

SHALOM

Atlantic
Jewish
Council





We Thank You.

On Behalf of the People of Israel
and
The Atlantic Jewish Community

We take this opportunity to thank all our canvassers and contributors for their support during the 1982 campaigns.

The year ahead presents us with greater responsibilities and challenges. Together, let us meet them with even more determination and harder work than before.

SUPPORT YOUR



UNITED JEWISH APPEAL
5675 Spring Garden Road
Halifax, N.S. B3J 1H1
422-7491

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

Executive Director of the Atlantic Jewish Council: **Shirlee Fox**
 Editor, Shalom Magazine: **Shirlee Fox**
 Media Committee: **Paul Lipkus**
 Chairman, Atlantic Jewish Council: **Ben Medjuck**
 President, Atlantic Jewish Council: **Martin Chernin**

Contributors:

Linda Berman
 Jennie Brown
 Msgr. Colin Campbell
 Anita Dubinski
 Judge J.L. Dubinsky
 Anne Elman
 JoAnn Gardner
 David Geffen
 Dr. Nahum Goldman
 Samuel Jacobson

Laura Kindler
 Iris Kohler
 Guillermo Levinton
 Franklyn D. Medjuck
 Barbara Paton
 Linda Raskin
 Bette Ross
 Rabbi Michael Wolff
 Zelda Zelikovitz

Reprints:

Canadian Middle East Digest
 Chronicle Herald/Mail Star
 Jerusalem Post
 World Zionist Press Service

Table of Contents

Editorial	2
Letters	2
Halifax Hadassah-Wizo	3
ORT in Halifax	4
In Memoriam, Judge Nathan Green, Q.C.	5
Cape Breton News	5
Canadian Technician Society	6
News from Moncton	6
Saint John Happenings	7
Fredericton News	8
What's Happening in St. John's	9
State of Israel Bonds	10-31
Machon Lemadrichim	11
Youth Activities and Young Judaea	11
Canadian Society for the Weizmann Institute ..	14
Happenings and Events	15
News from Or Yehuda	17

Books of Interest	18
Righteous Gentile	19
World Conference on Soviet Jewry	19
Hanukkah and The Jewish Woman	20
Aliza Begin: A life of dignity and dedication ..	23
Decorum in the Synagogue	24
Aliyah Information	28
One View	28
Reflections on the Jewish Past and Present ..	29
Israel Briefs	30
National Education Conference Concluded ..	30
CLC Statement on Lebanon	31
Israel and Diaspora Jews	32
'A Worse Enemy Than The PLO'	32
The West Bank (Judea and Samaria)	34
A Moment of Hebrew	35

Editorial



*"Life is what happens
while you are
planning for life"*

—author unknown

For those of you who attended the 7th Annual Meeting and Leadership Training Seminar, the memories are there to remind you of the successful, exciting weekend. We all had a good time, we all learned a lot, we met new friends and rediscovered old ones.

We also learned that there is a tremendous amount of work to do not only for ourselves but for others. One can only hope that now you have returned home that you do not forget all the resolutions, official and unofficial, that were made. Many agreed to take leadership "roles". It's important that you carry out the responsibilities that come with leadership. For some, leadership is a new dimension.

A "role" may be defined as a character, a pose, a guise, however, none of these words describe the "role" of leadership. Leadership is "doing"—it's not a pretense.

And if all the plans made at the Conference are to come to fruition, if what was decided has to be done today for tomorrow; if the good life we experience now, is to be made better for ourselves and our children then remember the quotation with which I began this article "Life is what happens while you are planning for life".

A truly Happy Chanukah from all of us at the Atlantic Jewish Council.

Shalom
Shirlee Fox

Letters To The Editor

TO: Atlantic Jewish Council

FROM: Community of One
Orangedale, N.S.

Dear Shirlee:

On behalf of the Community of One I wish to thank everyone who made the recent Atlantic Jewish Council Conference possible.

It was a thrill to be a part of such a lively Jewish gathering, to hear informed, articulate speakers, to be included in the warm, friendly, family atmosphere. Perhaps you are all used to it, but from where I sit such gatherings are rare, regardless of the numbers of people involved. I can assure you that any organization would be proud to have such responsive members, such passionate and dedicated speakers.

I only hope that future conferences will allow more time for open-ended discussion on agenda topics before the workshops. As it was, I feel that topics were aired rather than discussed, owing to the pressure of time. Considering the distance that many of us travel to exchange views perhaps there could be more preliminary discussion. The pages of **Shalom** might provide the appropriate forum for those interested.

And please, how about some **more** Dr. Kronitz next year?

Sincerely,
Zelda Zelikovitz

Dear Shirlee:

This is a letter from a grateful and admiring member of the Maritime Jewry! I know, from talking to you not too long ago, that some of the responses you and your staff get from the mailings that go out from AJC are something less than encouraging.

For whatever it's worth, I think it's about time you were properly thanked for the service(s) you provide to the Atlantic Region. I know how discouraged you've been lately, and with good reason, to hear complaints ranging from "why were there errors in the printing of the Directory" to some silly remarks about the contents of the "Shalom". Those who complain, of course, have no idea of the work and long hours and heartache that go with your job, and if they did, it wouldn't matter. We both know that there are those who will find fault no matter what—it's in their nature, I guess.

Most of us **do** know and appreciate the efforts of you, Kassie and the staff, so PLEASE BE ADVISED YOU ARE APPRECIATED, NEEDED, and FUNCTIONING WELL. The AJC has become an integral part of this Region—a part that we could not function without and be whole. I applaud your efforts.

Best wishes,
Jo Ann Gardner

To the Editor:

I recently enjoyed an issue of "Shalom Magazine", and I would like to subscribe to this magazine. Whatever your price is, please send it C.O.D. or let me know the subscription rate, and I will forward the proper funds.

Sincerely,
Mr. Sol Jacobson
White Plains, N.Y.

Interested In Aliyah?



Canadian Zionist Federation—
Atlantic Region

Join Halifax's Chug Aliyah

For Further Information
Call or Write

Atlantic Jewish Council
5675 Spring Garden Road, Halifax, Nova Scotia
422-7491



Atlantic Jewish Council

Halifax Hadassah-Wizo

by Bette Ross

The national launching of Hadassah-Wizo month took place in Halifax on September 7, 1982. The proclamation proclaimed September as Hadassah-Wizo month in Canada and was signed by Halifax Mayor, **Ron Wallace**, in the presence of **Shirlee Medjuck**, Local Chairman and **Bette Ross**, Halifax Council President.

Present for this occasion were: Guest Speaker—**Rachael Simon** from Israel who is Head of the Department for Organization for World Wizo; National President—**Mirial Small**; and National

Co-ordinator of Hadassah-Wizo Month, **Shirley Dubinsky**. **Mrs. John Shaffner**, wife of the Lieutenant Governor of Nova Scotia, hosted a coffee party for the occasion for our Hadassah-Wizo guests and the immediate past and present Council members of Halifax Hadassah-Wizo.

At an evening reception, Hadassah-Wizo month was officially launched by the National Co-ordinator, **Shirley Dubinsky**, and the affair was highlighted by tribute paid to **Chief Justice Constance Glube**, a valued member of Halifax Ha-

dassah-Wizo, upon her appointment as Chief Justice of the Supreme Court of Nova Scotia. Our National President, **Mirial Small**, gave us a brief synopsis of sixty-five years of Hadassah-Wizo as we approach the 65th Anniversary of the organization, and our Guest Speaker, **Rachael Simon**, addressed us on the work of Wizo and the current situation in the Middle East.

It was a beautiful evening which was well attended and enjoyed by all.



Mrs. John Shaffner hosted a coffee party at Government House on Tuesday for members of Hadassah-Wizo. Photographed, left to right are, Mrs. Shirley Dubinsky, Sydney; Mrs. Shaffner, Mrs. Shirlee Medjuck, Halifax; Mrs. Rachael Limon, Tel Aviv, Israel; Mrs. Mirial Small, Toronto, and Mrs. Bette Rosse, Halifax.

(Wamboldt-Waterfield)



HADASSAH-WIZO MONTH—Halifax Mayor Ron Wallace has officially proclaimed September as Hadassah-Wizo Month in Halifax. Taking part in a brief ceremony at his office were, from left, Mayor Wallace; Shirlee Medjuck, Halifax Hadassah-Wizo Month chairman; and Bette Ross, president of the Halifax Hadassah-Wizo Council.

13th Annual Canadian Hadassah-Wizo Conference



by Barbara Paton
Chairman

The 13th Annual Canadian Hadassah-Wizo Atlantic Regional Conference was held in Halifax, October 24-26, 1982. It began Sunday afternoon with sessions on Self Awareness and Time Management. **Dr. Yaacov Rand**, a visiting professor from Israel was the guest speaker on

Sunday evening.

The topics discussed on Monday were: Public Affairs, with **Dr. Robert Eden**, representative of the Canadian Professors for Peace in the Middle East and a political scientist at Dalhousie; "The Jewish Identity in Atlantic Canada", by **Dr. Sheva Medjuck**, a Sociologist at Mount Saint Vincent; and "Youth—Past, Present, and Future Problems in Small Communities" by **Col. Ben Ami Cohen**, National Director of Youth and Hechalutz; **Guillermo Levinton**, Maritime Shal-

iach and **Jeffrey Wolman**, President, Atlantic Provinces Jewish Student Federation.

Naomi Frankenberg, National Recording Secretary, led discussions on various aspects of fund-raising. She concentrated on Canvasser training, chapter fund-raising and bazaars.

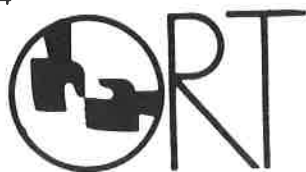
In attendance at the Conference were **Mirial Small**, National President of Canadian Hadassah-Wizo and **Lily Frank**, National Executive Vice-President.



Bette Ross welcoming delegates and guests seated left—Prof. Yaacov Rand.



Wendy Franklin, Halifax, stresses a point.



"Trained hands means Productivity, Security, Dignity"

In Halifax

by Linda Raskin

The Executive and Board of the Ada Zebberman Chapter of Halifax Women's O.R.T. extends an invitation to the women of the Atlantic Provinces to join them.

Shown left to right:

FRONT ROW: Ardith Offman, Publicity; Carol Ginsberg, National Board Member; Karen Sadofsky, Corresponding Secretary; Cathy Jacobson, Past President; Molly Rechnitzer, Social Secretary.

BACK ROW: Judy Abraham, Fund-raising Vice-President; Vicki Lipkus, Membership Vice-President; Yael Wollach, Financial Secretary; Linda Raskin, President; Gay Silverman, Meeting Arrangements. Missing from the photo are Annette Strug and Miriam Kohler.



What has ORT done for me?

The many answers to this question echo through the memories of the Warsaw ghetto and the Casablanca mellah, the hills of South America, the trees of Israel and the streets of New York City.

And the answers echo back . . .

ORT has given me, above all else, dignity and self-esteem. I have learned to value myself. I have found that what I do can have worth to others in my world, real impact on those around me. As a ripple in a pond, what I do ripples out affecting and involving an ever-widening circle.

ORT has given me skills. Skills on which to build a life and a life's work. Technical skills and the arena to allow my creativity and vision to open new vistas; the opportunities to both succeed and fail without being judged and, thus, the opportunity to grow, unhampered.

ORT has given me some less technical, but equally important, skills—skills for living well. My ORT teachers have taught me dedication—commitment to the work itself. The desire to do the job and do it better! They have taught me integrity—honesty to the job, to my fellow workers and to myself.

ORT has given me the place and the time to hone my skills in human relations. ORT has given me all of these strengths

ships—my ability to work with others. It has given me strength; lessened my need for popularity while increasing my desire for constructive achievement; taught me great respect for the achievements of others as well as my own.

ORT has given me respect for my efforts from family and friends. Family has come to understand and encourage my growth; even, perhaps, to see that my gains will eventually affect all of them in a positive way. Friends find me a strong friend, a caring friend, an involved and involving friend. Why? At least partly because ORT has taught me trust and respect; ORT has meant friends; ORT has become my extended family.

which joined together make me a valuable employee when I seek and find a job. ORT experience is one of the most attractive points on my job resume. To a perspective employer, it means understanding people as well as great organizational and technical skills.

ORT has given me heightened awareness—as a citizen of my country, as a Jew and as a leader in my community. It has made me aware of the values of citizenship, of the needs of my country and of what living in my country can and should mean to me.

ORT has given me awareness of my

place in the history of Jewish survival. I am a very small link in the chain, but I am a link. Through ORT I am strengthening Jewish identity! ORT is a Jewish presence which is willing to stand up and be counted—counted for and counted upon when needed.

And ORT has given me the knowledge and conviction to stand up and be counted as well. It makes me want to be part of my local Jewish and secular communities—perhaps even a leader in them. ORT has helped me see the value of a truly good education for everyone. It has pointed out the financial and civic worth this brings to my community; education rather than alms, participation rather than apathy, consumerism rather than welfare.

It furthers my understanding for the need, and the right, to fight for a way of life, Jewish and secular, which I see as valuable.

Who am I? Perhaps the ORT Student? The ORT Teacher? The ORT Administrator? No, none of these . . .

I am the Volunteer.

MEMBERSHIP: \$10.00 yearly

CONTACT: Vicki Lipkus
25 Hanover Court
Halifax, N.S.
443-6126

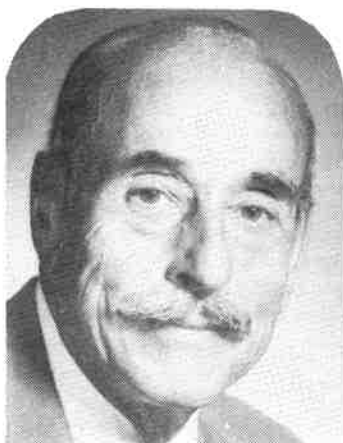
IN MEMORIAM ~ JUDGE NATHAN GREEN, Q.C.



With the passing of *Judge Nathan Green* on October 13, 1982, the Atlantic Jewish community lost a dedicated and long time leader. His was a tireless commitment through the years.

Early in his career, he served as Chairman, Atlantic Region, Canadian Jewish Congress as well as Chairman of what is now called the United Israel Appeal. During the war years, Judge Green was instrumental in the creation of the Servicemen's Centre as well as serving on the Board of Governors of Baron de Hirsch Congregation. While working on behalf of the Y.M.H.A. and student community activities, he undertook during those same years the additional commitment of the War Efforts Committee of Congress and that of the War Orphans project.

A founding member of the Shaar Shalom Synagogue, he served as its second President and maintained close



association with the activities of the synagogue since its inception.

He served on the Board of the Canadian Council of Christians and Jews and always gave of his time to many community organizations.

He was actively involved in the arts, journalism, charity and of course, law. Judge Green was the first person of the Jewish faith to be appointed as a Judge in the Province of Nova Scotia and later was appointed the first Chief Judge of the Provincial Magistrate's Court for the province.

... "Death cannot dim the good works of Nathan Green to whom service was an act of human spirit, given not for common coin in recompense. We recognize, and are grateful for, the intangible goodness of this one man." ...

He is survived by his wife, the former *Pinnie Rosenhek*; daughter, *Keile*; son, *David*, and grandson, *Sean*.

The Executive, Board and membership of the Atlantic Jewish Council extend sincerest condolences to his family on this great loss. May they know no further sorrow.

Cape Breton News

Ben Prossin Speaks to Joint Breakfast Meeting

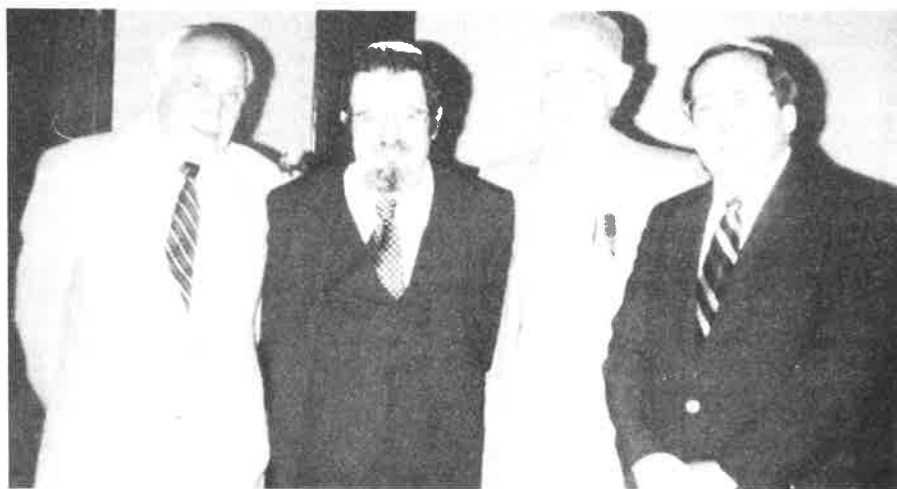
On September 12, 1982, the Glace Bay and Sydney congregations joined together for the Sunday morning Minyan at the Glace Bay synagogue. Services were conducted by *Mr. Sam Sherman* and following that, a very tasty breakfast was catered by *Mrs. Jen Chernin*; *Nettie Simon*, *Ruth Simon* and *Ada Simon*.

The Guest Speaker for the occasion was *Mr. Ben Prossin*, a native son of Glace Bay. Ben, in his eloquent, fireside-chat manner gave an informative address on Israel's invasion of Lebanon to eradicate the P.L.O. menace.

He spoke about the distorted view Israel received from the media, and he also speculated about future events in the Mid-east, especially with reference to President Ronald Reagan's plan and the Arab Summit. Ben was thanked by *Dr. Garson Lecker* and following that grace after meals was recited. Chairman of the day was *Dr. Philip Simon*.

Hadassah-Wizo Month—Outstanding Lecture

In observance of Hadassah-Wizo Month, members of the Cape Breton Chapters met in the auditorium of the Temple Sons of Israel on Tuesday evening, September 28, where they were privileged to hear an outstanding lecture given by guest speaker, *Mr. Bill MacKenzie*. A Political Science and History teacher of Sydney Academy, Mr. Mac-



Left to right: *Mr. Sam Sherman*, President, Temple Sons of Israel; *Rabbi Eli Lagnado*; *Phil Simon*, President, Congregation Sons of Israel; *Guest Speaker, Ben Prossin*, Vice-

President, Canadian Jewish Congress/Deputy Chairman, Canadian Zionist Federation/Board Member, Canada-Israel Committee.

Kenzie spoke about his experiences during his recent trip to Europe, Israel, Egypt and Lebanon. He was critical of North American media coverage of events in Lebanon, citing many instances of inaccuracies and misrepresentations. He expressed the hope that steps would be taken to counter any adverse publicity which could alienate any of Israel's friends and supporters.

Mr. MacKenzie was given a standing ovation for his most enlightening presentation.

Edith Lecker chaired the meeting. *Evelyn Davis* introduced the guest speaker and *Ellie Friedman* thanked him. A contribution was made to the Hebrew University in Mr. MacKenzie's name.

A social hour brought to a close a most informative and stimulating evening.

News from Moncton

by Rabbi Michael Wolff

The Moncton community has been extremely busy for the past two months.

At the beginning of November, **Rabbi M. Wolff**, started Adult Education classes, which meet once a week for an hour each. On Tuesday nights, the Rabbi conducts a class in Beginners' Hebrew (reading and writing). On Wednesday nights, a lecture class on the Jewish Life-Cycle (Birth to Death and In-Between) takes place. Both classes are well attended with over twenty people coming regularly on Wednesday nights.

The synagogue sponsored a Remembrance Day Concert on Thursday night, November 11, for young and old alike. **Batsheva Paul** performed excellently. Arranged through the Atlantic Jewish Council/Canadian Jewish Congress, **Rabbi Robert Sternberg** was the guest speaker in Moncton on December 5.

The synagogue celebrated Chanukah with a gala Dinner/Dance on Sunday, December 12, 1982. B'nai Brith, as well as Sisterhood, sponsored this event.

The B'nai Brith Lodge of Moncton invited **Arthur Heiss** of the B'nai Brith League of Human Rights to speak on Wednesday night, November 24, 1982. They also ran a "smoker" evening of fun and games on November 25, 1982.

The Sisterhood of Congregation Tiferes Israel deserves a warm thank you for providing the weekly Shabbat Kiddush. The Sisterhood took part in the "Meals on Wheels" program for the month of November—every Tuesday under the great organization of **Diane Wanderer** and her very capable women. The Sisterhood has also formed a Birkur Cholim committee

to visit the hospitals and Senior Citizen Homes. The Sisterhood will also be assisting the men with the preparation and planning of the Chanukah meal. From their Spring concert of **Sharon, Lois and Bram**, Sisterhood donated \$500.00 to the Moncton Hospital for the Neo-Natal clinic.

Camp Kadimah

Jack Yablon and **Leon Zelikovitz**, members of the Camp Kadimah Committee, visited Moncton during November. They featured a slide show of the camp's activities. **Audrey Lampert**, Camp Liason in Moncton, actively helped in all the arrangements for their visit. Thank you, Audrey!

The pre-school year began in September with our enrollment of fifteen students; nine full time and six part time. Friday is a particularly busy day as four lively three year olds join us for that morning.

The involvement of three year olds one morning a week exposes them to a learning situation, social interaction with other children and prepares them for integration into the school on a full time basis at a later date. We welcome **Kim Downey** as our new assistant and look forward to a productive year together.

Our first field trip was a visit to "Crackers" restaurant, where we enjoyed bagels with cream cheese, and pop (of various flavours). It was a most enjoyable time for the children and we appreciate the generosity of the proprietors of "Crackers". A special word of thanks to **Mrs. Minnie Attis** for her home baked bagels. Yum! Yum!

We are planning to participate in a gym and swim program throughout the year at the C.E.P.S. pool, and have a number of interesting trips planned for each month.

Many thanks to all those who contributed books and other items to help equip the school. We appreciate your generosity.



Canadian Technion Society הטכניון

Halifax/Dartmouth Chapter
Canadian Technician Society
holds Breakfast Club Meeting

by Anita Dubinsky

Colonel Yaacov Erez, National Executive Vice-President of Canadian Technion Society, was the guest speaker at a well attended Breakfast Club Meeting at the Beth Israel Synagogue, Halifax on December 5, 1982.

In his remarks, Col. Erez, described the recent activity in Lebanon as a necessary defense process for Israel. To counteract the imbalance of international media reporting is a difficult task which must be shared by all supporters of Israel and international peace. The humane actions of Israeli soldiers combined with advanced technology developed in Israel are great sources of pride.

A short film was shown by Col. Erez depicting the manufacture of steel and the Merkava tank and indicating the great progress of Israeli scientists and technologists in their sophisticated fields of expertise.

The meeting was chaired by **Mr. Justice J.L. Dubinsky**, President of the Halifax/Dartmouth Technion Chapter. The appreciation of the audience was expressed by **Dr. Richard Goldbloom**, Chairman—Atlantic Provinces Chapter of Technion. Blessing after the meal was conducted by **Dr. Ralph Loebenberg**. Seated at the head table were **Col. Erez**, **Dr.** and **Mrs. Richard Goldbloom**, **Mr. Justice** and **Mrs. J.L. Dubinsky**, **Dr. Jayson Greenblatt**, President, Beth Israel Synagogue and **Mrs. Shirlee Fox**, Executive Director, Atlantic Jewish Council. **Mr. Jack P. Rafuse, Q.C.**, a valued committee member of the local Technion chapter was unavoidably absent as were also **Dr. Ed Rosenberg**, President, Shaar Shalom Synagogue, **Rabbi Marvin Pritzker** of Beth Israel Synagogue and **Rabbi Gershon Freidlin** of Shaar Shalom Synagogue who were at Sunday school classes in each synagogue.



HIGHFIELD SQUARE
MONCTON, N.B.
TEL. 854-4802

EXCLUSIVE
LADIES FASHIONS

BARRINGTON PLACE
1903 BARRINGTON STREET
HALIFAX, N.S.
TEL. 423-2816

Mona Lisa Ltd.

Saint John Happenings by Anne Elman

Our Community concluded the summer season with two very happy events. On August 21 we shared in the joy of **Sandra and Ronald Levine** when their daughter **Candence Beth** had her Bat Mitzvah. Candy's Haftorah reading and speech were delivered with confidence and sincerity which was a pleasure to hear. The following week on Sunday, August 29, the daughter of **Mr. and Mrs. Lionel April** of Saint John, **Laurie Beth**, was married to **Gerald Bell** of Winnipeg. The wedding was beautiful, the bride and groom radiant with happiness. A lovely way to end the summer!

Fall activities began with a joint meeting of Sisterhood and Hadassah-Wizo at the home of **Mrs. Gar Meltzer**. Sisterhood's President **Sandra Levine** and Hadassah President **Miriam Pavey** presided over the meeting. Both groups made plans for the year and a most pleasant evening was enjoyed by all present.

The Community was delighted to welcome back **Cantor Herbert Nadler** and his charming wife **Anne** for the High Holy Days. Cantor and Mrs. Nadler were guests of several families in the Community. Cantor Nadler was in excellent voice and the service was enhanced by his presence.

A delicious Break the Fast Brunch was held at the conclusion of Yom Kippur. The Brunch was co-convened by **Janet Holtzman** and **Linda Hamburg**. Everyone pronounced the Brunch an outstanding success.

The children of the Hebrew School under the direction of **Rabbi** and **Mrs. Pavey** decorated their Succoth Hut with fruit and vegetables, bright banners and decorative drawing and posters. **Mrs. Bessie Selby**, our gourmet cooking expert, made nine beautiful Challas for Succoth services. **Sandra Levine**, **Joyce Milrod**, **Miriam Pavey** and **Anne Elman** made sweets for the little Hut. Thanks was expressed by Sisterhood President **Sandra Levine** for all who had contributed to the success of the refreshments.

Hadassah-Wizo

Hadassah-Wizo held a Thrift Shop and Bake Sale early in November. Convenors **Erminie Cohen** and **Freda April** were given plenty of support by members who gave of their time for Hadassah-Wizo.

Education is a big feature of Hadassah-Wizo this year, and the new Chairman of Education, **Jackie Meltzer** and her assistants, promise some informative meetings.

Two classes of Hebrew For Beginners are being conducted by **Miriam Pavey** on Tuesdays at lunch time and on Thursday evenings.

Jewish Historical Society

A Jewish Historical Society was formed this fall under the capable leadership of **Marcia Koven**. At the first meeting it was decided to procure as much information as possible regarding the History of the Jewish people in Saint John. Volunteers of the group are assisting in delving into the past so records can be maintained for posterity. Marcia Koven is taping oral records of this community from our Senior Citizens. The Synagogue has established a special Heritage Trust Fund to ensure that all these endeavors are a success. If there is anyone who has any memorabilia, old photos, etc. pertinent to the history of the Jewish people in Saint John, Marcia would be very pleased to hear from you. Her address is:

887 Anderson Drive
Saint John West, N.B. E2M 4G2
506-672-3388.

The Community said "Goodbye" to the **Everett Family** this fall. **Jon, Marie, Tamara, Samara** and their two cats flew to Israel to take up residence there. Some of us have received post cards and the Everetts seem to be adjusting well to their new home. We are sure all who knew this family will wish them good health, happiness and success in the future.

The Community was deeply saddened by the sudden passing of **Jack D. Levine** a well known figure in Atlantic Canada. His kindness, warm personality and infectious joy of living will be missed by all.

The activities of the Jewish Community Players from its inception in 1952 to its disbanding in 1961 was the topic of a review by **Dr. Moe Polowin** during October. Dr. Polowin was the Director and "Guiding Light" of the Jewish Community Players during that period. His initial connection with plays began when

he put on a musical for Sisterhood entitled "South Persia" with music from "South Pacific" and characters from the Purim Megillah. A play entitled "Overlaid" was also performed to round out the program. That evening in 1952 proved such a success that the Jewish Community Players was formed and produced plays that attracted attention and admiration from citizens of Saint John.

The Community was delighted to welcome baby **Mark Bessoudo** to the fold. Congratulations to **Dr. Ricardo Bessoudo** and his wife **Lois**.

We are all sorry to see **Mrs. Celia Tanzman** leave Saint John. Mrs. Tanzman, whose husband **Dr. Joseph Tanzman** passed away last year, has a host of life-long friends in this Community. We all wish her well in her new home in Toronto.

The Shomar Club under the capable guidance of its president **Mr. Joseph Adler** has been presenting a varied and stimulating program for seniors this year. Each meeting of the Shomar Club is an exciting event for all.

A Hanukah Luncheon was held on December 12 with entertainment provided by the youth of the Community. **Mr. Ellis Levine** acted as auctioneer during the Bake Sale following the luncheon.

Koom Ahaim—July '83

The Saint John Jewish Community is planning a "KOOM AHAIM" the first weekend of July 1983. The Shaarei Zedek Synagogue will be celebrating its 60th birthday. Please plan to attend. We need lists of names and addresses of former members so they can receive invitations and brochures. Please get in touch, it promises to be a super time for all! For information please write or phone:

Dan Elman,
176 Horsler Drive
Saint John West, N.B. E2M 4B5
506-672-8939

Watch for

Shalom T.V.—Cable 10 Halifax

Starting January 1983

Produced by: Phyllis Blustein and Sharon Ross



Canadian Zionist Federation—
Atlantic Region



Atlantic Jewish Council

Fredericton News

by Jennie Brown

Anniversary greetings to the following: **Alfred and Leona Brown**—18 years; **Bernard and Valerie Chippin**—25 years; **George and Lucy Chippin**—22 years; **Warren and Miriam Cohen**—12 years; **Larry and Rose Eusler**—32 years; **Harry and Amelia Goldman**—40 years; **Rabbi David and Edyth Spiro**—37 years; and **Ezzie and Bella Rose**—28 years.

Mazel Tov to: **Saul and Molly Brown** upon the Bat Mitzvah of their granddaughter, **Naomi**. May the proud parents, **Dr. Melvin and Sandy Brown** and family, Toronto, enjoy much Naches.

Ian Rose, 18 years of age, son of **Bessie Rose** and well known in the baseball circuit, is now in Miami, Florida, as an exchange student, playing baseball for the South Ridge High School. He is being coached by **Steve Hertz**, who feels that Ian, some day, will be a professional ball player. The community wishes him the best.

Gertie Budovitch has returned from Ottawa, after visiting her daughter, **Francine**, son-in-law, **Michael Steinberg** and granddaughter, **Ma'Ayan**, parents, **Sarah and Nathan Greenberg** and family.

Irving and Sylvia Meyers have returned from Calgary after visiting their children, **Stephanie** and **Michael Dorchik**, grandson **Lonnie** and **Alan** and **Myra Meyers**.

Jennie David has returned to Halifax, after visiting her daughter, **Bessie Rose** and family.

Freda Appel has returned to Ottawa, after visiting her daughter, **Sharon**, son-in-law, **Peter Pinsler** and family.

Rabbi David and Edyth Spiro have returned from visiting their daughter, **Helene**, son-in-law, **Marty Schaffmeller** and family, Ocean Side, New York.

Speedy Recoveries to: **Sam Budovitch**, **Eleanor Budovitch**, **Joe Tobin** and **Harry Levine**.

New Yiddish Group

A Yiddish group has been formed, under the direction of **Rabbi Spiro**, meeting every Monday evening in the synagogue, teaching singing and conversational Yiddish.

Hadassah-Wizo

A meeting of the Lillian Freiman Chapter of Hadassah-Wizo, was held at the home of **Judy Budovitch**, with the President, **Marilyn Kaufman** presiding. Two minutes silence was observed to the memory of the late **Lil Graser**, a charter member of the Chapter. A financial re-

port was given by the Treasurer, **Jennie Chippin**. Marilyn gave a report of the Bazaar which was held October 20, and expressed her thanks and gratitude to all the workers who worked so diligently in making the Bazaar a success. Also a report on the Conference which took place in Halifax. Hostesses were **Bessie Rose** and **Harriet Lenard**.

Condolences to: the family of the late **Lil Graser**, highly respected in our community. Survived by daughters, **Betty Zides**, Saint John, N.B.; **Rhoda Slutsky**, Toronto, and son, **Weldon**, daughter-in-law, **Toby** and five grandchildren.

Oscar and Polly Jacobson upon the demise of their brother-in-law, **Saul Climan**, Montreal. Survived by his wife,

the former **Bertha Block** and son. The community and citizens of Fredericton were shocked by the tragic demise of **Sam Satter**, a life long resident. Survived by his wife, **Rose**, daughters, **Bertha Schwartz**, Brooklyn, New York; **Bessie Maurici**, Florida and son, **Sid**. Six grandchildren and three great-grandchildren.

Our community shares in the sorrow with **Prime Minister Menachim Begin** of Israel and family over the demise of his wife, **Aliza Begin**. May the Almighty grant the Prime Minister many years of good health to carry on for the State of Israel and for the World Jewry.

May the mourners be spared of further sorrow.



הקונגרס היהודי הקנדי

Canadian Jewish Congress

The National Holocaust Remembrance Committee

on behalf of the
U.S. Department of Justice
is looking for persons who

- Have knowledge of Jews who were placed in the "Red Prison" in Siauliai, Lithuania after September 1941.
- Can identify the Lithuanian guards of the Siauliai Ghetto.

Please contact:

Mr. Aba Beer, Chairman	1590 Ave. Dr. Penfield
National Holocaust	Montreal, Quebec H3G 1C5
Remembrance Committee	
Canadian Jewish Congress	931-7531, ext. 255



Canadian Zionist Federation—
Atlantic Region



Atlantic Jewish Council

Listen To

Shalom Atlantic CFX-Radio

EVERY WEDNESDAY

AT

10:30 p.m.

Our radio programme deals
with Jewish humour and plays;
Jewish music, featuring
community talent; current
events; holidays and Kosher Corner.

PRODUCED BY: Mimi Webber
and Belarie Hyman Zatzman.

A program of the Atlantic Jewish Council and the
Canadian Zionist Federation—Atlantic Region.

What's Happening in St. John's

by Linda Berman

Just prior to Rosh Hashana, the community of St. John's suffered a major loss with the moving away of **Genevieve** and **Sheldon Lipkus** and their four children. The children who attended our Hebrew School and were regular participants at Junior Congregation. Genevieve was a very active member of both sisterhood and Hadassah-Wizo. Sheldon, who served as president and vice-president of the Congregation was very active in all synagogue functions and attended services regularly. They now reside in Halifax where they have joined the Beth Israel Synagogue. During a recent visit to St. John's, Mr. Sheldon Lipkus told us that the family is adjusting nicely to their new home. We wish them every success and we know that the Halifax Jewish Community will be immeasurably enriched because of their presence.

In honor of their leaving Newfoundland, **Mr. and Mrs. Bernard Nathanson** tended a farewell party at their home to which the entire community was invited. Genevieve Lipkus was presented with a present from Hadassah-Wizo and the family was presented with a beautiful painting of St. John's by which to remember us. The party, with its delicious hors d'oeuvres and delectable desserts was most beautiful and gave everyone the opportunity to bid the Lipkus family a fond farewell.

We would like to extend a Mazel-Tov to **Mr. and Mrs. Harry Lipkus** upon the birth of a granddaughter. **Samantha** was born in Florida to **John** and **Beverley** (nee Lipkus) **Hamer**. The proud grandparents have gone to Florida to meet Samantha. May G-d grant her a long and healthy life and may she grow up to Torah, to Chupah and to "ma-asim tovim".

The St. John's Jewish Community planned an active Chanukah season. On Sunday, December 12, the children's Chanukah party took place in the afternoon. After the children's performance, they were treated to a supper prepared and served by the sisterhood. The adult Chanukah party took place on Sunday evening December 19th. A supper was served and as during previous years, the program proved to be most entertaining. On December 25, the congregation held a Soiree at which **Ms. Batsheva Paul**, an Israeli folk singer who sang songs in both Hebrew and English, performed. Batsheva was brought to St. John's through the auspices of the Atlantic Jewish Council. Light refreshments were served.

We would like to wish two young adults who have attended services regularly and become part of our community since their arrival, a fond farewell. **Kayla**



Shown left to right: **Ruth Noel**, **Barbara Fine**, **Genevieve Lipkus**, **Shelly Lipkus** and **Nardy Nathanson** at the "farewell party" for **Genevieve** and **Shelly Lipkus**.

Glynn will soon be leaving for Israel where she will work as a dietitian for at least one year. **David Berger** will also soon be leaving for Israel where he will spend four months working in a Haifa shipyard. This is the first trip to Israel for both of them. We wish them much success in their future endeavors. We know that they will enjoy being in their homeland.

We are pleased to welcome back from Israel **Mrs. Tova Auerbach** and her son **Shalom** who spent the summer in Israel. Mrs. Auerbach regularly spends the summer months in her apartment in Netanya.

The sisterhood thrift shop, the first

fund raising function under the new administration headed by **Mrs. Barbara Fine** was a success as was their semi-annual bake sale which was chaired by **Mrs. Helen Nathanson**. The delicious breads and cakes baked by all of the members of the sisterhood ensured its success before it began.

The local chapter of Hadassah-Wizo, headed by **Mrs. Ruth Noel**, ran their first fund raiser of the year—a garage sale. With items donated by all the members and the help of **Tova Auerbach**, **Eda Alexander** and especially **Rose Toytman**, the sale was a great success.

Investment Certificates Savings & Chequing Accounts RRSP's & RHOSP's Mortgages Personal & Business Loans

NOVA SCOTIA
SAVINGS & LOAN
COMPANY



SINCE 1850

NOVA SCOTIA
SAVINGS & TRUST
COMPANY

Head Office:
1645 Granville Street
Halifax, Nova Scotia
B3J 2T3 Phone 423-1181

Members Canada Deposit
Insurance Corporation



State of Israel Bonds

Your Bond With Israel

What is an Israel Bond?

It is an Interest-Bearing Security like any corporate bond, and is actually a loan to the Government of Israel. It is the promise of Israel to repay a loan after a period of time with interest. Israel has never defaulted on its monetary obligations. The purchase of Israel Bonds is an expression of support of Israel and a moral commitment in favour of Israel's future survival.

What Israel Bonds Do:

Israel Bond funds are earmarked exclusively for Israel's economic development. Thus they serve to strengthen the country's infrastructure by providing indispensable supplemental assistance for development of the country's economy.

Achievements of the past several years, accomplished with the assistance of Israel Bonds are too many to list entirely. Some major ones are:

- **Construction of the National Water Carrier, which has brought more than 453,000 acres under irrigation.**
- **Expansion of the Dead Sea Works at S'dom, which now produces more than 1 million tons of potash, bromine and their compounds annually.**
- **Discovery and exploitation of oil and natural gas, and Pipeline Construction to carry oil from Eilat tankers to Haifa and Ashdod refineries and to Ashkelon for shipment abroad.**
- **Construction of Ashdod's deepwater harbour, the four-fold increase of Haifa Harbour's Cargo Capacity and Extension of Port Facilities at Eilat.**
- **Extension of the road and rail network, building of the Israel Shipyards, expansion of the Merchant Marine and development of El Al Israel Airlines.**
- **Construction of Electric-Power plants, increasing Israel's electric-power capacity to more than 10.4 billion kilowatt hours for industrial, commercial and residential consumption.**

Israel's economic needs are soaring, not declining and Israel Bonds responsibility for projects in the works looms larger than ever before. Among these projects are:

- **Development of the Negev to accommodate massive redeployment of military and civilian personnel from the Sinai and continuing settlement of the area for years to come. This means housing, buildings, roads, electrical power, water, transportation**

and other items of infrastructure.

- **Exploration for, and refining of, crude oil.**
- **Searching for alternate energy sources, including shale oil and various solar devices.**
- **Helping to finance new energy facilities such as the giant electric power plant at Hadera, which will supply 35 per cent of the nation's present energy needs.**
- **Building the Mediterranean-Dead Sea Canal.**

Why Israel Bonds?

Israel is faced with serious financial problems which have caused a grave economic emergency. The drain of huge defence expenditures, a continued high rate of inflation and a staggering deficit in Israel's balance of payments have combined to deplete the country's financial resources for development.

The sale of Israel Bonds is essential now, more than ever before, in order to provide Israel with an adequate supply of investment capital with which to expand and strengthen its economy as a means of alleviating its critical problems.

Israelis are the most heavily taxed people in the world. They have accepted their government's "belt-tightening" programmes of severe economic austerity, including higher personal taxes, value-added taxes and additional compulsory government loans, in order to maintain Israel's defence and to finance the economic necessities of life.

We cannot match the sacrifices of the people of Israel. However, we can provide the investment capital to help ease their financial burdens.

An increased flow of Israel Bond funds is necessary to strengthen Israel's economic framework, to industrialize the nation, to supply expanded sources of energy for development and productivity, to prevent an economic slow-down.

THE WHEELS OF ISRAEL'S ECONOMY CANNOT TURN WITHOUT OUR ISRAEL BOND DOLLARS.

Your loan through the purchase of Israel Bonds represents your support of Israel and your faith in the future of the country.

A Loan . . . Not a Gift

As an income-producing security, an Israel Bond encourages self-sufficiency. This differentiates a Bond from other Jewish fund-raising efforts.

The principal and interest are guaranteed by the State of Israel. Since the in-

ception of the Bond Programme, Israel has never defaulted on a payment.

Totally Liquid in Israel

As such, Bonds represent an "easy way" to save for a trip to Israel. If necessary, Bonds can also be sold at the Market price in Canada and the United States.

A Versatile Investment

Israel Bonds can be used as an investment vehicle, for use in Israel. They are highly acceptable as gifts; and have even been accepted as collateral for loans. Bonds can be used as a charitable gift, as well, with consequent tax advantages.

Israel Bonds and UJA

It must be pointed out that Israel Bonds and UJA do not compete, they do different things. Israel has a great need for both. UJA supports humanitarian and social welfare programmes and the monies that are turned over to the Jewish Agency are specifically earmarked for such humanitarian and social welfare purposes and cannot be used for any other purpose. The Israel Bond dollar on the other hand is a free dollar that goes into the general treasury of the Government of Israel and is used to develop agriculture and industry and create jobs to bring the country closer to economic self sufficiency.

Kinds of Bonds

There are two kinds of bonds available to the individual. A Savings bond starting at \$250 U.S. matures in 15 years at 180% of the issue amount. Coupon bonds pay interest twice a year for 15 years when the principal becomes due.

There are additional securities sold by the Israel Bond Organization which are available to certain specified institutions and funds such as banks, insurance funds, labour unions, community funds, endowment funds, pension funds etc.

For further information call or visit the Israel Bond Office.

Lord Nelson Arcade
5675 Spring Garden Rd., 3rd Floor
Halifax, N.S. B3J 1H1
Tel. (902)422-7491

**1st Annual
Jewish Teen Jamboree
Halifax
Friday, Feb 4
Sunday, Feb. 6
1983
Register Now**

YOUTH ACTIVITIES AND YOUNG JUDAEA

by **Guillermo Levinton**

As I have stated many times, assuring the future for the youth of this region depends upon community support. Many concerned parents have responded to this important need. Many volunteers have come forward, but I would like to see more.

I wish to thank those who have come forward to assist—ISHAR-COACH.

The Youth Committee has been formed and liaisons have been appointed to help

schedule youth activities in each community. Meetings have been conducted under the chairmanship of Mark Rosen.

Many thanks and my deep gratitude to the members of the Atlantic Provinces Jewish Student Federation who despite their university studies, jobs and examinations have found the "time" to give their help. To Miriam Alberstat and James Morton who visited Moncton on a weekend in December—Kol HA Ka Vod.

Slowly, but surely, Young Judaea is on

the move again. University students are helping with the programs and are giving a needed hand to the high school-age leaders.

No "name" has magic, it is the content of the group and the continued interest of parents that is the trick that will make the youngsters want to become more involved in Jewish affairs.

As Judaeans say "Chazak V'ematz", and we shall succeed.

Machon Lemadrachim

by **Iris Kohler**

Machon Machzor '69

Machon Lemadrachei Chutz L'aretz; The Institute for Youth Leaders from Abroad. Doesn't sound like much from its name: The Institute (studying) for Youth Leaders (kids) From Abroad (probably the States). But it's much more. Last year it was 109 people between 17 and 19 years of age from ten countries, from twelve youth movements, with different ideological, political, social and religious views. It was a challenge. For me, it was also excitement from the

moment we (fellow Judaeans and I) stepped off the plane to find that we had to make our own way to the Machon campus. This was a slight mistake on the part of the Jewish Agency but gave us responsibility and independence from day one.

Once at the Machon, we settled in, made new friends and began the experience.

With three language groups: English, French and Spanish—there were bound to be some problems with communication. The twelve hours a week of Hebrew

Ulpan helped to remedy the situation. We (the students of the lowest levels) are not fluent, though I think that most of us can get along well conversationally. I, myself, was quite proud at the end of the year to find that besides speaking casually on the street, I could also argue a point of view and get angry at the people who tried to but-in in front of the bank lineup.

Besides Hebrew, we studied Jewish History, Holocaust Studies, Zionism, Problems of Israel and more. All topics that I never had the opportunity to study in Public School.

THE STATE OF ISRAEL BOND ORGANIZATION



*Extends Its Warmest Wishes to the
Jewish Community for a Happy Chanukah*

ISRAEL CAN'T DO IT ALONE

HELP BUILD A NATION: BUY ISRAEL BONDS!

MITCHELL FRANKLIN: Atlantic Regional Director
HOWARD KARP: Atlantic Area Representative

Lord Nelson Arcade, 5675 Spring Garden Road, 3rd Floor, Halifax, Nova Scotia B3J 1H1 (902) 422-7491

But the Machon wasn't all classes, books and teachers. What made it the really fantastic year that it was, was the experience of **living** in Israel. The opportunity to do what Israelis do. A sense of belonging, of feeling like you're part of it.

And it didn't take long to feel it. As soon as we left the Machon campus, we were accosted by a breathtaking view of Jerusalem. Straight ahead—the old city walls, the Dome of the Rock and the Western Wall. To the left—the new city with its tall impressive buildings reaching toward the sky, and to the right—the rolling and partially barren Judean hills. On a clear day, we could also see the Dead Sea. Such a powerful view; we stared at it for hours.

We got to know Israel well. With the guided tiyulim (hikes) by the Machon and every Shabbat free, we had a lot of opportunities to discover **ha'arets** (the land). Such as spending a shabbat in Zefat, one of the four cities holy to Judaism. Something of its golden age in the 16th and 17th centuries when rabbis and Kabbalists lived and studied here, seems to linger on. Walking through the winding alleyways and cobblestoned

streets, you can see the inhabitants who tend to lead the same quiet devout way of life that their predecessors did. Or to walk along the top of Masada and look out upon the desert on one side, and the Dead Sea and Jordan on the other. One is able to imagine the brave Jews of Masada committing suicide rather than becoming slaves. Today, Masada is a symbol for all those who cherish freedom, and where new recruits to the army's Armoured Division (tanks) can be seen being sworn in.

After the five month study period of the Machon, we left Jerusalem for our tnu'a (youth movement) Kibbutzim. There, the experience continued, but in a different way. Pens and books were put away and work clothes were brought out. At kibbutz, we had our closest contact with Israelis—both native born and immigrant. For five months, we had the feeling of living in a real community and working the land. You actually felt that you were producing something that was needed. And that **you** were needed. Such a sense of accomplishment was felt when the five of us (volunteers and kibbutznikim together) finished four long days of planting over a hundred dunams of

orange trees just in time for Shavuot.

Other feelings surfaced during the year. Feelings that are hard to explain, but were brought out because of the situations.

Like singing Hatikvah with thousands of people at the official Yom Ha'atzmaut (Israel Independence Day) ceremonies in Jerusalem. Or Israeli dancing in Liberty Bell Park on a Saturday night with hundreds of Israelis your age.

Walking through the streets of Jerusalem during Chanukah and seeing Chanukah candles lit in almost every apartment window.

Watching **everything** come to a halt and **everybody** stand at attention for a minute of silence on Yom Hazikaron (Memorial Day for Israeli soldiers).

Or walking in the streets on Yom Kippur on the way to the Western Wall, with not one moving car in sight.

These evoke emotions—personal emotions, which can only be felt if you've been there.

All in all, Machon is an experience. A learning experience that brings out new thoughts, new questions and new views. An experience that won't be forgotten.

Dry Bones



Express Yourself

say it with love and a smile

Exotic fresh and silk flowers presented in our decorator containers.

An extraordinary experience in the art of flower arranging.

Talk with us about weddings, Bar Mitzvot, Bat Mitzvot, Shiva Baskets... your personal statement to compliment any occasion.

And remember our monthly specials. We'll beautify your home and warm the hearts of the ones you love.

Commercial rates on request



In the Courtyard
1569 Dresden Row
Halifax, N.S. B3J 2K4
(902) 422-4244

Exotic Fresh and Silk Flowers



**Jewish National
Fund of Canada**

plant
a tree

**WHATEVER THE OCCASION
It's a "mitzvah" to plant
trees in Israel.**

REMEMBER

TREES reclaim the wastelands.
TREES conserve the soil.
TREES soften the climate.
TREES beautify the land.
TREES provide enjoyment.
TREES you plant strengthen your roots
in Israel.

AT JUST \$5.00 A TREE . . .

JNF TREES GIVE SO MUCH MORE THAN THEY COST.

CALL OR WRITE: THE JEWISH NATIONAL FUND

(Keren Kayemeth Le Israel) Inc.
ATLANTIC REGIONAL OFFICE:
Lord Nelson Arcade
5675 Spring Garden Rd., 3rd Floor
Halifax, N.S. B3J 1H1
Tel. 1 (902) 422-7491



THE CANADIAN SOCIETY FOR THE WEIZMANN INSTITUTE OF SCIENCE

Dr. David Vofsie, Director of the newly established Canadian Institute for the Energies and Applied Research at the Weizmann Institute in Rehovot, Israel, was the guest speaker on June 3, at an Information Breakfast Meeting at the Lord Nelson Hotel.

Among those present were: **Dr. Jayson Greenblatt**, newly appointed President, Atlantic Provinces Chapter in Halifax; **Neil Franklin**, Chairman, Public Relations; **Jack Rafuse, Q.C.**, **Peter Herschorn**, co-chairman Endowments and Fund-raising; and **Dr. Alan Cohen**, liaison between the Weizmann Institute and Dalhousie University.

On August 9, a group consisting of Engineers, Scientists and lay people met with **Dr. Mariana Stiller**, Senior Scientist of the Isotope Department at the Weizmann Institute in Rehovot, who was visiting the Bedford Institute of Oceanography in Dartmouth, Nova Scotia. Amongst those attending were **Mr. Peter Herschorn**, **Jack Rafuse, Q.C.**, **Dr. Charles Miller** and **Dr. Emanuel Laufer** (Technical University of Nova Scotia); **Hy Rozovsky** (retired Professor of the Mining Engineering University of Toronto); **Dr. Michael Edelstein** (Department of Mathematics, Dalhousie University); **Julius Solomon** and **Dr. Jayson Greenblatt**.

Professor Yadin Dudai Associate Professor of Neurobiology at the Weizmann Institute, Rehovot, visited Halifax, October 21, where he addressed a Seminar held at Dalhousie University, and a Public Lecture at the Beth Israel Synagogue. Dr. Dudai was hosted by the Department of Psychology at Dalhousie University and following his lecture on the Effect of Mutations on memory in *Drosophila* he participated in informal discussions and visits with the various research workers at Dalhousie. His host at Dalhousie was **Dr. Ian Meinertzen** who was also his host at a luncheon given by the Department of Psychology. Dr. Meinertzen was familiar with Dr. Dudai's work and



Left to right: Dr. Alan Cohen, Mr. Neil Franklin, Dr. Jayson Greenblatt, Dr. David Vofsie, Mr. Peter Herschorn and Mr. Jack Rafuse.

Building of links between Weizmann Institute and local universities.

was appreciative of the opportunity to have Dr. Dudai visit Dalhousie. Prior to the Public Lecture, Mr. Peter Herschorn and Mr. Neil Franklin were Dr. Dudai's hosts at an informal dinner that allowed

the visitor to meet with some members of the Weizmann Committee in Halifax. Professor Dudai's visit to Halifax was part of a Lecture Tour which included Montreal, where Professor Dudai addressed a Seminar at McGill University, and a Public Lecture at l'Universite de Montreal, which attracted a capacity of 400 representatives of the general, scientific and medical communities. His topic: "IN SEARCH OF LOST MEMORIES" was also his topic at the public lecture in Halifax.

Following his appearance in Montreal, Professor Yadin Dudai visited Ottawa where he spoke at a seminar and Public Lecture held at the University of Ottawa, in conjunction with the Neurobiology Department.

The Board of Directors of the Halifax Chapter will be meeting in the near future to discuss projected programming for 1982/83. The Chapter has set as one of its tasks the building of links between The Weizmann Institute and the local Universities. Dr. Dudai's visit was an example of the type of contact planned for the future.



Dr. Yadin Dudai

Happenings and Events

80th Birthday Celebrated in Vancouver

The Zebberman family celebrated **Frank Zebbermans** 80th birthday with a family reunion in August. All his children, their spouses and grandchildren as well as his sisters, **Mrs. Leon Zwerling**, Halifax and **Mrs. Rose Cohen**, Moncton, N.B., as well as several nieces and nephews all gathered to pay tribute. In all fifty-five people from Israel, Canada and the United States joined in the celebration.



Children and grandchildren.



Left to right: Paula Agulnick, Ottawa; Helene Rosen, Vancouver; Frank Zebberman, Halifax; Shirley Goldsmith, Flushing, N.Y.; Bert Zebberman, Sherman Oaks, California.



Professor Emanuel Guttman, of Hebrew University and visiting professor at Carleton University recently addressed service groups and campus audiences during his visits to Halifax; St. John's, Newfoundland; and Fredericton, N.B.

REMEMBRANCE DAY IN NEWFOUNDLAND



Shown taking part in the Remembrance Day celebrations are Mr. Lewis Ferman and Mr. Harry Lipkus.

LEST WE FORGET—REMEMBRANCE DAY 1982—HALIFAX CENOTAPH

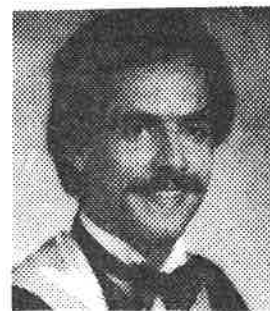


Jewish War Veterans

BACK ROW: Left to Right: Lester Pink; Mike Merovitch; **FRONT ROW:** Left to Right: Howard Karp; Harry Block, Henry Ferguson.



Representing the Atlantic Jewish Council and Halifax Jewish War Veterans



**Mr. A. Michael Freedman
B.Comm**

Mr. A. Michael Freedman received his B.Comm. Degree in May 1981 from Dalhousie University since then has taken Insurance training at Lloyds of London and recently completed extensive training at the Guardian Insurance head office in Toronto. He has just joined a large General Insurance Agency in Toronto as an account executive.



**Mr. Richard M. Freedman
B.Comm.**

Pictured at right is Mr. Richard M. Freedman. Mr. Freedman recently graduated in the fall convocation class at Dalhousie University receiving his B.Comm. He is presently taking his M.B.A. at the University of Toronto.

Both gentlemen are the sons of Mr. and Mrs. Bernard Freedman of Saint John.



Herman Newman, Halifax, Chairman, Atlantic Jewish Council Holocaust Remembrance Committee has recently been elected to serve as a member of the Executive body of the American Gathering of Jewish Holocaust Survivors. The American Gathering of Jewish Holocaust Survivors will take place April 11-14, 1983 in Washington, D.C.

Happenings and Events

State of Israel Bond Brunch—Halifax, October 1982



Left to right: Dr. Annalee Cohen and Lois Block, Co-Chairman Ladies Division accepting Ben Gurion Plaques from Howard Karp, Atlantic Representative.



Reuben David and Martin Herschorn, Co-Chairmen, Mens Division, are seen accepting the Life Award and Jerusalem Revisited respectively from Howard Karp.



1982 Halifax Canvassers

KANIGSBERG, CORDON, STERN & FREEMAN

BARRISTERS, SOLICITORS & NOTARIES

Franklyn W. Cordon, Q.C.	1526 Dresden Row (400)
Alan J. Stern, Q.C.	P.O. Box 3536 (South)
Lawrence A. Freeman	Halifax, Nova Scotia
Jane E. Holmes	B3J 3J2
Counsel	
R.A. Kanigsberg, Q.C.	902/429-0600

BLOCK, PROSSIN & MACLEAN

BARRISTERS, SOLICITORS & NOTARIES

Marven C. Block, B.B.A., LL.B.	Halifax, N.S.
	425-5077
Ben Y.S. Prossin, LL.B.	
James G. MacLean, B.Sc., LL.B.	Lower Sackville, N.S.
(Also of New Brunswick Bar)	865-3728

265 Sackville Drive
Lower Sackville, N.S.
B4C 2R5
865-2800

Suite 750, 5991 Spring Garden Road
Halifax, N.S.
B3H 1Y6
422-1721

Wilde, Nauss, Pye & Green

Chartered Accountants

Office: (902) 865-2800

PETER F. WILDE, C.A.
CHARLES S. NAUSS, C.A.

BARRIE M. GREEN, C.A.
STEWART PYE, C.A.

Johnson Attis

BARRISTERS AND SOLICITORS

R. Bruce Johnson, BBA, LLB
Joel Attis, BComm, LLB
Michael McKee, BA, STB, LLB
Mark J. LeBlanc, BA, BBA, LLB
Phillip H. Pugsley, BSc, BA, LLB
Gregg S. McAllister, BA, LLB
Michael J. LeBlanc, BSc, LLB
(Also of N.S. Bar)

Toronto Dominion Bank Building
777 Main Street—Suite 200
P.O. Box 1170
Moncton, New Brunswick
Canada
E1C 8P9
Telephone (506) 855-3000

PHONE 652-1450

BERNARD FREEDMAN INSURANCE LTD.

AGENTS & BROKERS

35 CHARLOTTE STREET—SAINT JOHN, N.B.

SAINT JOHN—HALIFAX

MEDJUCK & MEDJUCK

BARRISTERS AND SOLICITORS

(902) 429-4061

ONE SACKVILLE PLACE

P.O. BOX 1074

HALIFAX, NOVA SCOTIA B3J 2X1

RALPH M. MEDJUCK, Q.C.
FRANKLYN D. MEDJUCK, B.COMM., LL.B., M.PHIL.



United Jewish Appeal

Project Renewal

NEWS FROM OR YEHUDA

by Laura Kindler

EDITORS NOTE: *Laura Kindler* is coordinator at the Furst and Perlman Community Centre, Or Yehuda which is "twinned" with the Atlantic Provinces.

Exactly ten years have passed since that terrible day when P.L.O. terrorists took hostage and shortly after killed eleven Israeli athletes who were competing in the Olympic Games held in Munich. The Israeli delegation set out to attend the games in an atmosphere of international sportsmanship and brotherhood, which ironically ended in their ruthless murder. An unforgettable tragedy for the Israeli nation.

This Memorial Run commemorates the bravery and the sacrifice of these fine young men. We will honour their memory always, as heroes of Israel's perpetual struggle.

The Run was held on Saturday, September the fourth. Despite the exceptionally hot weather that day over three hundred runners took part. The youngest runner was five years old, whereas the oldest was over fifty. The majority of participants were amateur runners from Or Yehuda. There were, however, about twenty professional marathon runners from Or Yehuda and several other parts of the country, who came to show their solidarity with this event. All the participants were well aware of what this Run represented. The atmosphere was solemn yet full of tremendous pride.

The Run was sponsored by the Furst and Perlman Community Center of Or Yehuda, under the direction of the Memorial Run Committee. (Mr. Beni Shalev—Deputy Executive Director, Mr. Haim Nasa—Sports Director, and Ms. Laura Kindler—"Project Center to Center".) Taking part in the run were nine of the Center's branches, including two youth movements and four neighborhood groups.

The runners assembled at nine o'clock in the morning at the west entrance to Or Yehuda for the starting line. The route stretched for five kilometers around the main streets of Or Yehuda, from Sakia Aleph to Kiryat Giora and back again to the Moadon Ha Andarta in Amidar neigh-

Memorial Run



Opening Ceremony

borhood in the center of the city, for the finish and a memorial ceremony. Addressing the concluding program was MK Mr. Mordechai Ben Porath, President of the Israel Olympic Committee, Mr. Haim Glubinsky, Mr. Halfin as spokesman of the families of the eleven athletes, and Mr. Tamir Shaby, Executive Director of the Community Center. The Macabee Zair (YOUNG) Youth Movement raised the flag in salute, and told of each athletes biography. The absolute silence that perpetrated the crowd when they were called to stand at attention in memory of the fallen was a tribute to this significant occasion.

At the end of the ceremony every runner received a certificate of participation and a special pamphlet dedicated to these brave athletes. In addition three prizes were given to the most outstanding groups; the "Hagannah Neighborhood" won the prize for the neighborhood group with the largest number of runners, the Faircoff Community Center branch had the largest representation of all the clubhouses, and the Or Yehuda Scouts Tribe of Judah won the prize for the most orderly group. The Memorial Run will surely become a proud and respected tradition to be kept in Or Yehuda in the years to come.



Olympic Memorial Run at Or Yehuda 1982

Books of Interest

None Is Too Many

Irving Abella and Harold Troper
Published by Lester and Orpen
Dennys Canada

To the condemned Jews of Auschwitz, Canada had a special meaning. It was the name given to the camp barracks where the food, clothes, gold, diamonds, jewelry and other goods taken from prisoners were stored. It represented life, luxury and salvation; it was a Garden of Eden in Hell; it was also unreachable.

In effect, the barracks at Auschwitz symbolized what Canada was to all the Jews of Europe throughout the 1930s and 1940s—a paradise, enormous, wealthy, overflowing and full of life; but out of bounds, a haven totally inaccessible. Why Canada was closed to the Jews of Europe is the subject of an outstanding book written by Professors Irving Abella and Harold Troper, published recently by Lester and Orpen Dennys, Canada. It is a story summed up best in the words of an anonymous senior Canadian official who, in the midst of a rambling, off-the-record discussion with journalists in early 1945, was asked how many Jews would be allowed into Canada after the war. His response, though spontaneous, seems to reflect the prevailing view of a substantial number of his fellow citizens: "None," he said, "is too many."

Professors Abella and Troper conclusively demonstrate that in the years 1933-1948, when the Jews of Europe were looking for a place of refuge from Nazi persecution, Canada effectively shut its doors. Out of the millions of refugees, Canada admitted a paltry 5,000. In a world which was decidedly inhospitable to refugees, Canada's record was the worst.

hitherto unavailable source material—written and oral—Abella and Troper trace the origins and results of Canadian immigration policies towards Jews. Whether it was Mackenzie King's efforts to placate anti-Semitic Quebec politicians under the guise of national unity, the racist sentiments of Canada's director of immigration, or the flirtation of Canada's high commissioner to London, Vincent Massey, with the pro-German Cliveden set, the forces against admitting Jews to Canada were pervasive, articulate, and inexorable.

Canadian participation in the crisis of European Jewry is set forth in harrowing detail: in the voyage to nowhere of German Jews on the luxury liner *St. Louis*—"The Voyage of the Damned"; in the sham of the international refugee conferences at Evian and Bermuda; in the at-

tempts to rescue Jewish children from Vichy France; and in the post-war effort to limit the immigration of Holocaust survivors.

None is Too Many is a rigorously documented, brilliantly researched ac-

count of a shameful period in Canadian history when the country continually ducked chance after chance to save European Jewry from Nazi genocide. It is certain to be one of the most discussed books of the year.

Recommended Reading

AGES 4-8

A PICTURE BOOK OF JEWISH HOLIDAYS by David Adler. Illus. Holiday House, 1981. Facts and feelings about 19 holidays, charmingly illustrated.

A PICTURE BOOK OF PASSOVER by David Adler. Illus. Holiday House, 1982. Egyptian-like illustrations embellish this graceful retelling of the Passover story and customs of Passover.

YUSSEL'S PRAYER: A YOM KIPPUR STORY by Barbara Cohen. Illus. Lothrop, Lee & Shepard Books, 1981.

A shepherd's song causes the gates of heaven to open. Lyrical retelling of a rabbinic legend with masterful illustrations.

AGES 9-14

IN THE SHADE OF THE CHESTNUT TREE by Benjamin Tene. Illus. Jewish Publication Society, 1981.

Bittersweet memories of the author's childhood in Warsaw between the two world wars.

ROSH HASHANAH AND YOM KIPPUR: SWEET BEGINNINGS by Malka Drucker. Illus. Holiday House, 1981.

Described as a time for making choices and finding the strength to change; innovative ways of marking the holiday are offered in addition to old lore.

THE NIGHT JOURNEY by Kathryn Lasky. Illus. Frederick Warne, 1981.

Each night Rachel joins her great-grandmother Nana Sashie in remembering the excitement and danger of childhood in Russia. (Winner 1982 National Jewish Book Award for children's literature)

WHAT HAPPENED TO HEATHER HOPKOWITZ? by Charlotte Herman. Elsevier-Dutton, 1981.

In her parents' absence, Heather finds herself and her heritage.

AGES 12 and UP

SECOND STAR TO THE RIGHT by Deborah Hautzig. Greenwillow Books, 1981.

Can a mother's being a Holocaust survivor have contributed to Leslie's anorexia nervosa?

THE RHAPSODY IN BLUE OF MICKEY KLEIN by Ben Herman. Stemmer House, 1981.

A 13 year-old boy has trouble separating fact from fantasy. (Nominee 1982 National Jewish Book Award for children's literature)

UPON THE HEAD OF THE GOAT: A CHILDHOOD IN HUNGARY 1939-1944 by Aranka Siegal. Farrar, Straus & Giroux, 1981.

The courageous, surprisingly good-humored day-to-day life of a family trying to maintain its wholeness, dignity and Jewish life-style in Nazi-dominated Hungary.

This selected list of current titles was prepared by the JWB Jewish Book Council by Dr. Marcia Posner, Library Consultant and Librarian, Shelter Rock Jewish Center Library, Roslyn, N.Y.

© 1982 JWB JEWISH BOOK COUNCIL
15 East 26th Street, New York, N.Y. 10010

FICTION

Helprin, Mark

ELLIS ISLAND AND OTHER STORIES—Dela-corte Press/Seymour Lawrence, 1981. Paper, Delta, 1982.

Wit and sensitivity parade these tales of the human condition in exquisitely imagined circumstances. (1982 National Jewish Book Award-Fiction)

Neugeboren, Jay

THE STOLEN JEW—Holt, Rinehart Winston, 1981.

Age-old theme of "Am I my brother's Keeper?" set in contemporary America, Israel, and the Soviet Union with ties to 19th century Jewish history.

Potok, Chaim

THE BOOK OF LIGHTS—Knopf, 1981.

In a 1950's setting a young seminary student/graduate grapples with love, mysticism and practical rabbinics.

JEWISH THOUGHT AND PRACTICE

Greenberg, Blu

ON WOMEN AND JUDAISM—Jewish Publication Society of America, 1981.

A traditional Jew addresses herself to feminist issues and their religious implications.

Kushner, Harold S.

WHEN BAD THINGS HAPPEN TO GOOD PEOPLE—Schocken, 1981.

Questions of mortality and personal loss discussed by a parent and pastor trying to cope and to comfort.

Strassfeld, Sharon and Kathy Green

THE JEWISH FAMILY BOOK—Bantam, 1981.

Articles, ideas, sources for all aspects of child-rearing.

Wiesel, Elie

FIVE BIBLICAL PORTRAITS—University of Notre Dame Press, 1981.

Fresh insights eloquently expressed as Saul, Jonah, Jeremiah, Elijah and Joshua come under Wiesel's unique scrutiny.

HISTORY/PERSONAL NARRATIVE

Ben-Ami, Yitshaq

YEARS OF WRATH: DAYS OF GLORY—Robert Speller and Sons, 1982.

Compelling memoir of 1930's and 40's by an Irgun member responsible for coordinating rescue missions from Europe to Palestine.

Sacher, Howard M.

EGYPT & ISRAEL—Richard Marek, 1981.

The relationship of the two countries and their people from the beginning of the 20th century, to the Camp David peace treaty. (1982 National Jewish Book Award-Israel)

Timerman, Jacobo

PRISONER WITHOUT A NAME: CELL WITHOUT A NUMBER—Knopf, 1981. Paper, Vintage Books, 1982.

Account of imprisonment, anti-Semitism and torture by former Argentine newspaper publisher now living in Israel.

This selected list of current titles was prepared by the JWB Jewish Book Council in cooperation with Esther Nussbaum, librarian, Ramaz Upper School, New York City.

© 1982 JWB JEWISH BOOK COUNCIL
15 East 26th Street, New York, N.Y. 10010

RIGHTEOUS GENTILE

by JoAnn Gardner

Until recently our knowledge of Raoul Wallenberg, his mission on behalf of Hungarian Jews in 1944, and his ultimate fate has amounted to no more than a sketchy footnote to the history of the Holocaust. Now John Bierman's book *Righteous Gentile*, The Story of Raoul Wallenberg, Missing Hero of the Holocaust gives us all the details of the Wallenberg story, all that is known about him since his disappearance in Budapest in 1945. It is a compelling, well-written book and should be read by everyone.

The author knew nothing of the Wallenberg case until he discovered its bare outlines in Israel in 1979 while working as a television news correspondent for the BBC. By a skillful interweaving of straight forward narrative and first person recollections by the principal actors in the drama we see Raoul Wallenberg vividly for the first time, battling for Jewish lives against the Nazi war machine during the last frantic months of the war.

Details of Wallenberg's early life give us a good picture of his personality and the social milieu in which he lived. Born into one of the wealthiest and most prominent families in Sweden, his education was carefully guided by his grandfather who wished him to follow in the family banking business, but Raoul's interests did not lie that way. He was a young man of enormous talent, dauntless, sensitive, restless, eager to throw his energies into some worthwhile activity. During World War II he became increasingly upset over the Nazi persecution of Jews in Europe and he wanted to help them. (He was, by the way, 1/16th Jewish through his great-great grandfather, a fact which he made much of and of which he was very proud.)

Wallenberg's chance to help came in 1944 when, through the help of his Jewish-Hungarian business partner, he was appointed by the Swedish government, at the age of 32, to act as a special envoy to Hungary to save Jewish lives. Actually, his position was made possible by the American War Refugee Board set up by order of President Roosevelt. The main purpose of the Board was to save the Jewish remnant in Europe, with Hungary as the top priority. It was felt that the presence of foreigners in official positions would act as a deterrent to the activities of the Nazis. The Americans would supply the money, the Swedes—the only neutral nation to volunteer for the job—would issue a number of Swedish passports to Jews which might protect them. Wallenberg was given the diplomatic cover of First Secretary to the

Swedish Legation and carried out his job with such zeal, ingenuity, audacity, and administrative and organizational skills that he was an inspiration to the diplomats in the other neutral legations, and they increased their rescue activities.

Part of Wallenberg's success in dealing with the Nazis, the Hungarian government, and later the Hungarian Fascist Arrow Cross can be attributed to the conditions which he stipulated before he took on the job: essentially, a free hand to bypass bureaucratic and diplomatic procedures so that he could act swiftly and decisively. But neither these conditions nor his American money would have brought him success if Wallenberg had not possessed a total commitment to his mission of saving Jews: "I have taken upon myself this mission and I would never be able to return to Stockholm without knowing that I've done everything that stands in a man's power to rescue as many Jews as possible." Most important, he had an unshakeable moral certainty that what he was doing was right and what the Nazis were doing was wrong. This is the strength that he held over his adversaries, and this is why his efforts went beyond the bounds of heroism and assumed a quality different from that of the ordinarily courageous, that many have commented on: he was our Moses, our angel, our savior. Time and again the enemy was faced down by this sheer will which would not be daunted. Can one imagine another figure climbing up on the roof of a packed train bound for Auschwitz and calmly passing out protective passes to the outstretched hands while the Nazis and the Arrow Cross ordered him away and fired their guns? So cowed were they by the courage of this one man that they were afraid to shoot him and so shot over his head.

Bierman includes several such stories of Wallenberg's legendary activities told by witnesses. One feels compelled when recommending this book to tell them all but their full impact comes only when read as part of the whole story. No dramatist could invent more dramatic figures than the righteous Wallenberg and the evil Eichmann—whose sense of inner peace coincided with the number of Jews he was able to kill—duelling to the death for the lives of the remnant Jewish population of Europe. Words hardly seem adequate to describe Wallenberg's heroism nor his ensuring tragedy, for the man who could face down Eichmann, Nazi generals, and the Arrow Cross was extremely naive when it came to dealing

with the Russians, and at the time of his mission, at the war's end, he was arrested by the Russians as a spy, probably because of his known American connections.

It is after Wallenberg's capture by the Russians that Bierman's book takes us beyond all previous accounts to the Russian Gulag where Russians have long had a tradition, predating the revolution, of burying alive people considered to be enemies of the motherland. We learn of every known contact between Wallenberg and fellow prisoners and every attempt by the Swedish government to rescue him. There is a surprising amount of material in this section for anyone acquainted with previous accounts of Wallenberg. It is painful to read of the shameful neglect of him by the free governments with which he was involved.

In the 38 years that Wallenberg has been shifted from one Russian prison to another I have grown up, married, raised a family and become a grandmother. It is heartbreaking to contemplate the fate of this man who appeared for one moment in history, fulfilled an obligation to humanity that few will ever be able to match, and was forgotten by the world. No monument, no peace prize, no accolade we can think of can ever match what should be done to honor Raoul Wallenberg, one of the great heroes of our time. The Jewish people have a special reason to remember and honor him but he deserves the scrutiny of all men and women because his life is an unforgettable testimony to the value of moral certainty, of righteousness in the face of iniquity. This is a lesson we must ever strive to learn. I urge you to read this book.

WORLD CONFERENCE ON SOVIET JEWRY

The World Conference on Soviet Jewry—Brussels III—has been rescheduled and will be held March 14 through March 16, 1983 in Jerusalem, Israel.

For the first time, the World Conference will be held in Israel to symbolize the centrality of Israel in the struggle for the Rights of Soviet Jewry and to emphasize the importance of repatriation of Soviet Jews to their homeland.

Hanukah and the Jewish Woman

by Dr. David Geffen
World Zionist Press Service

"The precept of kindling the Hanukkah lamp is obligatory upon women for they too were part of the miracle".

This injunction, found in the Talmud tractate Shabbat 23a, is one of a number of citations which weave together to make Hannukah a holiday in which women must participate. Whereas on other holidays during the Jewish calendar year, the role of women can be circumscribed and oft-times is virtually non-existent, at Hannukah the very opposite is the case.

Women in the Hannukah Story

In the Book of 2nd Maccabees chapter 7 a story is related about the martyrdom of a mother and her seven sons. Each son is urged by Antiochus the king to reject Judaism in one way or another and turn to paganism. As each one of the first six refused to follow the king's edict, they were put to death before their mother's eyes, each in the most terrible fashion possible. When the turn of the seventh came, the king urged the mother to speak to him and save his life. Instead she admonished the youngest of her sons: "Do not be afraid of this executioner but show yourself worthy of your brothers. Accept death, that in God's mercy I may receive you back again along with your brothers".

The king was so angered by the mother's words that he put the boy to death, followed by the mother as well. This story has been repeated in many versions and has become known as Hannah and her Seven Sons.

The Heroism of Judith

The second woman enshrined in the Hannukah story is Judith. A book in the Apocrypha bears her name and tells the story of Judith, a woman who lived several centuries earlier than the Maccabean revolt in the 2nd century BCE. She places herself in jeopardy in order to get into the private tent of Holofernes, a general bent on destroying the Jews of Jerusalem. When he had become enamored by her beauty and fallen into a drunken stupor, she proceeded to kill him.

Her action is recalled in the Laws of Hannukah, when it states: "work is permitted on Hannukah; however, women refrain from work during the entire time the lights are burning". The reason is based "on the act of the woman who gave cheese to the general to get him thirsty and then filled him with wine so he would sleep and she could sever his head, thus saving the Jewish people". Through the hands of a woman another miracle of Hannukah was effected.

The Woman's Role in the Maccabean Period

The 19th century British Jewish authoress Grace Aguilar (1816-1847) found in the Hannukah story a focal point for her understanding of the heroic role of the Jewish woman throughout history. This is how she writes of the women's reactions to the edicts of Antiochus: "Women, young, meek, tender, performed with their own hands the covenant of Abraham upon their sons, because none else would so dare the tyrants wrath; and with their infants suspended around their necks, received death by being flung from the battlements of the Temple into the deep vale below. Yet no woman's spirit failed". Then she continued with this question: "and what must have been the attachment to their holy religion, what their sense of its responsibility and its immortal reward, what their horror of abandoning it themselves, and cutting off their sons from its sainted privileges, to incur martyrdoms like these?"

Sephardic Honoring of Women on Hannukah

The 7th night of Hannukah in various Sephardic communities is traditionally the night of marking the heroic actions of Jewish women. Mothers and daughters retell the story of Hannah and her seven sons and the story of Judith. There are in-

terpolations in Ladino and special music for the recitation of these tales—music handed down from grandmother to granddaughter.

In certain North African communities women and girls fill the synagogue on the 7th night. The Torah scrolls are taken from the Ark and the women move forward to kiss them lovingly. The rabbi blesses each of the women, young and old, with the traditional blessing, "may He who blessed our matriarchs Sarah, Rebecca, Rachel and Leah . . ." An additional prayer calling for God's special protection of the women present was recited in concluding the celebration.

Emma Lazarus's 'Hymns of Victory'

Emma Lazarus, the 19th century American Jewish poetess, best known for her poem "the New Colossus" on the Statue of Liberty, revived her own Jewishness in the 1880's after many years of indifference toward her own faith. In the festival of Hannukah and the figure of the Maccabees she witnessed, as she put it, "the uplifting of the Banner of the Jew". In her Hannukah poem 'The Feast of Lights' she concluded with these lines:

"Clash, Israel, the cymbals, touch the lyre
Sound the brass trumpet and the harsh-tongued horn
Chant hymns of victory till the heart take fire
The Maccabean spirit leap newborn"

CANADIAN FRIENDS OF THE HEBREW UNIVERSITY

Study In Jerusalem

The Hebrew University
offers courses in English



for Canadian Students in
a special ONE YEAR
PROGRAM

for Graduates and
Undergraduates

Summer courses also
available

Students with knowledge
of Hebrew may apply as
Regular Students

Scholarships available
for qualifying students

for application and information write:

Academic Affairs Committee
Canadian Friends of the
Hebrew University
Suite 208, 1 Yorkdale Road
Toronto, Ontario
M6A 3A1
or phone 789-2633

Some Thoughts on the Lebanese Crisis

Opinion:

by Samuel Jacobson



Many famous sayings come to mind when one examines the Israeli campaign to free Lebanon from the control of the PLO these last few months. For example, when one examines the uniform disciplined propaganda campaign against Israel, he could well be reminded by the old saying, "The pen is mightier than the sword." Or, one could think of Shakespeare's famous saying, "Who steals my purse steals trash twas something: tis nothing. But he who filches from me my good name, robs me of that which not enriches him and makes me poor indeed."

And then there is the famous philosophy of Clausewich which I will take the poetic license of changing to suit present conditions. Clausewitz, the great military philosopher had a theory which could be stated in these words: "War is an extension of diplomacy by other means." He could have said, "That propaganda can replace war as an extension of diplomacy" had he lived today. *'"Words are deadly weapons."

All of the above, of course, point to the fact that wars today are conducted by the army, navy, air force and a fourth element perhaps even more powerful than the above, and that is public relations or to call a spade a spade, propaganda.

The recent situation in Lebanon is a prime example that the above quotations are correct.

Israel since early June has been the victim of propaganda witchhunt, the like of which has not been seen since the British campaign in the first world war against the "Huns" when Britain in control of all the wireless stations in the oceans of the world condemned the German soldiers in Belgium of cutting off **one** breast of Belgium women. Britain also invented the lie that they were boiling human bodies (presumably in

order to get fats for lubricating cannons). After the war members of parliament frankly admitted that this campaign was full of lies. As a matter of fact, due to this campaign of German cruelty in the First World War some of the rumours of the Holocaust in the Second World War were assumed to be a continuation of those lies by Britain in the First World War.

In all National issues around the free world, whether it be regarding acid rain, tariff barriers, free trade, elections, there are differences of opinion. Part of the public and the media including TV, radio, periodicals, there are a conflict of opinions. Some of the media defend one opinion, the others defend the opposing opinion.

However, in this inquisition, this onslaught against Israel only one side received any attention. Israel was condemned universally by almost 100% of the TV's, newspapers, radios, magazines. The Anti-semites of the world had a Roman holiday. Who directed it?

Of all the popular news magazines in America, only one, to the best of my knowledge, printed an objective analysis of the situation. First it pointed out the advanced electronic method that Israel used to nullify the effectiveness of the Soviet anti-aircraft missiles and the outstanding efficiency of the Israeli Air Force to destroy almost one hundred Russian-supplied most-advanced aircraft with the loss of one of their own.

This and the use of other military equipment supplied by America and sometimes modified and improved by Israeli scientists so down graded the reputation of Russian armaments that American prestige would result in billions of dollars increased exports in that field.

Regardless of whether the free world and America would admit it and in spite of the anti-Israel propaganda they cannot close their eyes to the fact that Russian influence in the area has suffered a bitter defeat to the benefit of the world's democracies to which they did not contribute one life or one penny.

Another result of this campaign to destroy the PLO which has been ravaging Lebanon for years, is that now, Lebanon can again become an independent state instead of being held captive by the murderous PLO and Syrians.

The following acts were completely ignored:

1. The PLO had been shelling Israel settlements in the Galilee and sending in

saboteurs dressed in civilian clothing who by international law should have been treated as spies and immediately shot but were merely taken as prisoners.

2. That for over a year Syria had placed missiles that could shoot into the heart of Israel and that Israel had continued to warn the world that they would not stand for this situation.

3. That the PLO with the assistance of the Syrian army had killed 75,000 Christian Lebanese without one word of protest from any Christian or Catholic church or any democratic power.

Russia had supplied the PLO in Lebanon with enough military arms to equip an army of 100,000. Enough not only to destroy Israel but to conquer Jordan and many other oil-producing Arab countries. During the first few weeks of the campaign it seemed that America was being even-handed. After all, a military power like the PLO, supplied with Russian equipment having killed American ambassadors in other countries, could not be considered a friend; surely their destruction would restore stability and peace in the area. However, with the appointment of Schultz as the Secretary of State, America's attitude changed drastically. After that came the Deluge propaganda; the rape of Israel's good name. All of a sudden the lives of the PLO became very dear to America. It looked as though the PLO was America's ally, just as in 1973 Sadat became the favoured son of America. At that time, he also was equipped with Russian military supplies. Israel could have destroyed the Egyptian army and marched into Cairo, but Israel was already the tool of America and was expendable. Egypt had to be wooed, and who paid the price for bribing Egypt away from Russia? Of course, it was Israel who paid the price. By surrendering the Sinai Peninsula which had been under the control of Britain and not of Egypt. An official map of Egypt a few decades ago had shown that the eastern boundary of Egypt was at the Suez Canal! The cost to Israel in addition to depriving her of a field of operation in the case of war and cutting off her oil supply, most of which they had discovered themselves, cost Israel almost \$30 billion, an amount equal nearly twice the Gross National Product. It was accompanied by a tremendous propaganda campaign making Sadat a great world diplomat and liberal statesman. This, in spite of the fact that the press he controlled continued to vomit anti-Israel propaganda comparable to Hitler's anti-Jewish campaign. Egypt's

radio continued and probably does continue up until now to carry the same message to the Arab world and the continent of Africa.

Similarly, the propaganda campaign in America fell in love with the PLO and concentrated a microscope to find every fault possible with Israel. Many of the statements that appeared in the media were lies. One independent writer, George F. Will (which appeared in an exceptional article in Newsweek, August 2, 1982) entitled "Mideast Truth and Falsehood." His first sentence in the article was: "Lies are weapons and are today (the free world's and) the PLO's most effective weapons."

It is an admitted fact that truth is the first casualty in war. In other words, Nations use lies in times of war to gain support. However, it is one thing to tell lies about enemies, but it is a very cruel thing to tell lies about Nations who are your friends, and Israel is the **only** reliable ally America has in the Middle East. Actually, America refuses to face it, but the fact is that the stronger the Moslem Arabs become, the more they hate America, the Christian and free world.

Is there some message for Israel and world Jewry to learn from the present situation? Both friend and foe freely admit that Israel and world Jewry is guilty of the most miserable public relations efforts in the world. That is lesson number one. In 1975 at the Canadian Zionist Federation convention in Jerusalem, I proposed four resolutions which were passed by the conference, but were all deleted from the official report of that gathering! One resolution was that the conference should recommend that Israel spend 10% of its military budget on public relations as it could not survive without the moral support of the Free World. Israel has paid the price of neglecting and ignoring that resolution. It appears that we continue to ignore the importance of world opinion—we endanger our survival. What has happened to the super public relations efforts of Begin's underground movement, which used public opinion dramatically before 1948?

Israel must strengthen its economy so that it can become more independent politically in the shortest possible time. It could reduce its proportion of unreported economic activities, commonly known as the black market, by using proper economic policies that would bring almost half of its gross national product into tax-paying support of the government, thus reducing the abnormally high tax rate which is now supplied by a small part of the public. Increased productivity through profit-sharing in the private sector and cost-reduction sharing in the public sector could go a long way to stimulating the economy and increasing

the official gross national product by billions of dollars.

Israel could also help reduce the global power of OPEC by not only setting an example itself in energy conservation but setting an example for the world. This would create such an over supply of petroleum that the price would go down to what it was before 1973 and the power of OPEC to control the foreign policies of the great democratic powers would be reduced to Israel's benefit.

With the thousands of scientists in Israel the country could become inventors of new means of energy conservation. There is no need to wait for decades for the development of alternate sources of energy. For example, if America and Canada were to reduce their level of the present consumption of oil comparable to Europe, they would not need one gallon of oil from the Persian Gulf. These are facts that are known to everyone interested; they are supported by the greatest authorities, have been printed in books in America, and which I have read.

The great power of OPEC which dictates to the world has an Achilles Heel. It is Energy Conservation. Along the way setting an example to the rest of

the world many patentable items would be invented that could improve the efficiency of the use of petroleum in the same way that the new methods of irrigating the land has invented products that are being exported around the world from Israel.

I repeat again; Israel needs a revolution in thinking. It could have a great future if it had the courage to adopt new ideas. Throwing money at Israel is not the only way or even the most important.

P.S.

After the above was written, the last few days, the Lebanese government army moved into West Bierut—killed 1,200 Palestinians; expelled 50,000, blew up their homes and nobody paid any attention. Why do not the governments of America, France and Italy, who have forces to secure the peace, not appoint similar commissions to investigate who are guilty of this terrible omission on behalf of those concerned?

*Try to get a copy of "Spreading Germs of Hate" by Viereck, rumoured to have been the Morganatic son of Kaiser Wilhelm I.

WE SPECIALIZE IN TRAVEL TO **ISRAEL** AUTHORIZED AGENTS FOR

ELZVALTX



I've Been There!
**Call Me—
Allan Pink
443-4732
429-8450**



Canplan Travel Services Limited
P.O. Box 2315
Halifax, N.S.

Aliza Begin: a life of dignity and dedication

Reprint: Jerusalem Post

Throughout her life, Aliza Begin devoted herself to her private roles of wife and mother. Her selfless devotion to her husband and their three children and the warm hospitality she showed to party comrades, foreign visitors and the many other guests who visited their modest Tel Aviv flat made her a legend long before Menachem Begin became prime minister.

Revisionism was an influence in Aliza's life long before she met her husband. She was born on April 2, 1920, one of the twin daughters of Dr. Zvi Arnold, a widely respected attorney and Revisionist leader who lived in the small Polish town of Drohobycz. It was a cultured, comfortable home, and Aliza or Ela, as she was called, had the benefits of a good formal education.

She was 17 when her father invited a young lawyer to supper: Menachem Begin, a recent graduate of Warsaw University and already a prominent Betar leader who was doing his articles in the nearby town of Borislav.

The two men discussed politics and Revisionist Party business while Aliza and her twin sister Lea, who perished in the Holocaust, listened with interest. When Begin returned to Warsaw to head the Polish Betar youth movement, he and Aliza corresponded and their relationship deepened.

They were married two years later, on May 29, 1939, at the Drohobycz Grand Synagogue. Both bride and groom wore Betar uniforms, and Revisionist leader Ze'ev Jabotinsky came by train from Paris for the occasion. The young couple moved into a one-roomed flat in Warsaw. Money was scarce, and what there was often went to support party activities.

Vociferously opposed to the British government's policy on Palestine, Begin organized illegal immigration to Eretz Yisrael and was arrested for a demonstration at the British Embassy in Warsaw. On his release, he gathered a thousand people who were prepared to march to Palestine. The Polish and Rumanian authorities has issued visas to the marchers, but they were halted at the Rumanian border after the intervention of the British Foreign Office.

They returned to Warsaw a few weeks before the outbreak of World War II, and most perished in the Holocaust.

Menachem Begin became increasingly immersed in party activities, including the smuggling of arms and the training of Irgun Zvai Leumi (IZL) members for future action in Palestine. For Aliza, it was the first taste of the difficult, demanding life she would share with her husband.

When World War II erupted, Begin considered the creation of a Jewish Legion to fight the Nazis. But Poland quickly crumbled and he, Aliza and their close friends joined the steady stream of refugees trying to reach the Rumanian border.



Aliza Begin with husband in 1982.

Circumstances, however, brought them to Vilna, where Begin set up party headquarters. Though he and Aliza were offered "certificates," the precious papers needed to go to Palestine, he refused to leave Vilna, feeling that he was needed by the local organization.

Aliza was finally persuaded to leave for Palestine alone, after the Russians had occupied Lithuania and her husband had been imprisoned. Friends succeeded in smuggling a message to his cell that *Ela ola*, a Hebrew play of words signifying that she was on her way to Palestine.

Menachem was sent to forced labour camps, but was freed under the amnesty article of the 1941 Polish-Russian agreement. He joined Anders' Polish Army and, after considerable difficulties, arrived in Palestine via Iran and Iraq. In May 1942, the couple was reunited in Jerusalem, where Aliza was at the teachers' seminary.

Begin was a most unwelcome immigrant in the eyes of the British, and it was only through the alertness of Aliza and a family friend that he managed to escape a CID dragnet.

Aliza moved with her husband from one hideout to another. They endured five difficult years in the underground, hiding under various aliases and in different locations.

They were living under the alias Ben-Zeev when their first-born—today Dr. Benjamin Begin, a geologist and father of six—was born. At the time, they were living in the Savoy Hotel on Tel Aviv's seashore. Shortly after, Aliza changed her alias to Halperin and the family moved to a small house in the Hassidof quarter of

Petah Tikva. From there, Begin organized and ran the Etzel underground army.

When Aliza's first daughter, Hassia—today Hassia Milo, the mother of three—was born, she was living under the name Epstein.

Then Begin took on the identity of a rabbi and called himself Rabbi Israel Sassover. When British soldiers searched one of their hideouts on Tel Aviv's Rehov Yehoshua Ben-Nun during the 1946 curfew, Aliza offered them water while Begin hid on the roof.

They finally found a safe retreat in a small two-and-a-half room flat on Tel Aviv's Rehov Rosenbaum. There Lea, their third daughter, was born.

The family continued to live at the same address after the establishment of the state, when Begin became leader of the Opposition. Though small, the flat was sufficiently large to accommodate both the family and a large number of their friends and visitors. Aliza's life-style did not change when Begin became a minister in the government of national unity in 1967. She loved her little apartment and always expressed a wish to go back there, even after Begin became prime minister and they had moved to Jerusalem.

In 1977, Aliza found herself the wife of the prime minister. But she did not change her life-style and continued to live as before. Her house remained open to all. She worked hard to help the handicapped and wounded soldiers, an activity in which she had become deeply involved following the Yom Kippur War.

She established the Aliza and Menachem Begin Welfare Fund with her husband's Nobel Peace Prize money. She became a patron of the Multiple Sclerosis Association and concerned herself with the care of brain-damaged children. She offered wholehearted support to successful Teletrom campaigns and other fund-raising projects.

Aliza suffered from asthma, but she bravely fought her handicap and continued to accompany her husband on his travels. She was a devoted friend and companion to her husband, and tried hard to implement her rule that they share at least one meal a day.

In 1981, despite her failing health, Aliza helped launch Israel's activities for the International Year of the Disabled. She kept to her heavy schedule of social commitments, attending to the details of her activities herself. She spurned pomp and ceremony, and fulfilled her duties as wife, mother, grandmother and civic leader with simplicity, dignity, dedication and discretion.

ALEXANDER ZVIELLI

Decorum in the Synagogue

by J.L. Dubinsky

"May He bless those who dedicate synagogues for worship and those who enter therein to pray . . ."
(from the Sabbath Musaf prayers.
The Birnbaum Siddur, p. 198)

Recently, I received a letter from a non-Jewish Halifax friend who is studying at the Hebrew University in Jerusalem and who is passionately in love with Israel and its institutions. He is an Anglican priest and had been my guest a few times to services in Beth Israel Synagogue. I was not at all surprised, therefore, to learn that he had attended Holy Days services at a most prestigious Orthodox synagogue.

My friend wrote that he was quite content to have paid \$50.00 for his seat. What annoyed him greatly, however, was the terrible lack of decorum prevalent throughout the services during the first day of Rosh Hashana and which led him to go to a Conservative synagogue for the next day of Rosh Hashana and for Yom Kippur. There, he wrote, the conduct was quite good, "much like it is at Beth Israel."

*"much like it is
at Beth Israel."*

I very well appreciated my friend's exasperation because I too had witnessed with amazement the same dreadful lack of proper decorum on at least two visits to that synagogue. The first time that I was there was quite a few years ago but I recall vividly the unbelievable lack of respect shown by most of the worshippers and particularly by a number of American Jewish tourists who, like myself, were attending services that Sabbath morning. The decorum was absolutely disgraceful, yet none of the officers of the Congregation made the slightest effort to have a minimum of order prevail. More recently, when I made the mistake—and I use the word advisedly—of attending services again in that synagogue, the situation was not much better. What stands out very clearly in my mind about my last visit there is that the worst offender that day was the bearded rabbi himself. The only time that he stopped his constant chatter with congregants sitting near him was when the cantor chanted the Yizkor prayers. It was the last day of Passover.

After the services, I spoke with the cantor and with a couple members of his excellent choir. I told them how regrettable it was that their beautiful effort went almost unheeded and certainly unappreciated by the Congregation as a whole and I felt that their rabbi was very largely to blame for the bedlam that prevailed in

*we have come a
long way . . .*

the sanctuary. I recall the cantor saying with a wry smile: "That's an old story in Orthodox synagogues here in Israel." We were still in Jerusalem that Sabbath, and keeping in mind the cantor's words we did the same as my friend had done. We went to a Conservative synagogue and there, much to our pleasure, we found the services and the decorum to be not unlike what we enjoy at Beth Israel in Halifax.

I realize fully that Sabbath and Yom-Tov services in both Orthodox and Conservative synagogues are fairly long. It is therefore asking too much of the average congregant to sit through the entire service without exchanging some words, whispered or otherwise, with his or her neighbour. However, it is one thing to say a few words now and then. It is quite another thing to carry on a constant conversation, punctuated every now and then with a burst of laughter.

We have come a long way at Beth Israel Synagogue to which I belong. I recall that when I first became a member there some 15 years ago, it was not entirely uncommon to see a newspaper being perused during the service. When the Torah was being read, several of the worshippers had the habit of congregating in the lobby for an exchange of news and views. Those who did remain in the sanctuary paid little attention to the Torah reading. I attributed that largely to the fact that the baal koreh (the Torah reader) and all who were called up for aliyahs stood with their backs to the Congregation. One is not likely to pay much attention to the reading of the Scroll with which, as a rule, one is not very familiar—as one is with the prayers—if one cannot see the face of the reader.

When Rabbi Greenspan, who was the baal koreh at Beth Israel became ill, someone mentioned to the then rabbi and president of the Congregation that I had been a baal koreh in Glace Bay and I was invited to help out at times during the rabbi's prolonged absence in hospital. I agreed to participate in this far from easy task (as most Torah readers will agree) but only on condition that I could read facing the Congregation. It was argued at the time that such a change was impossible inasmuch as the Amud (the praying table or stand) stood directly in front of the Holy Ark and none could stand there with his back to the Ark. My simple solution was eventually adopted. The Amud was shifted to its present location, well to the right of the Ark, and baal korehs ever since then have been reading the Torah facing the Congregation. Moreover, those who are called up for aliyahs also stand with their faces to the Congregation.

Following the aforesaid change, and with our rabbi prefacing the Torah reading with a summary explanation of the portion of the week and doing likewise with the Haftarah, the exodus to the lobby gradually came to an end and more attention began to be paid to the reading of the Torah. As time went on, Cantor George Lieberman's tunes of the prayers became better and better known to the Congregation and more and more congregants joined in the congregational singing of portions of the prayers. Thus, George's chanting of the prayers and his reading of the Torah, the rabbi's sermons, the chanting of the Haftarahs by various congregants, the young boys serving as junior cantors towards the end of the services—all of the foregoing combined to make a meaningful and, in my opinion, a beautiful service. Coincidentally

*a meaningful and
in my opinion, a
beautiful service.*

with the above, active conversation between congregants gradually began to diminish. Not to be forgotten were the efforts put forth by certain congregants to eliminate talking. It was in that respect that the writer contributed his part over the years.

During the several years that I was privileged to serve as chairman of the Ritual Committee at Beth Israel, many a visitor from United States and Canada prayed with us on a Sabbath or Yom-tov. Among the things that I prize greatly are a number of letters that I received from people who attended our synagogue and who wrote to say how very impressed they had been with the beautiful services at Beth Israel and with the fine decorum that was observed there.

Such kind letters clearly indicate that compared to what goes on in many an Orthodox synagogue in Canada and the United States, we can consider ourselves very fortunate at Beth Israel. Nonetheless, the goal for decorum in this synagogue has not been entirely achieved. There are times when during the very long services on the High Holy Days and on those Sabbaths when a Bar-mitzvah is being celebrated that I feel that we are back to Square One.

*we can consider
ourselves very
fortunate . . .*

Take for example a recent such event. It was by all standards an outstanding Bar-mitzvah Sabbath. The brother of the young celebrant read a goodly portion of the Torah reading for that week and he did it to perfection. The Bar-mitzvah boy chanted his Haftorah beautifully, gave a fine speech from the pulpit and conducted the Musaf service flawlessly. It was a joy to be in the synagogue on that occasion. Yet two visitors from an adjoining province who obviously had come—as did others—to share in the family's great simchah, did not stop talking from the moment they entered the sanctuary until the services came to a close. Not even when the young lad was saying his Haftorah and leading in the prayers did that woman desist in talking to her neighbour and that man to his. I was able to observe them throughout the services because, unfortunately, each had taken a seat a few aisles in front of me.

During the past couple of years, my Court work has taken me to various parts of Canada, from East to West. I have therefore had the opportunity of visiting a number of synagogues. My observation of those who talk endlessly in a synagogue leads me to classify them in three categories.

Firstly, there are those who have been well versed in the ritual since their childhood days but who really have a distaste—even a disdain—for our prayers and synagogue customs. Secondly, there are those who know hardly anything of

our ritual, to whom synagogue attendance represents just another social gathering and who are completely indifferent to the sanctity of the place. Finally, there are those who are simply bereft of the ordinary decencies which govern human conduct and who justly merit being termed ignorant. However, all three groups share the same thought: "How soon will this be over?"

I said earlier that the rabbi in that prestigious Israeli synagogue was largely to blame for the lack of decorum. With the greatest of deference, I would say that the same holds true for any rabbi in whose synagogue constant conversation goes on. I do not mean to suggest that a rabbi should become a so-called "policeman." That by no means is his role or status in the synagogue. But any rabbi who is respected and even loved by his congregants can make it be known very definitely that he will not tolerate continuous talking in the House of Worship where he presides as spiritual leader. It may require a few pointed remarks and an occasional sharp admonition. It will not be very long for his Congregation to understand what is required of it and to act accordingly.

Take the case of Rabbi Israel Kenner, that beloved clergyman who served Temple Sons of Israel in Sydney for 40 long years. Of course he had his problems with discipline during the early part of his ministry. There were long cultivated habits and attitudes to change but change they did. A beautiful choir began to develop, young children were trained to participate in the services and the entire Congregation joined in chanting many prayers. I can attest that to be in the Sydney synagogue on a Sabbath was truly a moving religious experience. Little wonder that this remarkable man, Rabbi Kenner, held that pulpit for so many memorable years and that his influence endures to this day.

*. . . his influence
endures to this day.*

I want to end this narrative with a personal anecdote. But before I relate that, let me say that at the present time—as we approach 1983—in both synagogues in Halifax, there are men and women who are dedicated "shul-goers" and who assist the two equally dedicated rabbis to make their respective services dignified and worthy of praise. These men and women, in my opinion, are truly the pillars of our Faith in this city, and they are surely deserving of our gratitude

and support. If Judaism, as we know it, is to continue to flourish in Halifax during the eighties and into the future, it will be largely due to their efforts.

Now for the anecdote. After I was appointed to the Supreme Court in 1967, my family could not come here from Glace Bay until the school year ended. During the intervening months, I attended Sabbath services several times in each of the synagogues. One day a respected

*I have found they
have two things
very much in
common.*

member of Beth Israel invited me to join that Congregation. Apparently, I must have hesitated to reply because he quickly said to me: "Are you perhaps thinking of joining Shaar Shalom?" I replied that I had given that some thought and he then said with some emphasis: "Surely you can't be serious! Your background is Orthodox and you are **not** going to join a Conservative synagogue."

Time which steals our years away happily does not always affect our memory of the past. Thus, I can still recall the reply that I made to my friend on that occasion. I said to him: "It is true that one synagogue is Orthodox and the other is Conservative. But from my Sabbath attendances at both, I have found they have two things very much in common. Few of the members attend either one and those that do come are talking incessantly."

BUT THEN . . .
(JTA) Geneva

The oil rich Arab States officially boycott Israel and call on Western states to follow suit. But affluent Arabs are not averse to buying goodies from Jewish merchants when the urge seizes them. Thus, Arab sheikhs who cavorted here this summer dropped a royal bundle, a great part of which wound up in Jewish or Israeli-owned shops. Their favorite jeweller was Golay's. Fur coats were purchased at Tiger Royal, owned by the Rebbi brothers, one of whom is married to an Israeli. Clothes were bought at the Anita Smaga Boutique or at the Bon Genie. Medicines were gotten at La Pharmacie Principals. Cigars came from Davidoff's. One of their very favorite stores for antique jewelry is Aviva's, whose owner is an Israeli. There is of course, the possibility that the Arabs were not aware that these stores were owned by Jews or Israelis, but then . . .

Atlantic Jewish Council 7th Annual Meeting

Canadian Jewish Congress/Canadian Zionist Federation Leadership Training Seminar for Small Communities



In conjunction with the 7th Annual Atlantic Jewish Council Meeting, the first-ever Leadership Training Seminar for the Atlantic Region co-sponsored by Canadian Jewish Congress and Canadian Zionist Federation brought together over 120 people who represented communities, who have a total population of one to seventeen families to those from the largest, Halifax.

The goals of the conference were to sensitize Atlantic Jewry to current issues; to provide a forum for in-depth discussion of mutual concern and primarily to evaluate the growing needs of small communities. Five workshops covering these areas allowed for personal debates and questions with many of the delegates providing the solutions to problems based on their own experiences. Professionals from the staffs of Canadian Jewish Congress and Canadian Zionist Federation were present, and in many cases, acted as resource people and facilitators. The five major workshops were Religious Dimensions: Maintaining a Jewish Identity in Small Communities; Intermarriage; Youth; Jewish Education; and Community Relations: "The New Antisemitism".

The usual concern expressed—"not enough time", "not enough solutions" prompted one of the resolutions to read in part that:

Whereas one of the greatest needs of small (i.e. little) communities is simply to have the opportunity to get together, and this was done to some extent at this conference, much more opportunity is required for members of small communities to get together to discuss with each other their problems and their attempts at solutions. And even more than that, the members of small communities may well feel the need to have the children of their communities visit the youth and the synagogues of other communities.

Be It therefore Resolved: That next year's Atlantic Jewish Council Conference devote a day entirely to meetings and workshops of, for, and by small communities, that the agenda for such a day be arranged with the small communities, and moreover, that such a day be made a feature of conferences every second year thereafter.



Keynote speakers, who addressed the various sessions and luncheons were **Stan Urman**, Canadian Jewish Congress, National Executive Director; **Dr. Leon Kronitz**, Canadian Zionist Federation, Executive Vice-President; **Harold Buchwald**, Canada Israel Committee, National Chairman and **Charles Gold**, National Treasurer, United Israel Appeal of Canada Inc. **Ben Kayfetz** led the workshop on Community Relations.

Paul Lipkus, Convention Chairman, expressed his thanks to **Shirlee Fox**, Executive Director, Atlantic Jewish Council and the staff of the Atlantic Jewish Council office as well as the many volunteers for organizing this unique week-end which provided the opportunity for those in attendance to return home to their communities with a knowledge and understanding of the problems encountered by small communities everywhere.

The Executive and Board Members elected for the coming term are:

EXECUTIVE MEMBERS

PRESIDENT
Martin Chernin

VICE-PRESIDENT
David Attis

PAST PRESIDENT
Ben Prossin

SECRETARY
Darrel Pink

ASSOCIATE SECRETARY
Frank Medjuck

TREASURER
Steven Pink

ASSOCIATE TREASURER
Barbara Paton

CHAIRMAN-OF-THE BOARD
Irving Pink, Q.C.

COUNSEL
Allen Ruben

HONORARY CHAIRMEN
Ben Medjuck
Joseph Zatzman

REGIONAL VICE-PRESIDENTS
Paul Lipkus
Mainland Nova Scotia

Harold Schwartz
Cape Breton

Bernard Nathanson
Newfoundland

Irwin Lampert
*New Brunswick/
Prince Edward Island*

BOARD MEMBERS

Lois Block
Phyllis Blustein
Mitchell Budovitch
Lee Cohen
Ronnie Cuperfain
Avvie Druker
Dan Elman
Barbara Fine
Gordon Fischel
Leona Freeman
Norman Hamburg
Martin Herschorn
Peter Herschorn
Janet Holtzman
Sam Jacobson
Weldon Levine
Ralph Medjuck Q.C.
Shirlee Medjuck
Gerry Mendleson
Lou Michelson
Herman Newman
Lloyd Newman
Martin Payne
Lester Pink
Linda Raskin
Dorothy Riteman
Mark Rosen
Lillian Schelew
Dr. Murray Schwartz
Dr. Philip Simon
Alan Stern Q.C.
Andrew Wolfson
Jeff Wolman
Myrna Yazer
Leon Zelikovitz
Sheila Zive



Aliyah Information



Canadian Zionist
Federation

NEW FAMILY TRIP TO ISRAEL

MONTREAL, November 19, 1982 . . .

An ambitious new family program, Project Elef designed to bring up to 1000 North American families to Israel this coming summer, has been announced by **Aharn Korzen**, director of the Israel Aliyah Centre.

According to Korzen, "Project Elef has been created to give North American families a real taste of life in Israel." Families will reside in absorption centres, guest houses on kibbutzim and moshavim, or in special accommodations in settlement towns during their one-month stay. Each family will select from a choice of work activities and programs, including: experiencing kibbutz living, harvesting fruit on a moshav, living on a settlement in Judea and Samaria, a special touring program, and an educational program in Jewish history and Torah study. Another unique aspect of Project Elef, Korzen said, is that each visiting family will be guided through the program by a host family in Israel, enabling participants to be integrated into Israeli life as much as possible during their month in Israel. Families will shop where the Israelis shop, work with them, share in their pastimes, and learn at their schools. In this way, "North American families will really experience what living, working, and studying in Israel is like," Korzen said. Both religious and non-religious programs are offered.

Project Elef, sponsored in Israel by the Jewish Agency's Immigration and Absorption Department, is part of department head Raphael Kotlowitz's efforts to give Diaspora Jews a more intimate knowledge of life in Israel today.

To apply for Project Elef and for cost and program information, please write to: Aharon Korzen, Project Elef, 1310 Greene Avenue, Montreal, Quebec H3Z 2B2.

For other program information, please write or call: Guillermo Levinton, Atlantic Region Shaliach, Atlantic Jewish Council, 5675 Spring Garden Road, Halifax, N.S. B3J 1H1, Telephone (902) 422-7491.

ONE VIEW

by Msgr. Colin Campbell

Reprint: By permission Chronicle-Herald/Mail Star

There are many things of interest in the life of Jan Peerce but the most impressive is his total dedication to God. I had never before seen a book in which the word God does not appear but the word, G-d does. For those who are mystified by this, remember that Jan Peerce is an observant orthodox Jew and shares in the Jewish respect for even the name of Yahweh. I certainly had no notion that this respect is carried over to the English language. The idea behind it is most impressive.

I had picked up the book because I wondered how this man had been launched on his musical career. That part of the story makes the book worthwhile. He came through the back door. The summer stock entertainment route in the Catskills is not the normal route to the Met. Yet, reading between lines, you see that here was a musician who was thorough in everything that he did.

His attention to every word that he uttered, his comments on phrasing, breathing, ensemble singing, working closely with the conductor and a whole host of questions show him to be a musician of the highest order. The fact that Toscanini took him under his wing both sparked his career to new highs and was an affirmation of his talent.

He surely is a scrappy man. Telling about the early days of his marriage, he makes it clear that it was a wonder that he survived at all. His aggressive, belligerent nature must have been a trial for any woman. Perhaps it was the little man syndrome. He seemed to be so self-conscious of his size, that he overcompensated with super aggression.

Parts of the story are a bit far fetched. The family seems to have been in unspeakable poverty and then suddenly they are called middle class. By the time they come to his definition of middle class, they had made it, in Nova Scotian terms. I was trying to figure out the square footage in the first pages. The rooms in the East Side of New York seemed like sleeping squares on a Chinese railway.

The most impressive part of the life of this great artist was his prayer life and love of God. At considerable sacrifice, he always ate at a kosher table, even when giving concerts around the United States. He tells of being in North Dakota. His rabbi had given him the name of a wom-

an who lived there and kept a kosher table. When he arrived at the hotel, he called and she sent her son to pick him up and feed him. What better example could there be of devotion to God's call, as he saw it.

Another constant was his daily prayer. One of the important points that Peerce makes is that daily prayer is a discipline. Perhaps that was not hard for him for any successful concert artist must be a very disciplined person. This discipline was taken to prayer. He did not pray when he felt like praying. He prayed because he knew that this was his duty as a good Jew.

The cynic might react that this was just carrying out forms of prayer or idle gestures. My answer is that if we don't do things by self discipline and habit, we don't do them at all. What is so wrong in having the good habit of going to the synagogue or church? Any good action carried out in a consistent manner, is a good habit. The opposite is a vice. There is nothing to be ashamed of, to confess that we pray daily because of habit.

Thank God most people have the habit of work or we would be in trouble in our society. Thank God, Peerce had the habit of vocal practise or we would have been robbed of a magnificent tenor.

I meet people who react to the past. "I gave up my faith because it was forced down my throat." Well, maybe! I suspect there are many other reasons. One of them might be that the person does not want to right his life with God. We had a lot of things forced down our throats like washing behind our ears, getting our home work done and passing in school. Thank God we had parents to see that we did them when we didn't have the common sense to see their value.

One of the beautiful pages of the book tells how Jan's wife Alice faces her lack of faith and devotion during his surgery. With the help of a young rabbi, she realizes that she has been, at best, a social Jew and that her husband's faithfulness to the sabbath, the dietary laws and to daily prayer were an example for her reflection. Finally, we see the worth of example. He had something that she did not. When she was at the bottom in his crisis, she again came to the roots of her faith tradition.

continued on next page

Reflections on the Jewish Past and Present

by Dr. Nahum Goldmann

World Zionist Press Service

The 'Shloshim' of Dr. Nahum Goldmann falls on October 1st, 1982. The great Jewish and Zionist leader died at the age of 87 on August 30th and he was buried on Mount Herzl in Jerusalem on September 2nd.

Dr. Goldmann served as President of the World Zionist Organization from 1956 to 1968 and was founder-President of the World Jewish Congress. A giant among Jewish leaders of our times, it was he who achieved the Reparations Agreement with the Federal Republic of Germany in September 1952.

Non-party and non-conformist, Goldmann lived in Europe and in America, never settling permanently in Israel. His opinions generated stormy debate throughout his life, and he continued to express his controversial views until shortly before this death in Bavaria.

To honor the memory of one of the Jewish people's outstanding leaders, we are publishing the concluding pages of his autobiography 'Sixty Years of Jewish Life' (Holt, Rinehart and Winston, 1969).

Reflections on the Jewish Past and Present

by Dr. Nahum Goldmann

Modern Jewish history and Zionism, the great renaissance movement of the Jewish people, have shown two some-

what contradictory trends. On the one hand there has been the understandable urge to put an end to the Jews' exceptional vicissitudes, the inferiority forced upon them, their lack of a country of their own, their persecution, and to give them living conditions like those of other nations, that is to say, equality of rights wherever they live as minorities and a Jewish state for those who prefer their own country.

These desires found their most eloquent spokesmen in modern Zionism, above all in Theodor Herzl, who knew very little of Jewish history and was brought to Zionism by the sufferings of the Jews. On the other hand, another school of thought was emerging that regarded the new achievements of the Jewish people, their recently attained equality of rights and most of all their state, not as ends in themselves but as essential prerequisites for transforming the specific ideas and values of Jewish culture into reality. This hope was most strikingly enunciated in the ideas of Ahad Ha-Am.

Synthesis

The more I reflect on the Jewish past and present now, toward the end of my career, the more convinced I become that the future can only be realized in a synthesis of these two trends: to enjoy equal rights and yet to remain different; to possess a state of our own whose pre-eminent duty nevertheless must be to become the spiritual center for Jews

scattered all over the world. This dilemma was unknown to earlier generations; they remained Jews whether they wanted to or not. They were persecuted; they had to live their separate lives, and they had the heroic strength to remain true to Judaism.

Today the question is fundamentally different. Not only are the Jews not forced to remain Jews; on the contrary, every single one of them is confronted with a hundred temptations and incentives to become less and less Jewish. Materially inclined Jews find satisfaction in the unlimited possibilities opened to them by their economic and political progress; the idealistically minded can commit themselves to the struggle for lofty ideas in this difficult, hard, bitter era that is not without a certain splendor. Today the task is to find entirely new incentives for being Jewish. Through long experience we have learned to remain Jewish in bad times; now we must learn something harder: to remain Jewish in good times.

Against Complacency

This applies to the State of Israel just as much as to the Jewish minorities in the Diaspora. The danger of becoming satisfied with what we have already achieved, with the glory of statehood, the impressive military victories, the role we play in

continued from previous page

Jan Peerce tells more than a musical story. He tells us that the busiest person in the highest places can pray. He reminds us that coffee breaks can be prayer breaks. Jan shows us that daily prayer and devotion to religious duties can exist even in a society in which few others observe them.

Don't feel cheated if you were given the discipline of religion. There are few things that happen in life without self discipline. I had the impression that Jan was speaking to his fellow Jews in much of the book. In many communities the Jewish population, in the main, is not a prayerful or a synagogue going population. His was a cry—be observant! You can do it! It is a cry that is a challenge not only for the Jews of our province but for all of us.

Address all correspondence to the author:
P.O. Box 577, Truro, Nova Scotia, B2N 5C7



"Can do!"

**The Royal Bank says
Can do to all your
banking needs.**

the world, small as it is, without representation on international bodies, appointing ministers, being called "Your Excellency", and exchanging ambassadors, is a very serious danger for Israel today, twenty years after the birth of the state.

Everything in history has its price. The greater the success, the higher the price and the greater the danger. My generation secured victory in the epochal struggle for civil rights, but if we are honest with ourselves and do not flinch from facts, bitter and alarming as they may be, we face a paradox. I am convinced that the existence of the Jewish people, including the Jewish state, will be in greater danger than it ever was throughout all the centuries of persecution and suffering if we rest on the laurels our successes have brought us.

Past and Future

The great problem facing the generations of today and tomorrow is to preserve Jewish individuality in an age of conformity. Our generation laid the groundwork that enabled Jews all over the world to obtain equal rights, both as individuals and as a people, and brought to its conclusion a long, tragic, heroic chapter in Jewish history. It remains for future generations to make use of this achievement in order to preserve our people's specific identity and to reshape Jewish life so that our survival may be not merely secure but justified, and the future be worthy of the past.



[JNI—Jerusalem]

An Israeli system which improves the speed and safety of medical and industrial tests has been named one of the one hundred "most significant products of 1982" by the prestigious "Industrial Research and Development Magazine", owned by Dun and Bradstreet Inc. The system, developed and produced by the "Lidex Corporation of Haifa", will be displayed at the Chicago Museum of Science and Technology, along with the other ninety-nine cited products, for one month.

Settlement in Concrete

Last month saw major efforts in practical steps to settle and industrialize the Galilee, where local critics say there is too much talk and too little action in real development projects.

Most notably, "Iscar" Hardmetal Industrial Products opened a new 10M dollar tool manufacturing plant in Tefen, marking the first stage in the company's three-pronged pioneering program to integrate high technology industries with a unique lifestyle in the sparsely-populated region. Over the next three years, the

Israel Briefs

company plans to relocate its remaining four divisions from Nahariya to Tefen.

The Israel Land Administration and The Jewish Agency have also begun a large-scale campaign to encourage Jewish settlement in the Galilee, by rapid expansion of observation post settlements (MITZPIM).

Winding up the November 23rd Knesset debate on the development of Gilil, Economics Minister Ya'acov Meridor also announced that those who join the "Build Your Own Home" program in most Galilee towns will receive a 40 percent reduction on the price of land lease. Estimates of the Galil's Jewish population vary from 40 - 52 percent.

Over 1000 men of the U.S. 6th Fleet aboard three ships arrived in Haifa November 23, eager to resume the fleet's visits to Israel, which were suspended at the outbreak of the war in Lebanon. Many of the men toured Israel, and forty-two Haifa families invited sailors for Thanksgiving dinners at their homes.



הקונגרס היהודי הקנדי

Canadian Jewish Congress



CANADIAN ZIONIST FEDERATION

National Education Conference Concluded

The National Education Conference, co-sponsored by Canadian Jewish Congress and Canadian Zionist Federation, took place from October 30 - November 1, 1982, in Montreal at the Ritz Carlton Hotel. Over two hundred Jewish educators and lay leaders from communities across Canada attended. Representatives came from Vancouver, Calgary, Edmonton, Halifax, Moncton, Kingston, London, Toronto, and a sizable delegation from Winnipeg.

The theme of the conference was "Education in a changing Jewish community." Stimulating workshop sessions were held throughout the day on Sunday, October 31, and Monday, November 1,

which covered the following themes: Who? How? What? Identifying Curricular Needs in Small Communities; Learning from Each Other: The relationship between Boards of Directors and Educational Directors; Jewish Schools or Schools for Jews; Teaching Israel and Zionism; The Teaching of Hebrew; Programming for Jewish Adults; Strengthening the Jewish School through Meaningful Parental Involvement; Jewish Texts and Contexts: Assumptions and Attitudes; Teacher Training and Who Teaches the Class when there is no Professional; Programming for Jewish Seniors; The Young Child—A Clean Slate: What and How to Write on it; The Teaching of Jewish Law;

Financing Jewish Day Schools; Sources and Limits; Keeping Schooling out of Pre-Schooling; Teaching about the Holocaust: What do Students Really Need to Know?; The Jewish Adolescent and Pre-Adolescent in our Day High School: Coping; After Bar/Bat Mitzvah—What?; Programming for Jewish Teenagers and College Youth; Transmitting Jewish Values; Changing Family Lifestyle—Impact on School Education; Absorbing New Immigrants into the Community: Social Issues and the Jewish School; Yiddish Education in the Changing Jewish Community; The Role of the JNF in our Jewish Schools;

continued on next page

and, the Educational Needs of Exceptional Children.

There were five keynote addresses. The conference opened with the presentation of the H.M. Caiserman Award, given this year to Shlomo Wiseman who is himself an educator and has achieved distinction in this field. This was followed by the first keynote address of the conference by Dr. Emil Fackenheim, Professor of Philosophy at the University of Toronto. Dr. Fackenheim, whose theme was entitled "The 1980s: The Jewish People in a Time of Testing", spoke eloquently about the effect of current events in the Middle East on Jewish life, and the particular role Jewish educators have in ensuring Jewish continuity in the face of adver-

sity and hostility.

The morning keynote address on October 31 was given by Rabbi Dr. Norman Lamm, President of Yeshiva University in New York, who spoke on "Education in a Changing Jewish Community."

The scholar-in-residence throughout the conference was Dr. Shimon Fraser, Executive Vice-President of the Jewish Education Service of North America in New York. Dr. Frost, in his keynote address, gave practical and pragmatic focus on the problem of developing educational mechanisms which will keep pace with the latest trends and innovations in the field. His address was titled "Between Reach and Grasp—A Realistic Agenda for our Educational Planners."

A philosophical perspective on "Jewish and Zionist Education in the Contemporary Era" was offered in the evening by Dr. Nathan Rotenstreich, distinguished Professor of Philosophy at Hebrew University in Jerusalem.

The final keynote address was presented by Dr. Barry Chazan, Director of the Melton Centre for Jewish Education in the Diaspora. Dr. Chazan spoke about the methods of teaching Israel and Zionism in today's Jewish schools.

The summary of the conference was made by Dr. Shimon Frost.

The co-chairman of the conference were Dr. June Chaikelson and Dr. Aaron Nussbaum.

CLC STATEMENT ON LEBANON

Reprint: Canadian Middle-East Digest

Dennis McDermott, President of the Canadian Labour Congress, issued the following statement on the situation in Lebanon in July, 1982:

Long years of valued association with the trade union movements of Israel and the Lebanon have given the Congress not only an exposure to the realities of the area but also a strong sense of commitment to the need for an effective peace in the Middle East.

This has to be built on negotiations which reflect two sets of obligations. For their part, Arab countries and peoples must categorically accept Israel's right to exist and live within secure and recognized boundaries. Continued violence against Israel is totally incompatible with such acceptance.

For its part, Israel must honour the Camp David Accord, as it did in withdrawing from the Sinai, by recognizing the legitimate rights of the Palestinian people and their just requirements.

That the principle requirements will remain a national homeland for the Palestinians is obvious to the CLC, and it is the view of the CLC that the hatred of the PLO terrorist organization for Israel is in fact a major impediment in the way of the creation of a Palestinian homeland.

The Israeli invasion of Lebanon may have broken the power of the PLO, enabling the Palestinian people to secure constructive representation, and this outcome would be welcomed by the Canadian Labour Congress.

We do not welcome, and we emphatically deplore, the loss of life in Lebanon. Through the trade union movement in that country, the CLC will contribute to relief and re-building efforts once the Lebanese authorities are actually exercising sovereignty in their own country.

This they have not done since the arrival of the PLO, following the expulsion of this organization from Jordan and then Syria.

The PLO has brought Israeli retribution to the Lebanon. It is impossible for the CLC to ignore that it has brought much more. Its major legacy has been the civil war in 1975 and 1976, when 60,000 people were killed.

The Lebanon has never recovered from these savage months. In the first few days of this year, a Syrian army spokesman informed a Lebanese newspaper, *Al-Nahar*, that "West Beirut is flooded with armed people carrying heavy and medium-size weaponry. In every house there is either a recoilless launcher, a heavy machine gun or a mortar . . ."

These weapons were not idle in the months preceding the Israeli invasion, and in May 1982, 155 people were killed in the fighting that has become the curse of Lebanon since the arrival of the PLO.

The Israeli invasion of June 1982 has greatly increased the civilian death toll, and this we regret and condemn. The CLC strongly supports the position adopted by the Labour Party in Israel that towns must be spared aerial bombardment in order to safeguard the non-combatant population as far as possible.

Here again, the PLO has not helped. At the beginning of June, the Israelis shelled the Beirut Stadium, but what they hit were PLO ammunition stores, military vehicles and rocket-carriers, as reported in three Lebanese newspapers.

Alongside our Israeli trade union counterparts, the CLC calls for the withdrawal of all foreign forces from the Lebanon, and supports the establishment of an independent and sovereign government in Lebanon strong enough to prevent the country being used to launch terrorist attacks against its neighbours.

State of Israel Bonds



Mr. Thomas O. Hecht, President-elect of Canada-Israel Securities, is pleased to announce the appointment of Mr. Julius Briskin Q.C. as its Executive Vice-President and General Counsel. Mr. Briskin has been associated with the State of Israel Bond Organization in Canada since its inception in 1953. He has occupied the office of Chairman of the Montreal Israel Bond Organization, was a member of its Board of Directors and National Executive, and held the positions of National Treasurer and General Counsel until his recent appointment.

The National Office of Israel-Canada Securities takes great pride in the fact that their newly appointed Executive Vice-President and General Counsel, is a recipient of the Canadian Centennial Medal for service to Canada.

Israel and Diaspora Jews Lebanon War a Conflicting Issue

by Guillermo Levinton

Since the beginning of Operation Peace for Galilee, the unfair coverage of the war by the media, the constant and severe criticisms of Israel up to the present time, have created confusion among the Jews in the diaspora. In some cases, it developed into a lack of support for Israel by Jews who openly joined with a large group of non-Jews who attacked Israel and its policies.

I think that the Jews of the diaspora have the right to express their opinions concerning controversial issues taking place in Israel but when doing so, they have to remember two important facts:

a) In Israel all arguments are taking place between groups who are totally aware of the situation first hand.

It is amazing how some Jewish personalities have a clear-cut picture of everything happening there and have such a critical view of Israel without getting up from their armchairs.

A new way has developed! It is not necessary to visit Israel, Lebanon or any of the places about which so much has

been written. All one needs is to **read** and **watch** tragic war scenes of indiscriminate killing and destruction by Israel as portrayed by biased media.

b) When one gives an opinion, one must realize that the area of debate is different. It takes place in a world where those who feared to be called anti-Semitic can now openly express anti-Jewish feelings in the guise of anti-Israel.

These people now feel comfortable; after all they can point to Jewish intellectuals who are saying the same things.

The weakening of Jewish support for Eretz Israel is rising together with diaspora assimilation.

That is why—now more than ever, we must work harder in our communities, a common effort to provide in the long term a stronger AM Israel (Jewish World). I would recommend that you read Professor Zdzislaw Rurarz's article published in the Jerusalem Post on November 7 - 13, 1982.

It is hard, but honest and educational. Now more than ever we must be ONE.

self through disgusting lies and deceit below any human standards. They do not realize that the enemy understands only the language of brutal force and that Israel simply wouldn't exist if it acted according to the prescriptions of soft-hearted "liberal" Americans.

LISTEN, my friend, they are a worse enemy of Israel than the PLO itself. Instead of concentrating now on the fate of the country whose existence is weighed on the streets of Beirut, they spit at it! They didn't care when you were starving in the ghetto, when in the days of Holocaust the Nazis killed your brother on a frozen field. They didn't even want to listen to the reports coming out of Poland about what was happening to the Jews.

But this is now history, dark, cruel, and singularly bloody. I would rather focus on the present and the future. Dear Michael, I'm concerned about your people. I belong to those Poles who not only do not harbour any negative feelings towards the Jews, but admire them.

The Jews lived in the Diaspora for almost 2,000 years, and the fact that they decided to rebuild the country from which Hadrian drove them is not only admirable, but all the nations should contribute to the realization of this goal. These were the Jews who gave mankind its most valuable moral code, the Ten Commandments; the New Testament also sprang from Judaism, and regardless of long-standing conflicts, nobody can separate Judaism from Christianity, which together created one of the greatest human civilizations. Nobody gave so many noble minds as the Jews did.

Now the fate of Israel worries me. It is too small to be able to survive alone in a hostile Arab sea, without help from the outside. This help comes only from the U.S. The previous record of friends of the Jews is not encouraging. There were the Germans and Austrians once, and everything ended in a Holocaust. Then there was a hope in Communism, which today openly embraces anti-Semitism (so amply proven in your the book).

I fear that an anti-Israel trend is growing in the U.S., which can turn easily into an anti-Semitic one. Maybe you think that I'm exaggerating, but I'm watching these developments as a bystander and am not, of course, as emotionally involved as you. However, I do so very carefully, and I see a lot of similarity between the Polish and the Jewish cases.

WHAT WORRIES me most is that Jewish liberals are unwittingly burying Israel. I'll tell you openly, my friends, they are ordinary cowards! Yes, cowards! They don't know how to fight themselves and will not let their Israeli brothers do so. They do not understand that small coun-

'A worse enemy than the PLO'

Reprint: Jerusalem Post—Nov. 7, 1982.

The following letter, written by PROF. ZDZISLAW RURARZ, former Polish Ambassador to Japan, who defected in December 1981 and is living in the U.S., was sent to the New York Times with a request for its publication. The request was refused. The letter was forwarded to The Jerusalem Post by Dr. Michael Chechinkski, to whom it is addressed. Dr Chechinkski, for four years a member of the Centre for Soviet and East European Studies at Harvard University, is now a consultant with the Rand Corporation and the author of *Poland: Communism, Nationalism, Anti-Semitism*.

Dear Michael:

Once more I thank you for your personally inscribed book and your letter. I'm old now, but when I was reading your reminiscences, I had difficulty controlling myself. Those terrible times, when the Jews met the cruellest fate, which has no equivalent in history, appeared in front of my eyes.

My wife and I were just discussing Jewish and Israeli matters, prompted by a short evening commentary by John Chancellor of NBC television in Beirut, and last night's article by Milton Viorst in the *Washington Post* "Outlook" ("It isn't the Israel it used to be").

Neither I nor my wife are Jewish, but we both remember Jews in Poland from before, during, and after the war. Even though both of us are mainly preoccupied with Polish problems, we are both sincerely concerned with the rapidly changing attitude of American public opinion towards Israel.

We are especially puzzled by the attitude of Jewish "liberals" towards Israel, which is not only childish but simply irresponsible. It is not that some expression of solidarity with Israel is expected from them; they seem not to want to know the hard realities and prefer to live in a world of delusion.

They would like Israel to exist as a highly civilized cultural-scientific community, liberal-secular-religious, where all disputes with the outside world are conducted by some kind of "super-diplomacy" (preferably, of course, with their help), and where they can spend their vacation from time to time, and send various donations from the U.S.

They do not understand that if a country is created and exists under difficult and dangerous circumstances, often the only way to survive is by military means. Especially when the enemy is armed and manipulated by Moscow, and conducts it-

THE WEST BANK (JUDEA AND SAMARIA)

by: Franklyn D. Medjuck

In 1948, Abdullah's Arab Legion seized the West Bank and the Old City of Jerusalem. In 1950, Transjordan annexed the West Bank changing its name to Jordan, against the wishes of the Arab residents. Only two governments in the whole world recognized the annexation *de jure*, Britain and Pakistan.

During the 19 years of Arab occupation until 1967, nothing prevented the establishment of a Palestinian State in the West Bank, and yet no effort was taken to do so. The PLO, formed in 1964, did not argue for a separate state in Jordanian occupied West Bank. The Arab nations who played key roles in the drafting of U.N. Resolutions 242 and 338 after the Six-Day War and Yom Kippur War, never requested nor raised the issue of another Palestinian state.

WHY NOT? Because for all intents and purposes, Jordan was considered the Arab Palestinian State in the eyes of the U.N. and Arab world.

Only when they lost their fruitless wars against Israel did the Arabs discover the enormous propaganda impact of Arab Palestinians. They turned the tables by using formerly Jewish phrases such as homeland, refugees, ghetto, holocaust and diaspora.

There is no true accurate account of how many Palestinians were dislocated in the turmoil because many settled elsewhere, and now occupy influential positions in most Arab countries. Those that

remained in the wretched conditions of camps played a tragic numbers game defrauding the U.N. Relief Works and Agency (newcomers arrived in hundreds for free aid; deaths were never recorded and ration cards were indiscriminately distributed).

The irony is that the "refugees" claimed to be homeless and yet still live within 80% of their homeland. Thousands of local residents in the East Bank and Gaza moved into UNRWA camps for food, housing, schools, medical aid, etc., having never left the areas occupied by their families for generations.

Under the Israeli Heel?

For the past year, the controversy in the area, now known as Judea and Samaria, its biblical and historic names, concerns the Israeli administration, Jewish settlements, and the future autonomy proposals under the Camp David Accords.

Israel's actions in Judea and Samaria are in full conformity with international law. Article II of the IVth Geneva Convention specifically refers only to belligerent occupation of territory of another state where the combatants are still fighting in the field and where no armistice or other agreement has been concluded.

Nevertheless, despite the non-applicability of the laws of belligerent occupation, Israel applies all the humanitarian provisions in the IVth Geneva Convention. It has raised standards of public health and welfare, introduced industrial

and construction projects, improved highways, public transit and transportation. Full voting rights are exercised by all adults including women (women in other Arab countries do not vote).

Since 1967, some 920,000 Arabs came under Israeli administration and their experience may be summarized as follows:

- Freedom of Movement: The Arabs of Judea-Samaria and Gaza enjoy freedom of movement to and from Israel proper. Israel also maintains open bridges with the Arab world—residents of Judea-Samaria and Gaza freely visit the Arab countries and citizens of the Arab countries are able to visit their relatives in these areas.
- Free Elections: Local elections have been held three times since 1967—municipal elections in 1972 and 1976, and village council elections in 1975. In the 1976 elections, women were allowed to vote for the first time ever.
- Judiciary: Every resident of Judea-Samaria and Gaza has access to the Supreme Court of Justice in Jerusalem. The Supreme Court is empowered to issue orders nisi against any public official or the government itself, and has done so.
- Education: The number of children attending school has risen from 226,000 in 1967/68 to 400,000 in 1978/79.

Four institutions of higher learning have been accredited since 1967: Bir Zeit University near Ramallah, with over 1,000 students; Najah University in Nablus, 1,400 students; Freres University in Bethlehem, 500 students; and the Islamic University in Hebron, 500 students.

Over 30,000 Arab residents have graduated from vocational training courses in a wide range of fields, from industrial skills to sewing and embroidery.

- Health: Extensive activity in all realms of public health has improved health standards, lowered infant mortality and eradicated epidemics.
- Economy: The GNP of these areas has increased by 19 per cent per annum.

Per capita income has increased by 11 per cent per annum.

The number of fully employed persons has risen from 135,000 in 1967 to 212,000 (of whom 67,000 work in Israel proper).

The export of goods and services has tripled.

The value of agricultural output has increased 12-fold.

- Standard of Living: Over 60 per cent of all households owned gas or electric cooking ranges in 1978 compared with fewer than 5 per cent in 1967.

Almost 40 per cent of households owned electric refrigerators in 1978,

continued from previous page

tries having hostile neighbours must live fighting or die.

The do not understand that there are simply hostile people who will not let one exist. We Poles and you Jews, however, have enemies stronger than us. We continue to exist because we suffer, because perhaps we are stronger in spirit and body than others. We possess the feeling of pride, and we do not deal with the stronger one at any price. Weak people advise rotten compromises and "higher diplomacies" and other tricks that insult human pride.

The Jews, regardless of what they did in the ghettos, were doomed. The Poles, regardless of the terms proposed by the Soviets, will be treated hostilely by its neighbours and the corrupt politicians. And what is sad is that the people with principles are no longer respected, and political rogues, dressed in the feathers of pacifism and misunderstood humanism, rule. They only see the bombing of West Beirut, but what they don't see is the Soviet arms and equipment, the PLO travelling to Moscow for inspiration, and its violation of signed agreements. These things they already learned from the Kremlin.

I can understand how non-Jewish Americans, petroleum companies and banks that base their prosperity on petrodollars, express a loss of sympathy for Israel, but damn it, who is forcing the professors and journalists to say silly things like "Israel is no longer yesterday's Israel, it is an imperialistic one"?

Do they know what they are yapping about? Do they realize that pretty soon the Jews will be charged with "setting the world afire"? Is it a crime to fight against an organized power which wants to destroy you and is killing your people?

In the USSR, Jews were the first ones to demand human rights. Only they have the courage. Who gave these liberals living far from any danger the rights to swagger over them? What does a Jewish liberal know compared to you and your people who crossed through hell?

What can he teach you? Life, knowledge? Israel has problems with the liberals, Poland with Soviet agents, who dishonour our nation.

As has happened many times in the past, the tragic history of our nations are running parallel with the same fate . . . The single thing is to stay proud, as nations and human beings. And we will prevail.

compared with fewer than 5 per cent in 1967.

Over 40 per cent of all households owned television sets in 1978, compared with fewer than 3 per cent in 1967.

Jewish Settlements

Article 49 of the Geneva Convention is to protect the local population from deportation and displacement. The Jewish settlements have not displaced any local inhabitants. The authorities have only deported those few persons connected with terrorist activities. Only those who threaten the local Arab and Jewish residents trying to live in peaceful co-existence.

Those who oppose new Jewish settlements in Judea and Samaria argue that a Jew cannot live or raise his children on a particular piece of land, whereas an Arab would be permitted to do so. This is a racist concept that should find no support among true believers of basic human rights. It was the Nazis who initiated this racial concept in an effort to make Germany "clean" of various ethnic groups including Jews (JudenRein).

It is hypocritical to suggest that a Jewish person could farm in Idaho, or manufacture in England or even now open an office in Egypt, but cannot do the same on the West Bank. There had always been a Jewish presence in this area until the Arab massacres and riots. Many of the Jewish settlers are in fact returning to the site of their own parent's towns and villages. Their return is challenged by the very neighbours or heirs of those who took part in the massacres.

The recent removal of the military administration from the West Bank has given way to a civilian administration which now permits full civil rights, e.g., The right to public assembly, the right to strike and the right to free political expression. These basic human rights do not exist for their fellow Arabs in neighbouring Arab countries.

However, world focus was more directed to the removal of a number of mayors from elected office and people questioned Israeli "democracy". No one noted that moderate mayors seeking peaceful co-existence still hold office. However, where an elected official incites people to riot, advocates the terrorist principles, then they are not fulfilling the proper duties of the office to which they were elected. There was, therefore, no prudent alternative for the safety of the inhabitants. The mayors' conduct interfered with the provision of regular municipal services which they sacrificed for political fanaticism. Directed by the PLO, these mayors abused their civic authority and instead of maintaining law and order, they engineered disruptions of daily life.

No other democracy in the world

would have tolerated similar behavior, and certainly no other Middle Eastern State would have been satisfied with a mere dismissal—the usual solution in Arab countries is imprisonment or execution.

Israel has not executed one terrorist in 34 years, in spite of the thousands captured and convicted whose sole intent was to kill civilians (no terrorist attack has ever been directed against military installations).

Those Americans who challenge Israel's right to defend against terrorism should read the note Secretary of State, Robert Lansing delivered to the Mexican envoy in Washington on June 20, 1916: "Bandits have been permitted to roam at will through the territory contiguous to the United States . . . The frontier of the United States . . . has been thrown into a state of constant apprehension and turmoil because of frequent and sudden incursions . . . it is unreasonable to expect the United States to withdraw its forces from Mexican territory . . . when their presence is the only check upon further bandit outrages."

Grounds for hope—Autonomy

The Camp David Accords in September 1978, offer the Palestinian Arabs of Judea, Samaria and Gaza full autonomy for an interim period of five years, pending a peace agreement between Israel and Jordan as to the final status of these areas and the Israel Jordan boundary line.

While the final status of Judea-Samaria and the Gaza district is the subject for future negotiation, Israeli leaders have openly declared that they envisage a close and constructive relationship between the Palestinian Arabs living in these areas and the citizens of Israel. Israel's foreign minister at the time, Mr. Moshe Dayan, told the Council of Europe in Strasbourg on December 10, 1979, what he envisaged at the end of the five-year transitional period:

"The real question is how are we to live with the Arabs. Shall we be separated, divided with barbed wire—or mixed, with an Israeli settlement next to an Arab village or town, similar to the way in which we now live in Jerusalem and have been living for the past 11 years? That is the only way. The Jews and Arabs will live side by side, without driving away a single Arab."

He also made it quite clear to the Council of Europe, as he and other Israeli leaders have on numerous occasions, that the option of creating a third state between Israel and Jordan does not exist:

"The Camp David Agreement does not include the possibility of a Palestinian state. It is as simple as that. It talks about a boundary between two states—one of those states is the Kingdom of Jordan . . . The other is Israel. It does not leave room for a third state,

a Palestinian state. That is what the Camp David Agreement said about that matter."

The self governing authority will be freely elected to run all the affairs of the Arabs in the area for an interim period of five years:

- Administration of Justice (Courts, police, prisons, corporate patents, etc.)
- Agriculture (and Fisheries, Nature Reserves, Parks, etc.)
- Finance (taxation, budgeting and allocation)
- Civil Service (presently 12,000 all local inhabitants)
- Education and Culture (schools, arts, sports)
- Health (hospitals, clinics, public health services)
- Housing and Public Works (construction and Municipal Services, etc.)
- Transportation and Communication (roads, meteorology, postal, telephone)
- Labour and Social Welfare
- Municipal Affairs
- Religious Affairs
- Industry, Commerce and Tourism

The Israeli military is to be removed upon the inauguration of the Arab Council. This autonomy grants more authority to the Arabs than the new Canadian Constitution grants to the Provinces. The Quebecois would dearly love these controls over language, cultural and internal justice.

This five year interim period of full autonomy is the only viable solution for the immediate future that guarantees a peaceful, non-violent co-existence and a healthy transition towards full and complete Arab autonomy.

There are Israelis who would see this as a transition stage to annexation. On the other hand, there are Israelis who foresee the evolution of autonomy into some form of territorial compromise. However, given the current hostility towards the very idea of negotiation with Israel by Arab parties, Israel has gone very far in offering autonomy unilaterally without any similar offer of good faith or even recognition by Arab countries.

If this had been accepted by the Arabs in 1978, then next year would have been the end of the five year transition period and further Israeli territorial compromise or a peace treaty with Jordan would now be just around the corner. By sabotaging autonomy talks, the Arabs have only postponed the achievement of their own aspirations just as they did in 1947 and every year since in refusing to recognize the legitimate rights of Israel.

As long as external forces of terror intimidate the local population into silence, there seems to be little hope for progress among the moderate Arab leaders on the West Bank. In the meantime, Israel has no choice but to maintain law and order in the absence of a unified Arab administrative council.

A MOMENT OF HEBREW

רגע של עברית

UNIT I חלק ראשון

בבקשה להכיר!

Let's Get Acquainted!

The continued existence of the Jewish people, as a group, is based on a purpose, an idea and is unified by its ancient culture, now recreated in a modern form—ISRAEL.

The Renaissance of Israel as a Jewish state has profound effects on the way Jewish festivals are celebrated and Jewish culture.

Most of the youth and adults are aware of the fact that they are Jewish, and I feel that Israeli culture can provide for their Jewish awareness into something more concrete.

I believe the appreciation and knowledge of Jewish beliefs, bible, sidur and Israel lies in the basic knowledge of Hebrew.

"LANGUAGE IS THE KEY TO A NATION'S HEART

HEBREW IS OUR VERY FLESH AND BLOOD"

—Chaim Nacham Bialik

I would like to see the Hebrew language go beyond the classrooms and encourage everyone to use it as a medium of unification among the Jewish peoples.

It is important to accustom the ear to the sound and the eyes to the symbols.

We cannot always provide lessons but can provide the living and spoken Hebrew language through songs, poems which enrich the vocabulary and help to keep the desire of the Jewish people to return to their Jewish heritage.

If we accomplish our task, we will strengthen the Jewish basics and assure our growth and prosperity.

For awakening the ability to revive a language in the Diaspora, the first stage is the most vital. You are limited to the material to be studied, the time devoted to it but your will is unlimited. We will provide the basics: the Hebrew alphabet and a selected vocabulary.

It has been stated that "in everyday life and for a certain time it is possible for an average person to make do with a vocabulary of five hundred words and find it adequate". (Dr. B. Brener "Teaching Hebrew to Adult Olim"—Hedim—Vol 6—Ed. Youth & Hechalutz Department).

Vocabulary — אוצר מילים

Basic Words—Greetings—Useful Expressions

		Greetings
Peace	<i>Sha-LOM*</i>	שלום
Good Sabbath	<i>sha-BAT sha-LOM</i>	שבת-שלום
Holiday greeting	<i>hahg sah-MAY-ah</i>	חג-שמח
Good Morning	<i>BO-ker tov</i>	בקר-טוב
Good night	<i>LIE-la tov</i>	לילה טוב
See you again!	<i>le-hit-rab-OHT</i>	להתראות
How are you?	<i>ma shlom-HA (m)</i>	מה שלומך?
	<i>ma shlo-MAYH (f)</i>	מה שלומך?
Fine, thanks	<i>tov toh-DAH</i>	טוב. תודה
How are things?	<i>ma neesh-MAH?</i>	מה נשמע?
So-so	<i>KAH-hah KAH-hah</i>	ככה-ככה
Congratulations!	<i>ma-ZAL TOV</i>	מזל טוב
Your health!	<i>le-HA-yim</i>	לחיים
Good health!	<i>la-bree-OOT</i>	לקריאות

**sha-LOM* is used as a greeting for all occasions.

Useful Expressions

yes; no; perhaps	<i>ken; loh; oo-LIE</i>	כן: לא: אולי
please; thanks	<i>b'vah-kah-SHAH; toh-DAH</i>	בבקשה: תודה
You're welcome	<i>abl loh da-VAR</i>	על-לא-דבר
(as a response to 'thanks')		
pardon	<i>slee-HAH</i>	סליחה
It does not matter	<i>ain da-VAR</i>	אין-דבר
I do not speak	<i>ab-NEE loh m'da-BER iv-REET (m)</i>	אני לא מדבר
Hebrew	<i>ab-NEE loh m'da-BEH-ret iv-REET (f)</i>	עברית
Do you speak	<i>ba-IM ab-TA m'da-BER ang-LEET? (m)</i>	האם אתה מדבר
English?	<i>ba-IM at m'da-BEH-ret ang-LEET (f)</i>	אנגלית?
Say it slowly	<i>nah le-da-BEHR le-ATT</i>	נא לדבר לאט
again	<i>ohd PA-ahm</i>	עוד פעם
Write it down, please	<i>na lih-TOHV zohv</i>	נא לכתוב זאת
How much is it?	<i>KAH-mah zeh o-LEH?</i>	כמה זה עולה?
That is all	<i>zeh ha-KOL</i>	זה הכל



IF DIFFICULT TO READ
הערה: אם קשה לקרוא

ההגוי העברי HEBREW PRONUNCIATION

The Hebrew alphabet, like all Semitic alphabets, consists solely of consonants, twenty-two in number. The following chart gives the form (printed and written), name (English and Hebrew), pronunciation and numerical value of each consonant.

I. CONSONANTS העצורים

OLD HEBREW	FORM	NAME	PRONUNCIATION	NUMERICAL VALUE
Printed	Written	English	Hebrew	
א	א	aleph	אֵלֶף	1
ב	ב	beth	בֵּית	2
בּ	בּ	bheth	בֵּית	2
ג	ג	gimel	גִּמֶל	3
ד	ד	daleth	דָּלֶת	4
ה	ה	he	הָא	5
ו	ו	vau	וָה	6
ז	ז	zayin	זָיִן	7
ח	ח	cheth	חֵת	8
ט	ט	teth	טֵת	9
י	י	yodh	יָד	10
כ	כ	caph	כָּף	20
כּ	כּ	chaph	כָּף	20
כֶּ	כֶּ	chaph soplith	כָּף סופית	20
ל	ל	lamedh	לָמֶד	30
מ	מ	mem	מֶם	40
מּ	מּ	mem soplith	מֶם סופית	40
נ	נ	nun	נֵן	50
נּ	נּ	nun soplith	נֵן סופית	50
ס	ס	samekh	סָמֶךְ	60
ע	ע	'ayin	עֵין	70
פ	פ	pe	פָּא	80
פּ	פּ	phe	פָּא	80
פֶּ	פֶּ	phe soplith	פָּא סופית	80
צ	צ	sadhe	צָדִי	90
צּ	צּ	sadhe soplith	צָדִי סופית	90
ק	ק	koph	קָוֶף	100
ר	ר	resh	רֵישׁ	200
ש	ש	shin	שֵׁין	300
שׁ	שׁ	sin	שֵׁין	300
ת	ת	tav	תָּו	400
תּ	תּ	thav	תָּו	400

התקוה

כל עוד בלבב פנימה
נפש יהודי הומיה,
ולפאתי מזרח קדימה
עין לציון צופיה -

עוד לא אבדה תקותנו,
התקוה שנות אלפים:
להיות עם חפשי בארצנו,
בארץ ציון וירושלים.

Kol od ba-lehav p'nima

Nefesh y'hudi homiya

Ul'fa-at mizrach kadima

Ayin l'tziyon tsofiya

Od lo avda tikvatenu

Hatikvah shnot alpayim

Lih'yot am chofshi b'artzena

B'erez tsiyon virushalayim.

HATIKVAH

So long as still within our breasts
The Jewish heart beats true,
So long as still towards the East,
To Zion, looks the Jew,
So long our hopes are not yet lost —
Two thousand years we cherished them —
To live in freedom in the land
Of Zion and Jerusalem.



CAMP HADIMAH



Owned and Operated By:
Atlantic Jewish Council

Young Judaeen Youth Camp
Lake William, Barss Corner, Lunenburg Co., N.S.

B0R 1A0
(902) 644-2313

**MONDAY, JULY 4
TO
MONDAY, AUGUST 15
1983**

VISITING DAY: SUNDAY, JULY 31, 1983

Royal Trust

has the key to your new home



The key to finding the right home is selecting the right realtor—at Royal Trust we open the door to more new homes in Atlantic Canada than any other broker. We have a large inventory of residential listings and a realty force of qualified agents who can offer you a complete package of



Real Estate Services. So, if you're planning a move in the Atlantic Region call any one of the offices listed below.

That's the key to making your move the easiest and most rewarding experience possible.

NEWFOUNDLAND

Bally Rou Place
280 Torbay Road
St. John's East Extern
St. John's, Nfld. A1A 3W8
(709) 726-7810

P.O. Box 1137
10 Main Street
Corner Brook, Nfld. A2H 1C1
(709) 639-8977

NOVA SCOTIA

7071 Bayers Road
Bayers Road Shopping Centre
Halifax, N.S. B3L 2C2
(902) 453-1700

Holiday Inn
Dartmouth, N.S. B3A 1L9
(902) 469-4330

507 No. 1 Highway
Lower Sackville, N.S. B4C 2S1
(902) 865-7720

942 Cole Harbour Road
Cole Harbour, N.S. B2V 1E6
(902) 435-3442

NEW BRUNSWICK

55 Thorne Avenue
Saint John, N.B. E2J 1W7
(506) 657-8850

837 Main Street
Moncton, N.B. E1C 1G3
(506) 854-2330

Royal Trust

Your first name in real estate

Royal Trust Corporation of Canada, Realtor