have fun while learning and spending time with their Jewish friends.

In the near future, Halifax Young Judaea will be holding

## Speaking at the COFFEE HOUR

We spent the hour before Slichoth services with **Sandra Wolman**, **Lynda Medjuck** and **Joel Cuperfain** discussing our trip to Israel.

We spoke of our participation along with 68 other people who were 17 years old from Canadian Young Judaea on a tour called Bilium Israel. We spent six and a half weeks touring Israel and experiencing the Israeli way of life. Time was spent on Kibbutzim, where we all worked as members, in the fields, factories and under the hot sun. One week was spent experiencing army life. We wore the same uniforms as Israelis. In the Golan, a week of touring and mountain climbing was enjoyed.

Jerusalem was seen in every aspect from the Old City in the new, from the mountains to the Sinai Desert for a downtown.

its second Parents' Meeting. During this meeting, we hope to strengthen our ties with the parents, let them know what Young Judaea is all about, and to prepare them for the coming year. This meeting will also be a chance for the parents to give the leaders suggestions, comments and criticisms. We hope that this meeting will be as successful as last year's.

The leaders of the various groups have already begun to lay out ideas for themes and programs for the coming year.

## Conference

by **Avrum Weiss**

The National Education Conference, co-sponsored by the Canadian Zionist Federation and the Canadian Jewish Congress, was held on November 4 and 5 in Toronto. Attending from Atlantic Canada were: **Maureen Ottman**, **Gordon Dankner**, **Ben Prossin**, **Ronnie Cuperfain**, **Joel Cuperfain** and **Avrum Weiss**.

The Conference was an intense two days of workshops, seminars and major presentations. Doctor Michael Fox from Hebrew University challenged both the Jewish Agency and Jewish Community Federations in Canada to stop talking about Jewish education and begin doing more about it.

Workshops and seminars were divided between teachers of general studies and Hebrew studies. Sessions for laymen were held dealing with the financing of Hebrew Schools, particular problems of afternoon schools, informal adult Jewish education and the philosophy of religious education.

Several hundred Jewish educators and laymen attended from all parts of Canada. All participants agreed that the conference was enlightening.

We hope to see you next year in Jerusalem.

**Anita Wolman** and **Tama Conter**

Thanks to Sisterhood for the great coffee and cakes!

## BILIUM ISRAEL

by **Joel Cuperfain**

From the moment we boarded that El Al plane in Montreal, we knew we were in for an exceptional summer. We were 73 kids looking forward to a summer of touring and learning about Israel. Our ten-hour (riotous) plane ride was followed by an hour bus ride to Jerusalem. Our base in Jerusalem was a hostel. From there, we toured the Holy City, visiting the Knesset, the Dead Sea Scrolls, the New City, the Old City, Yad Vashem, the Western Wall, the Arab Market and other points of interest (e.g. the shopping districts).

Our week in Jerusalem was followed by a two-week stay on Kibbutz. Because of the size of the group, we were split into three Kibbutzim: Ein Hashlosa in the Negev, Nit-zanim near Tel Aviv, and Kfar Glickson in the north. For those two weeks, we ate, worked, played and acted like Kibbutzniks (with a few special excursions).

Following the Kibbutz period, we had a weekend of what was euphemistically termed "Home Hospitality"; un-



Massada at sunrise





*Enjoying the Zabitan River*

fortunately, the weekend was not highly organized and some people were denied an incredible experience. For one weekend, we lived with an Israeli family. Living with a typical Israeli teenager, we came to understand the Israeli teenage lifestyle.

Our next week was spent in the Golan Heights on a field school. We toured the Golan, visiting such places as the historic city of Safed, the Good Fence on the Lebanese border, Rosh Ha Nikra, Acco and full-day nature tours, specifically of the beautiful Zabitan River.

After a hectic and tiring week in the Golan, we had a much-needed "free weekend" where we could stay in a hotel in Haifa or visit friends or relatives in the country.

We left the weekend of rest to embark on a week of work: Gadna paramilitary training. It was a strenuous week where we lived the lives of soldiers, experiencing all the "tzouris" that went with it. We fired antique mausers, ran obstacle courses, participated in army games, night maneuvers, kitchen patrol and army routine and command. A definite experience!

Our next week began with two days at a hotel in Sdon by the Dead Sea where we floated to our leisure followed by a morning at Massada where we climbed the ancient fortress and toured its sights. Leaving Massada, we started the long drive south to the Sinai Desert. In the Sinai, we went snorkelling, hiking, and climbed Mount Sinai. We visited the Straits of Tiran, the Kennedy Rock, Shurm-el-Sheikh. We were joined at our meals by the pleasant company of charming young bedouins (another definite experience). As



*Self defense instruction*

a footnote to the Sinai, climbing Mount Sinai at two in the morning to make it to the top by five to see the sunrise, was one of the most beautiful sights I have ever seen in my life.

Finally, we returned to Jerusalem for a brief recovery-tour-shop-goodbye to Israel period.

In an article of this sort, it is virtually impossible to fully explain our trip to Israel. All I can say is that it was an experience I thoroughly enjoyed and will remember always.



*The Kennedy Rock, sharam-El-Sheikh*

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## Biluim Canada 1979

by Michael Collins

Biluim Canada is the National leadership camp for Canada. There were 63 people at Biluim this year. They were all the way from Vancouver to St. John's, Newfoundland. There was a total of seven Maritimers at Biluim.

One of the objectives of Biluim, is for every person that attends to come back to their Kents and be active with the young Judaeans.

Biluim is not like ordinary camps. We live in tents and much of the work is done by the campers. Everybody ends up doing a lot of self-programming. The leaders of Biluim allow us much more freetime. Biluim is not all work. There is lots of time to do whatever you want. There are several trips to St. Joviete, the local town. There is also a day when we went to Montreal.

Biluim is located about one hundred miles from Montreal. The grass may be tall, but the setting and mood is one you'll never forget. The people who go, really do become true friends. It's definitely one summer I'll never forget.

## The Lillian Freiman Chapter of Hadassah-Wizo

by Judy Budovitch

The Lillian Freiman Chapter of Hadassah-Wizo began the New Year with a burst of enthusiasm in preparation for their annual fall Bazaar. The event is scheduled for October 24, 1979 and the members are busily at work hoping to make it a great success.

A portion of the September meeting saw all members personalizing New Year's cards to be sent to our desperate friends in the Soviet Union—with hopes that the New Year will bring them their long sought freedom.

The membership also voted to sponsor the Canadian singing group, "Sharon, Lois and Bram". The group is expected to visit Fredericton in the spring under the auspices of the Canada Council Touring Office. They are children's performers and musicians of the award winning record "One Elephant, Deux Elephant".

We are also planning to expand our annual events to include a spring sale of quality children's clothing. More on that in the spring.

## Dry Bones



## Joseph Zatzman

Past Atlantic Jewish Council Chairman

## Receives Award

The Entebbe Award, symbol of a great act of Israeli heroism, was presented to Joseph Zatzman, past Chairman of the Atlantic Jewish Council, at the Halifax-Dartmouth celebration of Israel Independence Day in May of this year. The evening of entertainment featuring noted Israeli star Yaffa Yarkoni, was held at the Rebecca Cohn Auditorium before an enthusiastic audience of 450 people.

Ben Prossin, President of the Atlantic Jewish Council, presented the distinguished award to Mr. Zatzman prior to the commencement of the evening's festivities and indicated that the award was being given to Mr. Zatzman in recognition of his outstanding service to the Atlantic Jewish Council in his role as the first Chairman of the Council; a capacity which he filled for four years.

Joseph Zatzman has a distinguished history of service to both the Jewish community and the non-Jewish community. He has been deeply involved with Jewish and Zionist causes for most of his life and has played a leading role in many of the organizations on the local, regional and national scene. Joe Zatzman has an outstanding record of public service having served as Mayor of Dartmouth, Nova Scotia and has filled various roles at various times on the municipal and provincial scene. He has served as the Vice-Chairman of the Board of Governors of Saint Mary's University and was recently awarded an honorary degree by that University.

As was stated by Ben Prossin at the time of the presentation, "Joe Zatzman is an example of a true success story, in the mold of Horatio Alger, and his concern for people, combined with his record of public service make him a most distinguished member of our community."



Mr. Joseph Zatzman receiving the "Entebbe Award" from Mr. Ben Prossin, President, Atlantic Jewish Council.

## Potpourri of Recent Events



*Atlantic Jewish Council September Board Meeting  
Serious deliberations took place.*



*Succot Celebrations—Young Judaea at the Weiss's.*



*Halifax Young Judaea—Opening Rally "Good food and good times"*

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# Beth Israel Synagogue

—HALIFAX

## SISTERHOOD NEWS

by Bette Ross

After a well-earned summer break, our Sisterhood resumed its activities with gusto. As well as catering to the kiddushes, even over the summer, we baked once more for the social hour prior to Selichot. We are very grateful to all our bakers but especially so to Tina Goldfarb, Shirley Wolman and Sarah Weiner who are the backbone of our baking team. We cannot even say we miss Tina's baking when she goes South, because she leaves us well-stocked until her return. After our October meeting we had a social get-together to get acquainted with our new members. Unfortunately, the weather was against us and only a few devotees braved the storm. But those who came, enjoyed it. Our thanks must go once more to Annalee Cohen who almost single-handedly made the children's Simchat Torah party. Many little friends came and seemed to enjoy themselves.

Now we are working towards our third annual Pre-Chanukah Gift Fair, and hopefully we can repeat the success of last year. We'll have baked goods, books, handicrafts and Israeli gift ware, so plan your Chanukah shopping for that date.

On December 15 we will be holding our Chanukah Dance in the Synagogue, with live music and live entertainment. A real "must" for your Chanukah celebrations. Mark it off on the calendar now.

As an on-going project, our library provides a great service. Naturally it is well used by members of our congregation and I am pleased to be able to report that its fame and expediency have reached the outside community and students from the various universities are often seeking information which can only be had here. Even the Massada Club program has been aided by our library. Special thanks for this efficient service must go to Naomi Fishman who has given us many years of faithful service.

## *Don't Curse the Darkness . . .*



by Rabbi Marvin Pritzker  
Beth Israel Synagogue - Halifax

The bane of Jewish practice, as centered in the Synagogue, is the march of the seasons. In the summer the great outdoors beckons and people don't want to confine themselves to the four walls of the Synagogue on a Sabbath; in the winter people will not leave the comfort of the four walls of their home to attend services. It is a no-win situation.

For this season of the year the poem of the martyred Hannah Senesh seems most appropriate, - "Blessed is the march, consumed in kindling flame". Her verse is a reminder of the miracle of the lamps which we celebrate on Hanukkah. The enduring flame was not so much the continued burning of the rededicated menorah in the Temple for eight days instead of only one, but rather the spiritual flame that burned brightly in the heart of old Mattathias, his five sons and their valiant followers, the Hasidim, the pious ones of their day.

The Temple was converted and perverted to idolatry by an insensible process of assimilation where even in the Holy Land, and in its central sanctuary, Jewish identity took second place to a wider, apparently more universal, culture of the Hellenistic world. We in the western Diaspora are in a parallel situation. Our commitment to our place in the general society and the rewards that it confers upon us is the area in which we place our priorities. We are prepared to discuss, to debate, to theorize, and to philosophize about Judaism but to ignore its practical prescriptions for Jewish behavior. We bemoan the decreasing commitment of our youth without admitting their models are their own parents and elders in the community.

Actually I believe that Judaism is alive and well within our community. The beacon of the Synagogue beckons and there is a wide range of activities available for every inclination. The one problem seems to be that some Jewish souls are in hibernation. Now is the time to come alive and be active. Hannah Senesh's poem furnishes the watch-word for our time—"Blessed is the march . . . Don't curse the darkness. Kindle a light."



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# HALIFAX HADASSAH-WIZO

by Anita Dubinsky

To prepare for a busy year ahead, Halifax Hadassah-Wizo sponsored a one-day workshop in August, with **Lilly Frank**, National Executive Vice-President as resource leader. Each of our five Chapters and Council sent representatives for a detailed analysis of leadership potential, membership, chapter structure and functions.

At the official opening on September 18, **Shirlee Medjuck**, Regional Chairman, installed the Council Officers. Special recognition was given to retiring President **Barbara Paton**. **Shirlee Fox**, Regional Vice-Chairman, presented awards for high achievement to **Marianne Ferguson**, **Maxine Cordon**, **Miriam Jacobson**, **Betty Miller**, **Doreen Gordon**, **Flo Rubin**, **Celia Newman**, **Leona Freeman**, **Sylvia Rockman**, **Barbara Rafuse**, **Lenore Schelew** and **Bea Zemel**.

New Life Members are **Millie Meretsky**, **Gaye Silverman** and **Wendy Zive**, daughter of Halifax Hadassah-Wizo Council President **Sheila Zive**. **Jack Baig**, **Lloyd Krichew** and **Joseph Elkanah Rosenberg** are new Life Associates.

Guest speaker at the opening function was **Lenore Mencher** who described the Status of Women in Israel in a perceptive, well-researched presentation.

A fashion show concluded the program, with models **Margaret D'Arcy**, **Bonnie Bultz**, **Myra Freeman**, **Pinnie Green** and **Noreen Rappaport**. **Ralph Garson** provided the musical background.

The things we did last summer included:

Golda Meir Chapter's Summer Luncheon at **Leah Zatzman's** home. Tikvah Chapter's Wine-and-Cheese-and-Auction at **Anetta Chernin's** home as well as a raffle on a Kosher Dinner.

Avivah Chapter's Dinner Party at **Sheila Zive's** home.

Orah Chapter raffled a beautiful tablecloth.

**Barbara Goldberg's** big activity comes up during winter holidays as a Gift Wrapping Service at Shopping Malls, in addition to the Bake Sale in November together with Orah Chapter.

The Fall Mini Bazaar (a new name for old clothes) is a sure-fire fund-raiser scheduled for October 30.

The Hadassah Calendar is almost ready for distribution. Never be at home without one. Calendar Convenors, **Flo**



*Fall Mini-Bazaar: keeping the customers happy, Leona Freeman looks for the correct size.*



*Lawrence Ferguson tends the men's department*

**Rubin**, **Lenore Schelew**, and **Sophie Forman** have done a fine job.

All Chapters are strengthening our bonds with Israel, with the Women's Division Convenors **Maxine Cordon** and **Doreen Gordon** hopeful of the most successful season yet for State of Israel Bonds.

**Ralph** and **Shirlee Medjuck** are hosts at their home for the Annual Medical Services Tea, November 4. Guest speaker is **Dr. Alex Richman**, prominent psychiatrist and educator.

At last, **Fred Lepkin** is coming to Halifax for the Community Public Affairs Seminar November 10 and 11, at Shaar Shalom Synagogue. The Hadassah Study Group resumes sessions December 5, 8:00 p.m. at the AJC office. Because of the overwhelming success of last year's informative sessions, two groups will likely be formed. **Shirlee Fox** and **Lenore Mencher** would appreciate hearing from interested members.

We are encouraged by signs of increased cooperation here between Hadassah-Wizo and Young Judeans. **Janet Stern** is our liaison officer.

A large delegation is scheduled to attend the National Convention in Vancouver in January. We are anticipating exciting reports.

Meanwhile the Gift Cards and Specific Gifts are progressing and will serve you and Hadassah well.

**Anita Dubinsky** is the new Editor of HAYOM, our local Hadassah-Wizo newsletter and solicits your articles and comments. It was news to her that she is also thereby appointed SHALOM reporter.

Editor's note: Welcome Anita, to our pages.

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# Halifax/Dartmouth Jewish Pre-School

An interested group of parents and community leaders have been meeting on a regular basis to discuss and direct the future of the Pre-school program. With a strong committee now formed, plans for the pre-school are well underway and guarantees the continuity of a Jewish pre-school program in Halifax.

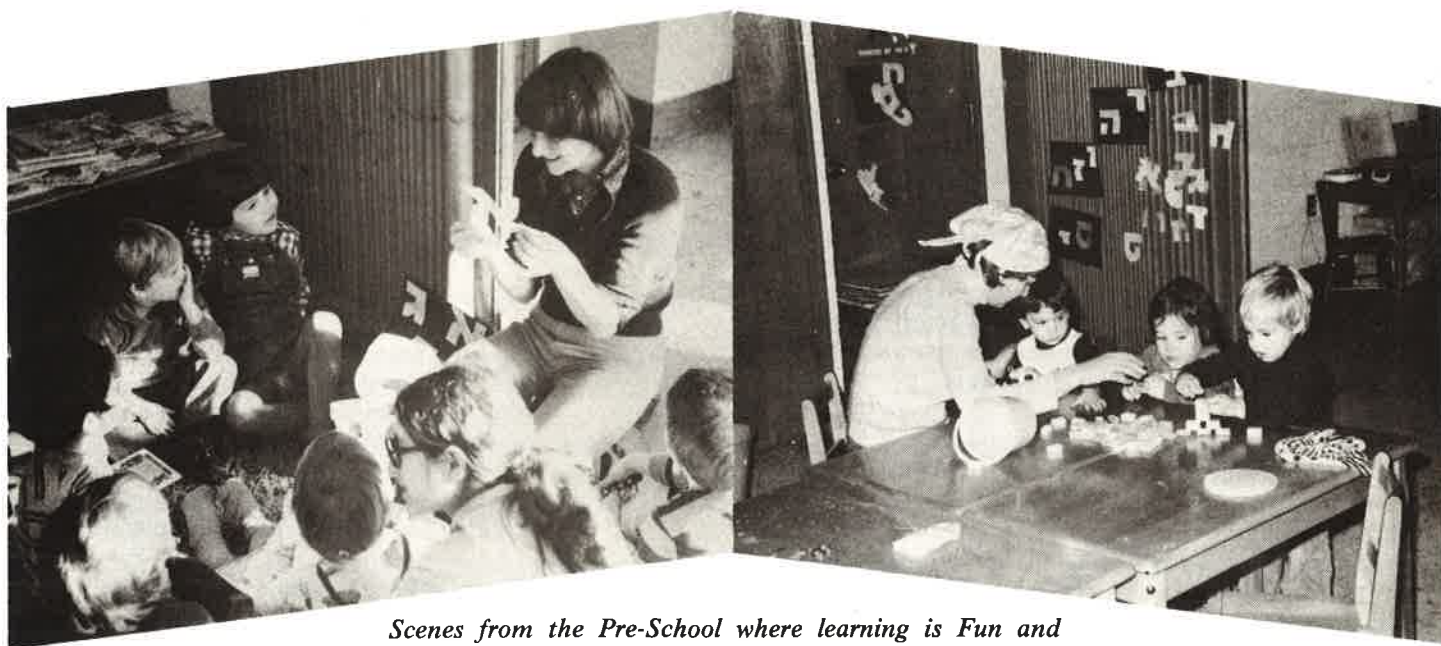
A spokesman for the committee stated that "the importance cannot be emphasized enough as to the viability of this program which encourages the younger child to joyfully celebrate the Shabbat and holidays through Jewish heritage rich in song, dance, games, stories, art and rituals at a level meaningful and rewarding."

The pre-school employs teachers who are experienced and chosen for their gentleness and positive attitudes. The program provides the base for all future learnings through

optimal use of equipment and materials. It is designed to encourage children to use exploration, discovery and creative learning about themselves and the world around them.

The committee wishes to enlarge attendance at the school and anyone interested in enrolling their child or assisting in any way is asked to contact any one of the board members listed below:

Chairman: Peter Clayman  
Vice Chairmen: Paul Lipkus/Errol Gaum  
Financial Director: Barry Green  
Secretary: Neil Franklin  
Education Advisor: Sheila Zive  
A.J.C. Liason: Avrum Weiss



*Scenes from the Pre-School where learning is Fun and Fascinating*





"Trained hands means Productivity, Security, Dignity"

**by Dorothy Shoichet**  
**National President**  
**Women's Canadian ORT**

The World ORT Union Executive Committee meeting was held in Rome, Italy, during the summer.

Chaim Herzog was elected Chairman of the Executive Committee, a position he was temporarily filling following the resignation of Daniel Meyer last January. The appointment of Joseph Harmatz to the post of Deputy Director General was confirmed, concomitant with the appointment of Michael Avitzur as Director General of ORT Israel.

Several reports were given—The following report from the Director General, Max Braude, read, in part:

**Argentina:** There is rampant inflation in this country of some 300% per annum. The student body of ORT has increased some 23% in the past year, while the Creative Education courses offered by ORT to regular primary schools are now a feature in 20 such schools.

**Brazil:** The computer course offered by ORT has long been a showcase for all South America. A new building to house the important computer centre is near completion.

**Uruguay:** There is a new dynamic director, Charlotte Greenberg. The ORT programme continues to expand.

**Chile:** In Santiago, the school is in its fourth year of operation. The Academic School is being converted to a Comprehensive Institution.

**Peru:** Lima: introducing Creative Education courses. Interesting to note that the Director is a graduate of the Anieres School in Geneva.

**Mexico:** There are 1,500 students presently attending the secondary school.

**Paraguay & Columbia:** Creative Education courses are being successfully introduced to the Primary Schools.

A "Reach Out" Programme being sponsored by the German Government is currently under study for South America.

**France:** Montreuil - with a student body of 2,000 is severely overcrowded.  
 Marseilles - needs more space, is also very overcrowded.  
 Toulouse - also short of space.

The student body increased some 8% in France in the last year. It is interesting to note that 94% of ORT graduates find immediate employment in France.

The ORT schools have been asked to offer a special program for South East Asian refugees; this programme is entirely financed by the French Government. A fine indication of the high regard with which ORT is held in France.

**Israel:** Do you realize just how big ORT is in Israel?

It would take one six weeks x eight hours per day x seven days per week, with a limit of thirty minutes per school to visit every school and ORT institution in Israel today. The student body is currently 67,000. In the past year three new schools have opened, including one on the Lebanese border.

Plans for the immediate future include:

3 new kibbutz schools;  
 1 Industrial school for Chemical Industry;  
 2 additional Industrial schools: 1 for Peugeot  
 1 for Fiat



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BRANCHES THROUGHOUT ATLANTIC CANADA

A large school in Tel Aviv for Disadvantaged Youth in cooperation with the Ministry of Labour and City of Tel Aviv.

The City of Haifa is pressuring ORT to take over two additional schools.

There are two programs for Jewish Youth from abroad:

18 American students completed 10th Grade in a Kibbutz ORT School.

2. 12 students from France enrolled for a year's study preparatory to the Technicians Course.

There has been a 76% increase in teachers' salaries.

**Italy:** Ostia - by the end of May there were 8,800 Russians: in Ladistia - 3,500 Russians: and 1,000 scattered elsewhere.

World ORT Union was notified that the P.L.O. landed in Italy in June with a "hit list" which included installations housing Russian Jews. Nothing took place, perhaps because of the tight security which was provided in co-operation with HIAS and the Joint Distribution Committee.

**Ethiopia:** It is important to note that for the first time in history, something of value is being done for the Jews of Ethiopia (Falashas) - and it is being done by ORT.

**Iran:** Most of the Jewish teachers are gone; those who remained did not want to be associated with "Zionist Organizations" including the Jewish secretaries. The situation is grim. There is a fear that written information will fall into unfriendly hands.

Effective September 1st, the official International Headquarters of World ORT Union will be in London, England.

## Halifax/Dartmouth Massada Club

by Sylvia Levin, Massada Member

On October 3rd the Massada Club, the Halifax over-50 club of the Atlantic Jewish Council, held its first meeting of its fourth year.

Why are we called Massada? Like the Massada of old, we stand as the rock of solidarity; we are the solid backbone of our community. Like Massada of old we stand as the rock of courage; we are courageous in arriving at this time of life. Like our forebearers of ancient Massada, we stand as the rock of hope; we are hopeful that by gathering together we can learn, communicate and let our community know we are a strength.

Unlike Massada of old we gather together to live and to grow.

To grow we need to learn. For this we will be Massada.

To grow we need new horizons. For this we will be Massada.

To grow we need new experiences together. For this we will be Massada.

To grow, to learn, to experience, we need a program and our Program Committee is hard at work drawing up this year's events. Some of the exciting events already planned

are: our Chanukah Festival on December 16th; a music program by our own Ella Morris; a visit by the President of Canadian Pensioners Concerned. Some special outings to local events and areas of interest are in the planning stages.

Last year's Chanukah Party with latkes made by members was a huge success and we look forward to planning this year's Festival.

Some of last year's highlights were: a lecture by Rabbi Leo Hein on "Diaspora Jewry", an afternoon of Jewish Humour, and a trip to the Dartmouth Museum's Open House for the Winter Carnival.

The Massada Club meets on Sunday afternoons at 1:30 at the Shaar Shalom Synagogue. If you are a Senior member of the Halifax Jewish community we hope you will join us. If you are a Senior member of a Jewish community visiting Halifax we welcome you to join us.

## Re-Appointment



Avrum Weiss  
Executive Director  
Atlantic Jewish Council

At the September board meeting of the Atlantic Jewish Council, Mr. Avrum Weiss, was re-appointed to the position of executive director.



"Getting together at a recent Massada Club meeting."



# Annual Public Affairs Seminar

Halifax, N.S.

For those who attended the Annual Public Affairs program co-sponsored by Halifax Hadassah-Wizo, the Atlantic Jewish Council and Canadian Zionist Federation, it was a weekend of superb interest.

Fred Lepkin of Vancouver conducted special technique work sessions which gave the audience insight in how to conduct itself in any situation. It was without doubt one of the best information programs for Public Affairs conducted in Halifax. Mr. Lepkin's approach and his vast knowledge of his subject held those present in rapt attention.

Mrs. Yvonne Hardy, National Chairman, Public Affairs for Hadassah-Wizo, brought greetings from the National Office as well as pinpointing the areas of most concern to the Canadian Jewish Community.

Mr. Lepkin expressed the desire to return to Halifax as well as the entire Maritimes at some future date. His Halifax audience certainly hopes so!



*Left to Right: Mrs. Shirlee Fox, Chairman, Halifax Hadassah-Wizo, Public Affairs; Mr. Fred Lepkin, Vancouver, B.C.; Mrs. Yvonne Hardy, National Public Affairs Chairman, Hadassah-Wizo Organization of Canada; and Mrs. Lenore Mencher, Co-Chairman, Halifax Hadassah-Wizo, Public Affairs.*



*Listening, Working and Learning Together—  
Public Affairs Seminar, Halifax, 1979*



# General Assembly Meets In Montreal

The General Assembly of the Council of Jewish Federations was held in Montreal from November 14 through November 18. Attending the assembly from Atlantic Canada were Ben Prossin, Lloyd Newman, Mr. & Mrs. Irwin Lampert, Peter Rutman, Shirlee Fox, and Avrum Weiss.

The Council of Jewish Federations helps to advance the objectives of Jewish communal services through cooperative planning and joint action and by providing a variety of central services.

From the original 15 communities in 1932, the Council membership has grown to more than 190 agencies—Welfare Funds, Federations and Community Councils—serving more than 800 communities in the United States and Canada.

"The General Assembly is the annual meeting at which the Council's member agencies exchange experiences, define major Jewish communal objectives and programs, determine joint projects and set the Council's policies."

"The General Assembly agenda has been shaped by world, national and local happenings of historic proportions—the struggle for peace in the Middle East, the

exodus of Soviet Jews, the changing face of Diaspora Jewry, the impact of inflation on our ability to provide human services in our local communities overseas."

"The G.A. agenda has also been determined by our own Jewish purposes. Our growing commitment to strengthening leadership development and invigorating Jewish education, our determination to bring security and joy to our aging and to give our youth a firm self-awareness as Jews inheriting a long and noble heritage."

Our delegation from Atlantic Canada attended plenary sessions, forums and workshops dealing with fund raising, leadership development, economic and political problems, the Middle East, Jews in Arab Lands, Soviet Jewry, budgeting, community relations and Jewish education; just to mention a few!! Meetings began at 8 a.m. and concluded at 11 p.m. The days were full and the opportunity to meet other Jews from all over North America and discuss and exchange ideas was most rewarding.

We hope that next year other members of our community will choose to attend the General Assembly to experience the exhilaration of over 2,000 Jewish leaders working to create and maintain a quality of excellence for Jewish life.

## DENNIS PRAGER—SHAAR SHALOM SCHOLAR IN RESIDENCE

Shaar Shaom Congregation, Halifax, held its second Scholar in Residence weekend, September 14-16. The resource person was Dennis Prager, Director of the Brandeis-Bardin Institute, Brandeis, California. The weekend was sponsored by the congregation with assistance from the Department of Cultural Recreation and Fitness, Province of Nova Scotia, and the Jewish Welfare Board, Lecture Bureau. The entire program was planned by Simon Gaum and Roselle Green, Chairpersons of Shaar Shalom's Cultural Affairs Committee.

The following article, which discusses the highlights of Dennis Prager's talks during the weekend, was prepared by Elliott Starer, a member of Shaar Shalom.

Dennis Prager, the guest lecturer of Shaar Shalom's second scholar in residence programme, presented a series of lectures and discussions on the issues facing Jewish life in contemporary North American society. His lectures presented in greater depth the views he voiced in his book, *Eight Questions That People Ask About Judaism*, copies of which are available at Shaar Shalom's Library.

The keynote message of the weekend was the quotation of the late Abraham Joshua Heschel that the Jews had been placed on earth to present a message to the world, but had forgotten that message. That message is the practice of Judaism.

Prager spoke of the post Holocaust generations of North American Jews, who in large numbers have become alienated from Jewish life and practice, and concluded that the responsibility for the decline of Jewish life and commitment lies with the family, and more particularly with parental values and attitudes. He feels that parents must instill and further Jewish values and religious commitment in their homes in priority to and over other activities. He



*Evette Bowman congratulates Dennis Prager while Don Schelew and Gerry Bluestein look on.*

suggests the Sabbath as an example of a time when the family traditionally and religiously stayed together, celebrated the festival, and rested or refrained from certain other activities. In this generation, parents will give to their family and allow their children to participate in any activity

at the total expense of the Sabbath and as such there develops a loss of commitment and practice.

Prager also spoke of the lack of quality education in Jewish top topics and suggests the Hebrew Day School as the best alternative and solution to improvement in Jewish education. He suggests that good teachers and educators are a must for all communities. Finally, for communities with afternoon schools, he suggests a change in curriculum from Hebrew language and prayer to a greater amount of history, religious values and practices and their underlying reasons, the understanding the whys of Judaism.

Prager addressed himself to the topic, "Why be Jewish?" and suggests that Judaism offers the world an Ethical Monotheism, that is one God of Creation who gave the Jews and the peoples of the world a set of Laws and moral values at Mount Sinai. Without a belief in God and adherence to the moral values and God-given laws, there can be no such thing as objective values in the world. Without God's existence all values would emanate from Man and the differentiation between Good and Evil would fail to exist. Finally he feels that the third component of Judaism is the notion of "Israel", the people and the nation. Israel teaches and shows the world the idea of solidarity among people and concern for fellow-man within a framework of a one-God world.

Prager spoke about anti-semitism and suggests that its roots lie in the hatred of the religion, Judaism, by the Christian and Moslem worlds because Judaism rejected Christ and Mohammed as Messianic figures. Jews have been hated and persecuted because their existence has reminded the world that their religions and Messiahs had been rejected by Judaism.

Finally Prager addressed himself to the role of Judaism in contemporary society. He suggests that their role is to remember their message and continue to bring it to the world. Their role is to carry the burden of God and His Laws and Values to the world. This has been done by Soviet Jews



*Front Row: Dennis Prager—Scholar in Residence, Left: Simon Gaum, Chairperson—Cultural Affairs, Right: Norman Newman—President, Shaar Shalom Synagogue.*

who in speaking out against Soviet oppression have so sought to be allowed release from the Soviet Union to Israel. This has also been exhibited by the State of Israel where Jews have been allowed to practice their religion, practice democracy, and show the world that a Jewish state with Jewish values might present the world good rather than simply political condemnation and censure. Finally the role of Judaism in North America is to present the world the idea that the values of Culture, Education and Freedom are not ends in themselves, but are part of a system of God-given values to be adhered to by all mankind if we are to ever have a better world to live in.

## New Rabbi for Moncton, New Brunswick

As a result of the tragic and untimely passing of Rabbi Stanley Greenberg, Congregation Teferes Israel has brought to its pulpit Rabbi Philip Lefkowitz. The Rabbi, his wife Linda and their three sons Moshe, Yosef and Levi have purchased a home in Moncton at 21 Austin Street. Formerly of Long Island, the Rabbi has served communities in New Jersey and Pennsylvania as well. He was Chaplain at the Allegheny County Jail of Pittsburgh, Pa. for four years. Serving as Executive Director of the Hadar Hatorah School of the world wide Lubavitch movement under the leadership HaRav Yisroel Jacobson, ztl, Rabbi Lefkowitz dealt with many of the new cultures and modes of living young Jews are being attracted to daily. From narcotics to Jews for Jesus, Rabbi Lefkowitz is familiar with them all.

The Rabbi has planned an exciting Adult Education series for January. Only here for a few weeks, Rabbi Lefkowitz has the Religious School well on its way to a banner year of learning. We all join in wishing the Rabbi and his family a long and enjoyable stay in Moncton.



*Rabbi Philip Lefkowitz*



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# SAINT JOHN HAPPENINGS

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—AUGUST AND SEPTEMBER 1979—

by Louise Adler

## B'nai B'rith Picnic

On August 26, 1979 children, mas and pas, and grandparents journeyed to the Franklin Estate in Saint Martins to picnic and celebrate the 25th anniversary of these delightful outings so graciously hosted by **Mitch Franklin** and family.

Swimming was enjoyed at the falls and refreshments were generously served at the lodge both to the children and the older 'young-at-heart'.

The annual renowned tour of the house took place under the supervision of our host. Even though one has made this journey often in the past, one always discovers something new and different. It was also an occasion to enjoy the renewal of friendship with **Wendy and Neil Franklin** and their three children. They were former residents of Saint John and now are part of the Halifax community.

All reluctantly bade farewell for another season and especially the children who departed with very interesting treats. **Norman Hamburg** was co-ordinator for the Picnic.

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The Shomer Club started the fall season on September 9th with a showing of two films. **I. J. Davis** was the projectionist.

One delightful, almost hilarious shorty was "I know an Old Lady who swallowed a Fly" and the other "The Lonely Boy." This is a graphic description of how Paul Anka, a young Canadian who became a television and film personality attained international acclaim.

**Joseph Adler**, the Shomer Club president, reported on his participation in the New Brunswick Senior Citizens Convention. **Louise Adler** described the organizational meeting of the N. B. Gerontology Association which she had attended. She concluded her remarks by reading a poem by **Ida Justason** which **Nicole Doucet** of New Horizons had read at this meeting. Everyone enjoyed it. It was as follows:

## GRANDMA'S GONE MOD

The old rocking chair is vacant today,  
For Grandma's no longer in it.  
She's off in the car to the office or shop  
Just buzzing around every minute.

No one shoves Grandma back on the shelf  
She's versatile, forceful, dynamic;  
That isn't a pie in the oven you see,  
Her baking today is ceramic.

You won't see her trundle off early to bed  
Or seek a warm comfy nook;  
Her typewriter clickity-clacks thro' the night  
For grandma is writing a book.

Without ever taking a look at her yarn  
To slow her steady advancing;

She won't tend the babies for you anymore  
For grandma is taking up dancing.

She isn't content with crumbs, as of old,  
With meagre or second hand knowledge;  
Don't bring out the mending for Grandma to do  
For Grandma has gone back to college.

(Submitted by Ida Justason)

---

On September 19th the Henrietta Szold Chapter of Hadassah-Wizo opened the season with a Dessert Reception at the Admiral Beatty Hotel. This was a joint meeting with Sisterhood.

**Sherry Koven and Cheryl Freedman** had just returned from their first visit to Israel. Both girls are Life Members of the Chapter, so honored by their parents. In addition to the membership, attendance of the fathers, uncles, and other "mishporah" of the young people graced the first part of the proceedings.

**Cheryl and Sherry** presented a vivid description of their six and a half week journey through Israel as part of a 73 member tour group, sponsored by Young Judaea. To see the country through the eyes of youth was an interesting and delightful experience for all attending the meeting. The tour included: two weeks in Jerusalem, a week working in a Kibbutz, a visit to the Golan Heights under escort, a 'quicky' taste of military training, a weekend in Haifa, a swim or float in the Dead Sea, the Sinai and Elat were some of the impressions.

Our chapter presented each of our young travelers with a certificate indicating that a shelf of books had been donated in her name to Hadassim.

---

War and Remembrance by **Herman Wouk** is a powerful and moving novel of more than 1,000 pages which every one of us should read according to the reviewer at the Club on August 19th. The author states that this volume, published in 1978, is linked with "The Winds of War" which served as an historical lead into this book. His purpose "was to bring the past to vivid life through experiences, perceptions and passions of a few people—an invented drama played out against a background of factual accuracy. The reliability of detail in the well-known battles, campaigns, and events—Midway, Leyte Gulf, the Tehran Conference, the siege of Leningrad, and the like—will be evident to the informed reader. However, in some passages little-known facts were intertwined with fiction."

It is easy to distinguish the fictional characters from the real ones—and even most of the former's lives and statements are based on real people and certain events.

It is dramatic throughout but of more importance to us is an understanding of events that led up to the war, such as why was Hitler originally so anxious to get the Jews out of

Germany. What did he fear? Why did elimination take place? Or why did the U.S. and Great Britain refuse to give refuge to our people?—those who could have escaped? Or the "Paradise Ghetto" which is actual fact. Nothing in the novel was invented or exaggerated in this account of it.

The scenes in Auschwitz are based on a study of the available documents and literature, as well as on consultations with survivors and have been meticulously reviewed for authenticity by eminent authorities on this terrible subject.

The closing statement at the Book Review Club was the same as Herman Wouk's "The beginning of the end of War lies in Remembrance."

On September 16th, **Sam Marolian** presented his book review using a different format. His subject "The Collector" by John Fowles. In a few words he summarized the life of the main character, a collector of butterflies, who has a fantasy. He meets a girl, who to him resembles a butterfly in her grace, delicacy and beauty. He kidnaps her. Then he tries to get her to love him, to respond to him, but he refuses to set her free. In the story she dies.

The collector dreams of capturing another human butterfly. Also, he wins a large sum of money. He has great difficulty adjusting from his childhood days onward since his background is one of personal rejection.

The reviewer questioned the philosophical implications of the theme and threw it open to discussion. Since several had either read the book or viewed the film adaption, a very animated discussion followed. Almost everyone present participated. The members of the Book Review Club were reluctant to conclude even after a full hour and a half.

**Marcia Koven** concluded the program by reading a quotation as follows:

"An exotic butterfly is Australia's beautiful symbol of eternal Spring.

In the twilight mists of a thousand years ago, the people of the land we now call Australia told of a mysterious age called 'dream time', when life's great secrets were revealed.

And of strange creatures that disappeared in Winter, only to return in the Spring, glowing and resplendent—clad in the beautiful wings of the butterfly: which thus became the living symbol of eternal rebirth."

**SAINT JOHN COMMUNITY CALENDAR**  
November & December 1979

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**BOOK REVIEW CLUB**  
Nov. 18. . . . . Sunday at 10:30 AM  
Dec. 2. . . . . Sunday at 10:30 AM

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# Fredericton News

by Jennie Brown

Mazel Tov to: **Jennie and Joe Chippin** upon the engagement of their daughter, **Carol Sandra** to **Marvin Abugov**, son of Mr. & Mrs. Alex Abugov, Cornwall, Ontario; **Sarah and Harry Lang**, upon the engagement of their daughter, **Rhoda Ann** to **Stephen**, son of Mr. & Mrs. **Joe Fransblow**, Bathurst, N.B.; **Sheila and Harry Chippin and Mrs. Dora Chippin**, upon the birth of their granddaughter and great granddaughter, **Karen Meredith**. Proud parents are **Marilyn and Seymour Kaufman**.

The following are celebrating anniversaries: **Leona and Alfred Brown**—15 years, **Valerie and Bernard Chippin**—22 years, **Lucy and George Chippin**—19 years, **Miriam and Warren Cohen**—9 years, **Rose and Sam Satter**—55 years, **Rabbi and Edyth Spiro**—34 years.

Speedy recoveries to **Polly Jacobson, Herbie Webber, Leona Brown, Harold Velensky, Lillian Freeman, Rose Satter, Joe Tobin, Lillian Chippin, and Carolyn Budovitch**.

Condolences to the following:

**Sadie Velensky**, upon the loss of her sister, **Minnie Baig**, Halifax, N.S. May she be spared of further sorrow.

**Edythe Levine and Mildred Adler**, upon the loss of their brother, **William Kessler**, Montreal, P.Q. May the mourners be spared of further sorrow.

**Molly Brown**, upon the loss of her brother, **Ben Anapol**, Providence, Rhode Island. May she be spared of further sorrow.

Congratulations to **Marvin Abugov**, who graduated in Political Science with honors from the University of New Brunswick, was nominated to the Dean's list.

The Annual Israel Bond Drive, sponsored by the Fredericton Lodge B'nai B'rith No. 2155 was held August 24 at the Sgoilai Israel Synagogue, under the Chairmanship of **Joe Abrams**. Guest speaker and entertainer was **Jack Malon**, who stressed the needs for Israel. The evening was successful, both financially and socially.

**Howard**, son of **Daisy and Frank Budovitch**, has taken up residence in London, Ontario, where he has obtained a position.

**Mrs. Bessie Hoffer**, Montreal, P.Q. was a guest of her sister, **Mrs. Freda Budovitch**, for the high holidays.

**Sam and Gertie Budovitch** had as their guests for the high holidays their daughter and son-in-law, **Myrna and Steven Harrison**, Beaconsfield, Quebec. **Beverly**, daughter of **Rita and Sidney Tobin**, has returned to Montreal to resume her studies at McGill University. **Mrs. Minnie Budovitch** has returned to her home in Hollywood, Florida, after spending the high holidays with her son, **Frank** and daughter-in-law **Daisy** and family. Mazel Tov to **Amelia and Harry Goldman** and **Mrs. P.M. Levine**, upon the birth of their granddaughter and great granddaughter, **Shoshanah Rochel**. Proud parents are **Jeffery and Ruth Goldman**, Toronto, Ontario. **Robbie**, son of **Gwen and Bob Velensky**, has returned to Halifax, N.S. to resume his studies at Dalhousie University after spending the high holidays with his parents. **Brenda**, daughter of **Goldie and Ben Budovitch**, has returned to Toronto after spending the high holidays with her parents. **Barbara**, daughter of **Gladys and Lou Swetsky**, has returned to Toronto after spending the high holidays with her parents. **Carol**, daughter of **Jennie and Joe**

**Chippin**, has returned to Toronto after spending the high holidays with her parents.

**Mr. & Mrs. Lewis Isbitsky** have returned to Montreal after spending the high holidays with their daughter and son-in-law, **Evelyn and Abe Budovitch**. **Marlene and Gordon Fischel** and daughters have returned to Moncton, N.B. after spending the high holidays with her parents, **Elenore and Sam Budovitch**. **Simone**, daughter of **Betty and Irwin Rosensweig**, has left for Boston, Mass. where she is a student at the Mass. College of Pharmacy and their son, **Shawn**, has left for Windsor, Ontario, where he is a student at the University of Windsor. **Bella and Ezra Rose** and daughter have returned home after spending the high holidays with her father, **Morris Gorber**, Moncton, N.B. Professor **Allen Selby**, University of New Brunswick, son of **Mrs. Rae Selby**, Saint John, N.B. has taken a sabbatical leave and is presently in London, England, after an extended trip through China. **Mrs. Sam Rose** spent the high holidays with her sister and brother-in-law, **Russa and Hyman Feldman** in Woodstock, N.B. We wish **Russa** a speedy recovery. **Mrs. Fannie Rubin**, Moncton, N.B. and daughter, **Gladys Rubin**, Montreal, P.Q. have returned to their homes after spending the high holidays with daughter, **Jennie** and son-in-law, **Joe Chippin**.

**Lois and Ivan Levine**, and sons, have returned from Halifax after spending the high holidays with her parents, **Dr. & Mrs. I.K. Lubetsky**.

**Natalie**, daughter of **Valerie and Bernard Chippin**, has resumed studies at the University of Calgary, Faculty of Social Work, Calgary, Alberta.

**Ann and Sam Snider** have returned to Montreal after spending the high holidays with their daughter, **Linda** and son-in-law, **Marty Payne** and daughters.

**Eric**, son of **Gladys and Lou Swetsky**, has returned to Toronto after spending the high holidays with his parents.

**Gladys and Hy Rozovsky** had as their guests for the high holidays their son, **Lorne**, Halifax, N.S. and **Fay Saber**, Cranston, Rhode Island.

**Leona and Alfred Brown** and family had as their guest for the high holidays their aunt, **Ethel Shepherd**, Saint John, N.B.

## Contributing Writers to SHALOM Magazine

The printing and make-up of a magazine is a long and sometimes complicated process.

To ensure insertion and to help eliminate errors, it is essential that all material be submitted (preferably typed double spaced) by the deadline date printed in the SHALOM.

It would be an added help if submissions could be received in advance of the deadline date and space will be held for additional material if we are advised that it is needed.

Thank you for your cooperation.

# NEWS FROM ST. JOHN'S

by Helen Nathanson

August brought with it the Bond drive under the chairmanship of **Ruby Smilestein**. We were honoured to have **The Honourable Joseph P. Smallwood, P.C., D.S.L., D. Litt** as guest speaker. After opening remarks by the Chairman and an introduction of the speaker by **Nardy Nathanson**, **Mr. Smallwood** reminded us of his youth spent in the Jewish district in New York. He then went on to expound on his trip to Israel last February. **Mr. Smallwood** relayed how impressed he was with what the Israelis had done with their country, how hard they have fought and worked to keep their homeland, and how important it was for us to continue to support them. **Nardy Nathanson** presented **Mr. Smallwood** with the Ben Gurion plaque in appreciation of his being our keynote speaker.



*L to R  
Ruby Smilestein, Nardy Nathanson, Joseph Smallwood, Shelly Lipkus. Mr. Smallwood receiving the Ben Gurion plaque.*

**Rosalie and Morty Flomen** had offered their home for the Bond drive. Unfortunately it was also at this time that our community bid a fond farewell to the Flomen family. They were presented with an Israeli bond on behalf of the community, and tears flowed as well-wishes were expressed by



*St. John's community listening to The Honorable J. R. Smallwood.*

**President, Shelly Lipkus**. Hadassah President, **Marsha Richler** presented **Rosalie** with a certificate denoting that a shelf of books had been contributed to the Hebrew University in honour of all the work that she has done for our local chapter. We are losing a family whose home and hearts were always open to the community—whether it was forever donating their beautiful home in which we could hold functions—or their hands—when they pitched in to help



*Marsha Richler and Rosalie Flomen with gift certificate.*

with the numerous projects by the community or Hadassah-Wizo. Our loss will surely be a great gain for whichever endeavours they decide to undertake in Toronto.

This year two of our youths left to further their education. **Dietza Auerbach** went to join her brother, **Shalom** at the University of Toronto, and **Robert Toch** enrolled at Dalhousie for Business Administration. We wish them good luck in their future studies.

Our very best wishes are extended to **Ruth and Moishe Kantorowitz** on the engagement of their daughter Sharon to Me'ir Gargy of Israel. Wedding plans are as yet indefinite.



*President, Shelly Lipkus presents Rosalie and Morty Flomen with an Israeli Bond.*



# JEWISH WAR VETERANS OF CANADA

The following is a detailed report of my activities and trips across the Maritimes. It has been a fruitful venture, and I have accomplished what I set out to do. There are active leaders in all communities and my goal is to have 169 veterans east of Quebec.

This year, 1979, will see a wreath bearing the Star of David placed at the Cenotaphs of the major centres in the Maritimes and Newfoundland.

I hope to see Halifax and Cape Breton receive their Charters.

Jewish War Veterans is definitely not a money raising organization and I am inviting all Jewish Veterans to belong. Do not wait to be asked—join our ranks and show the rest of Canada we are here!

## July 3, 1979

A meeting of the New Brunswick Branch No. 4, Jewish War Veterans of Canada was held at the home of Commander of New Brunswick, **Gar Meltzer**. Reports were received and filed. Adjutant **I. J. Davis** reported our membership now is forty-one in New Brunswick.

The following officers were elected:  
New Brunswick Branch No. 4, Jewish War Veterans of Canada

Nominating Committee . . . . Bernard Bloom & Mark Reece  
Honorary Commander . . . . . Col. Joseph Tanzman  
Commander . . . . . Gar Meltzer  
Deputy Commander . . . . . Mitchell Franklin  
Adjutant . . . . . I.J. Davis  
Quartermaster . . . . . Bernard Bloom  
Parade Marshall . . . . . Lionel April  
Sgt. At Arms. . . . . Mickey Bassen  
Good & Welfare . . . . . Mark Reece  
Public Relations. . . . . Nate Green  
Co Chairmen of Moncton . . . . . Irving Schelew  
Mendel Greenblatt

Co-Chairmen of Fredericton . . . . . Lou Swetsky  
Sam Budovitch

Branch Chaplain . . . . . Rabbi Eisenberg

**Maurice Jake** of Moncton spoke on his trip to Israel where he attended the World gathering of Jewish War Veterans. He has strong convictions concerning our organization and we wish there were more like him.

**Mark Reece** will be laying a wreath at the Cenotaph on behalf of the Jewish War Veterans on November 11, 1979. Also, a group of our Jewish War Veterans will gather outside our Chapel at the Cemetery November 11, 1979 to honor our dead.

**Gar Meltzer**, Commander Jewish War Veterans of New Brunswick spoke to the Moncton Jewish War Veterans individually. Moncton has nine Jewish War Veterans. **Mendel Greenblatt** will be laying a wreath at the Cenotaph on behalf of the Jewish War Veterans, November 11, 1979.

On September 9, 1979, **Gar Meltzer**, Commander, Jewish War Veterans of New Brunswick held an informal get-together at the Fredericton Motor Inn with Fredericton Jewish War Veterans and their wives. **Gar Meltzer** brought them up to date on expectations of the Jewish War Veterans



by **Gar Meltzer**, Commander,  
J.W.V.'s of New Brunswick

of Canada and of his visit to Israel's Armed Services. Fredericton now boasts nine members.

**Harry Goldman** will lay a wreath at the Cenotaph November 11, 1979 on behalf of the Jewish War Veterans.

On September 17, 1979, **Gar Meltzer**, Deputy Commander Canada, Jewish War Veterans met with six members of Yarmouth Jewish War Veterans at the home of **Sheldon Cohen**. The members were brought up to date with what is expected of them by our organization and an invitation was extended to attend the Jewish War Veterans Convention in Toronto, October 26-27. Yarmouth has eight members. **Mr. Hermie Shapiro** will be laying a wreath at the Cenotaph on behalf of the Jewish War Veterans, November 11, 1979.

On September 24, 1979, **Gar Meltzer**, Deputy Commander Canada Jewish War Veterans met with a group of Jewish War Veterans at the Keddy Motor Inn in Halifax, Nova Scotia where the Halifax Jewish War Veterans were brought up to date on the activities of the Jewish War Veterans in Canada. **Lester Pink** was elected acting commander. **Jack Collins** was elected acting adjutant and **Dr.**

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**Ray Epstein and Mr. Leonard Fineberg** were elected to Membership Drive Committee. We expect an active group of fifty Jewish War Veterans in Halifax before long. Good luck Halifax! It is hoped that Halifax will have its Charter before long.

**Mr. Howard Karp** will be laying a wreath at the Cenotaph, November 11, 1979 on behalf of the Jewish War Veterans.

September 30, 1979, saw **Mr. Gar Meltzer**, Commander Jewish War Veterans, Maritimes, speak at a rally of Cape Breton Jewish War Veterans in the vestry of Temple Sons of Israel Synagogue in Sydney, Nova Scotia. **Gar Meltzer** brought them up to date on the need for a Jewish War Veterans Organization in Canada. **Dr. Garson Lecker** and **Dr. Jack Yazer** were elected acting commanders with **Mr. Al Bernick** of New Waterford and **Mr. Archie Shore** of Glace Bay heading up Membership Drive Committee. As of today, they have fourteen members and hope before long to have forty-five. Good luck Cape Breton! It is hoped that Cape Breton will have its Charter before long.

**Mr. Seymour Harrison** will be laying a wreath at the Cenotaph in Sydney on behalf of the Jewish War Veterans, November 11, 1979. **Mr. Al Bernick** will be laying a wreath at the Cenotaph in New Waterford on behalf of the Jewish War Veterans, November 11, 1979. **Mr. Rubin Rukasin** will be laying a wreath at the Cenotaph in Glace Bay on behalf of the Jewish War Veterans, November 11, 1979.

Cape Breton Jewish War Veterans have made **Mr. Archie Druker** an Honorary Life Member as the oldest Jewish War Veteran in Cape Breton.

On October 4, 1979, **Mr. Gar Meltzer**, Commander, Jewish War Veterans Maritimes and Newfoundland, met with St. John's Newfoundland Veterans individually. He brought them up to date on expectations of the organization and appointed **Mr. Bernard Nathanson** acting Commander, St. John's, Newfoundland. There are nine eligible members with five having joined to date. **Lewis Ferman** will be laying a wreath at the Cenotaph, November 11, 1979 on behalf of the Jewish War Veterans.

#### **DRESS—JEWISH WAR VETERANS OF CANADA**

Wedge cap with Jewish War Veteran badge.

Navy blue blazer with Jewish War Veteran crest.

Grey trousers.

White shirt—blue tie.

It would be nice if we could get all our members wearing at least a cap at meetings and functions.

Membership—Who are eligible?

Veterans—All Wars, Jewish Underground, Israeli Soldiers, Partisans, Survivors of Concentration Camps, Reserve Army, Cadets, Spouses or Husbands of Veterans, Children of Veterans.

#### **Our Aim**

Visit our sick—work with your local legions.

Honor our dead. Remembrance Day—lay wreaths at Cenotaphs, Poppies at the Graves, Funerals—wear your caps, be part of an Honor Guard. Make families proud to see that their bereaved are still being recognized. Combat anti-semitism. Show that you served your community. Both Jewish and Gentiles will be proud—your families will be

proud—You will have respect from your congregation and your community.

Legions will Respect you!

Legions will Honor you!

#### **OF INTEREST TO KNOW**

Jewish War Veterans actually started in 1752 working from France with our French Canadians.

The Jews were Navy men dating back to September 9th, 1752 who sent a boat from France under the French Flag with supplies bringing relief to the French colony at a critical period of famine.

The name of the boat was Benjamin, owned by a Jew, equipped and provisioned by the same Jew.

The legend concerns Henri De Levy, Duke of Ventadour who was Viceroy of New France 1625-27 and who is reputed to have been of Jewish descent.

This is how the name of Levis came about, the city across from Quebec City.

The Gradis family Jews living in France. A family who furnished France with some of her leaders in commerce, created her navy and merchant marine, built and protected her colonial empire from the year 1744 and down to the day the last shot was fired in France's struggle for the possession of Canada. The name of Gradis is closely linked with the history of this country.

#### **The Seven Year War**

This is where Jewish War Veterans started again in 1758. Abraham Gradis started with a large squadron sent to Quebec with food, soldiers and ammunition. The Squadron consisted of 14 ships of which eight belonged to Gradis.

Sir Alexander Schomberg, Commander of Frigate Diana took part in the Siege of Quebec City.

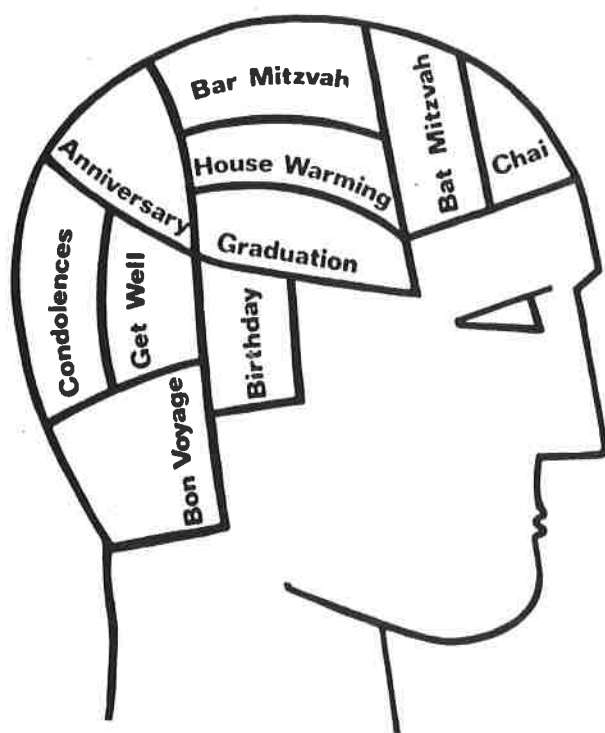
Colonel Moses Hazen—Commander of District of Montreal.

Aaron Hart—Isaac Miranda—Emanuel De Cordova and Hananiel Garcia who held military offices serving in the regular army against the French. There are many others, too numerous to mention, who served Canada from the beginning.

—taken from **Jews of Canada** book

## **Keen Interest Shown In New Technique**

MONTREAL (JTA)—The Canadian government has expressed keen interest in a cultural agreement with Israel that would further the application in Canada of an Israel developed technique to increase the learning potential of retarded persons and others, it was announced by Clara Balinsky, president of the Canadian Hadassah-WIZO. The technique, pioneered by Dr. Reuven Feuerstein of the International Research Institute in Jerusalem, would be introduced into the Education and Training Division of the Correctional Service of Canada. According to Balinsky, the government of Venezuela also intends to conclude a culture agreement with Israel in order to make use of the technique.



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# Atlantic Jewish Council

*Destined to Disappear? "The Future"*

by Shirlee Fox

From the fact-filled but sobering address given by **Allan Rose**, Executive Vice-President, Canadian Jewish Congress on Friday evening to the lively audience participation on Sunday afternoon the Atlantic Jewish Council's Annual Meeting entitled "Destined to Disappear—The Future of Jewish Life in Atlantic Canada" was termed a great success.

For those in attendance, the weekend symposium was filled with probing questions and some unanswerable problems.

**Ben Prossin**, president of the Atlantic Jewish Council, who acted as chairman for many sessions opened the proceedings by introducing **Charles Battiste**, Provincial Director, Nova Scotia Provincial Office, Secretary of State who expressed his department's complete support in this undertaking and wished the Jewish community well in its deliberations.

When thanking **Mr. Battiste**, **Ben Prossin** expressed his gratitude for the financial assistance provided by the Department of Multiculturalism in conjunction with this conference.

In discussing the resignation of Moshe Dayan and the questions of the settlements in the Golan, **Dr. Leon Kronitz**, National Vice-President, Canadian Zionist Federation stressed the importance of a strong, united voice among Diaspora Jews.

Early Saturday evening, the audience watched with undivided attention "Shalom Little Town" and delegates delighted in recognizing fellow Nova Scotians from Glace Bay in one of its segments. **Mrs. Bette Ross** as chairperson, introduced the panel of **Ben Medjuck**, **David Attis** and **Ellie Marshall** who gave their own views of life as it was, as it is, as it will be in their home towns. Bette spoke on her life in Newfoundland before moving to Halifax.

Regrouping into three separate areas of one's own choice, the evening ended with lively discussions on education, social action and improved community relations.

Both Saturday evening and Sunday afternoon were filmed by a crew from Montreal for Canadian Jewish Congress. Look for it early in the New Year.

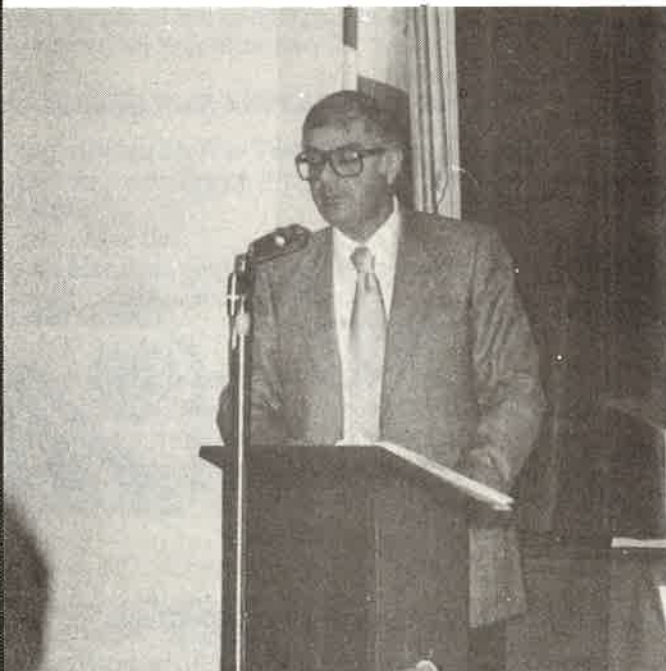
**Maurice Corson**, National Executive Director, United Israel Appeal gave a hard-hitting talk for United Israel Appeal and its raison d'être, both here as well as in Israel. The audience wanted facts and figures and **Mr. Corson**



*Lou Isaacson—Director of Leadership—U.I.A.*



*Ben Prossin—President Atlantic Jewish Council*



*Maurice Corson—National Executive Director—U.I.A.*



*Communities in Transition—Panel: Stan Uрман, David Attis, Ben Medjuck, Bette Ross, Ellie Marshall*



*Marty Payton—National Chairman*



# Annual Meeting 1979

re of Jewish Life in Atlantic Canada"

came well prepared to respond. **Lou Isaacson**, Director of Leadership for United Israel Appeal, a recent resident of South Africa, briefly stated his intentions of working closely with the Atlantic provinces.

A presentation to **Sophie Forman**, Women's Division, chairperson for Halifax/Dartmouth was made by **Maurice Corson** in recognition of her outstanding leadership and dedication.

While thanking **Mr. Corson** and **Mr. Isaacson** for their participation, **Paul Zive** could not let the opportunity pass without thanking **Martin Payne**, who chaired this session for his excellent leadership as Regional chairman, and went on to say "at the risk of being punny, hoped that the next several years will be "Payne-full" . . !

Under the direction of **Steve Ain**, Director, Canadian Office, Council of Jewish Federations, the audience enthusiastically participated in a leadership development session where some surprising evaluations emerged.

**Sam Jacobson**, a leading senior Zionist of the Halifax community addressed the audience regarding his serious concerns about Israel and the Diaspora.

Co-operation, togetherness and awareness symbolized the theme of an address by **Stan Urman**, Assistant National Director, Canadian Jewish Congress.

Explaining the roles of their various organizations within the community, were representatives of Hadassah-Wizo, **Shella Zive**; Young Judaea, **Joel Cuperfain**. Both **Elaine Goldsteln** and **Nornam Rosenbloom** presented their personal views as young adults living in this area.

**Frank Medjuck**, as chairman summed up the proceedings, by stressing the need for co-operation and involvement within Jewish communities.

The Annual Meeting rose in silent tribute and reflection to the memories of the late **Rabbi Stanley Greenberg** of Moncton and the late **Louis Siegel** of Sydney.

A very short business session followed at which time, **Ben Prossin** expressed his satisfaction with the very full and varied weekend and hoped all those present had learned, enjoyed and participated freely.

Thanks was expressed to **Shirlee Fox**, Assistant Executive Director and **Avrum Weiss**, Executive Director, Atlantic Jewish Council for their organizing of the Symposium.

From the first thank you given to **Allan Rose** by **Barbara Paton**, to the last thank you by **Benny Prossin** everyone left feeling it had been time well spent.



*Steve Ain—Director, Canadian Office, Council of Jewish Federations*



*Stan Urman—Assistant National Director Canadian Jewish Congress, Bette Ross, Halifax*



*Sophie Forman accepts her award*



*A deep discussion on leadership development between Don Schelew, Neil Franklin, Ben Medjuck, Dr. Leon Kronitz, Shirlee Fox, Marty Pane [back to camera]*

yne—Region  
man U.I.A.





Lou Isaacson—Director of Leadership—U.I.A.



Ben Prossin—President Atlantic Jewish Council



Maurice Corson—National Executive Director—U.I.A.

## Atlantic Jewish Council Annual Meeting 1979

*Destined to Disappear? "The Future of Jewish Life in Atlantic Canada"*

by Shirlee Fox

From the fact-filled but sobering address given by **Allan Rose**, Executive Vice-President, Canadian Jewish Congress on Friday evening to the lively audience participation on Sunday afternoon the Atlantic Jewish Council's Annual Meeting entitled "Destined to Disappear—The Future of Jewish Life in Atlantic Canada" was termed a great success.

For those in attendance, the weekend symposium was filled with probing questions and some unanswerable problems.

**Ben Prossin**, president of the Atlantic Jewish Council, who acted as chairman for many sessions opened the proceedings by introducing **Charles Battiste**, Provincial Director, Nova Scotia Provincial Office, Secretary of State who expressed his department's complete support in this undertaking and wished the Jewish community well in its deliberations.

When thanking **Mr. Battiste**, **Ben Prossin** expressed his gratitude for the financial assistance provided by the Department of Multiculturalism in conjunction with this conference.

In discussing the resignation of Moshe Dayan and the questions of the settlements in the Golan, **Dr. Leon Kronitz**, National Vice-President, Canadian Zionist Federation stressed the importance of a strong, united voice among Diaspora Jews.

Early Saturday evening, the audience watched with undivided attention "Shalom Little Town" and delegates delighted in recognizing fellow Nova Scotians from Glace Bay in one of its segments. **Mrs. Bette Ross** as chairperson, introduced the panel of **Ben Medjuck**, **David Attis** and **Ellie Marshall** who gave their own views of life as it was, as it is, as it will be in their home towns. Bette spoke on her life in Newfoundland before moving to Halifax.

Regrouping into three separate areas of one's own choice, the evening ended with lively discussions on education, social action and improved community relations.

Both Saturday evening and Sunday afternoon were filmed by a crew from Montreal for Canadian Jewish Congress. Look for it early in the New Year.

**Maurice Corson**, National Executive Director, United Israel Appeal gave a hard-hitting talk for United Israel Appeal and its raison d'être, both here as well as in Israel. The audience wanted facts and figures and **Mr. Corson**

came well prepared to respond. **Lou Isaacson**, Director of Leadership for United Israel Appeal, a recent resident of South Africa, briefly stated his intentions of working closely with the Atlantic provinces.

A presentation to **Sophie Forman**, Women's Division, chairperson for Halifax/Dartmouth was made by **Maurice Corson** in recognition of her outstanding leadership and dedication.

While thanking **Mr. Corson** and **Mr. Isaacson** for their participation, **Paul Zive** could not let the opportunity pass without thanking **Martin Payne**, who chaired this session for his excellent leadership as Regional chairman, and went on to say "at the risk of being punny, hoped that the next several years will be "Payne-full" . .!

Under the direction of **Steve Ain**, Director, Canadian Office, Council of Jewish Federations, the audience enthusiastically participated in a leadership development session where some surprising evaluations emerged.

**Sam Jacobson**, a leading senior Zionist of the Halifax community addressed the audience regarding his serious concerns about Israel and the Diaspora.

Co-operation, togetherness and awareness symbolized the theme of an address by **Stan Urman**, Assistant National Director, Canadian Jewish Congress.

Explaining the roles of their various organizations within the community, were representatives of Hadassah-Wizo, **Sheila Zive**; Young Judaea, **Joel Cuperfain**. Both **Elaine Goldstein** and **Nornam Rosenbloom** presented their personal views as young adults living in this area.

**Frank Medjuck**, as chairman summed up the proceedings, by stressing the need for co-operation and involvement within Jewish communities.

The Annual Meeting rose in silent tribute and reflection to the memories of the late **Rabbi Stanley Greenberg** of Moncton and the late **Louis Siegel** of Sydney.

A very short business session followed at which time, **Ben Prossin** expressed his satisfaction with the very full and varied weekend and hoped all those present had learned, enjoyed and participated freely.

Thanks was expressed to **Shirlee Fox**, Assistant Executive Director and **Avrum Weiss**, Executive Director, Atlantic Jewish Council for their organizing of the Symposium.

From the first thank you given to **Allan Rose** by **Barbara Paton**, to the last thank you by **Benny Prossin** everyone left feeling it had been time well spent.



Steve Ain—Director, Canadian Office, Council of Jewish Federations



Stan Urman—Assistant National Director Canadian Jewish Congress, Bette Ross, Halifax



Sophie Forman accepts her award



Communities in Transition—Panel: Stan Urman, David Attis, Ben Medjuck, Bette Ross, Ellie Marshall



Marty Payne—Regional Chairman U.I.A.



A deep discussion on leadership development between Don Schelew, Neil Franklin, Ben Medjuck, Dr. Leon Kronitz, Shirlee Fox, Marty Pane [back to camera]



# *The Visually Impaired Child*

by Ronald Simon

October 18-19, 1979

**Editors Note:** Mr. Simon is a student at Mount St. Vincent University. He recently attended this conference which was held at The Hospital for Sick Children, Toronto.

The chairperson of this conference was **Dr. Sylvia Keet** who is a Pediatrician at The Izaak Walton Killam Hospital for Children in Halifax. **Dr. Keet** opened by saying "the reason for this conference is to help visually impaired people and their families". After the opening remarks there began a complete two day conference which featured such people as **Dr. J. Donald Morin** who is an Ophthalmologist and Chief at the Hospital for Sick Children in Toronto.

**Dr. Morin** concerned himself with such topics as "The Parents of the Blind Child" and the topic of "Genetic Counselling". A lady who kept the audience's interest through her entire talk was **Miss Eileen Scott**—who is a Clinical Assistant Professor of Ophthalmology at the University of British Columbia. She presented an overall view of Canada as it relates to the visually impaired child. For instance she presented figures as of December, 1978. They show that 2518 people were registered as blind. (What about those who are not registered?) Ontario seems to have the highest with a number of 1173. Of these 1173, 57 are five and under and 389 were 65-80. Compared to Nova Scotia this is a phenomenal figure. Nova Scotia has 86 total registered blind with 12—"five years and under" and 20 "sixty-five to eighty years old". Some of **Miss Scott's** final suggestions were:

1. Establishment of a committee in the field of the visually impaired.
2. Parents should be more involved.
3. Bi-Annual conference sponsored by the C.N.I.B. should be held.

As the day proceeded we were delighted by the presence of an American woman, **Mrs. Edna Adelson**. **Mrs. Adelson** is involved in Child Development at Ann Arbor, Michigan. The first day she spoke on the Vulnerable Periods in the Development of a Blind Child and the Techniques for Intervention; she mentioned that milestones of a blind child are the same as a "normal" child if the blind child receives help. One other thing which was of interest to me as an interested participant, was that there is no right way to raise a blind child as well as with a sighted child. The next day **Mrs. Adelson** lectured on the Developmental Problems of the Visually Handicapped child and the Role of Parents in Understanding and Meeting Their Child's Needs.

**Dr. Keet** presented a talk on Visual Impairment in Infancy; A Pediatrician's Approach. Her talk was centered around the child and the parents. For instance saying that the father develops a lack of interest in dealing with the blind child also that parents seem to develop a different point of view from their own parents.

During the course of the two days we had speakers talking about diseases of the eye such as Amblyopia which is unequal vision 20/40; Strabismus which is a condition when the two eyes are not lined up together. Strabismus is often called Squint, Crossed Eyes or Wall-Eyed. Concerning the visual aids which certain children must use, **Dr. Judith Garland** presented an hour long lecture on Low Vision and

Low Vision aids. **Dr. Garland** is involved with the Lighthouse Low-Vision Service, in New York, N.Y. She mentioned a few aids such as hand magnifiers; stand magnifiers and spectacle mounted telescopes.

Throughout the two days it was discussed that the books which were printed in big letters, specially for the visually impaired child, were too expensive to produce. Keeping these books up to date meant new books almost every year.

One other speaker whom I will mention is **Dr. Natalie Barraga** who is a Professor of Program Coordination for the Visually Handicapped, College of Education, Special Education of Texas, Austin. She was a delightful lady who spoke on the importance of early vision training and the techniques. One of her strong beliefs is that external stimulus should be given as soon as possible. During Friday afternoon we were delighted by two panel discussions. One panel consisted of parents of blind children who gave the audience an idea of what they went, and are, going through. The other panel consisted of blind students who have or are presently attending the W. Ross Macdonald School in Brantford, Ontario.

On a final note I would like to say that without the financial help of the following people I would not have been able to attend this conference. To the following people I say thank you; Ben Prossin, Andrew Wolfson, Avrum Weiss, Dr. I. Mendleson, Child Study Society M.S.V.U., Student Council M.S.V.U., Alan Pink, Tau Epsilon Phi Fraternity.

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# *Profiles on Atlantic Jewish Communities*

**Editor's Note:** SHALOM hopes that this will be the first of a series on Atlantic Jewish Communities. SHALOM invites further material and suggestions from our readers.

## **The Saint John Community in the Past 100 Years**

**by Marcia Koven**

Ethnic communities go through many changes over the years, and are greatly influenced by their surroundings. This essay will be a profile of the Saint John Jewish Community with all its sociological changes over the past 100 years.

"It has been characteristic of the Jewish People, who, having wandered to all parts of the world in their effort to escape persecution, to adapt relatively quickly to their surroundings, gradually overcoming the difficulties with which they had to contend. Whether this ability developed because of environmental conditions or whether they had innate qualities as a result of trying experiences over centuries, cannot be determined exactly. However, the fact is, that the will to survive has enabled this people to surmount numerous obstacles and hazards which so often confronted them."

The history of the Saint John Jewish Community began with the arrival of Solomon Hart and his family in the year 1858, and a year later, his brother-in-law, Nathan Green, arrived with his family. These first families traced their origin to Alsace-Lorraine, England, Holland and Spain. For about two decades these families remained the only Jews in Saint John. Gradually, more families arrived and all were made most welcome by the original settlers.

At the turn of the century, while fleeing from physical persecution, a great influx of immigrants from Europe began to appear on the scene, and it is interesting to note that all the Jewish families lived in the Northend of the city in what would today be called a ghetto. The reasons for this being, (1) the security of being with one's own people and (2) the proximity to the docks. It was customary for the early settlers to meet all incoming boats and if they had Jewish travellers on board, to welcome them and to take them into their homes. As a result of the hospitality extended to these travellers, the first Immigrant Aid Society in Canada was formed in Saint John in 1896.

A look at the Saint John Jewish Community today (1979) will reveal many significant changes from its early days, and through the golden years of the '20s. What once was a large, vibrant, flourishing community, (the population in 1928 consisted of 175 families made up of 650 people) today, it is thought of as a small, diminishing community with little hope of growth in the future, (the present population consists of approximately 65 families) and the median age is 50. The older citizens die and the young, after going away to school, rarely return to the city of their birth, for social and cultural reasons. The community looks to the future with uncertainty.

The purpose of this essay will be to examine these

changes and the reasons the community has arrived in this state of decline.

Two very obvious changes which occurred in the life of the individual and which ultimately resulted in altering the character of the community as a whole, were changes in his attitude toward his religion and his evolving relationship with the Gentile Community.

Of prime importance to the original immigrants was the fact that they were orthodox in their religious beliefs and wanted to re-create in the 'new world' the life they led in the 'old world'. This meant that to practice their religion in the true sense they needed (1) a house of worship, (synagogue), (2) a Rabbi to conduct services, (3) religious teaching for their children, (4) Kosher meat (ritually slaughtered), (5) a consecrated burial ground. On January 11, 1898, their greatest dream came true with the establishment and consecration of the first Synagogue in Saint John.

The Synagogue then and for many years to come became the centre of all activities whether religious, social or otherwise.

Today, there is a general feeling of apathy in the community. While once the Synagogue was the focal point of their total existence, at the present time it no longer is for the majority. The Synagogue no longer fulfills the original needs. It is becoming increasingly more difficult for a handful of caring people to keep the community alive. At one time, services were held twice a day, and the Sabbath was very special. The Fathers, often with packs on their backs, peddled clothing and smallwares into the country all week, but returned to the security, warmth and comfort of their families for the Sabbath. It did not matter how poor the family the best clothing and food (they had very little of either) was kept for the Sabbath. In this way they were able to separate the work day from the Sabbath day, and going to Synagogue was part of the observance of the day. Today, the Sabbath is just another day of the week to most and going to Synagogue has become a chore even on the major Holy Days.

Certainly, the community does not suffer from the physical persecution as in the days of their forefathers, but the second generation had already begun to take on the ways of the 'new world'. Education created new interests and arts and science became more important than religion. The teachings of the Fathers seemed archaic compared to the North American pursuits and not at all relevant to the times. Even the eating habits changed when they discovered they did not die from eating non-kosher food.

The most important explanation for the erosion of orthodoxy in the religion of the community has been the change in the social character of the community, and the change in the social character evolved from several things.

In the beginning, they needed the security of the ghetto (being very poor and suffering very much from discrimination). Today because of improved economic status there is a mobility that finds families living in all parts of the city with little contact or dependency on each other.

Where once the family was poor (the father willing to take any menial job), affluence and education has created the professional person and the successful businessman.

One of the tenets of the Jewish religion is the giving of charity. Always mindful of the saying, "we always take care

of our own", by the 1930s, many felt that the time had come when they could and should branch out into the non-Jewish community and so they began to interest themselves in non-Jewish Service Clubs throughout the city. Since then, they have continued to contribute greatly in all ways to all facets of community life. This was just the beginning of their assimilation, but assimilation took time and did not come easily.

Until the 1960s, there were several non-Jewish private social clubs in the city whose doors were closed to the Jewish people. The Golf Clubs began slowly to accept Jewish members. It wasn't until 1978 that the last bastion was breached with the acceptance of Jewish men as members in the totally Anglo Saxon Union Club.

The feeling among the Jewish people was one of ambivalence. Some felt that the years of discrimination were over, while others felt that economic necessity forced clubs to open their doors to the "less desirable". Whatever the reason, Jewish people in Saint John are now able to join all private clubs in the city.

The early settlers had difficulty because of their inability to speak English. This did not mean that they were illiterate. On the contrary, most were highly educated in their Mother languages (Hebrew and Yiddish), and there were many who spoke several languages. Always referred to as "the people of the book", education became uppermost on their list of priorities for their children. As soon as possible (sometimes with the help of other members of their family) they began to send one child (always a son) to University. By 1928 they already had a doctor, a lawyer and a dentist among their children.

It is a fait accompli that all present day Jewish families in the city expect their children (both male and female) to continue to University (unless the child chooses to do otherwise). Where once only a handful of professional men were part of the Jewish community, today (1979), the community is proud to list among its members (male and female), a judge, many doctors and dentists, professors, engineers, authors, artists, musicians, movie moguls, nurses, lawyers, accountants, medical researchers as well as successful business executives. They can also be proud of the fact that Saint John now has its first Jewish Mayor and first Jewish Town Planner.

With the improvement of their economic status, the men were able to elevate themselves from peddler to merchant to professional, and the role of the female also changed. In the beginning she concentrated solely on home and family.

Then she, too, began to play a more active part in society, at first participating in charitable endeavors and as her education improved, she entered the fields of nursing, education and business.

The original immigrants would be amazed if they could meet their counterparts of the present time.

Once again, because of improved education, economic status, social mobility and travel, the 4th and 5th generation have acquired a definite sophistication.

The early father, his semitic face covered by a full beard, was clothed in a heavy black ill-fitting suit, always with a religious garment worn next to the body, today he is dressed in his custom tailored suit and Gucci shoes with a gold chain and religious symbol around his neck (more for show, than religion). The stereotype Jewish Mother, whose whole purpose in life was her home and family, is now elegantly coiffed and gowned in the latest fashion, and it is impossible to recognize her from her Christian neighbors. The Jewish mother of the 70s is aware, concerned and involved in every aspect of present day life. The first representative from Saint John to the Committee for the Status of Women formed by the Provincial Government of New Brunswick, is **Erminie Cohen** from the Saint John Jewish community.

The years brought many sociological changes in the Families. Not only economically, educationally and socially, but where once families were large (8-9-10 children), now, a large family consists of three children. At one time the majority of the community was orthodox in their beliefs, expecting families to remain endogamous. Anyone marrying out of their religion was completely ostracized. By the 50's intermarriage became so prevalent that if the non-Jewish partner converted to Judaism, they were automatically accepted.

Nobody can predict the future. If the community continues in the same direction it has been going, there will be no need for a Synagogue, Rabbi or religious teachings and all the aspirations of the original settlers will have been for naught, because there will not be a functioning community in the years to come.

What has taken place in Saint John seems to be the trend in all small Jewish communities throughout the Diaspora.

Has the acquisition of material wealth throughout the generations really improved the quality of their lives? Have they found the security and true happiness they were seeking, or was life more meaningful in the days of the ghetto when they were nearer to God? Only time will tell.



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# *My Experience at The Brandeis-Bardin Institute*



by Seymour P. Rafuse

This summer I had the privilege and honour of being on the BCI program at the Brandeis-Bardin Institute in Southern California. BCI offers to a limited number of qualified college-age students an opportunity to rediscover their Jewish identity in a very unique environment. Trying to relate one's experience at BCI is definitely not an easy task; nevertheless I would like to share with you my experience.

On 3,200 acres of secluded countryside, 72 BCIs and myself lived together for four weeks seeking the meaning of our Jewishness by sharing Jewish experiences and ideas and learning the richness of our Judaic heritage. In essence the question all of us were trying to answer was, why be Jewish?

BCI is an intensive program and the schedule is very demanding. A typical day at BCI started off with wake-up at 6:30 a.m. followed by clean-up and assembly. At 7:30 a.m. there was Shacharit (morning services) which were compulsory the first two weeks and optional the last two weeks.

After breakfast and avodah (daily chores) there was an hour session of either Jewish-Israeli music or folk dance taught by very competent instructors. Velvel Pasternik who is well known for his recordings and books on Jewish music, especially in Hassidic music, was the music director. He was also, by the way, Cantor George Lieberman's teacher. The dance director was Dani Dassa who is a distinguished Jewish-Israeli choreographer.

The highlight of a day, in my opinion, was the lectures. To me, listening to the lectures was a real mechaieh. Typical lecture topics were: Origins of Judaism, Ethical Monotheism, Defining G-d and G-d's existence, Anti-semitism, Need for Torah and Jewish Law, Kashrut, Shabbat, Issues such as Abortion, Homosexuality, Intermarriage etc., Peoplehood, Zionism, Historical Israel and Present Day, Reflections in the Jewish Future, and Holocaust. The main lecturers were Dennis Prager, the Director of BBI, Rabbi Joseph Telushkin, Educational Director of BBI, and Dr. Pinchas Peli, visiting scholar-in-residence, who together made a dynamic trio.

Dennis Prager and Joseph Telushkin are co-authors of "Eight Questions People Ask About Judaism" which I most highly recommend everyone to read.

There were also some visiting speakers representing the Reconstructionist, Reform, Conservative, Orthodox, and Hassidic movements, giving their views on Judaism. The ideas and thoughts related by these lectures assisted us in developing a more meaningful Judaic life to follow.

After lunch there was an hour rest period followed by an hour for recreation such as swimming, horseback riding,

tennis, basketball and jogging. Also during this time, the House of the Book (main library at BBI) comprising of ten thousand books on all aspects of Judaism was open for use by BCIs.

During the latter part of the afternoon there were workshops in music, dance, art and drama, all Jewish-Israeli oriented. Each BCIs had a choice of which workshop he or she wanted; mine was dance. Even though I am not talented in the arts, I still enjoyed my workshop very much.

In the evenings after dinner, there were seminars and an evening program. There were three ongoing seminars on Sidur, Mishna, and Gemara, in which everyone eventually participated. At least once a week there was a question and answer session for an evening program. Also once a week there was a bonfire where we entertained ourselves by putting on small performances such as skits, singing and playing musical instruments. Some of the BCIs were very talented and it was a real treat to see and hear them perform. Another evening program I remember was a beautiful slide presentation on Jewish art by Linda Steinberg who was the BCI director.

For those of us who still had enough energy left, there was Jewish-Israeli folk dancing after every evening program. I danced every night and loved every minute of it. The daily schedule finally concluded with rad hayon (closing assembly). Although lights out was at 11:15 p.m., BCIs and myself used to stay up until one or two o'clock in the morning having countless discussions and intimate conversations with one another.

One of the nicest experiences at BCI was the Shabbat; however, the feeling that overcomes one is indescribable. Friday night seeing everyone dressed in white, embracing each other, singing and dancing, observing and celebrating the Shabbat was indeed a meaningful and memorable experience. During the Torah Reading, Saturday morning, the BCIs who had an aliyah gave a Dvar Torah (a talk on the week's Torah parsah) in which they spent many hours of preparation. Some of the Dvar Torahs were very profound and emotional. Shabbat afternoons were a time in which one could relax in the manner of one's choice in the beautiful and open Californian climate. Each Saturday night there were music, dance and drama presentations celebrating the ushering out of the Shabbat which ended with the Havdalah service.

BCI is a once-in-a-lifetime experience. I have many fond memories of BCI which I will always treasure and cherish. Although I was always imbued by my parents with a love and dedication to Judaism and Zionism, after spending four intensive weeks at BCI my dedication to Judaism and Zionism has been further enhanced and enriched.

## **A Final Word About BCI**

The Brandeis-Bardin Institute is filled with a Judaic atmosphere but it is not affiliated with any organization or religious movement. Judaism is practiced and celebrated with a balance between traditional and progressive Judaism. I highly recommend to anyone who is of college age (18-25 years) and has at least one year of completed studies to spend a summer at BCI. It will be an everlasting experience regardless of your Judaic background. For further information on BCI, please feel free to contact me.



# *The Housing Shortage in Israel*

by Samuel Jacobson

A recent statement by the world chairman of The Zionist Organization that only millionaires or paupers could afford to come to Israel triggered the following article. During my recent three month visit to Israel I became very concerned about the tragic consequences of the lack of housing facilities, especially for the young people who were born and raised in Israel.

It seems that a great effort and money is spent to provide housing for new immigrants. The country is so dedicated to attracting new immigrants from outside Israel who are supplied living quarters at practically no cost, that the local population is to some extent being neglected. At the other end of the scale, millionaires can no doubt look after themselves and acquire satisfactory accommodation on the open market. The prices for homes acquired privately are much higher in Israel than almost anywhere else in the free world.

The vast majority of interested immigrants and of course local residents are neither paupers nor millionaires.

Actually it has been estimated that the cost of absorbing new immigrants is far greater than would be the cost of subsidies to stimulate an increase in the birth rate. Would it not be far more sensible to increase the birth rate which would provide a permanent source for increasing the population, than wastefully expending resources to bring in immigrants who may only be temporary?

The government bureaucracy, the outmoded method of land ownership and all the other complications, has had a very serious effect, not only on housing but on basic social problems of the country.

Young people find it difficult to get married. After they do marry they must live in such confined quarters with their parents or otherwise that they cannot raise a family. The results are an increase in abortions and divorce, a destruction of the future generations. There is also the probable consequences of encouraging emigration as well as discouraging immigration.

## **HOW TO SETTLE 500,000 JEWS IN PRIVATE VILLAS IN GALILEE AND IN THE NEGEV**

It is very seldom realized that one of the most important reasons why so many millions of Europeans emigrated to both Canada and America was because of the fact that **free land** was available to people who never before had that privilege.

In one decade alone during the middle of the 19th century, it was reported that 14 million people emigrated from the British Isles. The Europeans for centuries had been serfs working for the nobility without even the thought of having land of their own and they seized the opportunity to leave for the free world.

Insofar as Israel was concerned, when the Zionist Movement started almost a hundred years ago Israel was part of the Turkish Empire and the Jews in that country were a very small minority. The Jewish National Fund was founded for the purpose of acquiring land for the Jewish people on the basis that it would never be sold to any one



**SAMUEL  
JACOBSON**

individual and would be retained as an inheritance for the Jewish people at large.

In view of the conditions existing at that time, that probably was a very wise basic philosophy.

However, even as late as 1917 when the Balfour Declaration was issued, more land in Israel was owned by the Rothchild family than by the whole Zionist Movement. Possibly, it was for that reason that the official communication from the British Government while it dealt with the National Home for the Jewish People, which was the goal of the Zionist Movement, was addressed to the Lord Rothchild of England.

Conditions have changed drastically since Dr. Hermann Shapira laid down the principal philosophy of the Jewish National Fund. That is that title to the land was always to remain with either the Jewish National Fund or later the Government of Israel.

Does it not seem reasonable that in view of the drastic changes in conditions, that in view of the fact that instead of the Jews being a minority in a country politically controlled by others, it is now an independent nation with over 80 percent of the population of the Jewish faith?

Is it not about time that the Government of Israel entrusted its land to the people for whom the State was founded?

At present the housing situation and the land situation in Israel seem to be in a very confused state. As one who has had some experience in real estate and land development, I am bold enough to state that under certain circumstances at least half a million Jews would be glad to settle in the outlying areas of Israel, in Galilee, in the Negev and in the narrow waistline of the State.

The following conditions appear to me to make it so attractive that not only would the outlying areas be populated with young couples who would raise healthy families, but it would prevent the State from deteriorating into three ghettos around Tel Aviv, Haifa and Jerusalem. The proposal would be for approximately 250 sites, more or less, depending upon circumstances, each location containing an area of about 2500 dunam or one square mile, containing a population of one to five thousand people, or an average of two, three thousand. The total area involved would be approximately 250 square miles or about 4 percent of the total area of Israel within the pre 1967 borders.

The proposal is based upon the experience of the writer with young couples who invest "sweat equity" in the building of their own homes. The idea would be to take the 2500 dunam of land, deducting 60 percent of the 2500

dunam, that is 1500 dunam for roads, schools, synagogues, shopping centers, industries, recreation centers, etc. It would leave 1000 dunam to be parcelled out to home owners. These 1000 dunams would be split up into 400 parcels along winding roads so that each lot would have different shapes and areas and would not be directly opposite the lot on the other side of the road. Each lot would have on the average about 2.5 dunams, and each 2.5 dunam parcel would be subdivided into 3 more or less equal sections of 8/10ths of a dunam each.

Without the additional homes that would probably be built later each block of 400 homes would very likely contain a population of 2,000 people. 250 such settlements would contain a population of half a million people.

The areas would be zoned for single family homes only, of either one or two stories.

The plan of the house is to be approved only if it is not similar to that of any other house in the neighbourhood.

The plots of land would be sold only to those who do not have other homes that they own or at least do not have homes satisfactory for the size of the family.

The conditions under which the 3 plots totalling 2.4 dunam would be sold are as follows:

- 1) They would only be sold to married couples, preferably under the age of 35.
- 2) They must not be the owners of other revenue producing property or have sufficient capital, large enough to disqualify them.
- 3) A substantial part of the construction cost must be supplied by the future owners of the home themselves, to the value of at least 50 percent of the total cost in actual labor.
- 4) Each home would have 3 bedrooms or more.
- 5) The concrete slabs, the electrical work, the plumbing work may be contracted out if the purchaser is not qualified or cannot supply labor for another home owner in exchange for these trades.
- 6) A course would be given over a period of months to train the prospective purchasers on the building of a home. On-the-spot technical assistance would be always available.
- 7) The first house on the 3 parcels would be constructed exclusively within the confines of one of the three lots which will be designated by the architect in charge of the project.
- 8) The house must be completed within one year of the signing of the agreement to purchase the 2.5 dunam parcel.
- 9) After completion of the house the owner is required to plant fruit bearing trees around the perimeter of the lot suitable to the terrain or the soil's conditions.
- 10) The ground itself is to be covered with topsoil and sown with either grass or used for the purpose of raising vegetables or flowers.
- 11) The purchaser shall have title to the other two parcels which will be held in trust and which will be transferred to him as follows:

A) One extra plot will be deeded to him at the end of 5 years provided he has lived continuously, at least 10 months a year, in the home originally constructed.

B) The third and last parcel shall be deeded to him at the end of 10 years.

12) Before each lot is deeded the ground must be prepared in the same manner as originally described on the first lot on which the home is built.

13) The owner shall have the right to build a second home at any time after the completion of the first and under the same conditions, that is by "sweat equity" or self help do-it-yourself process and not by contract of other labor, and will have the privilege of selling the first home. Both the profit on the sale of the first home and the value of his labor will enable him to reduce the mortgage on the second home very substantially.

14) He will also have the privilege of building a third home, at which point the accumulated profit on the sale of the other two homes plus the accumulated value of his labor should enable him to get his third home **mortgage free**.

15) Under the above mentioned conditions the original purchaser would be allowed to sell the first and the second homes and retain all the profits income tax free, providing only that he has built the third house and moved into it. Should he sell the third house within less than 20 years then all the profit made on the three houses would be taxable.

Now, insofar as the value of the land is concerned, the whole land should be given to these settlers free of charge, that is a clear deed as it is known in the western world and which was the great magnet that brought a hundred million people to America and Canada within a relatively short time.

Naturally, taxes would be paid for the necessary operation of any municipal services.

The purchaser will also be expected to pay for the infrastructure over a period of 20 years, at a moderate rate of interest, not indexed. That would include the road, preferably paved, power and telephone, water supply and sanitary services.

Perhaps, during the period of construction there should be floodlights to enable people to work even during hours after the sun has set. It is almost certain that young couples would be very eager to use their spare time to build a home for themselves and their future families during every minute they can spare after normal working hours. Parents of either husband or wife would be permitted to help, but only those willing to build their own homes with their own muscles would get the benefit of the plan.

In view of the particular situation of Israel, it might be best if industries were brought to each one of these settlements. Failing that, the country being very small, community paid bus services to the nearest metropolitan center could easily be arranged.

Emergency generators would probably be essential in view of the breakdown of power from the distance. Emergency radio communications should probably be also supplied.

No doubt this rough sketch of the idea leaves many details that will come up and will necessarily have to be solved during the implementation of the idea. However, whether the purchaser builds the extra homes in order to acquire a mortgage-free house for himself or whether he retains the lot which he should not be able to sell for the next twenty years, he would be acquiring an asset for himself for the rest of his life. It would take a minimum amount of cash to acquire a self contained home under the above described circumstances for those who are ready to meet the challenge of investing their own spare time and muscles for acquiring the most important possession one can get: a home. The above program would help solve one of the most pressing social problems of the State of Israel.



# ETHIOPIAN JEWS IN THE MIDST OF YET ANOTHER HOLOCAUST



by Norman Lipschutz

In the aftermath of the Holocaust—even to this day—cries of “never forget”, “never again”—were heard around the Jewish world. Evidently we must be suffering from a very short memory, for at this very moment Ethiopian Jews are facing annihilation—one third of them have already been slaughtered or sold into slavery and their womenfolk systematically raped—and yet there is no movement to save them!

Our Jewish leaders have no concern for this human, specifically Jewish tragedy. You don't even see it mentioned in the columns of our newspapers . . . while our Jewish press is full of accounts of efforts to save Vietnamese “Boat People”—the plight of the Falasha Jews of Ethiopia is being ignored.

It is rumored that Menachem Begin was eager to facilitate their entry into Israel, but due to ulterior motives on the part of some colleagues in his cabinet, was forced to retreat from his resolve.

While every effort is being made in the Jewish world to save the “Boat People”—an action which every humanitarian must endorse—our Falasha Brethern are left to their fate . . . our newspapers are ominously silent—engaged in yet another conspiracy of silence. Our Canadian Jewish leaders—as Jewish Leaders elsewhere—are engaged “in a Gantzen Tararam” to cure the world's ills—but not a word on behalf of the doomed Falashas. **Is it perhaps because they are black?** Of course our leaders will be quick to deny such an allegation—but I am certain there is a kernel of truth in this assumption; **One can reach no other conclusion.**

The time has come for “AMCHO” to take matters in their own hands. Write to our leaders—in the columns of our journals—and inform them of our indignation—otherwise, history will never forgive us this latest transgression!

## *History Comes To Life At Museum Of The Jewish Diaspora*

Tel Aviv's Beth Hatefutsoth—  
Revolutionary Presentation of Jewish Past  
by Janet Mendelsohn

### **The Past comes to Life**

Fragment by precious fragment slips into place as the patchwork quilt of world Jewry is pieced together at Beth Hatefutsoth, the Museum of the Jewish Diaspora. Displaying a brand new concept in museological innovations, Beth Hatefutsoth opened a year ago on the campus of the Tel Aviv University after almost twenty years of planning.

The museum, or ‘central dwelling’ as it is referred to in Hebrew, presents a concept of Jewry rather than displaying a collection of authentic memorabilia. It does not attempt to gather, preserve or exhibit objects of value, but instead it effectively portrays the diversity of world Jewry during its 2,500 years of dispersion and persecution while showing the unifying influence of religion which enabled the survival of Judaism.

### **Weaving a Memorable Picture**

The depth of Judaism as well as its richness in color is well emphasized throughout the spacious museum. Forgotten tribes such as the black Falasha Jews of Ethiopia fit into the fold of Jewry after holding fast to their traditions for hundreds of years, isolated and alone.

Blending into the fabric are also the Jews of Cochin, India, who can proudly trace their ancestry to the sailors of King Solomon's merchant fleet. And Georgian Jews, flourishing in Asiatic Russia since the Temple's destruction, help to fill out the colorful tapestry of Diaspora Jewry which encompasses the four corners of the world.

Pulling together colorful strands of life, culture and

spiritual values, and weaving them into a memorable picture of world Jewry, Beth Hatefutsoth is not so revolutionary in its purposes as in its methodology. Divided into seven sections or ‘gates’, the museum (the word is used for want of a better term) provides an audio-visual tour of Jewish life, including: Family, Community, Faith, Culture, Among the Nations, Return to Zion, and Chromosphere.

### **The Jews: One Theme, Different Versions**

As one walks through hundreds of projected images of the contemporary Jewish face, all concepts of a single Jewish identity are put in question. Common denominators in all the cultures reappear, however, in areas such as festivals and the family unit. At one station, a recording of the Jewish melody “Adon Olom” is sung in 12 different tunes, reflecting the esteem held for the song, but in different versions, all over the world.

Differences abound in the pavilion “Among the Nations” which begins with an early scene from Alexandria, Egypt and continues through the Spanish Inquisition to modern Jewish life in the West. A series of slide projections in the section “Return to Zion” illustrate the immigration to Israel, be it by donkey-back or jet plane! Heeding the words of Rabbi Nachman of Bratslav: “Wherever I go, I am going to Eretz Yisrael,” hundreds of thousands have come and stayed in Israel throughout the ages.

Certain to be one of the museum's most popular attractions is the Chromosphere. Still under construction, this auditorium will include a Disney-like panorama display of the history of the Jewish people flashed on its dome. In addition, every corner of the museum includes the ingenious use of audio-visual aids such as slide shows, recordings, miniature reproductions and dioramas depicting the many



facets of Jewish life in various periods and areas of the world.

Three films produced by Beth Hatefutsoth and shown in minicinemmas portray the advancement of community life developed by the Jews in the Eastern European shtetl, Salonika, Greece, and Fez, Morocco. Study areas have also been installed in each of the museum's four floors, and they contain reference materials much more unique than books and periodicals.

#### **The Computer Replies**

Employing the most modern usage of video cassettes and small television screens, short documentary films (over 30 today in English) may be privately viewed on subjects ranging from Yemenite folklore to Hassidim in Eastern Europe. Each study area also contains a booth with a screen terminal of the Beth Hatefutsoth computer. Questions can be asked in Hebrew and English (eventually to be expanded to include French, Spanish and Yiddish), and the computer contains information on 3,000 Diaspora communities and personalities. In addition, a print-out of the required information may be obtained upon leaving the museum.

Presenting an educational challenge as well as an enjoyable experience for young people, the museum is a perfect tool in the study of Jewish history and culture in the Diaspora. Beth Hatefutsoth's Youth Division is equipped to guide school groups, soldiers, and special interest groups

who want to intensively study a certain subject—be it synagogues (of which the museum includes 18 faithful miniature reproductions from around the world) or a study of the Holocaust.

#### **Portraying Inter-Dependence**

Beth Hatefutsoth is the product of the spirit and work of a generation who witnessed the annihilation of one-third of the Jewish people. Rather than concentrating on destruction, however, the museum depicts that which was not destroyed by thousands of years of oppression and persecution—the Jewish life and values which are continuing in the timeless calendar of the Jewish People.

In addition to portraying the miracle of how world Jewry has survived, Beth Hatefutsoth has set another great task for itself: the present and future forging of the relationships of Israelis with the Diaspora. As Diaspora Jewry tries to adapt itself to the life and culture of the countries in which Jews reside as minorities, their prayers are still directed towards Israel. There still exists, however, a large area of gray between faith in the spiritual Israel and the grasping of the meaning of the modern Jewish state.

This gap must be bridged by mutual understanding of the inter-dependence between the Diaspora and Israel. Providing a living visual testimony, there is no better reminder of this than the Museum of the Jewish Diaspora.

## **OUR TRIP TO ISRAEL**

by Harry & Joy Smith



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25 July, 1979

Dr. & Mrs. Richard B. Goldbloom  
324 Purcell's Cove Road  
Halifax, Nova Scotia

Dear Friends:

As a follow-up to our conversation at Stadacona, I am sending to you a verbal and illustrated account, done by my wife Joy, of our memorable week in Israel.

I am one of a half dozen ombudsmen on the Steering Committee for the World Conference in Jerusalem in October, 1980, and we are looking forward to that event, especially since I was one of the first to propose that we meet there.

With every good wish.

Sincerely,  
Harry D. Smith

March 24-April 2, 1979

We have just returned from a fascinating trip to Israel where Harry was attending meetings of the Steering Committee of the Second International Ombudsman Conference, to be held in Jerusalem in October of 1980. Our

host, Dr. Nebenzahl, who is both State Comptroller and Ombudsman for Israel, is obviously held in very high regard because absolutely everything was done for us to make our stay memorable in every way.

I could give you a detailed account of all our sightseeing—and I saw even more than Harry, for while he was busy with meetings by day, Mrs. Neilsen, from Denmark, and myself were taken on personally conducted tours. I feel you could do as well by reading a good guide book or a travel magazine—it will probably be more accurate than I!

Instead I will just try to give you a few impressions that this remarkable country has left with me. I shall never cease to be amazed at what the people of this small country have accomplished under the incredible hardships of three costly wars, both in manpower and money. Since 1948, when Israel became a state and they opened their gates to all the Jews of the world who wanted to return to their homeland, they have managed to house, feed, educate and employ these millions, but even more remarkable, they have literally turned what was formerly desert and malaria-infested swamps into fertile and cultivated lands producing such diverse produce as wheat, grapes, figs, dates, bananas, avocados, citrus fruits and flowers—particularly roses, which are one of their major exports to the European market.

It is no wonder that you feel these hard working people's absolute determination to fight for peace, for this small country is surrounded by hostile countries—Lebanon, Syria and Jordan with Iraq close by. We were in Jerusalem at the time of the signing in Washington of the Peace Treaty between Israel and Egypt and certainly there was rejoicing,

but tempered with caution, which is understandable with their past experience of broken treaties.

Then, of course, there is the Biblical side of Israel. Jerusalem filled with all its history and many holy places for Christian, Jew and Moslem. From the Mount of Olives one has a panoramic view of the Kidron Valley, the Garden of Gethsemane, the walled Old City of Jerusalem with the mountains of Moab beyond, and, to the east, the Jordan Valley with the Dead Sea in the distance.

The sights that come to mind as I sit here and write are the Via Dolorosa (the Way of the Cross) starting in the Arab Quarter and wending its way to the Church of the Holy Sepulchre in the heart of the Christian Quarter.

One would really have to be a Jew to fully appreciate the meaning of the old Western (Wailing) Wall, all that remains of the second temple—but certainly it is very meaningful for them as they chant prayers and write pleas on little pieces of paper which they stuff in the crevices of the wall.

The focal point of the Old City is the golden Dome of the Rock (Mosque of Omar) and nearby the silver domed Mosque of Aksa (Distant) which ranks third in importance after Mecca and Medina in the Moslem world—it being the most distant sanctuary visited by Mohammed. It is from this Sacred Rock that Mohammed ascended to heaven.

Bethlehem, where it all began for the Christians. The Church of the Nativity is attended to by Greek Orthodox, Armenian and Franciscan priests. Going down narrow steps at one side of the altar, we come into the place where Jesus was born—marked by a silver star—to one side is a cave which was the manger. On the way to Bethlehem we passed the Shepherds' fields where the shepherds were keeping watch over their flocks by night at the time of the birth of Christ.

I had the opportunity to visit the cave near Beit Shemesh which has just been open to the public since 1977. While blasting for Jerusalem stone, this cave with its marvellous stalactites and stalagmites was discovered—it really was impressive when we entered in complete darkness and then slowly the floodlights are turned on.

The drive to the cave took us uphill and down dale and around incredible hairpin turns! On our way to Ashkelon, we passed Kiryat Gat, formerly a desert, now cultivated and owned by a kibbutz populated by immigrants from Europe and the Middle East—there were orange groves and flowers, particularly gladioli.

We lunched near the Gaza Strip and the little roadside restaurant was filled with army personnel, both male and female.

Six miles south of Ashkelon is the Kibbutz Yad Mordekhai named after the leader of the Warsaw Ghetto uprising. This tiny settlement held off the Egyptian army with its tanks and artillery for a week in 1948. Today it is again a thriving settlement.

Yad Vashem Memorial, in memory of the six million Jews who were killed in the Holocaust by the Nazis in World War II, is a chilling experience. From the crypt like room with the eternal flame casting an eerie light on the names such as Bergen-Belsen, Auschwitz and Dachau, to the visual displays in another, left me quite drained. In an archive building documents of three and a half million Jews (of the six million killed) are kept on file.

During the reception given by President Navon of Israel the President had an exchange of views with Frau Berger from West Germany on the subject of the termination of the

statute of limitation for Nazi war criminals. We all felt the intensity of the President's feelings on the subject that justice must be done by bringing these war criminals to trial—not for revenge—but because they must be accounted for and recorded for the sake of those who lost their lives.

We had lunch at the Knesset as guests of the Deputy Speaker, and afterwards viewed the magnificent tapestries designed by Marc Chagell which took twelve people four years to complete—they were really stunning.

Also breathtaking are the Chagell stained glass windows in the synagogue of the Hadassah Memorial Centre. They depict the twelve sons of Jacob who make up the Twelve Tribes of Israel. The windows are in glorious colours of brilliant reds, blues, yellows and greens and the day I was there the sun was streaming through them, showing the colours at their most beautiful.

One evening we attended the Jerusalem Theatre to hear a concert of the Jerusalem Symphony conducted by Yehudi Menuhin and the guest pianist was his son who no doubt played brilliantly, but an added detraction was an unnecessary display of histrionics—reminiscent of Glenn Gould!

One day was spent visiting the Dead Sea area. We left Jerusalem by way of the Kidron Valley and the Valley of Jehoshaphat through Bethany, home of Lazarus, Martha and Mary, and past the Inn of the Good Samaritan. We saw Bedouin tents and Bedouin shepherds looking after their sheep and black goats—such sparse vegetation—I wondered what nourishment the animals could get from it! However, as we approached Qumran on the shores of the Dead Sea, the soil was completely arid . . . Qumran in whose caves the Dead Sea Scrolls were found in 1947—and where extensive excavations have found that a community of Jews (Essenes, a sect of Judaism) had lived there between 140 B.C. and 67 A.D.

We were warned to drink plenty of liquids before the ascent to Masada. With this in mind, we stopped at a delightful oasis in the desert called Ein Gedi where members of the Kibbutz Ein Gedi operate a restaurant, and it is near a well kept bathing beach on the Dead Sea. We put our fingers in the water to taste it—very salty—in actual fact the Dead Sea, which is 1292 feet below sea level, is four to five times saltier than ocean water, that is to say 25 per cent as compared to four to five per cent in ocean water.

Arriving at Masada we took a cable car to the top of this huge rock fortress, which was defended by about 900 Jews for three years against the might of the Roman legions. This was a remarkable last stand for independence by the Jews against the Romans and with its fall in 73 A.D. marked the end of that independence until 1948. The fortress was



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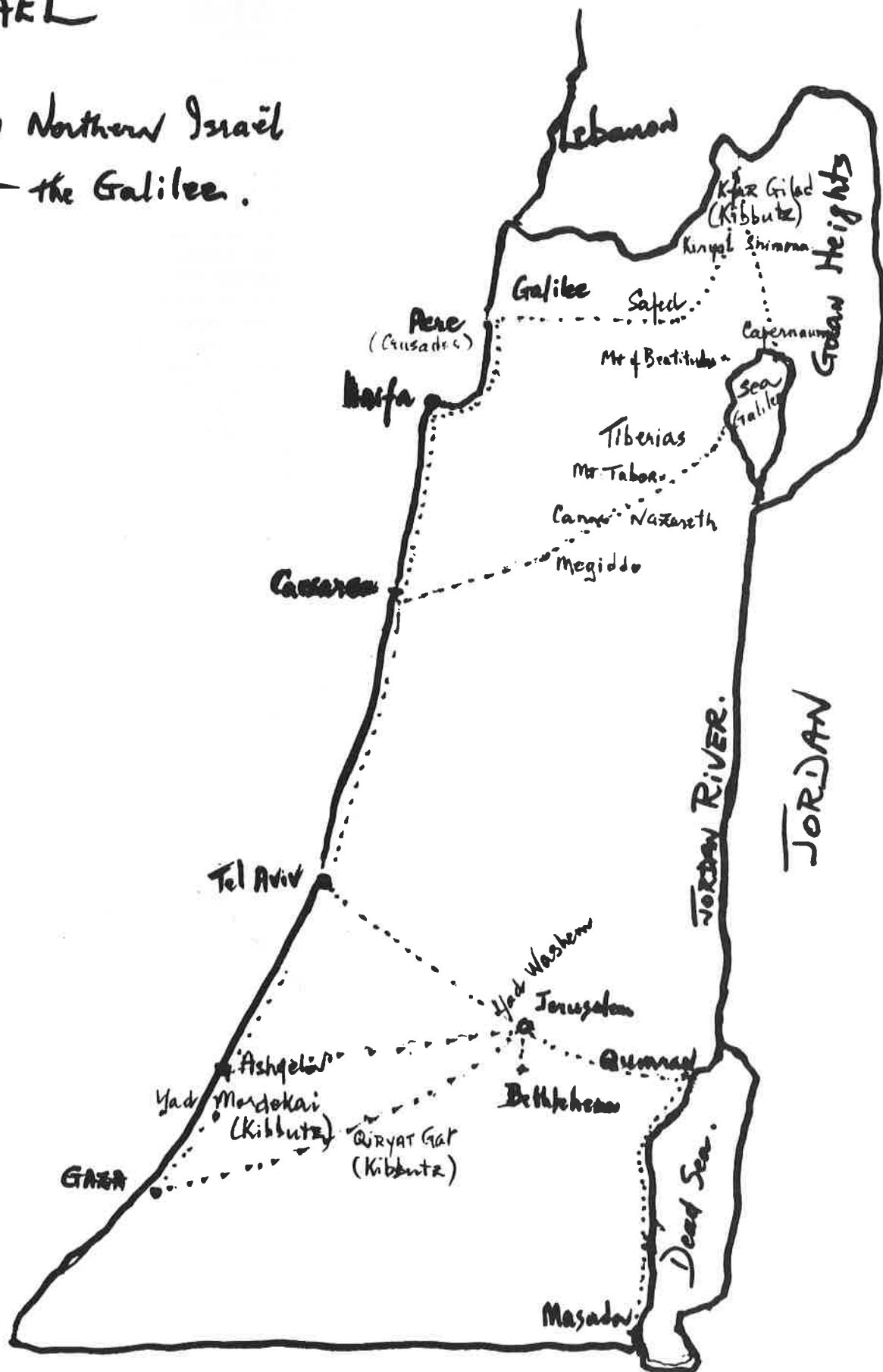
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# ISRAEL

Central and Northern Israel  
— the Galilee.





originally built by Herod about 36 B.C., and again great excavations are going on continually, with fascinating discoveries being made. The sun was unrelenting on top of that 20 acre plateau, but fortunately there was a breeze blowing. We were told that during the summer months the heat can be quite unbearable—and I could believe it!

Following lunch at the Hotel Moriah which is another oasis in this desert, where people come to sit in the therapeutic waters of the Dead Sea. Harry decided to have a "swim" in the Dead Sea. I put swim in quotation marks because it is virtually impossible to swim; due to the buoyancy, it is difficult to get your balance. Really, the best you can do is float or just sit! Something to be tried once, but not necessarily to be repeated!

Our two day trip to the Galilee had us leave Jerusalem and go in the direction of Tel Aviv, from whence we turned north and followed the Mediterranean coast to Caesarea, the ancient Roman town built about 20 B.C. by Herod. We visited the now fully excavated and repaired outdoor Roman theatre which is used each summer for the Israel Festival. As we sat on the stone seats and looked out to the Mediterranean, three German women from a tour group went to the floor of the theatre and sang a song. It was beautiful; the acoustics were so perfect in that outdoor theatre that the three voices sounded like a choir.

We stopped for lunch in Haifa, the main port of Israel. The city is built at the foot, on the slopes, and heights of Mount Carmel—and it was on the top of the latter that we had lunch and had a glorious view of the city and the harbour. Haifa is sometimes called the San Francisco of Israel—so beautiful a city it is.

We then turned inland and from western Galilee descended to eastern Galilee and our first sight of the Sea of Galilee, and across to the Golan Heights. We headed north through the Huleh Valley where in 1958 the malaria ridden marshes and swamps were reclaimed and developed—and now is a scene of trees, orchards and land under cultivation. We headed north to upper Galilee, passing through the town of Qiryat Shemona, which has been shelled many times by the PLO. Every apartment building has its own bomb shelter and every man, woman and child knows what to do when the alarm is sounded. Recently, since our return Qiryat Shemona has again been attacked by the PLO. We stayed overnight very close to the Lebanese border, at the Guest House of the Kibbutz Kafer Giladi, a very pleasant and attractive spot, but nonetheless was surrounded by electric barbed wire fencing and patrolled by army personnel at all times.

In the morning we retraced our steps and descended to the Sea of Galilee, passing the Mount of Beatitudes, the scene of the Sermon on the Mount, which is marked by a church on its summit, built by Mussolini in 1931. We visited the Church of the Multiplication of the loaves and fishes at Tabgha. "Then He (Jesus) . . . taking the five loaves and two fishes . . . he blessed and broke and gave the loaves to his disciples and the disciples gave them to the multitude" (Matthew 14:19). This 4th century church has a beautiful mosaic floor depicting the symbols of the five loaves and two fishes.

Capernaum was much frequented by Jesus and was the centre of His Galilean ministry. Situated on the north shore of the Sea of Galilee and not far from the entrance of the Jordan to the lake, Capernaum was a cultural centre and the crossroads of Europe, Asia and India and Jewish culture

was influenced by the east, as for example, the symbol of the Star of David came originally from India. The extensive excavations have discovered one of the most elegant limestone synagogues in Israel, dating back to the third and fourth century A.D.

On our way to Tiberias in Lower Galilee, we passed the remains of Magdala, the home of Mary Magdelene. Tiberias was built by Herod in 21 A.D. and was the Roman centre, whereas Capernaum was the Jewish centre in Upper Galilee—and it is interesting to note that Jesus never visited Tiberias.

And so we pass Cana of Galilee where Jesus performed his first miracle—turning water into wine at the marriage feast (John 2:1—11) on our way to Nazareth, the village of Jesus when he was a child—but which is a very large town now with industries such as an auto plant, textile plant, chocolate and tobacco factories. The population is the largest Arab community (30,000) outside of Jerusalem and about half of them are Christian. After walking along one of the market streets we came to the Church of the Annunciation which stands on the spot where the Angel Gabriel appeared before Mary announcing that she would conceive and bring forth a child to be called Jesus (Luke 1). Close by is the Church of St. Joseph which is built over the cave which was the home and carpenter shop of Joseph, Mary and Jesus. It was from Nazareth that the pregnant Mary and Joseph journeyed 85 miles south to Bethlehem for the Roman Enrollment (Luke 2:4).

We passed through the Valley of Armageddon and Megiddo—another spot that had great historical significance due to its geographical situation—it intersected two important ancient routes. It is the symbolic battlefield of the final battle between good and evil (Rev. 16:16) and is largely based on the fact that this area time and again was the scene of violent conflicts.

Our tour of the Galilee is coming to a close—we head back to Caesarea and finally to Tel Aviv where we stay overnight prior to leaving Israel the following morning.

On our arrival at Ben-Gurion Airport, we were told that the ground attendants were on strike. Six hours later, having given in to the wage demands of the strikers, we took off for London, where we stayed overnight. On arrival at Heathrow, the following morning, we learn that all British civil servants are on strike! More delays—but finally we take off—only to come down at Prestwick and wait four hours this time but at that, felt ourselves lucky that we didn't have to stay overnight! We arrived back in Canada finally, to be greeted at the airport by all the Pilichos family—and we must say—super as our trip was, it was great to be back home—and particularly back at "Broadside"!

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# Town Against Desert: The Story of Arad

by Jody Branse

Quite literally, Arad is a town in the desert: a few minutes walk in almost any direction from the center of Arad will bring you abruptly to the edge of town to face a gray and brown landscape of barren hills and rocky plains. You're never far from an awareness that desert surrounds this Israeli development town, where Judea meets the Negev, Bedouin camels graze by the roadside, and visitors are warned to drink 15 glasses of water a day to avoid dehydration. But the parched earth is not only a border but also an ongoing challenge to the Aradians; the desert often serves as a background to a cluster of bulldozers, cranes and cement mixers that signal the construction of another new neighborhood.

In 1961 a team of architects, engineers and administrators arrived to lay out a new town on the Kidod plateau, 45 kilometers east of Beersheva and overlooking the Dead Sea and Masada from an elevation of one kilometer. The site bore no reminder of the ancient settlements at nearby Tel Arad, where archeologists have uncovered Canaanite habitations and a Hebrew fortress of the first millenium B.C.E.; nor of an abortive post-World War I attempt by former Jewish Legionnaires to settle in the area. But, like many another Israeli phenomenon, Arad's success does not hinge on precedents.

## Planning for Three Decades

From the start, the intention was to avoid, by thorough planning, the bad experiences of the development towns of

the 1950s. Hasty, haphazard settlement of the immigrant waves often had disastrous consequences, which plague the communities and the government to this day. Free of the urgent absorption pressures of their predecessors, Arad's founders were able to analyze their site and lay out its major lines of development in terms of decades rather than years or months.

Thus, before any construction began, there existed a master plan, envisioning Arad's steady growth toward a population of 60-70,000 by 2010. Seventeen years and 13,000 people toward that goal, today's Arad is thriving. More a "bedroom community" than a city, Arad is best characterized by the eight self-contained neighbourhoods radiating from the civic and commercial center, each with its educational, recreational, religious and shopping facilities. The interior roads, closed to vehicles, are crowded with leisurely pedestrians, shoppers and boisterous children. Construction is under way on two residential quarters to accomodate some of the 7-12,000 newcomers expected by 1984.

## All Welcome Now

"It was like one big family in the early days," recalls former South African Mary Hoffman. "You realized the town was growing when you no longer recognized everyone you met." The Hoffmans arrived in 1963 as Arad's 120th family, and the first new immigrants. The pioneer settlers were sabras and veteran immigrants, many of them former kibbutzniks and moshavniks, intended as a stable core for



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the absorption of later immigrants. Admission to Arad was selective at first, requiring an application and interview; today, anyone who wants to live here is welcome. The original 2:1 ratio of sabras to immigrants still exists.

In the central commercial plaza, one mingles with sun-bronzed sabras, pale Russian and Rumanian newcomers, chassidim accompanying their vacationing Rebbe, and visitors from all over Israel and the world. Local Bedouins wear their traditional white robes or the work clothes of municipal and industrial employees. There is even a contingent of Black Hebrews, members of a black American sect claiming descent from the Ten Lost Tribes that has settled in several Negev communities. But the children are the most noticeable component of the population; Arad's strongest foundation is her families, and singles have a difficult time integrating.

#### **Arad's Economy**

Many residents work in the Dead Sea chemical operations, the nuclear-research center in Dimona, and other regional enterprises. Arad's own industrial zone, outside the residential sector, is sited for optimal wind dispersion of

pollution and odors. The economy also relies on tourists who take advantage of Arad's proximity to the therapeutic warm springs along the Dead Sea and the Masada excavations. The dry, dustfree air attracts people with respiratory problems.

Currently, the return of Sinai to Egypt and the consequent shift of Israeli military forces gives the Negev a greater strategic and economic importance. A regional boom is expected in the next decade as commerce, industry and tourism follow army redeployment and the construction of a new international airport near Beersheva. What impact will this have on Arad, which has grown up in relative isolation?

Not an appreciable one, predicts municipal engineer Uri Rafaeli. He has faith in the longterm blueprint he and his colleagues drew up in the early 1960s. Regional development may influence Arad's population and economy somewhat, but not the fulfillment of the original design. "We made a good plan for 60,000 people," says Rafaeli, confident that Arad will be as successful in thwarting the desert in her next 30 years as in her first 17.

## *An Eloquent Attack on Double Standards*

#### **Reprint: Near East Report**

An Israeli diplomat has made what must rate as one of the most eloquent indictments of Israel's detractors ever to appear in print. Shlomo Argov, Israel's ambassador to The Hague and ambassador-designate to London—and former minister at the Israeli embassy in Washington—attacked those who minimize Israel's contributions to peace and deprecate her rightful concerns for the preservation of her security, historic rights and roots.

Argov's defense of Israel appeared last month in *De Tijd*, a leading Dutch weekly.

Argov noted "the enormous strategic and economic sacrifices made by Israel: the complete withdrawal from Sinai along with the strategic depth afforded by its expanses; the prospective abandonment of a network of airfields so critically important to Israel's air force, the mainstay of the country's defense; the eventual withdrawal from Sharm el-Sheikh, the . . . place from which the passage to and from Israel's southern approaches can be either protected or denied; the ultimate abandonment of the Rafiah settlements and the strategic wedge they were to have provided between Sinai and Gaza and last, but certainly not least, the Sinai oil fields which promised to provide all of Israel's requirements within two to three years."

Argov describes Israel's experience over the past 18 months as "nothing short of dismal," although he casts "no aspersions" on Jerusalem's "Egyptian partners" who have "performed and acquitted themselves . . . honorably."

#### **Cacophony of Censure**

"What has been downright depressing has been . . . Israel's treatment at the hands of the onlookers. For months on end Israel has been subjected to a cacophony of censure and abuse, ridicule and contempt, threats and warnings, pushing and shoving as no other state has been in recent memory. No Israeli position was accorded any validity, no argument any serious consideration, no dilemma any understanding, and no sensitivity any respect . . .

"Thus, Israel's desperate struggle for tangible security,

i.e. security anchored in real concrete and substantive terms rather than, say, other people's good will or guarantees, is ground for the condemnation of Israel as 'expansionist.' Others may maintain air and naval bases thousands of miles away from their national territory while Israel is expected to withdraw to lines that time and again were proven to be indefensible. Others may predicate their national strategies on the untrustworthiness of their former *allies* while Israel is called upon to be oblivious to the continual implacability of its present *enemies*.

"Others may correct their balance of payments accounts and prop up their economic prosperity with the aid of massive arms exports, while Israel is supposed to disregard the impact of these very same arms sales on its most vital security. Others may deploy their far flung fleets in response to the vicissitudes of the Middle East—the world's most volatile area—while Israel is expected to behave as if it was all happening in some remote parts and not within minutes' flying time from its exposed, small and congested heartland. Others may seek the comfort and shelter of military pacts and alliances, while Israel is denied the right even to an independent assessment and determination of its own unique security needs."

#### **National Odyssey**

Argov writes of the historic connection:

"The passionate devotion of Israelis to the call and heritage of the Bible is denounced as bigotry. Everyone is entitled to live by 'The Good Book' except the 'People of the Book,' those whose national odyssey it chronicles and whose mores and values it enshrines. Others may revel in their great historical figures, while ours are converted into characters in some universal folk tale and we are denied the right to bask in the glory of their exploits and conquests.

"The prophets of Israel, those echoes of national Jewish anguish and voices of national Jewish hope, are adopted as everybody's international philosophers while the people unto whom they were assigned are castigated for taking their



prophecies seriously. 'Judea' and 'Samaria' are good enough terms for Bible reading sessions but taboo as proper designations for historic provinces of the land of the Bible and their use by Israeli authorities condemned as an expression of dangerous chauvinism while that absurd term, 'The West Bank,' is almost sanctified . . .

"Thus, an impeccable record of respect for human rights in circumstances of unique national stress has been trampled by a deliberate and systematic campaign aimed at casting doubt on Israel's very morality and so rendering her further exposed to public harassment and flagellation. . . .

"Thus, the passionate and desperate fidelity of an old people to the world's oldest movement of national liberation—Zionism—renders it guilty of nothing less than the crime of racism."

He writes of Israel's achievements:

"The three million Jews . . . in Israel have created . . . the most stable and flourishing democracy in . . . Asia . . . the home of some of the finest institutions of research and higher learning, the scene of some of the liveliest artistic and literary creativity . . . in the same unique national language which managed to survive along with its ancient people."

### 'Agricultural Power'

He cites Israel's "universally acclaimed social experiments and innovations," "one of the world's three 'agricultural powers'," and "among the leading industrial countries."

Based in Europe, Argov disdains that continent's record:

"How ironic that Europe—that vast graveyard of no less than one third of the Jewish people—could not bring itself to give its unqualified blessings to the first Arab-Israeli peace!" And: "All those who stood by while Israel almost perished during the war years also stood by later when reborn Israel was threatened with extinction on the very day of its rebirth and did so again every time that threat was again put into effect in later years."

But Argov concludes on a note of hope.

"Is it really any wonder that there is no delirium in Israel today and that the mood is that of sobriety and caution? And yet that is not all that we feel these days. For, as we collectively combine to project this air of reserve there is in the heart of every one of us a deep feeling of great and profound hope. Rejoice, O Israel, for peace may yet come to thy tents!"

—I.L. Kenen

## The Dramatic Homecoming Of Jakobo Timerman

by Moshe ben Yosef

It was September 27, 1979—just three days before Jews everywhere celebrated Yom Kippur. After 29 months of prison and house arrest, including torture and degradation, Jacobo Timerman (56), editor and publisher of the famous Buenos Aires daily paper La Opinion, arrived at long last in Israel, his homeland.

Speaking to the large group of members of his family, friends, journalists, Latin American immigrants and officials of the Jewish Agency and Absorption Ministry, Timerman thanked all who had supported the world-wide campaign to compel the ruling Argentinian junta to free him. No charges were ever brought against him but he was stripped of his civil rights before being deported. The authorities had completely failed in their efforts to establish a link between the imprisoned journalist and Argentinian guerillas. The Argentine Supreme Court recently ordered his release but when he was taken at short notice from his

house for release he thought he was being returned to gaol.

Noting that at the age of 56 this (Israel) was the first time he had a home, on arrival in Israel, Timerman was at once made a citizen and given an Israeli identity card at his request. 'I am proud to be a Jew' he said. 'Israel is the homeland of the Jews. It is important for me to show the world that a Jew who was deported from a certain country in the world does not have to become a refugee any more. 48 hours after I was expelled from Argentina I have received my Israeli citizenship and I feel at home'. Timerman reflected that he hopes Soviet Jews, his brothers and sisters, would understand this point. We don't need a land of refuge and we don't have to be refugees in the countries of the world, in his view.

From Ben-Gurion airport, Timerman went to Tel-Aviv, where he hopes to settle. He has been offered employment in the Spanish-speaking section of the Israel Radio.

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# Exemplary Women Leave Mark on Jewish History

Reprint: Israel Digest

by Deborah Reisman

THE PAGES of Jewish history abound with descriptions of "women of valor" in both religious and secular writings. The Jewish woman's influence on those around her, from the earliest glimmerings of the existence of the People of Israel, to the present day, reflects the importance of her role. Jews count among the women in their history, judges, prophets, warriors, those who prayed and those who counseled, those who won battles and those who slew tyrants.

From Yael who slew Sisera in her tent to Hannah Senesh, the World War II parachutist who kindled hope in the hearts of thousands, from Rachel and Leah who mothered the Tribes of Israel to contemporary women who founded schools and shelters for children, the female Jew has succored, rescued, and uplifted her people.

Of the creation of the feminine gender, one commentator, Samson Raphael Hirsch notes, "Only man and woman together make up the idea of *man*, and God created both of them alike without intermediary, and with the same conscious effort of will power." The formation of the Jewish people, Hirsch writes, as described in the Pentateuch, "When God seeks to transmit to the people His law . . . it is the women whom He first calls to Himself and on whose assent He bases the covenant of faith and the hope of fulfillment." The Jewish people sees itself in its ideal form, only in the feminine, as "Daughter of Zion, Daughter of Jerusalem," Hirsch writes.



**Emma Lazarus** came to the aid of immigrant Jews in the U.S. in the early 1880's.

## Pious women

Women also played an important role at the point in history just prior to the giving of the Torah. The Lehmann Haggadah notes that "Rabbi Akiva taught that our fathers were redeemed from Egypt through the pious women who lived there at that time."

NEITHER DOES secular Jewish history lack a chronicle of women vitally important to Am Yisrael. Dahiya Kahinah (Damia El-Cahena), called the African Joan of

Arc, was celebrated for her wisdom and courage. During the second half of the 7th century B.C.E., in Tunis, she led a tribe of nomadic Jews, which according to Arab historians, dominated the Berbers. During an invasion of the Berber country, she fell fighting near a well still called "Bir al-Kahinah."

Esther Kiera, a more modern heroine, was a political personality who rescued Oriental Jews at the end of the 16th century. Diplomatic correspondence of this period shows she exercised considerable influence at the court of the Sultan of Turkey. According to George Sandys, one of her contemporaries, her influence over the Sultan prevented a wholesale persecution and destruction of the Jews and he compares her to the Bible's Queen Esther.

Another woman who lived in the 16th century, Gracia de Mendesia, was a philanthropist, banker, and patron of Jewish scholarship. When the Marranos (secret Jews) of Pesaro were threatened by Pope Paul IV, she took radical steps to protect them.

Toward the end of the following century, in the early 1690's, another Jewess, Glückel of Hameln, began a diary that was to detail what it meant to be a Jewish woman in her time. The recipient of a good Hebrew education, unusual for girls at that time, she married at 14. When her husband died 30 years later, she managed the business for the family of six sons and six daughters. Earning a living then was perhaps more complicated than it is today—especially for Jews. The diarist, a devoutly religious woman, describes the ins and outs of conducting business at a period when special taxes and restrictive laws hindered the Jew's pursuit of a livelihood. Through it all, she continues to adhere to her faith and often quotes scriptural sources when making a point.

A MORE RECENT figure, American poet Emma Lazarus rose in the 1880's to the aid of immigrant Jews in



**Hannah Senesh** parachuted behind enemy lines during World War II.

her native land. Descended from one of the pioneer American Sephardi families, she was roused by stories of Russian Jewish immigration to the U.S. due to the May Laws and pogroms. From the early 1880's she became the spokeswoman for Jews in America, identifying herself with the cause that was later to become Zionism.

#### Technical education

Lazarus advocated technical education to make immigrants self-sufficient and began to study Judaism and Hebrew in their various aspects. A prominent figure in American literature, Lazarus wrote "The New Colossus," a poem for the immigrant which appears on a bronze tablet inside the Bartholdi Statue of Liberty in New York harbor.

Other types of scholarship among Jewish women have not been confined to the modern era. Women famous for their erudition include Bruria of the Talmudic period, another woman who in the Middle Ages became the head of a yeshiva, the 17th century Eva Bacharach, whose scholarship in rabbinics is mentioned by several writers.



**Golda Meir brought Israel's case before American Jews and then before the world.**

#### Relieved misery

A variety of educational opportunities for women and girls in the present day has been advanced through the opening of higher education institutions to women in the secular sphere, and the establishment of religious girls' schools in the traditional mold. Annie Nathan Meyer, a writer born in New York in 1867, started the agitation which led to the founding of Barnard College, the first women's college in New York.

Recent history has also seen a number of Jewish women who have raised the public conscience in the political arena. From Clara Lemlich, the teenage American firebrand who started the International Ladies Garment Workers Union 1909 strike for better conditions, to Golda Meir, who presented Israel's case before American Jewry and later the world, those of the feminine gender among Jews have recognized and fought for the needs of their people and of others.

An example of the traditional Jewish concern for the



**Ida Nudel, a Soviet Prisoner of Zion, helped aliya activists before her imprisonment.**

welfare of others emerges in the work of Lillian Wald. Social worker for the impoverished on New York's Lower East Side at the turn of the century, Wald relieved the misery and pain of thousands. She convinced the board of education to hire nurses to work in public schools, actively opposed child labor, and arbitrated strikes in her quest to help the poor.

AT PRESENT, through her incarceration in the Soviet Union, Prisoner of Zion Ida Nudel now prods the consciences of free persons everywhere to continue the struggle for human rights.

Finally, we arrive at the longest-lived role of the Jewish woman in history, that of wife and mother. From the matriarchs of the Bible to today's woman pursuing a career, the Jewish woman has been the spiritual and practical center of the home, or in modern-day parlance, of the nuclear family. As the family has formed the basis of society since human history began, it may be said that the woman is the very foundation of that society. "The hand that rocks the cradle rules the world," so the saying goes. A similar sentiment is expressed in the Talmud: "Only for the wife's sake does blessing come into the house" (Baba Metzia 59a).

This being who brings blessings to the home is also that woman who through the ages has used her ingenuity, persistence and dedication to bind together the greater family of the people Israel. The woman of valor who, "did . . . good and never evil all the days of her life."

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## Women's Rights In Rabbinic Courts

Reprint: Israel Digest

by Dvora Waysman

I HAVE always avoided feminist movements. Any meetings I had been to in the past dealt with issues which were anathema to me. As a religiously committed woman concerned with the sanctity of the family, I could not condone homosexuality, abortion on demand, and other issues which were supposed to liberate women, but which I felt in some ways reduced our dignity to the lowest common denominator.

As a result, when I was recently invited to attend the first Leadership Conference of the League for Women's Rights in the Courts, I accepted with some reservations. Perhaps it's a measure of my inhibition, but I'm uncomfortable with the kind of women I envisaged would be attending—militant, aggressive, *emancipated* young women, who would find my kind of ethics completely passe, if not outright ridiculous.

How wrong I was. The meeting comprised an elite cadre of mature, educated, articulate, and mostly religious women, a sprinkling of men, and a few eminent legal personalities, religious authorities, and educators.

These people were clearly not dedicated to tearing down any existing societal structures. On the contrary, they work to secure a dignified family life in the true spirit of traditional Judaism. Their area is concerned with human misery: the *aguna*—a woman tied to a husband who refuses to give her a *get* (divorce). There are countless women in Israel—one has been an "aguna" for 17 years—and their plight is consistently ignored. They cannot remarry, and should they decide in their extreme misery simply to live with a man, any children of the union would be *mamzerim* (illegitimate). But most women in this situation are religious and would not resort to this "solution," so that their lives become lonely and unfulfilled.

THE LEAGUE for Women's Rights in the Courts maintains that Halakha is not at fault. There are always people anxious to deride the Halakha for having made women little better than chattels, but they claim that this is a misinterpretation. They place the blame for the unhappiness of *agunot* squarely at the door of the Rabbinical Courts and Rabbinates.

Of the 613 Commandments to which Jews are tied, the 579th makes provision for these unhappy women. There exists within the Halakha a mechanism, the purpose of which is to enable Jewish Law to keep abreast of the times. This mechanism is the enactment of *takkanot* (directives) by the halakhic scholars, which enjoy the force of the law. Some of the most famous *takkanot* have been in the area of personal status, such as that issued by Rabbenu Gershom (10th-11th century C.E.), "the light of the exile" which expressly forbid polygamy.

The League for Women's Rights in the Courts is fighting for a *takkana* that would force a recalcitrant husband (either in Israel or abroad) who has steadfastly refused to comply with a Court order obligating him to grant a *get* to empower the Court simply to declare the marriage dissolved or annulled. This would mean that the wife would no longer

be tied to her husband (an *aguna*). However, repeated petitions have been ignored.

Prof. Zeev Falk of Hebrew University pointed out that Christian tradition upholds that marriage is an act which does not allow you to contract, but Judaism does not reject the concept of a marriage contract. It allows the additional of conditions within the framework of the *ketuba*, although modern rabbis do not like the notion of introducing conditions into the contract. They prefer a standard marriage form, and reject contractual conditions altogether. However, in view of the situation in which so many unhappy women today find themselves, the League is contemplating asking to have a clause inserted which would be like taking out insurance for the wife. It would be in the hope that it would never need to be used, but if marriage eventually irreparably broke down, then the wife would have some protection.



**Court action.** A central problem for religious women can be in dealing with an unsuccessful marriage.

RABBI SAUL BERMAN of New York's Stern College told the Conference that the problems in America should be very different from those in Israel, as there the Rabbinical Courts do not have judicial autonomy. It is very sad that women in Israel in the respect of the *aguna* are no better off than their American counterparts. In the U.S.A. the solution to the problem of *agunot* is being approached by the contemplating of a prenuptial contract, or even by turning to non-Jewish courts in stead of religious courts to enforce the issuing of a *get*.

The League is concerned with many other areas of rights for Jewish women. Workshops at the recent conference dealt with entire range of concerns: preparation for Jewish womanhood; woman's role today; and education. Another was devoted to legal aspects of marriage: *ketuba*, Rabbinical Courts, counselling, and divorce settlements.

I left the Conference with much food for thought. A pressure group such as the Women's League for Rights in the Courts has become a necessity in Israel to act as a collective conscience for the plight of women who—through no fault of Halakha, but solely because of its seeming misapplication—have become victims of a cruel of situation.

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# THE FALASHAS—A DIFFERENT ANGLE

by Malkah Raymist

It was Professor Ephraim Yitzhak, an Ethiopian Jew, who explained the present condition of the Falashas. A graduate of Harvard, he is now visiting Professor at the Hebrew University, where he lectures on African subjects. As a native of Ethiopia, he was able to give us up-to-date information on the condition of Falashas.

"I have not been in Ethiopia for some years but I do meet people coming from there, listen to the radio and read Ethiopian papers. All this enables me to keep in touch with the situation there. I closely follow the news about the Falashas and try to keep informed as far as possible on developments among them and in their relations to others.

"The word FALASHA, a Semitic root, means not only "stranger". As in Hebrew it also means "invader". Invasion in this case is not connected either with war or conquest; it means invading an area or rather overrunning it by migrating into it and spreading out over it in great masses. In Hebrew, though mainly used for invasion by conquest, the word-root is exactly as in Amharic (the main Ethiopian dialect), as it is also used for invading without war or conquest.

## No Approximate Estimate

"The word Falasha applies only to those strangers, who once upon a time migrated to Ethiopia from Asia and are believed to have come from Israel. Many contradictory figures are therefore quoted but their real number is not known. Until today nobody can agree on how many Falashas there really are. Figures ranging from 20 to 50,000 are mentioned. As there had never been a population census in Ethiopia, it is impossible to have even an approximate estimate. Ethiopia is a land of mountains and plateaus, with a few roads and hardly any means of communication, except those existing between the main cities. Different tribes, including the Falashas, live in remote regions practically cut off from the world.

"The Falashas, of whom some 500 live in Israel, are all very religious. They are mainly farmers though many are

both farmers and artisans at the same time—smiths and metal workers, potters, weavers, leather workers. They are renowned as skillful gold and silver-smiths. Living in remote mountain villages under very simple and difficult rural conditions, they staunchly adhere to the Jewish faith, which is passed on from father to son. They know little about present day Israel and some may even not have heard about Jewish Statehood although they all know about the spiritual Israel and that "the country exists geographically. They pray facing Jerusalem, hoping to return there some day—a traditional hope, and often a pious but theoretical wish.

## "Save The Falashas"—Misleading

"Much is heard and written about the plight of Falashas and the need to do something to bring them to Israel. In some cases one hears the slogan "Save the Falashas". These two matters should be divided very clearly. The Falashas, being Jews and having been officially recognized as such by numerous Jewish authorities throughout the ages, have every right to come to Israel under the Law of Return. I shall mention only the most outstanding authorities: one was the Goan of Sura, Rabbi Yitzhak Ben Hayim, in the 9th century in Iraq; the other was Rabbi David Ben Zimra (the Radbaz), in the 16th century in Egypt. Nearer to home and our time we have Rabbi Ovadia Yossef, the present Sephardi Chief Rabbi of Israel, who ruled that the Falashas are, for all intents and purposes, Jews. Thus, in spite of some differences in religious practices, mainly due to their not knowing the later additions to the Pentateuch—the Falashas are Jews, recognized and accepted as such. The Law of Return applies to them just as it does to any other Jews in the world.

"What is referred to as the plight of the Falashas calls for explanation and correction. Being in constant touch with Ethiopia, the country of my birth, I am in a position to have an opinion on the present day situation. What with my personal knowledge of Ethiopia and the Falashas, it gives me the right to speak with better authority than mere hearsay.



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### No Worsening

"The adverse conditions, under which the Falashas are living, are often misrepresented and exaggerated. **They are not persecuted for their religion.** The Ethiopians are tolerant by nature; also they acknowledge more willingly than most Christians, that Christianity rests on Judaic foundations to a very great extent. Rather than having animosity towards Judaism, they have much affinity with it. The Falashas, by their color, language and way of life, are Ethiopians. As they do not look, speak or behave differently from the rest of the population, in spite of their name signifying "strangers", they are not the target of suspicion and hatred as is often the case of Jews in the Western world.

"There has been no worsening of their position since the change of regime in Ethiopia in spite of rumors to that effect. On the contrary, their situation has improved in some ways. The new regime of Ethiopia has had as yet little time to improve the population's lot. The most important innovations for alleviating the life of the Ethiopian people are: abolition of serfdom and abolition of tenancy. This does not mean that serfdom has disappeared altogether; it still exists in remote provinces on the periphery, where the hand of the law is not reaching. As for tenancy—farmers no longer work the land owned by the landlord and pay him such exorbitant rent in produce, that their living is often barely on subsistence level. Now the farmers own their land. Some received larger tracts and many of those who had never had any land, not even to cultivate for the landlord, were given land. This applies to Falashas as to all the other Ethiopian tribes. The application of the law is, however, much more difficult than its promulgation, due to the enormous distances, rugged landscape and absence of roads.

### Landlord's Vengeance

"One reads in the Jewish press that the Falashas are

singled out for persecution; that there is violence against them, that some are driven off their lands, robbed, captured, raped, even sold into slavery. Some of this may be true in remote areas close to the borders. The landlords, as anywhere in the world, did not take kindly to being dispossessed and seeing their lands distributed to peasants, their former slave-tenants. Many such landlords, bitter and vengeful, organized themselves into gangs, attacking, harassing and robbing individual farmers and villages. Knowing that for the time being they may act with impunity, they organize "razzias" (raiding expeditions), give chase to their former tenants and terrorize the rural population. There also are gangs of ordinary bandits which often spring up during wars and political upheavals. They raid villages, looting and capturing the peasants, and selling them into slavery, often across the borders. But all this relates not only to Falashas.

### Paying Dearly

"There were also instances in which the landlords, who had turned warlords, pressed their captives, former tenants, into service to increase their own private armies fighting the authorities. The Falashas, being Jews and having been well treated by the new regime, invariably refuse to join and side with the Government. For that they are sometimes made to pay dearly and are cruelly mistreated by the former landlords in the remote and lawless border regions of Ethiopia.

"To conclude, I wish to say that the Falashas are not lukewarm Jews such as one sees so often in the West—they are **committed** Jews even though ignorant of many of the complexities subsequently superimposed on the basic Jewish law. They observe kashrut, keep the Sabbath, circumcise their sons and pray facing Jerusalem.

"Whether persecuted or not, they are Jews living in the Diaspora, and have the right to settle in Israel and be absorbed there under the Law of Return."

## TECHNION NEWS BRIEFS

**Laboratory for Safety in Nuclear Plants.** A lab for safety in nuclear plants was established at Technion's Faculty of Nuclear Engineering in Vienna. This was announced by Prof. Amos Notea, Dean of the Faculty.

**Academic Collaboration with France.** The French Foreign Ministry recently invited a delegation from Technion to collaborate with France in academic and scientific research programs. President Amos Horev led the group. On their itinerary were the National Research Centre near Paris; the Centre for Nuclear Research; the Pasteur University in Strasbourg, and the Aeronautical Laboratory in Toulouse. The visit concluded with the signing of an agreement for an academic exchange program between Technion and France's National Institute of Mining.

**Over 1,000 in 50th Jubilee Graduating Class!** 1,077 graduates recently received their academic degrees at the Technion. Greetings were extended by Technion President Amos Horev, Haifa Mayor Ariel Gurel and other notables. Defense Minister Ezer Weizman was the guest speaker. This was the fiftieth class to graduate since Technion opened its doors to students in 1924.

**Technion Holds Patent for Extracting Fuels from Oil Shale, Tar Sands.** An item on this subject was included in Bulletin No. 4. Professor Josef Rom, holder of the Lady Davis Chair in Experimental Aerodynamics, reports that the system developed by the Technion has elicited great international interest. If proved commercially successful, it can be of enormous value in the current race for alternative sources of energy.

**Technion Develops Automated Peritoneal Dialysis.** A dialysis unit that can be operated at the patient's home is under development by Prof. Amnon Foux and his team in the Silver Institute of Bio-Medical Engineering of the Technion. The new dialysis machine uses the process of peritoneal dialysis, rather than the more common hemodialysis, to treat victims of chronic renal failure. It has special advantages for patients with heart or vascular diseases, diabetics, the elderly, and young children. A prototype model of the unit is being perfected, and clinical tests will begin in the near future.

**Program in the Treatment of Dyslexia.** Could it be that Presidents Carter and Sadat have a dominant right

hemisphere while Prime Minister Begin is strong in the left hemisphere? If so, it might help explain the differences in approach between the Israeli side on the one hand, and the Egyptians and Americans on the other during the negotiations over the peace treaty.

This conjecture was raised by Dr. Harold Gordon, a neuropsychologist at Technion's Medical School, who has spent the last few years researching dyslexia, an ailment defined as dysfunction in reading skills. It is based on the division of the brain into two areas—the right and the left

## Yad Vashem Righteous Gentile Award

The National Holocaust Remembrance Committee of Canadian Jewish Congress has obtained the Yad Vashem Righteous Gentile Award for MRS. BARBARA MAKUCH, a Polish woman presently residing in Montreal, who saved the lives of Jewish children during the German Occupation of Poland in World War II. Her mother, MRS. JANINA SZYMANSKA, was granted the Righteous Gentile Award posthumously. Both women acted in the face of enormous personal risks to save their Jewish compatriots. Mrs. Makuch was arrested for her underground activities on behalf of the Jewish people and spent two years in the Ravensbrück Concentration Camp. Mrs. Makuch planted a tree in the "Avenue of the Righteous Gentiles" at Yad Vashem in Jerusalem in a moving ceremony on August 8, 1979.

The National Holocaust Remembrance Committee, as the official representative of Yad Vashem in Canada, gathered the necessary evidence and documentation from witnesses in Canada, the U.S. and Poland. This is the second time the Committee has obtained the Yad Vashem Award for a Gentile who saved Jewish lives.

## WHY ISRAEL CANNOT TALK TO THE P.L.O.

Reprint: New York Times

To the Editor:

Double standards abound!

The British Government will not negotiate with the I.R.A., and the Italian Government will not speak with the Red Brigade. Of course, the Germans will not deal with the Baader-Meinhof gang. The N.A.A.C.P. does not have relations or negotiations with the Ku Klux Klan. The United States never negotiated with the Weathermen.

Everyone, however, expects Israel to have negotiations with the P.L.O. The fact is that the P.L.O. is an evil, vicious terrorist group. Its sole strategy is to kill civilians, whether they be riding in buses, flying in airplanes, shopping in markets or sitting in cafes.

The world did not take Adolf Hitler seriously when he wrote "Mein Kampf." The consequence was the murder of six million Jews. We Jews take very seriously the covenant of the P.L.O., which calls for the destruction of the state of Israel and of the Jews who live in that area.

Yale J. Berry  
Boston, Oct. 12, 1979

hemispheres—which deal with different types of cognitive functions.

Dr. Gordon has developed a battery of tests to measure the relative strength of each hemisphere. The usual functioning of the brain involves a balance between the skills of the two hemispheres. When one side dominates, dysfunction may occur. He has applied the tests to children all over the country and has received worldwide professional acclaim for the precision acquired in measuring dyslexia.

## Israel's Unique Breakfasts To Remain No Increase In Hotel Rates

Toronto: Despite news reports to the contrary, Israel hotels have no plans at present to scrap the traditional buffet-style breakfast, so popular with tourists for many years.

The "Israeli Breakfast", a substantial meal of juices, fresh fruit, pickled and smoked fish, raw vegetables, cheese, eggs, rolls, breads, coffee and tea—originated on the kibbutz, Israel's unique cooperative settlements, and was adopted by Israel's hotel industry.

In other news, Israel hotels have decided not to proceed with their annual winter-season price change—and 1979 rates will continue through February 29, 1980. Good news for the value-conscious tourist.





# Studying Israel

by Walter Zanger

Reprint: The Jerusalem Post

More than any other country I know, Israel requires study. With more than 5,000 years of history leaving tracks all over the scenery, it is simply impossible to travel intelligently without some work preparing the way. You have to read before you go, and read once you've got there. Then you have to read when you get back home. In all cases, the effort is worth it; to drive up and down admiring the scenery is all well and good. But it's pretty silly to get to some famous place and not know what you're looking at. So here I suggest a bunch of books. Use them; you'll see what a difference it makes to travel with open eyes.

Start with a guide book. There are lots on the market, most of them adequate. I suggest the irreplaceable **GUIDE TO ISRAEL** by Zev Vilnay. Most everything you're looking for is there, sources, floor plans, references, texts of inscriptions and explanations. For churches, monasteries, and the like, I have found the Franciscan **GUIDE TO THE HOLY LAND**, by Fr. Eugene Hoade (Franciscan Press, Jerusalem) enormously valuable, even though it's often boring and repetitious.

Next a good map. No problem; the government publishes a first class map; Survey of Israel Touring Map, 1:250,000. It comes in two sheets for the whole country. Don't travel without it. Silly to waste your day getting lost.

The next obvious choice (it was really first on the list) is the Bible. The guide book will give you references, but you have to look them up. Do it. If you are sitting at the great pool of Gibeon, even if you've got the archaeology and all the history in order, but have not read how the Gibeonites fooled Joshua, or how the men of Abner fought the men of Joab, then you haven't done Gibeon properly. Most homes have an old King James Bible, or the old Jewish Publication Society Bible around somewhere. But you will find it useful to invest in a good modern translation. I have lived with the Revised Standard Version (Thomas Nelson, New York) for more than 25 years. It is an accurate and faithful translation of the Hebrew and Greek originals, and has the inestimable advantage of including both the Jewish and the Christian Bibles—and I have found it quite impossible to tour Israel without reading both.

Second only to the Bible is Josephus, **THE JEWISH WAR**. (Penguin, Steimatsky). One simply doesn't travel without it, not if you're going to places which were important in the first century of the Common Era.

Among the small pleasures of life I include visiting the Banias, Caesarea, Birket Ram or Herodium, sitting there and reading Josephus aloud. And among the necessities of life I consider Josephus at Massada or at Gamla. The book is a Penguin, published in Israel, paperback, cheap and indispensable.

(I meant what I said about reading aloud. Try it sometime; sit by the Beit Alpha synagogue, out on the grass, and read of the death of Saul and David's lament for him. Aloud, there, right at the foot of Mount Gilboa. See what it does to you.)

If your day is planned to include Crusader castles, churches, villages or fortresses, you will find Meron Benveniste's **THE CRUSADERS IN THE HOLY LAND** (Keter, Jerusalem) useful. All the history is there, with maps and floor plans. It is in any case a good book, and as

so many of the most fantastic places in the country are Crusader, you'll be glad to have it with you. You will also get a lot of good ideas of places to visit by reading it.

Somewhere on your desk you will need one good reference book: a history of the country from beginning to end. There are quite a lot of lovely coffee-table books. While I have learned a lot from many others, it seems to me that the best of them was a joint effort edited by the late Prof. Michael Avi-Yonah, **A HISTORY OF THE HOLY LAND** (Weidenfeld and Nicolson). I don't know of any single book that is better. It is back in print, and it is not only useful but beautiful. It's the history book, and you should have it.

Next, Jerusalem. Here you take your life in your hands by suggesting this rather than that book. There are hundreds of them, many very good, others superficial but adequate. The Vilnay or Hoade guide books will help you find your way around, and in all cases you should walk the city with a guide book in hand. In addition to the reference books we listed above, the following should be of use to the amateur traveller. For reference, history, scope, scenery and a comprehensive view of the city, **JERUSALEM** by Teddy Kollek and Moshe Pearlman (Steimatsky) is the best single book I know. For the city in the days of the Bible, you will be pleased to have a copy of Hershel Shanks' **THE CITY OF DAVID** (Bazak, Tel Aviv) and for the period of the Second Temple I have found **JERUSALEM AS JESUS KNEW IT** by John Wilkinson (Steimatsky) clear, helpful, and very much worth having. Both the latter are paperbacks. Anything else you've bought on Jerusalem is clear profit, and all of the other

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books in this survey are, of course, relevant to Jerusalem too.

While reading Bible is fun, and often very moving, it's not easy to understand what really is going on without help. I have found help and encouragement in **THE MACMILLAN BIBLE ATLAS**, compiled by Aharoni and Avi-Yonah. In one beautiful book you've got maps of everything in the Bible that involved people going from one place to another. You'd be surprised how much of the text makes sense, geographically, when you understand the maps. I would use the Atlas as the basic textbook for reading the Bible, even at home by yourself, and certainly while travelling.

George Adam Smith is the granddaddy of all of us. His classic book, **THE HISTORICAL GEOGRAPHY OF THE HOLY LAND**, was published in 1894. Allenby used it. Everybody else should too. There's no other book like it, for understanding what happened in Israel, for getting a handle on each and every area of the country, for elucidating why some event or another happened here rather than somewhere else, for picking up the "vibes" of Israel in each of its separate provinces. You don't have to read the Greek footnotes if you don't want to. Prof. Smith

has understood the country as no one I know of before or since. His book is serious and not easy. It's in paperback (Fontana, London).

Scarcely less important are the four volumes by Col. Sir Charles Wilson. Those who know nothing of him may at least have heard of Wilson's Arch. Though not as learned as Prof. Smith, Wilson travelled and described the land as few men have done before or since. His books: **SINAI**, **JERUSALEM**, **THE LAND OF JUDEA** and **THE LAND OF GALILEE** have been reprinted in Jerusalem by Ariel and are not expensive.

Finally, a serious investment. There are a hundred reasons why every Jewish home should have a copy of **THE ENCYCLOPAEDIA JUDAICA** (Keter). It is one of the colossal works of scholarship of our generation, covering all things relating to the history, culture, religion and environment of the Jewish people. For the purposes of this survey of books, the EJ stands out in scope, volume, and price, yet is truly indispensable for our purposes. Everything I know about, every place in the country began by reading the relevant article in the Encyclopaedia Judaica.

## **Dutch Government Adopts Measures Aimed Against The Arab Boycott**

by **Henriette Boas**

**AMSTERDAM**, Nov. 1 (JTA)—Responding to pressure from Parliament and public opinion, the Netherlands government has adopted six measures aimed against the Arab boycott which must be implemented within one year. The Parliament ended its debate on the boycott and its impact on the Dutch economy.

The first three measures require an alteration of present law. They are: prohibition of any form of discrimination against Jewish-owned businesses in transactions with Arab states. Companies and other institutions also may not issue statements about the religion of their employees; mandatory disclosure of all boycott requests received by companies.

Companies complying with such requests will be named publicly and Parliament will be advised once a year which companies have been named; second and third degree boycotts are prohibited. A concessionaire, for example, may not discriminate against other Dutch companies on the Arab blacklist.

Also prohibited is the legalization of signatures on boycott documents by chambers of commerce or the Foreign Ministry. In addition, a special body will be created to receive complaints about Arab boycott requests and to dispense advice. Finally, Parliament has determined that negative certificates of origin are contrary to normal business practice. The government is expected shortly to institute measures to prevent the issuance of such certificates although there will not be an immediate legal prohibition.

### **Background Of The Action**

The matter of the Arab boycott and its effects in Holland was raised last year by Dr. Ronny Naftaniel of the Center for Information and Documentation on Israel (CIDI) in his

book titled "The Arab Boycott in The Netherlands," published in February, 1978. The book aroused public indignation.

Because the government did not want to investigate the matter, Parliament instituted its own investigation which ended in February, 1979. It concluded that many companies frequently complied with Arab boycott requests. However, it wasn't until last August that the government proposed a policy for dealing with the boycott. The government's proposals were widely criticized in Parliament, by CIDI and by the Anti-Boycott Committee which includes several distinguished citizens.

Last August, the Dutch representative at the United Nations brought the Arab boycott requests and the non-Jewish certification requirements before the Commission for Supervision of the Treaty to Banish Racial Discrimination. The Commission condemned these practices in general.

Meanwhile, the government has promised to strike out a clause in the insurance conditions of *The Nederlandse Crediet Verzekering Maatschappij* asking companies to adhere to Arab boycott requests. But the alteration is not expected to have much effect.

During the Parliamentary debates on Oct. 23, 24 and 30, Socialist and Democratic MPs pressed the government to take further measures. The result was the six anti-boycott measures. The first reaction of CIDI and the Anti-Boycott Committee was positive. But employer organizations expressed disappointment. The largest of these, the Society of Dutch Employers (VNO) claimed that the measure will have harmful effects on Dutch-Arab business relations.

# ISRAEL RADIO'S ENGLISH LANGUAGE SERVICE

by Dvora Waysman

Meeting a familiar yet always disembodied voice for the first time could be a disconcerting experience. But when I sat opposite Efraim Geffen, Acting Head of the English Language Service of Kol Yisrael—the Voice of Israel—I felt completely relaxed. For years his name has been as familiar to me as my own, and listening to his cultured, pleasant voice very much a part of my weekly routine, especially when he comperes "Thank Goodness It's Friday", a pre-Shabbat program which he also produces and presents.

There are many long-time citizens, as well as tourists and new immigrants, for whom the English Language Service is an important part of their lives. Even those who have learned Hebrew, sometimes prefer to listen to the news and entertainment in their native tongue. It is impossible to estimate how many listeners in Israel tune in to their programs, but from overseas the English Language Service receives a thousand letters a month, with comments, requests and enquiries; and this would represent only a small proportion of the actual number of listeners.

## Back to "Kol Yisrael"

The programs start with the announcement: "This is Kol Yisrael—the Voice of Israel—broadcasting from Jerusalem." The name "Kol Yisrael" was used until 1965 when it was discontinued, but a recent decision of the Broadcasting Authority plenum reinstated it, and it now precedes each session. The External Service broadcasts to North America, Western Europe including the British Isles, Africa, S.E. Asia, New Zealand and Australia. The broadcasts are also heard in India, Cuba, Japan and in Eastern Europe.

Within Israel, the English Language programs follow the 2 p.m. English news, and they try to cover as many aspects of Israeli life as possible, being both informative and entertaining. They are also re-broadcast at different times for overseas listeners.

The programs cover a wide range of topics. On Sunday, there is "Israel Mosaic", a mixed bag program presented by Idele Ross, in which staff reporters deal with such current issues as the housing shortage in Israel. Monday brings "Spectrum" in which compeer David Bale or Larry Price discuss Israeli advances in science and technology. This is followed by "The Goodly Heritage—Voices From the Past" presented by Yishai Eldar—a kind of living history, in which personalities recount the part they played in the early days of the Yishuv.

## Varied Fare

Tuesday brings either "Mainstream", presented by Idele Ross, a program providing local information for English speakers, public service announcements and consumer affairs; or—on alternate weeks—"Time Out" which is devoted to sports and leisure, usually hosted by David Bale. A repeat music program, songs of the old days, takes the air on Wednesday—this program will cover Israeli folksongs from the early days of Jewish settlement at the turn of the century to 1948, when the State of Israel was established.

"Studio 3" on Thursdays, with Yishai Eldar, is devoted to the Arts in Israel—music, literature, poetry and the plastic arts.

Friday brings Efraim Geffen's "Thank Goodness It's Friday", a name that gives me sardonic amusement as I listen while slaving in the kitchen, frantically trying to finish all my cooking and cleaning before the onset of shabbat. (I suggested it be changed to "Oh no, not Friday again!" but my suggestion was not taken up.) It includes a guest speaker on a Jewish topic; Jewish music; a brief talk on the Torah Portion of the Week; and a recipe from Idele Ross. On the Overseas service, news from the Jewish world replaces the recipe segment.

On Saturday, the English News Dept. presents a summary of the week's news on "This Week".

## Any Questions?

There are two additional English language programs for overseas listeners. On Sunday nights there is "Calling all Listeners", a mailbox program devoted to readers' letters from around the world, and one which brings in terrific response both from Jewish and non-Jewish listeners. Questions deal with religion, politics and all manner of controversial subjects. Co-hosts are Yishai Eldar and Rosalyn Gelcer, new immigrants from the U.S.A. and South Africa respectively.



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The other program which is just for overseas listeners is the very popular "Israel Pop Sound" on Tuesday nights, which features Israel's leading disc jockey, Avi Etgar—the only non-native English speaker used by the English Language Service.

In summing up the programs broadcast by Israel Radio's English Language Service, Efraim emphasized that they are not propaganda programs—not even of the "soft-sell" variety. Rather, like all Kol Yisrael's programs, they aim to give a many-faceted picture of life in Israel as it actually is, notwithstanding its negative aspects.

#### The Role of Radio

Radio plays a more important part in the lives of the community in Israel, greater than in any other country. The public relies on it for hourly bulletins of what is happening—even on public transport, the bus driver turns up the news for the passengers to listen. Also, as adult Hebrew television programs only begin at 8 p.m., it provides the only entertainment throughout the day, and in times of emergency, the radio is used as a means of telling men where and when to report to their military units.

Somehow it gives me a good feeling when I hear: "This is Kol Yisrael—the Voice of Israel—broadcasting from Jerusalem". To me, it is synonymous with the feeling that everything is under control and that, like Londoners who wake up to the chimes of Big Ben, we can face the day confidently and securely.

## President Sadat Hails Book By Hebrew University Scholar

JERUSALEM—President Anwar Sadat has hailed a Hebrew University professor's book, **Palestinian Arab Politics**, as a "valuable gift" which throws light on Palestinian history and aids his own efforts to pave the way toward peace.

Prof. Moshe Maoz, an expert with Hebrew University's Harry S. Truman Research Institute for the Advancement of Peace, sent an autographed copy of his book to President Sadat while he was visiting Cairo with other invited Hebrew University scholars.

In a letter of thanks to Prof. Maoz the Egyptian head of state declared the book a "valuable gift which throws light upon the historical and political background of the Palestinian Arabs who over the years lived together with the Jews in fraternity and peace."

President Sadat went on to say he was sure that his peace breakthrough which resulted in the signing of the Egyptian-Israeli peace treaty "paved the way for establishing a just, durable and comprehensive settlement in our area, helping to destroy forever all psychological barriers that kept our people apart.

"We feel that thinkers have a vital role to play in promoting peace through recognizing the legitimate rights of the Palestinian people to self-determination as well as the right of every people in the area to shape their lives in conformity with the new era of peace," he said.

## ISRAEL BROADCASTING AUTHORITY

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Broadcasts in English: (2.9.79 - 3.11.79)

### 0500 - 0515 GMT

13m - 21500 kHz + + +

16m - 17815 kHz +

19m - 15485 kHz +

19m - 15105 kHz +

25m - 11655 kHz + + + + + / +

### 2000 - 2030 GMT

16m - 17685 kHz + + + +

16m - 17645 kHz +

25m - 11655 kHz +

31m - 9425 kHz + + + +

33m - 9009 kHz + + + +

### 1200 - 1230 GMT

11m - 25640 kHz +

13m - 21675 kHz +

16m - 17685 kHz +

16m - 17565 kHz + + +

25m - 11655 kHz +

### 2230 - 2300 GMT

16m - 17685 kHz + + + +

19m - 15300 kHz + + + +

25m - 11985 kHz +

25m - 11655 kHz +

31m - 9815 kHz +

#### KEY:

2 N. America and W. Europe  
+ + Eastern U.S.A. and Caribbean  
+ + + S. and E. Asia, AUS. and N.Z.  
+ + + + Africa  
+ + + + + Australia and New Zealand.

## MAN VERSUS SEQUOIA



by Leon Sills

Once within the rain-drenched forest,  
Aged by endless centuries,  
Phalanx'd ranks held Man oppressed,  
Monitored by silent sentries.

Hoots and screeching taunts quite eerie  
Rent the air with piercing thrusts,  
Bath'd in pale grey rays so dreary  
Leaves danced gavottes with ghoulish gusts.

Then, from out that prison roaring,  
Transcendant Man, through brambled brush  
Floated o'er the dense brown flooring,  
—Astride a hidden spring's first flush!

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Leon Sills

# Mrs. Plaut

by Kenneth Bagnell

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Printed in The Review, Number 5, 1979

It's been a serious and anxious summer, heavy with worry about the future, and that is why I was glad, early on—on the sixth of June to be exact—to spend an afternoon with Selma Plaut, a lady who lives not far from our office and who, by virtue of example, is apt to make anyone think twice before giving in to a spirit of pessimism.

There are a number of reasons why this is so, but to appreciate them fully it is necessary to give, as they say in the newspapers, a bit of background. Mrs. Plaut is, as she herself puts it, more or less a victim of Hitler. She was born just about 90 years ago in Germany, in the town of Munster, which is only a short distance from the Dutch border. On Sundays, in Munster, the air was filled with the sound of bells, for while the population was not large, there were 21 Catholic churches.

Her father was a prosperous man, who in the late 1890s, she remembers, had cattle grazing on a dozen meadows. Her mother believed in the value of education and so, while still in her teens, the daughter, Selma, was sent to an academy in France and there took courses that, in time, qualified her in teaching. She came home to Munster, to her father and mother, to her large family of brothers and sisters, and then, in 1912, she married her husband, a young Jewish scholar, who was at the time rector of the local seminary.

Then in 1918, when World War I was ended, he became head of one of the largest Jewish orphanages in Germany, and Mrs. Plaut served with him as his voluntary assistant, even after Hitler came to power and life for the Jewish people became a time of extreme anxiety. The Plaunts lived in daily fear for their lives.

They had two sons, both of whom were able—largely Mrs. Plaut believes through the grace of God—to obtain scholarships to universities in the United States, which enabled them both to begin studies so that in time they became rabbis. (One, in fact, enlisted as an American chaplain and, in one of the sad ironies of life, visited his parents in December, 1944—in England to which they had finally escaped from Germany—while he was on his way to the German front with the 104th Infantry, in the war against the nation of his birth.) Selma and Jonas Plaut ran a hostel for displaced German youth during the war and, in time—in the winter of 1945—they were able to leave England for the United States where they hoped to make a new beginning. But even here there was sadness; the sudden death of Jonas in 1948 and then, the death of one of the sons, Walter, still a young man and a rabbi in the New York community of Long Island. The other son, the elder of the two boys, was Gunther, then the rabbi in St. Paul, Minn., who in 1961 came to Canada, to Holy Blossom Temple in Toronto, where he was to attract a wide congregation as a preacher and writer and become one of the country's most respected religious leaders. When Gunther Plaut came to

Toronto, his mother also came. She was "the rabbi's mother."

Not so long ago Selma Plaut—for so many years the resourceful if retiring strength to her husband and her rabbinical sons—began a career of her own. She entered her 90th year and became a student at the University of Toronto in History and French. I heard of this from some friends at Holy Blossom, and—hoping I would not appear to be taking too much advantage of a friendship—I phoned her son and asked him if he had enough influence with his mother to have her grant me an interview. He did.

She is a slight, strong person with eyes that are bright and curious, the kind of woman you can describe as looking 20 years younger than her age and know you are still telling the truth. When we met I was anxious to ask her the obvious question: what led her, in her 90th year, to begin study at a university?

"All my life," she said in a calm and very organized way, "I've liked to learn. But I've gone through stages in my life—as my husband's helpmate, as the rabbi's mother—when, though I did many things that were satisfying, learning had to stay in the background. But then, when my son retired from his pulpit and began a new career (he is doing a scholarly work on the Torah), I thought perhaps I too might begin anew. I did not want a degree as much as a chance to prove to myself that I was still able to learn. So, one day I went to see the registrar at the university and explained my wish and, in the fall of 1978, I enrolled in advanced French and modern Jewish History. I went to class on a daily basis, and this fall I intend to keep on going."

How, I wondered, did Mrs. Plaut, having lived so much of modern Jewish history, feel toward her new experience as a student of it? "Well, I can participate in the classes," she says, "from a rather special background." She recalls, for example, the famous Dreyfus affair, which began before the turn of the century in France, in 1894, when an army officer and son of a Jewish manufacturer, Alfred Dreyfus, was tried and found guilty of treason on the basis of evidence that was later seen to be flimsy and false. His conviction resulted in 12 years of violent disorder, in which anti-Semitism was inflamed and then, in the end, passionately repudiated. (Dreyfus was eventually freed from prison, reinstated in his position, and decorated with the Legion of Honor.)

Because she is a modest and self-effacing person, Mrs. Plaut is hesitant—resistant might be the better word—to discuss the fact that in these studies she has achieved an A standing in her essays and earned a credit for her history course. She is much more forthcoming talking, not of herself, but of her new colleagues, the students at the university. "I like them; I get along well with them; I am accepted by them" she says, "But why not? I talk with them just as I talked when I was their age. I think I can do that because all my life I have tried to make myself adjust to new situations—to the boys we worked with in Germany, to life when my husband was part of the 'underground', to life in America when we came. You know, on the boat coming over here years ago, he said to me: 'Promise me one thing in this new world. Never criticize. Accept.' Some people might not understand it, but it has been helpful to me in accepting new ways and new people."

I said goodbye to Mrs. Plaut on that day in early summer, grateful to her, not just for her kindness in seeing me, but even more for her rare spirit, which lightens our path and gives us something beautiful and worth remembering.

# Hebrew University Prof Discovers Cheaper Solar Energy System

Jerusalem—An important advance in the drive to bring down the cost of producing energy directly from sunlight has been announced by the research laboratories of the Hebrew University in Jerusalem.

A dramatic concept using silicon solar cells in a new system was discovered by Prof. Renata Reisfeld of the Inorganic Chemistry Department at the University.

The breakthrough in the quest for solar energy promises not only cheaper production of energy from direct sunlight, but also simplifies its manufacture by eliminating expensive and cumbersome equipment.

Prof. Reisfeld's system replaces solar cell types used today with powerful, cheaper photovoltaic cells capable of immediately increased absorption of sunlight.

Working in conjunction with the Office of the Chief Scientist at the Israel Ministry of Energy and Infrastructure, Prof. Reisfeld discovered a way to increase the production of energy in silicon cells using a transparent ion-impregnated covering sheet for the large arrays of solar cells known as "modules."

When fully perfected this transparent material is expected to absorb a major part of the Spectrum of natural light to produce electric current directly from sunlight.

So important is this development that the United States government's Department of Energy and the Solar Energy Research Institute have suggested a joint American-Israeli development program to speed the newly discovered process to the point where it could be ready for public production.

However, Prof. Reisfeld said, "I estimate a few more years of work will be required before our system will be ready for such production."

She has been invited to describe her research at a solar seminar of the Joint European Community to be held in Ispra, Italy in December.

The most common type of solar cell in use today is wafer-shaped and made of silicon, one of the most abundant elements on earth, she said. The power output of individual silicon cells, however, is miniscule and thousands of them must be linked up into arrays or modules.

One square metre of module presently costs between \$5,000 and \$10,000 to which must be added the further expense of "tracking" equipment required to boost the efficiency of the cells.

Tracking systems require motorized platforms and light-sensitive relays to rotate and revolve the solar cell modules for maximum exposure to the sun.

Prof. Reisfeld's system is an optical one based on a perfectly flat surface shield for the modules, rather than the present convex shapes, which prevents damage to the delicate cells by the heat of the sun.

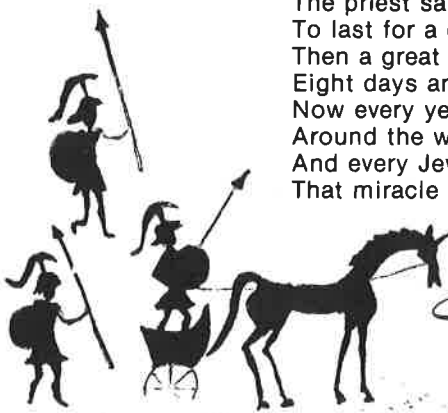
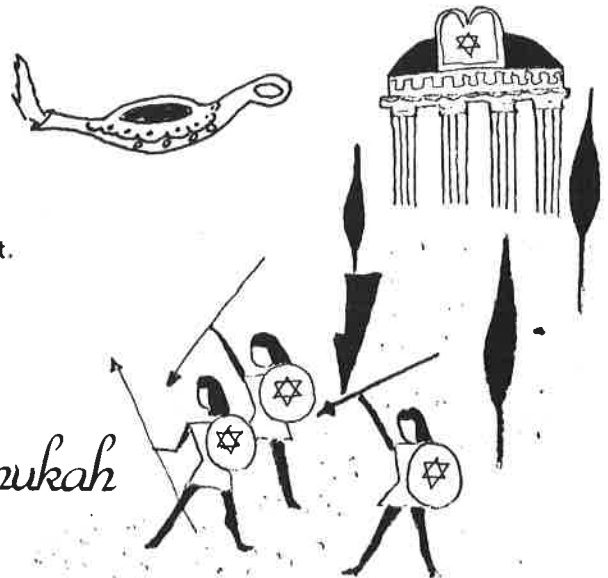
Fluorescent ions are introduced into the transparent sheet in such a way as to capture the maximum amount of light emission regardless of the angle of the sun in relation to the earth. This eliminates the expensive tracking equipment.

Most important of all, according to scientists at Hebrew University's laboratories, is that the optical capability of the fluorescent ions impregnated is such that even useless light frequencies—those that would naturally bounce off the surface of the cell—are absorbed and converted by the transparent cell cover into effective electricity-producing light waves.

Prof. Reisfeld received her PhD. in 1960 from the Hebrew University at Jerusalem and has been a member of the faculty since 1959.

## The Miracle Of Chanukah

The Maccabees and the Syrians  
Fought a long and bloody fight  
The Maccabees won back the temple  
And soon had it polished up bright.  
The priest said "Alas! There's just enough oil  
To last for a day and a night."  
Then a great miracle happened there  
Eight days and nights burned the Eternal Light.  
Now every year at Chanukah time  
Around the world the candles glow  
And every Jew remembers  
That miracle of long ago.



*A Happy Chanukah  
To All*



# THE WONDER TREASURE CHEST—EXCERPTS FROM A CHANUKAH PHANTASY FOR CHILDREN

Gather round, my dear children, and I'll tell you a story  
Which will excite and delight you with all of its glory.

It was the fifth night of Chanukah, the house was warm,  
But the wind outside was brewing a storm.

It wailed and it whistled and blew at the windows,  
And snowflakes were falling as swiftly as arrows.

The street was soon covered in a glistening white jacket—  
And just then, Grandpa entered carrying a packet.

"I see you've remembered", he smilingly teased,  
"You've lit the Menorah—I am happily pleased."

"We see you've remembered", we happily repeated  
As we pointed to the packet, then all of us were seated.

When the wrappings were off and we were able to see,  
We beheld a treasure chest as beautiful as can be!

When we opened the lid to examine the inside,  
We "Oh'd" and we "Ah'd" and gazed starry-eyed.

The chest was glowing brightly with an eerie kind of light  
With little people praying, and all were dressed in white.

"What you see before you", said Grandpa with pleasure,  
"Is the Jerusalem Temple, our holiest treasure."  
"Here is the golden altar, and here the golden Menorah,  
"Here the Holy of Holies, the ark and the Toran."

"But who are all these people with costumes so white  
"Standing in the Temple facing the light?"

"Here", he said, "is a small magnifying glass,  
"With it you'll see wonders no one can surpass."

For there before us, as clear and big as life,  
Was Mattathias standing together with his wife!

His beard was white as snow and his robe was very long,  
He was standing at the altar and praising G-d with song

His sons were standing by him, joining him with glee,  
For the country was at peace and its citizens were free.

Then Grandpa pressed a button and the people disappeared,  
Greek soldiers came a-marching, and all they met they speared.

They forced the Jewish people to bow down before their gods,  
And when the Jews refused them, they killed them with their  
swords.

Grandpa pressed another button and from forests, hills and caves  
Came Mattathias marching, followed by his braves.

In the street they spied an idol being worshiped by a Jew,  
Mattathias speared him and the soldiers nearby too.

Mattathias cried aloud: "All those for G-d, come unto me!"  
And so an army gathered to make the country free.

Judah Maccabee took his place when Mattathias died,  
And fought the Greeks and Syrians and all their force defied.

Once more the scene was changed and the Temple stood again,  
The Menorah lighted brightly and all Israel free men!

"Grandpa, Grandpa", we cried with glee,  
As we climbed upon his knee,  
"Where, O where, did you obtain  
This treasure chest, come, please explain!"

Grandpa closed his eyes and slowly bowed his head,  
And started telling us a story, and this is what he said:

"Three years ago tonight, exactly at this time,  
I was sitting at the table and thought it was a crime

That your daddy never lighted the Chanukah Menorah,  
That you didn't go to Hebrew School to study our Torah.

So I took a box of candles and a Menorah made of tin—  
But when I reached your house, nobody was in.

So I entered by the back door and made myself at home,  
I sat down in an easy chair and my mind began to roam.



I thought of my own daddy when I was as big as you,  
And my home across the ocean where it was hard to be a Jew.

I thought of my old Grandpa and what he did for me,  
How hard he tried thru all his life that I a good Jew be.

And then I thought how I had failed and really felt ashamed,  
To be good Jews you did not know, and yet, could not be blamed.

I'll surprise them, thought I aloud, and have the candles lit,  
And Chanukah songs I'll sing for them and give them all a treat.

I opened the Chanukah candle-box, and then stepped back with  
fright,  
It was completely empty, but glowed with a strange blue light.

I could not understand it, it was full when I brought it here,  
And now it was all empty, how could they disappear?

And that strange blue light which was glowing from inside,  
What did it really mean? What secrets did it hide?

I looked inside again, and the blue light glowed at me,  
Then suddenly I saw a face, the face of Judah Maccabee!

His eyes were soft and very kind, and then words he spoke:  
'I am the spirit of your past, your conscience I invoke!  
How could you in this land, of the free and of the brave,  
Neglect your Jewish spirit, with such apathy behave?

Your children know so little, your grandchildren still less;  
What meaning will it have for them when you the candles bless?

We fought, we bled, we died for you, to preserve our holy treasure,  
Will you discard it in pursuit of vanity and pleasure?

Yes, the candle box is empty because your Jewishness is lax,  
Without Jewish spirit, these candles are but wax!

As he had finished speaking, the box became a stage,  
And characters came marching as from a history page.

With Hannah came her seven sons, their heads held high with  
pride,  
To prove their love for our faith, they willingly had died!

And so did Mattathias and his son, the Maccabee,  
All marched upon the stage with historic pageantry.

I looked upon the stage and my heart within me bled—  
'Oh, how may I my people comfort, how may I redeem the dead?'

Then from the figures came a rumble, a thunder voice spoke up:  
'Never cease to teach your children, their education never stop!  
Tell them ever, teach them always, that to their faith they must be  
true.

We are here to do G-d's will, that's the purpose of the Jew.  
This, my sign, that when your children with faith are blessed,  
This candle-box shall be transformed, into a wonder treasure  
chest!'

When the thunder voice stopped talking and the blue light disap-  
peared,  
I suddenly heard your voices and you children all appeared.

You were all surprised to see me sitting in that easy chair,  
Looking at the box of candles with a mysterious kind of stare."

Grandpa finished talking and then the children knew  
Why that night he lectured to them on the Torah and the Jew.

Then the children started going to the nearby Hebrew School,  
And Grandpa always took them each Saturday to Shul.

As one year, two years, three years passed, the children learned  
why  
They lived as Jews and worked as Jews, and as Jews must die.

And so the children grew and in our faith were blessed,  
And the box of candles turned into a wonder treasure-chest.

This, my children, is my story, and I hope you were impressed;  
May G-d bless you and grant you also, a wonder treasure-chest!

by Rabbi Benjamin G. Eisenberg

300,000 Jews living in the  
slums of Israel; 10,000 from  
the Sinai who must give up  
their homes for peace;  
40,000 new immigrants  
seeking refuge in their  
homeland.

We have so much more  
than they...but they have us.



We are one  
**UNITED JEWISH APPEAL**

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