

Atlantic
Jewish
Council



SHALOM



Jan/Feb 1983
Shevat/Adar
Vol. 8 No. 3

Tu B'Shuvat

Purim

Jim McVicar



She's just minutes old, without even a name. She doesn't know of the heritage that is hers, or the swirl of life around her to ensure that heritage. She doesn't know of those in need ... of the children to be educated and the neighbourhoods to be renewed ... the Jews to be rescued and the immigrants to be absorbed.

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Table of Contents

Editorial	2	Canadian Jewish Congress Plenary Assembly	15
Letters	2	The Palestinians	16
United Jewish Appeal	3	Israeli Film, Israeli Heroine	18
Camp Kadimah	4	Israel Summer Experience	19
United Israel Appeal	6	Opinion	20
Career Opportunity	6	Israel Briefs	21
Halifax Mirium Lieff Chapter of Mizrachi Women	8	Jewish Life in Amsterdams Golden Age	22
Halifax Hadassah-Wizo	8	The Motherless Chassid	23
Contest for Children	8	Happenings and Events	24
A.P.J.S.F. What's Going On	9	State of Israel Bonds	25
Modern Hebrew Self-Instructional Language	10	In Reviewing "The Unorthodox Book of Jewish Records and Lists" ...	26
Halifax and Jerusalem--The Middle Way	10	League for Human Rights-Holocaust Treated Inadequately	27
Consul Appointment	10	Dier Yassin- (The Untold Truth) .	28
News From Moncton	11	Share the Joys of Homemaking .	29
Fredericton News	12	Eating Fruit	29
Youth Activities	12	Outliving Every Haman	30
What's Happening in St. John's .	12	A Moment of Hebrew	31
Network's National Convention .	15		

In This Issue . . .



All year long campers look forward to camp. On pages 4 and 5 Shalom looks back in time and tells of some interesting news for '83.



"Until the past twenty years, the Jews - not Arabs - were considered the Palestinians" - "The Palestinians?" By Frank Medjuck, page 16.

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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.

EDITORIAL



PRAISE AND CHANGE

Recently, I received a letter from a former editor of the Canadian Jewish News who is in the midst of a study of the Anglo-Jewish Press in Canada. Included in his lengthy outline were two very interesting statements "Shalom . . . certainly ranks in the top three community-sponsored publications in Canada" and that "over the years, Shalom has probably been among the most open to opinion-articles of the sponsored publications".

The first statement I accept with thanks but the second bears more consideration. Shalom magazine represents "you", and our policy has always been and still is, to seriously consider all material that is sent to us. In fact, we would like to see more "budding" authors and the more seasoned, contribute to our pages.

A decision that the Editorial Board be increased has been implemented, and I welcome Ben Prossin, Frank Medjuck, Darrel Pink and Paul Lipkus to the recently expanded "Editorial Board" of Shalom.

Times change and so does the look of Shalom. For over seven years, this publication has had, more or less, the same format and style. Now after much discussion, discussion I should note, that has produced a variance of opinion, Shalom Magazine is now introducing a new look. We hope you like it. Please let us know.

Shalom from Shalom

Shirlee Tef

Letters To The Editor

Dear Reader:

When I lived in New York I attended Shabbat services at Lincoln Square Synagogue. The synagogue had a regular attendance of 250 people on Saturday mornings. One Shabbat morning, the rabbi got up and instead of giving a sermon, told each person to introduce themselves to their neighbour and then to invite that person home to Shabbat lunch. The response by the congregation was overwhelming. People met others whom they had seen but never had talked to. Many were glad that the Rabbi had forced them to take an initiative to meet fellow-Jews.

The city of Moncton where I am the Rabbi, might not even have 250 Jews in it but the need to meet one's fellow-Jew on a social level is just as great as in New York. This form of meeting increases one's Jewish awareness. It breeds a Jewish solidarity and a Jewish identity. People constantly ask me what I am doing to increase the Jewish membership in the synagogue. What am I doing to attract the Jewish outsiders to their Judaism. My answer to them should be, "What are you doing? Why aren't we all reaching out to each other?"

The initiative rests with us to reach out to those who know less about their Jewishness. Let them see what Jewish kinsmanship is. Let them experience a Jewish function or social gathering. Our Chanukah dinner in Moncton at the synagogue successfully brought us together. People came and talked to people that they otherwise would not see. Should we, however, depend on synagogue socials to bring us all together? Could we not approach one another on an individual personal level?

Accepting the statement that we want Jewish solidarity and communal growth, when we do talk to one another, the communication should not be vague and indefinite. We should not say: "Give me a ring" or "Please come over sometime for Shabbat dinner." We should say: "Would you be free to come visit on this Friday night?" In this manner I positively commit myself and my friend to another get-together. I have definitely invited him and shown that I care about him.

We might not be able to sit next to someone in the synagogue and have the Rabbi ask us to invite them over for a Shabbat meal. We still, however, are

capable of doing this ourselves. We still can create our own Jewish solidarity. We need to communicate with each other first. We have the means to communicate regularly; if only we would turn fancy ideals into reality in a definite manner, then we will grow.

Rabbi Michael Wolff
Congregation Tiferes Israel
Moncton, N.B.

Dear Shirlee:

. . . Shalom Magazine is certainly put to good use in our family, and it goes from Toronto to Ottawa and then onto Vancouver. It is the wish of all that you continue to publish this worthwhile magazine. We support you in this wonderful project.

The Allen Bernicks
New Waterford, N.S.



5675 Spring Garden Road
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If your children are away at school, if you have friends or relatives who want to keep in touch with the Atlantic Jewish Community, why not give them the ideal year-round gift? A subscription to Shalom Magazine.

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 \$25.00 per year - all others

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A card, advising of your gift, will be sent with the first issue of Shalom.



United Jewish Appeal



Ruth Goldbloom, Chairman Halifax/Dartmouth United Jewish Appeal 1983.

Mr. Martin Chernin, Atlantic Regional Chairman, United Jewish Appeal and President, Atlantic Jewish Council, is pleased to announce that **Mrs. Ruth Goldbloom** will serve as Chairman for the Halifax/Dartmouth United Jewish Appeal 1983.

Mrs. Goldbloom, who was recipient of the 1978 Human Relations Award, Canadian Council of Christians and Jews, brings her many years of volunteer experience to this new challenge.

In 1982, she became a member of the Board - Simpson's Limited; was Chairman, Women's Recognition Dinner for the Y.W.C.A. and Chairman, Youth Aliyah, Halifax Hadassah-Wizo.

Included among her many varied past and present responsibilities, she has served as Regent of Mount Allison University; Chairman, Board of Governors, Mount Saint Vincent University; and is Director, Voluntary Planning Association as well as Chairman, Project One, Futures for Women, the first major fund drive for Mount Saint Vincent University.

Born in New Waterford, N.S., she has lived in Montreal and returned to Nova Scotia in 1967. Mrs. Goldbloom took up residence in Halifax when her husband, **Dr. Richard B. Goldbloom** was appointed Medical Director of the Izaak Walton Killam Hospital for Children. Mrs. Goldbloom looks towards the 1983 campaign to be one of co-operation and generous support from the Halifax/Dartmouth community.

++

Mrs. Shirlee Medjuck, Atlantic Regional Chairman, Women's Division, United Jewish Appeal, is pleased to announce that the 1983 Halifax/Dartmouth Women's Division will be chaired by **Hedda Medjuck**.

Formerly **Hedda Mark** of Moncton, she lives in Halifax with her husband,



Hedda Medjuck, Chairman, Women's Halifax/Dartmouth United Jewish Appeal Campaign 1983.

Franklyn and two children **Bena** and **Jacob**. Her involvement with Israel is far reaching. She has travelled throughout Israel many times and has lived in Jerusalem with her family for one year. This experience has enhanced her awareness of the importance of a vibrant State of Israel.

An active member of Halifax Hadassah-Wizo and the Camp Kadimah Committee, Hedda hopes to share her appreciation of the State of Israel with everyone. Along with her co-workers, canvassers and the generous support of Jewish women of Halifax/Dartmouth, she hopes to make this year's campaign both enlightening and successful.

Halifax Campaign dates are set for late April and the month of May.

1983 ATLANTIC REGION CAMPAIGN DATES

Halifax, N.S.	End of April - Month of May
Glouce Bay, N.S.	May
Sydney, N.S.	May
Yarmouth N.S.	May
Saint John, N.B.	June
St. John's, Newfoundland	June
Fredericton	Fall
Moncton	Fall

PLEASE NOTE CAMPAIGN DATE ON YOUR CALENDAR

HALIFAX MASADA CLUB ACTIVITIES

By Doris Stone

The Masada Club in Halifax is continuing to provide regular programs and meetings of interest to its members. **Edgar Miller**, President and Advisor, **Perry Sable**, are very pleased with the smooth running and attendance.

SENIOR CITIZEN'S COUNCIL

Masada has now become a member of the Senior Citizen's Council in Halifax. **Bessie Rinzler**, **Sylvia Levin** and **Betty Miller** serve on the Advisory Council.

NORTHWOOD CENTRE

Interspersed with other events, are the special programs that are held at Northwood Centre. These events bring spe-

cial joy to those living there. During October, both **Perry Sable** and **Rabbi G. Freidlin**, arranged a program in which 225 people were present. At Chanukah, a special dinner was held and members of Masada and friends filled the room to capacity.

ART EXHIBIT AND LECTURE

Mrs. Alice Hoskins of the Nova Scotia Art College presented an exhibit and lecture which the members thoroughly enjoyed.

MOVIE AFTERNOON

A movie afternoon was held in January at the Shaar Shalom. Showing recent first-run movies, in a relaxed "at home"

atmosphere has proved to be a popular program for Masada Club members.

FEBRUARY PROGRAMS

February programs included a Tour of the Art College of Nova Scotia and the ever-popular Shabbat Dinner at Northwood Centre.

MEMBERSHIP

Anyone over 55 years, may become a member of Masada. Their get-togethers are enjoyable and programs are specifically designed for this group with a range of topics and trips of special interest.

Call the Atlantic Jewish Council office for further information or contact any member.



CAMP KADIMAH 1956

ARE YOUR CHILDREN COMING TO CAMP?

Nostalgia



CAMP KADEMA



Under Auspices of Habonim Lodge

585 Barrington St., Halifax, N.S.
June 29, 1945

Dear Camper - Shalom!

Camp Kadema will open officially on Sunday, July 8, exactly one week later than originally planned. No doubt you are very disappointed about the delay. The Camp Committee and Staff feel the same way as you do about this.

However, with the promise of fine weather and the many plans made for the campers--leadership training, discussions on Judaism, arts and crafts, Palestinian dances, sing-songs, camp fires, movies, swimming, baseball and other sports--all will help in making your stay at Kadema very enjoyable. The other members of the Staff and I, are eagerly looking forward to meeting you and becoming acquainted. It will not be long now.

Looking forward to seeing you soon, and with best wishes for a pleasant journey to Camp Kadema, I am

Sincerely yours,

NATHAN SHUSTER,
Camp Director.

Please note:

Leadership Period--July 8 to July 15
Campers Period-- July 15 to Aug. 5

Note 2--ALL TRANSPORTATION IS BY BUS FROM THE HOSTEL ON QUINPOOL ROAD (Halifax)

All Councilors leave Sunday, July 8 at 9.00 a.m.
Halifax Campers leave Sunday, July 15 at 9.00 a.m.
Saint John, Truro, Kentville, Sydney, Glace Bay, Dominion
Campers leave Sunday, July 15 at 7.30 p.m.

--Bring your luggage with you--

-- Please do NOT forget your Ration Books --

LAKE WILLIAM

CAMP KADIMAH

1983

Summer, 1983, and *Sheldon* is back as Camp Director with a full complement of new and old head staff. There will be major facelift to facilities which will add to the enjoyment of all campers. Last year was a superb experience for all and this year's programming looks even better, if that is possible. A special "treat" for all who remember "Cookie" and her fabulous menus. She is returning once again to be the cook and everyone looks forward to having *Cookie Rosebaum* preparing her delectable meals. Keep your eyes open for the next issue of *Shalom* when all the staff will be announced.

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CAMP KADIMAH



Camp Kadimah Committee 1943



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FEBRUARY 21, 1983—THERE ARE 132 DAYS TO CAMP

JULY 4—AUGUST 15, 1983

VISITING DAY—JULY 31, 1983

Complete and return this application with \$250.00 deposit per child to ensure a place in Camp Kadimah this summer. Payment in full is due by June 1, 1983.

Child's Full Name _____ Sex _____

Birthdate _____ Age as of Dec. 31/83 _____ Grade completed as of June 30/83 _____

Address _____ City _____ Postal Code _____

Area Code _____ Home Phone Number _____

Father _____ Occupation _____ Business Phone _____
(Full Name)

Business _____ Address _____

Mother _____ Occupation _____ Business Phone _____
(Full Name)

Business _____ Address _____

WHO SHOULD BE CONTACTED IN EMERGENCY IF PARENTS ARE NOT AT HOME?

Name _____ Phone _____ Relationship _____

Name _____ Phone _____ Relationship _____

Physician _____ Office Phone _____ Home Phone _____

Medical Plan No. _____

Previous Camp Kadimah Camper Yes _____ No _____ Year(s) _____

Total Fee: \$ _____ Total Enclosed \$ _____ Balance \$ _____

Signed _____

Relationship to camper _____ Date _____

Return Application to Camp Kadimah / Machar
c/o Atlantic Jewish Council, 5675 Spring Garden Road,
Halifax, N.S. B3J 1H1 (902) 422-7491

United Israel Appeal And Council Of Jewish Federation

Announce New Professional Training Program For College Graduates

by Joyce Arnold
Reprint Canadian Jewish News

The Canadian office of the Council of Jewish Federations and the United Israel Appeal of Canada have announced a new professional training program for college graduates who wish to pursue a career in communal service, particularly in the area of fund raising.

In a recent survey of the current personnel situation of Canadian welfare federations, it was found that no less than 15 professional positions were vacant - half of which were in fund raising.

"It has been increasingly apparent that the deficiency of fund raisers, quantitatively and qualitatively, constitutes a major concern for federations," the CJF survey states.

The 11-month training program called Practicum, will commence in July. Five students will be selected from all parts of Canada and, where feasible, will be trained at the federation in the city where they live.

An annual stipend of \$15,000 will be paid to the student during training, plus travel and living expenses for a 2-month study period in Israel - which is part of the program.

Upon successful completion of the training, the student will be guaranteed employment in Canada (by June 1984). In return, he or she must be committed to work for a minimum of two years in a Canadian federation. The training period will be equivalent to two years of professional experience when computing salary.

This course will consist of seminars, reading, writing papers, and practical experience under supervision of a senior staff person in a normal work situation during a community fund raising campaign. The sojourn in Israel will include study, touring and generally "soaking up the atmosphere."

Courses will be in Jewish history, philosophy and values, community organization, role of the federations, campaign methods, technologies and other skills, and the distinction between lay and professional leadership.

Demonstrated
fund raising ability
needed

Prerequisite qualifications for candidates include university graduation, preferably with some work experience, and evidence of potential in community work, especially fund raising, at the executive

level.

Manny Batshaw, former executive vice-president of Montreal's federation, Allied Jewish Community Services, is co-ordinator of Practicum.

He said the objective of the program is to develop Canadian fund raisers for Canadian federations. Federations here have traditionally relied upon Americans to fill their fund raising jobs, but this has had several disadvantages: Americans tend to leave these positions after a few years to return to the U.S., their salary requirements are higher and, especially in the case of Quebec, it is becoming harder to interest them in moving here. Tougher Canadian immigration regulations have also restricted the importing of fund raisers.

"Hopefully, this program is also the beginning of a more extensive training program for other professional positions in Jewish communal service. But we will start with fund raisers because that is the most urgent need," said Batshaw. Plans are already under way for another fund raiser program after 1984.

Good fund raisers are generally hard to come by; no University in Canada gives courses in this growing field of expertise and few social work graduates consider fund raising as a career. Up til now, federations have tended to choose ex-businessmen and insurance salesmen for fund raisers.

Recruitment for this program has already begun on campuses across the country, and the selection of candidates is expected to be completed by April 30. (Interested persons in the Atlantic Region may contact Shirlee Fox, Executive Director, Atlantic Jewish Council, 5675 Spring Garden Road, Halifax, N.S. B3J 1H1 (902) 422-7491. or Manny Batshaw, at 1430 Peel St. Montreal, H3A 1S9 - phone 849-5271, or Bert Abugov, at the Canadian CJF office, 152 Beverly St., Toronto, M5T 1Y6 - phone 977-4674)

Candidates
invited from across
Canada

The federation helping to fund Practicum are those in Montreal, Toronto, Ottawa, and Winnipeg, although the candidates from anywhere in Canada are invited to apply. A steering committee, consisting of an executive director and lay person from each of the sponsoring groups, will be responsible for recruitment and

selection of students. Another committee, composed of representatives of the 11 major Jewish communities in Canada, will assist in the implementation of the program.

"We are looking for people with exceptional qualifications," said Batshaw. When you consider that we will probably be picking only one person from Montreal, for example, you know that person must be extraordinary."

Professional members of the steering committee and some professionals from the U.S. will make up the teaching faculty of the program. Placement upon completion of the program may be outside the student's home town - wherever the most need is at the time.

Three times during the course of 11 months, the five trainees will get together for weekend seminars led by top community professionals.



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For the first time, a highly sophisticated professional training program is being offered to a select group of 5 men and women who wish to become professionals in the Jewish communal fund raising field in Canada.

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- Two months of training will take place in Israel.
- Guaranteed employment upon successful completion of training.
- Training will be equivalent to two years on job in computing salary.

Qualifications

- University graduate, preferably some work experience.
- Commitment to Judaism and Jewish ideals.
- Some knowledge of the Jewish community.
- Executive potential in community work with emphasis on fund raising.

For Information Apply to:
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Halifax Hadassah-Wizo

By Bette Ross

Halifax Hadassah-Wizo activities have kept up a steady pace since the launching of Hadassah-Wizo Month and the Regional Conference. During the month of November, we had our Used Clothing Sale, and this time we ran it for three days instead of one. It was a successful venture, and the support of our own "salesladies" was tremendous. During December, the Barbara Goldberg Chapter, and some friends, ran their annual Gift Wrapping Service at Bayers Road Shopping Centre, and once again their excellent service was well rewarded. Well done Barbara Goldberg Chapter! We are proud of you. On January 6, six of our members attended the National Executive Meeting in Toronto and came back re-inspired with new ideas and increased insight. Right now, our Annual Youth Aliyah Campaign is under way. Many thanks to **Lenore Schelew** and **Sheila Zive** for convening this mammoth campaign. These girls and their committee deserve our full support. So please give generously when called upon, remembering this is for today's youth of Israel who are the adults of the future,

and protectors of our land. A grandmother of a student at our Youth Aliyah Research Centre in Jerusalem has donated a beautiful hand-made quilt to Hadassah-Wizo to be raffled in aid of Youth Aliyah. Halifax Hadassah-Wizo is proud to be running this raffle, and we hope to raise a lot of money from it. Tickets are \$1.00 each, and if you would like some and have not been approached, please contact me. I will be pleased to assist.

Our Bazaar for 1983 is scheduled for the fall so we are holding a Giant Bake Sale in the spring. I'll have more details in the next Shalom. Our Public Affairs Department is running a competition for the youth in our communities thus making them aware, in a recreational way, of the problems of our people.

I am very pleased to be able to report that Avivah Chapter is alive and well and under the capable leadership of **Dorothy Riteman**. Dorothy brings experience and expertise to her new position. Dorothy and her officers look forward to a successful term. We thank you Dorothy for caring enough to do this. Good luck Avivah Chapter.

ATLANTIC REGIONAL CHILDREN'S POSTER AND ESSAY CONTEST

Halifax Hadassah-Wizo is sponsoring a Regional Poster and Essay Contest for Children. The poster contest is open to ages seven to ten, with the subject being: "What Israel Means To Me". Legal size paper (8½" x 14") must be used along with any medium other than pencil.

The essay contest is open to children ages eleven to fourteen. The topic to be developed in no more than 300 words is: "The Effect of the Current Situation in Lebanon and Israel".

—Prizes will be awarded.

—All entries must be submitted by April 1, 1983 to:

Halifax Hadassah-Wizo
5675 Spring Garden Road
3rd Floor
Halifax, N.S.
B3J 1H1

Halifax Mirium Lieff Chapter of Mizrachi

By Rose Pritzker

At the Chanukah meeting, held at the home of **Mrs. D. Fiering**, **Mrs. Bea Zemel** had the pleasure to present life membership pins to **Mrs. C. Arron**, **Mrs. R. Sadofsky** and **Mrs. S. Jacobson**. Mrs. Zemel also announced that she herself had become a life member. "May their number increase".

Deepest sympathies were extended to the family of the late **Ida Trager**.

Mrs. Eva Simon was congratulated on the announcement of her granddaughter, **Ruth Hoffman's** engagement to **Edward Conway** of Toronto.

An "Aleph-Bet" children's quilt made and donated by **Helene Medjuck**, will be given as the prize in a raffle headed up by Mrs. David Fiering.

Following the Annual Campaign report in which **Mrs. Rose Pritzker** reported a very successful venture, a Chanukah skit directed by **Ella Morris** was viewed. As usual Ella was full of wit and charms as were the other participants, **Sara Yablon**, **Doris Stone** and **Bea Zemel**.

Express Yourself *say it with love and a smile*

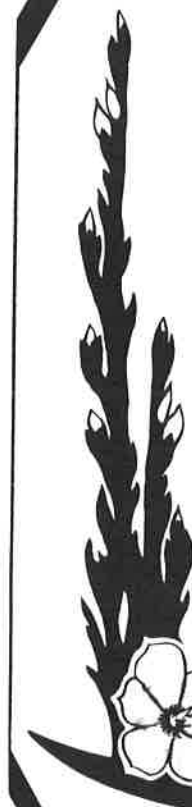
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A.P.J.S.F. WHAT'S GOING ON?

By Ann David

What's going on this Saturday night? Coffee with friends? A get-together at someone's apartment? A broomball game? Or maybe a kumzitz? Not one but *all* four events were features of A.P.J.S.F.-Hillel's "back to campus" opening event.

The evening started off with coffee, cake and a kumzitz at the home of *Ronnie Cuperfain*, followed by an energetic game of broomball at the Dalhousie Rink, and was completed with hot apple cider and hot chocolate back at Quingate Apartments at *James Morton* and *David Kornhauser's* humble abode. Momentum grew during the evening only to be followed by an invitation to the Breakfast Club, Sunday



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morning, at the Beth Israel Synagogue with a presentation of the movie "One, Big Happy Family." It was an energetic as well as entertaining start to the new semester, and has set the pace for future events. (**Watch out for our DELI NITE--open to the entire community. It'll be a first for APJSF-Hillel and a first for the Halifax Jewish Community!)

MODERN HEBREW SELF-INSTRUCTIONAL LANGUAGE AT DALHOUSIE UNIVERSITY

Dalhousie University's Office of Part-Time Studies and Extension has just announced the addition of Modern Hebrew to the list of offerings available in its non-credit Self-Instructional Language programme.

Participants in the programme study entirely at their own pace, working with cassette tapes and textbooks in the Dalhousie Learning Laboratory at the hours they choose freely.

Registration is at the Office of Part-Time Studies, 6100 University Avenue, and study can begin at any time of the year. Cost of taking the course is \$45 for 16 weeks, plus cost of books.

The course teaches both spoken and written Hebrew. Learners gain fluency in understanding and self expression through a variety of oral and written exercises. Modern Hebrew is the official language of the State of Israel, spoken by over 2,500,000 people, and is of particular interest to tourists and others, both Jews and non-Jews for cultural reasons.

Contact Professor Aikens - 424-2375

HALIFAX AND JERUSALEM——THE MIDDLE WAY

By Sandra Cohen

It was a four month stay back in Israel in 1954 at the age of eighteen that set the stage for *Chana Eben-Ezra's* eventual aliyah from Halifax. Three of those months were happily spent in the Galilee on Kibbutz Ein Hashofet. But it was the month in Jerusalem which was decisive, for there she met her future husband, and then she returned after seven months to be married. Twenty seven years and six children later, Chana looks back to her aliyah as a giant stepping-stone leading to a rich, meaningful life in a country replete with challenge and personal fulfillment.

When Chana and a six-generation Jerusalemite *Johnny* married, they met their completely different ethnic background (he is of Turkish and Moroccan descent) with refreshing simplicity. "We had an agreement," recalls Chana, "that we would find the middle way and not have obstacles." She met her new social adjustment with equal straightforwardness and ease. "Johnny had a wonderful group of friends, and his family was so warm and welcoming," she says. But it was more than that. Chana's positive attitude, one embracing changes and differences with not only commitment, but also optimism, led to her successful absorption, but even more significantly, to her sense of inner contentment. "Sure there were ups and downs, but it wasn't particularly difficult. I had adjusted more to his way of life than he to mine," she confides, "but that was because I really wanted it that way."

The early years were not without difficulties; their first two-room apartment becoming rather crowded when the children began arriving. However there were compensations. "It was a truly happy life," Chana says with pride. "Johnny's

family was so comfortable to be with, so fun-loving. They actually spoiled me." Though the style of life was a complete change from that which she was accustomed to in Halifax, Chana "relished the difference." Here in Israel, "the people cared. We were one big family." Even the raising of her six children, now aged 25, 24, 22, 17, 12, and 5 was more rewarding, she feels. "In Israel, we have always raised children for the sake of helping our country grow, not merely for the sake of having them." Johnny concurs. "The neighbor's child is ours, and ours is his," he says. "Another difference is, here, children don't take things for granted. Somehow there is more of a sense of appreciation." Johnny, who works in Computer System Management makes these observations as the result of trips the family has taken to Canada over the years where he became acquainted with a new culture and different values. Fluent in English, in addition to Arabic, French, Spanish as well as his native Hebrew, he tells of his first visit to Canada not long after their marriage.

"I realized then just how informal it is here. So what if a room looks lived-in. And why make an appointment to visit a friend?" Chana nods. "It's so much freer."

This mutual feeling is the essence of their lifestyle. It has become well-known to visitors and Olim through these twenty seven years that it is open house at the Eben-Ezra's. They have made their home a centre of warmth and understanding to all those seeking any type of assistance. "Even for just a cup of coffee and a little conversation," Chana says, "our door is always open. We have had visitors, complete strangers, stay for meals—even overnight. I can't count how many conver-

CONSUL APPOINTMENT



Yitzhak Eldan

Yitzhak Eldan has recently been appointed as Consul, Consulat of Israel, Montreal. Mr. Eldan has served in several departments at the Ministry of Foreign Affairs in Jerusalem, the latest being Chief Assistant at the Egyptian department. He participated in the normalization talks between Egypt and Israel. Born in Casablanca, Morocco, he immigrated to Israel through the Youth Aliyah Movement.

Background information on current affairs may be obtained from Mr. Eldan by writing to him at the Consulate in Montreal: 550 Sherbrooke Street, West, Suite 1675, Montreal, P.Q., H3A 1B9.

The Atlantic Jewish Council has plans to bring Mr. Eldan to the Atlantic Region to visit as many communities as possible in the near future.

sations we've had with people contemplating aliyah, who simply want to talk about the pros and cons. I remember the 50's when we had no phone, and people who had heard of us just knocked on the door. They'd always be welcome. And they still are." A small book is handed to me entitled "Our Guests" with names of visitors from all over the United States, Canada and Europe, its first entry dated 1955.

Chana had derived much pleasure in her dual role of wife and mother. Today, with her children now older, she is planning to look for a job, involving work with tourists. The past years however are viewed as especially rewarding ones. "I'm glad I stayed home to raise the children," she says. "It's a decision Johnny and I made together, and it turned out to be the right one. I have friends who worked while bringing up their kids, and they had problems I never encountered." There haven't been any difficulties, in fact, which Chana hasn't met with both resolve and vitality. But it is her gentle, giving nature that has paved the way. "After all," she says, "if you have room in your heart, you have room for anything."

News from Moncton

By Gail Zuckerman

The Moncton community is acting constructively to bring itself together. We are fast becoming a unified, cohesive whole.

In December, we celebrated Chanukah as one large, happy family at a community Dinner-Dance. People came to join in the festivities from as far away as Sackville, Amherst and Fredericton. Over one hundred people attended. We had a Menorah-lighting ceremony, door prizes, a musical interlude and dancing. All food was prepared by members of the congregation, far better than any catered affair. The children had a Chanukah party for themselves organized by **Gail Zuckerman** and **Margie Attis** with help from many parents on December 14, 1982. Fun was had by all. Over forty children were present. The pre-school in addition, gave a delightful Chanukah concert on Sunday, December 19.

Atlantic Jewish Council - Speakers Bureau

Over the winter holidays, **Frank Medjuck**, Executive Member, Atlantic Jewish Council and the Regional Canadian Jewish Congress Chairman, and member of the Atlantic Jewish Council Speaker's Bureau, came as a guest speaker. He talked about his visit to the Soviet Union to meet Jewish refuseniks.

Movie Night

The young adults group had a movie on Thursday, January 6.

Pre-Purim Program

On February 13, the Atlantic Jewish Council and Canadian Zionist Federa-

tion - Atlantic Region, sponsored Allan Gould, a Jewish humorist.

Sisterhood

Our sisterhood has been busy also, running a special "Meals on Wheels" program over the winter holidays. Their visiting committee has also been active. A special thank you is given to **Dorothy Mark**, **Mary Feinstein** and **Sarah Gorber** who on their own accord baked special recipes for the synagogue Shabbat kiddushes.

In a more serious vein, the Moncton community mourns the passing of **Lena Hans**, the first president and charter member of the Lillian Freiman Chapter of Hadassah-Wizo in Moncton. She was 83. The Chevrei Kaddisha, both men and women gave thoughtful, unstinting assistance to the Hans family.



IN MANCHESTER

Former Moncton, N.B. Rabbi Philip Lefkowitz [right] seen here with Immanuel Jakobovits, Chief Rabbi of the British Commonwealth, was recently inducted as senior minister of the Whitefield Hebrew Congregation in Manchester, England. Lefkowitz was spiritual leader of Tiferes Israel Congregation in Moncton. A member of the executive of the New Brunswick Pastoral Institute, he spearheaded the rewriting of the rules for chaplaincy care at provincial institutions.



It's team work by **Gail Zuckerman**, **Margie Attis**, **Sandy Attis**, **Irwin Wanderer**, **Harvey Zuckerman**, and **Minnie Attis** in preparation for Community Chanukah Dinner-Dance.



Relay games are lots of fun! **Liza Passanizi**, **Sarah Weil**, **Michaela Etienne**, **Yona Attis** and **Mia Rinzler**.



At the Children's Chanukah Party enjoying a circle game are: **Samara Attis**, **Jennifer Savage**, **Simcha Attis**, **Leigh Lampert**, **Adam Wanderer**; in front are **Shonda Rinzler**, **Liza Passanizi** and **Jordan Lampert**.

WHAT'S HAPPENING IN ST. JOHN'S

By Rabbi Tzvi Berman

In January, the St. John's Jewish Community suffered another major loss with the moving away of **Etta and Harry Lipkus**. They have moved to Halifax to be near their son and his family. Mr. Lipkus was a regular at all services and was always ready to give a helping hand especially as foreman in charge of setting up the Succah. Mrs. Lipkus was an active member of Hadassah-Wizo and the Sisterhood and could also be seen regularly at services. We hope that they enjoy their new home. We know that the Halifax community will be enriched by the addition.

In honor of their leaving, **Marge and Ruby Smilestein** tended a Sunday afternoon tea, to which the entire Jewish community was invited. Cakes were baked by members of the sisterhood and everyone had a pleasant afternoon to wish a farewell to the Lipkus's. In recognition of their service to, and friendship for the community, they were presented with a picture of St. John's to remember us by. Mrs. Lipkus also received a plaque from Hadassah-Wizo.

We would like to wish a safe trip to **Mr. and Mrs. Auerbach** and **Mr. and Mrs. Ferman** who are visiting Florida and to **Mr. and Mrs. Kantorowitz** who will be spending some time with their daughter in our homeland of Israel.



Hebrew School Children's Luncheon

MAZEL TOV

We would like to wish a belated Mazel Tov to **Ella and Ralph Levitz** who celebrated their 35th wedding anniversary this past summer. Mazel Tov also to **Judy and Graham Wilansky** who recently celebrated their 28th wedding anniversary and to **Doris and Aaron** who recently celebrated their 30th wedding anniversary.

SPEEDY RECOVERY

We would also like to wish a complete and speedy recovery to **Mr. Joseph Wilansky**.

WELL EARNED BADGE

Congratulations are in order for **Brian**

Pereira-Mendoza who won his "religion in life" badge in the cubs. It meant a lot of studying, and we are all proud of him.

SOIREE A truly marvelous evening of entertainment provided by the Atlantic Jewish Council and Canadian Jewish Congress - Atlantic Region was held on December 25th. **Yitzhak Argaman** won the hearts of the audience with his warm and wonderful renditions of over one hundred traditional Jewish, Israeli and Yiddish songs.



The lighting of the Menorah during the Chanukah Party

FREDERICTON NEWS

By Marilyn Kaufman

UP-COMING YIDDISH CONCERT

Rabbi David Spiro and his Monday night Yiddish classes are in the midst of rehearsals for their Yiddish Concert to be held in April.

NEW PUBLIC AFFAIRS STUDY GROUP

Under the initiative of the Atlantic Jewish Council, a Study Group on Public Affairs led by **Professor Bernie Vigod** began in February. The first class involved the discussion of the recently published book "None Too Many". Those interested are to contact **Marilyn Kaufman** as soon as possible for further information.

FREDERICTON HADASSAH-WIZO

December was the month of our Creche Fund-raising Function. Chaired by **Sharon Pinsler**, the membership was treated to an enjoyable evening consisting of a slide-tape presentation "Today, Tomorrow, Together" with dessert following. **Edye Besner** was presented with the "Gutsy Award" for her initiative shown in this year's Bazaar.

NEW REGIONAL VICE-PRESIDENT FOR NEW BRUNSWICK

Congratulations to **Marilyn Kaufman**, our local President, for undertaking a new position on the National Executive of Canadian Hadassah-Wizo as New Brunswick's Vice-Regional.

YOUTH ACTIVITIES

By Guillermo Levinton

Shaliach - Atlantic Region

Since the Atlantic Jewish Council resolution to form a Youth Committee in the Atlantic Centres up to the present time, various meetings and activities have taken place.

In Halifax, a local Youth Committee was created. During the first meeting, it was decided that in order to meet the needs of the city properly, two sub-committees should be formed; one for the twelve to sixteen year olds and one for six to twelve year olds. The committees are comprised of parents and students (Atlantic Jewish Provinces Student Federation and Young Judean Leaders).

Several meetings were held and various activities suggested for each age group. Parents and students took upon themselves the commitment to run and organize these activities.

I want to emphasise at this point that without their efforts, their valuable time and help, nothing would have been achieved. Unfortunately, I cannot mention all the names (by doing so, I may commit the sin of forgetting someone), there are too many to mention and many were involved in different aspects of the programming.

I do wish to thank everyone, especially those who are involved in the behind the stage preparation (organizing, buying the refreshments, judges, cooks, cleaning up the mess, sending invitations, programming and so on) and the actual "runners" of the event, arts and crafts, sports events, serving, supervising. All these people at the various and complex aspects of the program deserve all the credit, and it is because of these people that we have had a full program.

Programs to a smaller extent were held in all the other centres.

The variety of programs reached all age groups.

We are just beginning and are planning exciting events to take place in each centre throughout the Atlantic Provinces. I plan to visit each community prior to the start of Camp Kadimah. During my visit, I will be presenting definite activities for its members (youth and adults). The ideal is to hold activities in each centre on a regular basis, however the process is slow in coming to realization. I am confident that with time, patience and goodwill such an "ideal" can be achieved. Parental and student care and interest will make these events possible and successful. Programs that can be implemented are sports events, drama, arts and crafts, holiday parties, movies etc.



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What is the Plenary Assembly?

Since 1919, Canadian Jewish Congress has served as the official representative before all levels of government on matters affecting the status and welfare of Jews in Canada and abroad. The Plenary Assembly is the highest decision-making body within Canadian Jewish Congress. Regional and organizational delegates, representing all segments of Canadian Jewish life, assemble every three years at the Plenary to elect National Officers and deliberate on issues affecting Canadian Jewry. This democratic principle of participation guides CJC, and reflects the fundamental ideal of the Jewish tradition of 'kehilla', or community.

Plenary Program

Plenary sessions will deal with Canada-Israel Relations; the Status of World Jewry; Community Relations in Canada; Soviet Jewry; Ethiopian Jewry; Quebec and Canada; Human Rights; Canadian Political Affairs; and sustaining Jewish Life in Small Communities.

Open fora and workshops will address such issues as: Jews in Arab Lands; Terrorism; Disarmament; Inter-Faith Dialogue; the Prosecution of Nazi War Criminals; the Rights and Legal Status of the Elderly; the Status of Women; the Jewish Disabled; the Jewish Poor in Canada; Campus Programming; Jewish Education in the 1980's; Holocaust Remembrance; Yiddish; Archives; the Role of Jewish Women; and Jewish values.

Nomination of National Officers

Nominations are now open for candidates seeking one of the following National Officer positions:

President
Chairman of the National Executive
Associate Chairman of the National Executive
Treasurer
Secretary
Honorary Counsel

Nomination forms and procedures for election of National Officers are available from your regional CJC office.

All nominations for a National Office, to be valid, shall be received postmarked on or before April 29th, 1983 at the following address:

Monroe Abbey, C.M., Q.C., Chairman
Plenary Assembly, Nominations Committee,
1590 Ave. Dr. Penfield, Montreal, Quebec H3G 1C5

Open Community Meetings

Every individual, whether affiliated or not with an existing Jewish organization, is eligible to participate in the Plenary as an elected delegate, or as an observer.

Open meetings will be convened in major cities across Canada to elect regional delegates and to deliberate on policy resolutions to be recommended to the Plenary Assembly.

Please contact the following CJC office for information on how to become accredited to the Plenary Assembly and the date, time and place of your Open Community Meeting.

General Information

Travel Subsidies—Limited travel subsidies are available. For further information on travel subsidies please contact your local CJC office.

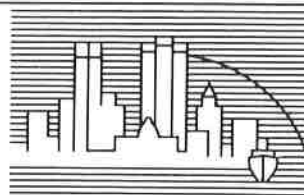
Shabbat Meal Package—A full Shabbat program, including meals, will be available at the Queen Elizabeth Hotel for those delegates who will be spending Shabbat at the Plenary Assembly.

Child Care—A professional child care program will be provided if numbers warrant. Children must be toilet trained and under 6 years old. A nominal fee of \$2 per hour per child will be charged.

אספה כללית מלגות טרנספ

Plenary Assembly Assemblée Plénière

Montréal 1983



Registration

Please complete and mail this form to:
Canadian Jewish Congress, Plenary Registration,
1590 Ave. Dr. Penfield, Montreal, Quebec, H3G 1C5.
Information requested below will be forwarded to you upon receipt of your registration application.

Name(s) _____

Address _____

Province _____ Postal Code _____

Phone (Home) _____ (Work) _____

Organizational affiliation (if any) _____

REGISTRATION FEE

Number of
registrants

Delegate Registration
on or before April 15, 1983. @ \$45 = _____

Delegate Registration
after April 15, 1983. @ \$50 = _____

Observer. @ \$50 = _____

Student/Youth. @ \$25 = _____

Senior Citizen (over 65 years). @ \$25 = _____

CLOSING LUNCHEON
Sunday, May 15, 1983. @ \$19 = _____

SHABBAT MEAL PACKAGE
N.B. Pre-registration required
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Please send more information on the following:

Queen Elizabeth Hotel. ☐ Alternate hotels. ☐

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Correspondance in English ☐ French ☐

Registration cannot be held without payment.
Cheques made payable to CANADIAN JEWISH CONGRESS.

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CANADIAN JEWISH CONGRESS PLENARY ASSEMBLY

MONTREAL, MAY 12 - 15, 1983

With workshops, special events, distinguished visitors and learned guest speakers, the forthcoming Canadian Jewish Congress Plenary will see the widest possible representation from all segments of Canadian Jewry assemble to deliberate on issues pertaining to Canadian Jewish life. It is at this gathering that delegates will vote for the Canadian Jewish Congress President and National Officers who will serve for the next three years.

This is the 20th Plenary Assembly of the Canadian Jewish Congress and as in past plenaries, delegates will review and assess, analyze and deliberate, identify and determine the most appropriate responses to the challenges facing Canadian and World Jewry.

Of special concern to Atlantic Jewry, is the future of small Jewish communities. With the adoption of a National Small Communities Department, Congress has been sensitized to our issues. It must continue to be aware of our concerns and need. A large representation from the Atlantic region will help ensure that these needs are met. The Plenary determines Congress policy and programs.

Individuals, whether affiliated or not with existing Jewish organizations, are eligible to participate in the Plenary.

Information on registration will be available shortly.

NETWORK'S NATIONAL CONVENTION

By Ann David

The dates December 23rd through to the 27th marked a unique experience for nine students from the Atlantic Jewish Students' Federation. (APJSF-Hillel) Myself, along with **Susan Marshall, Shayna David, Aileen Blustein, Miriam Alberstat, Kayla Jacobson, Ray Zatzman, Jeff Wolman** and **James Morton** were given the opportunity to participate in NETWORK-Canada's national convention held at the beautiful Parc Régent Hotel in downtown Montreal.

Highlights of the program included keynote addresses from such speakers as: **Rabbi Dr. Gunther Plaut**, His Excellency Ambassador **Yeshayahu Anug, Israel Singer, Harold Buckwald, Rabbi Baruch Taub, Jonathan Kessler, Judy Feld-Carr** and **Stan Urman**... and the list continues. Workshops concerning "Israel and the Canadian Media" led by Second Secretary of the Embassy of Israel **Uri Savir**, and "Understanding Lebanon" led by **Jonathan Kessler**, as well as seminars on Soviet Jewry, Raoul Wallenberg, Ethiopian Jewry, Kabbalah, Nazi War Criminals in Canada, University programs in Israel, and Aliyah--

Let's Get Moving created a well rounded program with something of interest to all. The only problem the participants encountered was deciding which seminar to go to without missing another one of equal interest and concern.

NETWORK, as the student union, succeeded in raising our awareness for many issues of concern. As in Jewish History, the students and young adults participating in this convention illustrated the essential role of leadership, both in the Jewish and non-Jewish communities. Today it is we, collectively as students and young adults, who have become aware of the tasks before us and determined to succeed by **actively** fighting to maintain our identity as Jews.

From East to West, delegates represented their community organizations be they NETWORK, JSA, JSU, JSF or Hillel. Given the opportunity to meet each other, share our experiences, feelings and thoughts, we, as members of APJSF-Hillel, returned to our campuses more determined, more experienced and most importantly, more motivated.

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THE PALESTINIANS?

By: Franklyn D. Medjuck

It's all in a name. Until the past twenty years, the Jews - not Arabs - were considered the Palestinians. Due to the success of Arab propaganda, people today cannot recall the Jewish Palestinians.

Originally, the Arabs rejected the term Palestine. It was only under the British that the area was designated Palestine. Palestine was an entire fabrication of the British. The Arabs continued to call themselves "Arabs" not Palestinians. They perceived the territory as part of Syria as it had been a huge wasteland administered under the Turks from Damascus.

"We consider Palestine as part of Arab Syria as it has never been separated from it at any time. We are connected with it by national, religious, linguistic, natural, economic and geographical bonds." "We desire that our district South Syria or Palestine should not be separated from the Independent Arab Syrian government."

(Resolutions of the First Congress of the Moslem-Christian Associations, Jerusalem, 1919)

As far as Syria is concerned, nothing has changed - in March 1974, President Assad said: "Palestine is a basic part of southern Syria." (The New York Times, March 9, 1974).

Professor Philip Hitti, probably the most famous modern historian of the Arabs, who represented the Institute of Arab American Affairs before the Anglo-American Committee of Inquiry, one of the last in the endless series of commissions sent to Palestine to investigate the situation insisted:

"The Sunday schools have done a great deal of harm to us, . . . Sir, there is no such thing as Palestine in history, absolutely not." (January 11, 1946)

David Ben Gurion seized upon this Arab perspective in his own testimony before the Anglo-American Committee of Inquiry. He quoted professor Hitti's statement that there was no Palestine:

"I agree with him entirely; there is no such thing in History as Palestine, absolutely, but when Dr. Hitti speaks of history he means Arab history, he is a specialist in Arab history and he knows his business. In Arab history there is no such thing as Palestine. Arab history was made in Arabia, in Persia, in Spain and North Africa. You will

not find Palestine in that history, nor was Arab history made in Palestine. There is not, however, only Arab history; there is world history and Jewish history and in that history there is a country by the name of Judea, or as we call it, Eretz Israel, the land of Israel. We have called it Israel since the days of Joshua the son of Nun. There was such a country in history, there was and it is still there. It is a little country, a very little country, but that little country made a very deep impression on world history and on our history. This country made us a people; our people made this country; this country made no other people in the world. Now again we are beginning to make this country and again this country is beginning to make us."

(The Jewish Case before the Anglo American Committee of Inquiry on Palestine as Presented by the Jewish Agency for Palestine, Statements and Memoranda; Jerusalem: Jewish Agency for Palestine, 1947, pp. 61-2)

The Arab residents of the area had no separate, identifiable national character other than as part of the Arab nation (no distinct language, history, ethnic character, folklore, philosophy or religion). The absence of a strong national feeling at that time is explained in part by the short period of time they had been living in the area.

The land was an empty deserted wasteland. A host of historians recall the absolute desolation of the area. In 1935, Alphonse DeLamartaine wrote that outside Jerusalem he "saw no living object, heard no living sound . . . a complete, eternal silence reigns in the town, on the highways, in the country."

Mark Twain visiting from America wrote: "Desolate country whose soil is rich enough, but is given over wholly to weeds - a silent mournful expanse . . . we never saw a human being on the whole route."

Ironically, it was the early Jewish settlement activity that attracted the great influx of Arabs searching for work in the new farmlands, in the cities and the industrial centers.

They came for the superior hospital and medical care, higher standards of public education and public health. Albert Memmi, the Algerian born writer, notes that 300,000 Arabs migrated to Palestine

during the period. (Jews and Arabs, Albert Memmi, Chicago, Phillip O'Hara, Inc. 1975)

Similarly, U.N.R.W.A. Reviews Information Paper #6, Beirut, September, 1962, notes that "the higher rate of industrialization in Palestine than in neighbouring countries attracted many immigrants from those countries and many of them entered Palestine without their presence being officially recorded."

It is this brevity of residence that helps to explain the readiness with which the Arabs fled in 1948. To be sure, they were demoralized when their leadership were the first to flee; they were encouraged by Arab broadcasts including Azam Pasha, the Secretary of the Arab League in 1948 who called it a "momentous Massacre" that would "purge" the Holy Land of its Jewish atrocities that reflected the vivid Arab imagination and coincided with the plans that Arabs had for the Jews.

The great Arab Exodus was composed of immigrants who had entered the country after World War I and their descendants. Such massive flight without real cause is not usual for a people supposedly rooted in their homeland. The first to flee were the large number of Arabs of Egyptian origin. But those who had lived for generations in the Nazareth area and in the Jerusalem Corridor were ready to fight, and although they eventually surrendered, they were determined to remain, and do so to this day.

THE ARAB FLIGHT

There would not have been a single Arab refugee if the Arabs had accepted the 1947 U.N. Resolution. The Arab refusal to make peace has prolonged their displacement. Arab leaders disown responsibility for the Arab flight and blame the Israelis but the truth is that Arab leaders stimulated the Arab departure in arousing a Holy War against Jews expecting a quick victory.

There is ample testimony to confirm these facts about Arab exodus.

The Prime Minister of Syria during the 1947 War, Haled Al Azim admitted in 1973, that the true cause of the Palestinian tragedy was the appeal of Arab governments urging Arabs to go to bordering countries, later to return in triumph.

Azim wrote:

"Since 1948, we have been demanding the return of refugees to their homes; but we ourselves are the ones who encouraged them to leave . . . we have brought destruction on one million Arab refugees . . ."

continued on page 17 . . .

... continued from page 16

The London Economist, on October 2, 1948, carried a British eyewitness account:

"During subsequent days the Jewish authorities, who were now in complete control of Haifa (save for limited districts still held by the British troops), urged all Arabs to remain in Haifa and guaranteed them protection and security. As far as I know, most of the British civilian residents whose advice was asked by Arab friends told the latter that they would be wise to stay. However, of the 62,000 Arabs who formerly lived in Haifa, not more than 5,000 or 6,500 remained".

"Various factors influenced their decision to seek safety in flight. There is but little doubt that the most potent of the factors were the announcements made over the air by the Arab Higher Executive, urging all Arabs in Haifa to quit. The reason given was that upon the final withdrawal of the British, the combined armies of the Arab states would invade Palestine and 'drive the Jews into the sea', and it was clearly intimated that those Arabs who remained in Haifa and accepted Jewish protection would be regarded as renegades."

From April through June, 1948, the London Times published eleven major articles on Palestine, including many eyewitness reports, and never mentioned anywhere that Jews were expelling Arabs.

The research group for European Migration problems reported in its Bulletin for January-March 1957:

"As early as the first months of 1948 the Arab League issued orders exhorting the people to seek temporary refuge in neighbouring countries, later to return to their abodes in the wake of the victorious Arab armies and obtain their share of abandoned Jewish property."

On April 3, 1948 (before Deir Yassin), the Near East Broadcasting Station (Cyprus) said:

"It must not be forgotten that the Arab Higher Committee encouraged the refugees' flight from their homes in Jaffa, Haifa and Jerusalem and that certain leaders have tried to make political capital of their miserable situation."

On August 16, 1948, Monsignor George Hakim, the Greek Catholic Archbishop of Galilee, said in an interview with the Lebanese newspaper Sada al-Janub:

"The refugees had been confident that their absence from Palestine would not last long, that they would

return within a few days, within a week or two. Their leaders had promised them that the Arab armies would crush the 'Zionist gangs' very quickly and that there was no need for panic or fear of a long exile."

Emile Ghoury, Secretary of the Palestine Arab Higher Committee, said on September 6, 1948, in an interview with the Beirut Telegraph:

"The fact that there are these refugees is the direct consequence of the act of the Arab states opposing partition and the Jewish state. The Arab states agreed upon this policy unanimously, and they must share in the solution of the problem."

Glubb Pasha, the former commander of the Arab Legion, confirmed in the London Daily Mail on August 12, 1948, that "villages were frequently abandoned even before they were threatened by the progress of war."

Jewish leaders urged the Arabs to remain in Palestine and to become citizens of Israel. The assembly of Palestine Jewry issued this appeal on October 2, 1947:

"The Jewish people extends the hand of sincere friendship and brotherhood to the Arab peoples and calls them to cooperate as free and equal allies for the sake of peace and progress, for the benefit of their respective countries."

On November 30, the day after the U.N. vote, the Jewish agency announced:

"The main theme behind the spontaneous celebrations we are witnessing today, is our community's desire to seek peace and its determination to achieve fruitful cooperation with the Arabs..."

Four days later, on December 3, the National Council for Jews in Palestine (Vaad Leumi) appealed:

"Arabs! the National Council for Jews in Palestine asks you not to follow those who invite you to riots and bloodshed."

Israel's Proclamation of Independence, issued May 14, 1948 declared:

"In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to return to the ways of peace and to play their part in development of the State, with full and equal citizenship and due representation in all its bodies and institutions, provisional or permanent."

But in the meantime, the Arab flight was in full progress. In February 1962, Salim Joubran, an Arab citizen of Israel, told American audiences the story of his own experience:

"The Arab High Command asked us to leave the country for two weeks to make the battle easier for them. They told us 'A cannon cannot differentiate between a Jew and an Arab. Leave the country for two weeks and you will come back ...' I heard the Haganah microphone asking the Arabs to remain and live peacefully with their Jewish brethren. The late Jewish Mayor of Haifa also asked us to go back to our homes. The Histadrut, our trade union, was distributing leaflets asking the Arabs to come back. I still have that leaflet."

TWO REFUGEE PROBLEMS

Two refugee problems arose in 1947-48 when the Arab nations defied the U.N. Partition Resolution and attacked Israel. Both Arabs and Jews fled their homes.

Some 800,000 Jewish refugees fled their homes in Arab states where they had lived for generations. Their homes and belongings were confiscated without compensation. They were lucky to leave with their lives when compared to the fate of European Jews who were massacred in the millions. The Jewish refugees from Arab countries were absorbed and resettled - 600,000 in Israel.

However, the Arab refugees did not fare as well in their fellow Arab countries. They were not given the opportunity to establish new homes and resettle. Instead they were trapped in refugee camps for three decades and therein lies the tragedy and injustice that has caused so much bloodshed.

In 1953, the U.S. Government sent Robert Richard Barton to the area to study the Arab refugee problems. He was told that the 2,000 U.S. immigration visas issued would not be used. The Arab governments "would not let the refugees go." They were to be held on Israel's

continued on page 18...



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... continued from page 17

border "to act as a festering sore, thereby causing as much misery to the Israelis as they could."

Those Arab refugees who managed to leave the camps, settled in the U.S., Europe and other Arab centres where they have risen to positions of influence in all professions. However, they are still classified for propaganda purposes as "Palestinian refugees."

The United Nations Relief and Works Agency (U.N.R.W.A.) was set up in 1949 to care for the Arab refugees. A proper check of lists or any kind of universal census has been refused by Arab governments from its inception.

Dean Rusk, former U.S. Secretary of State, told a senate Committee in July 1966, that "there are almost half a million refugees who have registered status but who in fact have jobs and some of them at some distance from camps, living reasonably normal lives."

There is great discrepancy as to the actual number of Arab refugees. The Arab population in the area defined by the Armistice Agreement was 750,000 of which 160,000 remained. About 20% of those fleeing were resettled into permanent homes in the Arab world. Ralph Bunche, On October 18, 1948, then acting U.N. mediator in the Palestine dispute, fixed the number of unsettled refugees at 472,000. Later, U.N. reports referred to 1,300,000 refugees.

Padding the refugee roles was notorious at UNRWA. Many Arabs living in the territory seized by Jordan claimed relief. Many who had never lived in Israel were given status of refugees. Deaths were not reported. Ration cards were valued as currency. The U.N. Economic Survey Commission reported on December 28, 1949, that the number of non-refugees on the list was as high as 160,000.

Henri Labrousse, UNRWA director, told a Palestinian refugee conference in Jerusalem, on July 20, 1955:

"There are refugees who hold as many as 500 UNRWA ration cards and they are dealers in UNRWA-approved clothing ration cards."

Aside from fabrication of Arab refugee statistics and the great fabrication of who really fled, the simple truth is that a population exchange took place. Israel absorbed a greater number of Jews from Arab lands and it did so without the land, resources or oil revenues of the Arab States.

This was typical of all countries after World War II where resettlement - not repatriation - proved to be the only workable solution for over 40 million displaced persons. West Germany absorbed 9.6 million from Poland and Eastern Europe; Italy provided a home for 585,000 Italians from land ceded to Yugoslavia; France received 1.3 million from North Africa; the Netherlands welcomed 230,000 from Indonesia; Turkey resettled 150,000 from Bulgaria; Finland absorbed 400,000 Karelians; and some 15 million people were exchanged both ways between India and Pakistan.

In our own time, we have seen North Americans accept Cuban and Haitian refugees, Vietnamese boat people, Asians from Uganda the Czechs, Hungarians and now the Poles.

The huge masses of humanity displaced by world conflict are accepted and resettled by all countries - except in the Arab world.

It is also an odd quirk that the vast majority of these Arab refugees never left the country from which they are supposedly refugees. They fled their homes but not their homeland, moving only a few miles but remaining within the original territory of Mandate Palestine. Are thousands of Gaza residents refugees, although they have never been displaced and have lived there for generations? Jordan occupies the large stretches of territory designated by the U.N. in 1947, for a Palestinian Arab state, and it is through a political non-military settle-

ment between Jordan and Israel that peaceful co-existence can occur - something all Israelis have been praying for since 1947.

ISRAELI FILM, ISRAELI HEROINE

Reprint Near East Report

The New York Times reports that the Israeli Film Board, a 10-member advisory board appointed by the government, has selected *Hamsin*, a film critical of aspects of Israeli life, as Israel's nominee for an Academy Award. The Israeli Film Board would like to see the film considered in the best foreign-language picture category. Its director, Daniel Wachsmann, an Israeli, said that he was "a little bit surprised" by its selection but added that "Israelis are not worried about films like this." The film deals with tensions between Arabs and Israelis in the Galilee and is highly controversial.

The Times also reports that New York will soon see the opening of a major musical production based on the life of an Israeli heroine, Hannah Senesh. She was a Hungarian Jew who made *aliyah* to mandate Palestine in 1939, at 18. After three years on a kibbutz, she joined a Haganah group organized to parachute into Nazi-occupied Hungary to rescue Allied prisoners of war and organize Jewish resistance. Senesh was captured and sentenced to death. Although she was tortured, she refused to give any details of her mission and was executed by the Nazis in 1944. Her remains were reinterred in Israel in 1950. She is revered as Israel's Joan of Arc. The new play, *Hannah*, will bring her story to an American audience.

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Atlantic Jewish Council

ISRAEL SUMMER EXPERIENCE - TODAY'S PRIORITY

By Guillermo Levinton
Atlantic Region Shaliach

Israel offers this summer a wide variety of exciting program for all ages.

Every program is based on an unforgettable encounter with Israel, and her life style. Work, sports, touring, and hiking will make this summer a life time experience.

A short description of some of the major programs follow but additional information may be provided upon request.

Short Summer Program

1. For High School Age:

a. Biluim Israel (ages 17 - 18) - a combined program with extensive tours, kibbutz experience, seminars, field school and more, designed for senior high school students. A six-week unique educational experience.

b. Israel Summer Happening (ages 15 - 17) - thirty-nine days of varied touring programs.

c. Kibbutz Encounter (ages 16 - 17) - a combination of four weeks in a kibbutz experience and nineteen days of touring.

2. For College Age:

a. Pilot Trip for University Students - a trip designed by young Judaea for university students considering aliyah or studies in Israel - a combination of twenty-six days touring and seminars concerning the life and studies in Israel.

b. Student Summer Tour (ages 18 - 23) - a combination of four weeks on kibbutz with nineteen days of touring.

c. College Summer Program (ages 18 - 23) - thirty days of intensive and dynamic tours covering all regions of the country.

d. A Quick Trip (ages 21 - 29) - an innovative program for young adults - three weeks of unique experience.

3. A Summer Experience for The Entire Family

a. Tochnit Elef - (Project 1000) - designed for the entire family to experience living in Israel for one month - a combination of work, seminars, touring and lectures in an intensive challenging summer - seven optional programs. New religious programs, summer ulpan university courses and special programs are available.

4. Long Term Programs

For those interested in long term programs, Israel provides a variety of opportunities to experience Israel from within:

a. High school students going into the 11th or 12th grade can study for one or two years. Courses are taught in English and are accredited in Canadian high schools. Jewish education and Hebrew as well as touring the land of Israel are included in the curriculum.

b. Higher Education - fifteen academic institutions are authorized by the Council for Higher Education to grant Bachelor's degrees, and a number of these offer the opportunity for graduate study. Programs from one semester to four years are available.

c. Other Programs -

1. Sherut La'am College Graduate Program - three months of intensive Hebrew study and nine months of work in one's profession or area of special skill.

2. Internship - work experience in an area related to your studies as well as gaining college credit - supervised by the college or university at your place of work.

3. The W.U.J.S. Institute in Arad - a program for college graduates. The program includes 5½ months of Hebrew, Jewish and Israel studies and a minimum of six-months salaried employment in various areas in the country.

4. Kibbutz Experience
Livnot U'lehibanot, (rebuilding the ancient cities), Institute for Youth Leaders from abroad.

FOR FURTHER INFORMATION AND DETAILS, CONTACT:

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OPINION . . .



THERE'S A TIDE — — —

By Samuel Jacobson

What has the above title from Shakespeare have to do with the present situation in Lebanon, to the energy crisis, to the endangered world financial structure and to the tension between America and Israel?

The full quotation from "Julius Caesar" is as follows: "There's a tide in the affairs of men which taken at the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries".

Where did all the trouble of the Arab refugees start? Why is it that all war refugees in world history have not created the crisis that has happened here? And whose fault is it? America, the great world power has certainly not had a very successful record in its international policy.

First, it made a mess of its intervention in Vietnam, in spite of its operations there for over a decade involving many hundreds of thousands of troops, hundreds of billions of dollars of its resources, the loss of fifty thousand American soldiers killed, it had to withdraw from Vietnam after being defeated by what one American General called "a nation of peasants in pyjamas."

Secondly, the close friend of America, the Shah of Iran, the foundation of its base in the Persian Gulf was allowed to go down the drain as the result of a revolution, the roots of which were completely unknown to the American World-Wide Central Intelligence Agency.

Third, when the 400,000 Arabs ran away from Israel in 1948 at the advice of the Arab higher committee whose intention was to clear the area of non-Jews so that the invading armies from Egypt, Jordan, Iraq, could kill all the Jews allowing Arabs to return and take possession of all the properties, it was the decision of the State Department to set up these refugee camps on a permanent basis. Possibly, their intentions were the best. Could it be, however, that they were influenced by the powerful American oil

companies with vast interest in the Arab world? Was it meant to please the oil rich Moslem countries? It should not be forgotten that in spite of the fact that the United Nations passed a resolution in the Fall of 1947 approving the establishment of an independent State of Israel, the same American State Department (no doubt influenced by the same powerful oil interests) came forth with a proposal to pendent State of Israel, the same American State Department (no doubt influenced by the same powerful oil interests) came forth with a proposal to nullify the decision of the United Nations, deprive Israel of political independence, and set up a "trusteeship" under the United Nations in the early Spring of 1948. I personally remember attending a protest meeting and addressing it at a gathering in the Old Robie Street Synagogue. What has been the result of this mistaken or ill-conceived step to establish the only war-refugee camps in all history, at the same time that weak, little Israel fighting for its life absorbed and settled many more Jewish refugees expelled from Arab lands, penniless with all their wealth and property expropriated? There occurred an actual exchange of populations!

The story of the Arab refugees is nothing but a hoax, built upon lies perpetrated on the world with the help of the world wide propaganda campaign with as much factual base as Hitler's lies about Jews. He claimed that the Jews were a danger to Germany and the cause of its weakness and defeat in the First World War. Actually, German Jews were its most patriotic citizens, even more so than the total German population. Out of about a half a million Jews living in Germany in 1914, 100,000 were in the army fighting for the Kaiser. Twenty percent of their total population. It is very doubtful that an equal percentage of all Germans were in uniform at that time.

Dr. Walter Pinner in his book, "The Legend of the Arab Refugees" proves that the vast majority of those in these refugee camps are infiltrators from all the countries surrounding Israel. No wonder- They were getting free food and even as miserable as the lodgings were, they were superior to the standard of living in the deserts from which they came. By the time this book was written in 1967, the majority of those who had originally fled, had emigrated to many countries of the Arab world, obtaining well paid jobs. Many became prosperous who emigrated into the countries of North and South America as well as Europe.

The purpose of establishing these camps from the point of view of the American International Oil Companies and their Department of State, was to

appease the oil rich Persian Gulf Moslems. On the other hand, the anti-Israeli Arab Nations, exploited the permanent establishment of these artificially created refugee camps as an excuse for a continual and permanent religious crusade against the acceptance of Israel as an independent political entity. Had these war refugees of 1948 been allowed to look after themselves like all other war refugees in all history, instead of being imprisoned by the mis-directed good intentions of America, the whole history of the Middle East and many of the present day world problems would be dramatically reduced and would result in many great benefits to mankind. Without the refugee camps as a base, there would have been no possibility of organizing the PLO, which of course, is a tool of Russia and its excuse for intervention along with Syria in the Middle East. Without the PLO, which has been the cancerous core of Middle East tension, it is quite possible that the militancy of the organization of petroleum exporting countries would not have been so great. Perhaps the oil crisis of 1973 and its bogus boycott of the sale of petroleum to America might not have occurred.

The consequences of the energy crisis are only beginning to be felt by the world. The chickens are coming home to roost. The greedy Arabs could put no limit to their monopoly power, no limit to the amount they could charge the oil hungry world. The price went from about \$3.00 to \$13.00 a barrel, then to the present price level of \$34.00 per barrel. These desert countries in spite of all they could do to spend internally on the most elaborate palaces, airfields, steel mills, and other luxuries, received more money in the shortest time in the history of mankind. More wealth was transferred to the Persian Gulf within a decade, than all the wealth of all the stocks traded in the exchanges of America that took several centuries to accumulate.

All the governments of Canada, both Provincial and Federal, America and the industrialized world co-operative in this larceny, thinking that they would benefit from it. Greedy as all governments are for increased revenue, they fell in with a scheme and endeavoured to benefit from the artificially high-priced Arabian oil at \$34.00 a barrel, which at its source around the Persian Gulf costs .10 a barrel to pump. It was felt by the great financial experts, especially of America, that the money the Arabs would not lend to the less secure third world would be recycled profitably by American banks and this they did.

And what are the consequences of this recycling scheme? American banks and

continued on page 21 . . .

... continued from page 20

even some Canadian banks got into the act. They found that they were making more money internationally than within their own boundaries. Actually, with the exception of financing oil exploration in Mexico, a great deal of the money went into loans in the third world, the undeveloped countries. These countries are also paying world prices for their oil imports, which meant that the loans from the American banks going to these poor countries, went back to the Persian Gulf to be recycled again. In other words, America was loaning their own money back twice was loaning their own money back twice! So the American banks are owed twice as much money as they originally paid to the greatest world monopoly, which they cannot pay back.

Why is it that America as well as many other countries consider monopolies a menace to their welfare? And why is it that America and all the other nations surrendered so meekly to the most evil and powerful monopoly that the world has ever seen. Would it not have been better had the world refused to give in to this blackmail and met the challenge to their economic and political independence in a more courageous manner?

Former President Carter in one of his most famous speeches about the energy crisis, called it "the moral equivalent of war". Had America faced this danger, which created its dependence upon an umbilical cord eight thousand miles long, which could be destroyed at a moments notice by the Russian submarine fleet or by fanatical revolutions, had instead, imposed rationing, a great many of the

worlds financial and political problems would have been avoided.

What great world power can consider itself "the land of the free and the home of the brave" under those circumstance? America and even more so Canada. waste almost twice as much energy per capita as most industrial nations of the world. They are really energy independent if they would only practice conservation.

Is it possible that the root of our problems, the danger of financial collapse of the free world, had its roots in the misguided good or otherwise intentions, of the oil-controlled State Department in establishing the Arab refugee camps on a permanent basis? Every cancer, every disease has its root cause. Is it possible that this was the root cause of creating the PLO and all its evil consequences?

I have mentioned three tragic international errors of the world-leading power America. In baseball, three strikes and you're out. How many more mistakes can America make before it loses world leadership?

These Arab refugee camps are officially supported by the United Nations. Many thousands of Arabs provide all the social services within the camps. They are self governing. No deaths are ever reported. No inspection or census by outsiders is permitted! Therefore, many tens of thousands of rations are distributed freely to those who are no longer alive. Most of the funds come directly from America. The contributions supplied by the Arab world are even less than the contributions supplied by Israel. Russia

or the communist world have never given one penny. Isn't it about time that these refugee camps were gradually phased out? That those imprisoned there be allowed to become self respecting individuals? that we cease to give the Arab nations, who have sucked all the wealth out of the world, an excuse for crying crocodile tears over them?

Truly the Bard of Avon was prophetic when centuries ago he said "there's a tide in the affairs of men which taken at the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries." Why does America always omit taking the proper tide in the affairs of men?



Israel Briefs

[JNI—Jerusalem]

Jerusalem - Buried among the reams of the end-of-year figures issued recently by the Central Bureau of Statistics, the number of immigrants and potential immigrants in 1982 was noted as 13,500 (compared to 12,600 in 1981). A significant drop in the net balance of departures (Potential Yoredim) from 16,800 to 7,400 in the past year was also in evidence.

Tel Aviv - Queen Elizabeth is now protected by an Israeli-made security system, according to a recent report published in the "International Security" magazine in London and reprinted in "Haaretz". The security system, tested by export throughout the world, was installed after Michael Fagan broke into Buckingham Palace and smoked a cigarette while seated on the Queen's bed. Installation of the million-dollar system, manufactured by a subsidiary of the Israel Aircraft Industries, was not announced earlier "because Britain was afraid of the reaction by "Arab States" stated the British mass circulation daily "The Sun".

Jerusalem - Over 100 delinquents and drop-outs will begin to see what it means to do a good day's work in a specific trade during an 11-month program to be started this year in Jerusalem, Netanya and Ashkelon by the Jewish Agency's Project Renewal Department and Labor Ministry. Following a U.S. model, non-profit construction and related corporations will be founded to employ young men from disadvantaged backgrounds who have had trouble finding or keeping a job.



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A program of the Atlantic Jewish Council and the
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In keeping with its year-round program of highlighting the history of Jewish communities throughout the world, **Beth Hatefutsot**, the Diaspora Museum, has opened an exhibition dedicated to the flourishing Dutch Jewish community that made its indelible mark on Europe during the early 17th century. Besides being the museum's first exhibit prepared in the Diaspora, in conjunction with the Joods Historisch Museum in Holland, it also marks the 50th anniversary of the Joods Museum, and is intended to symbolize the cultural role of the museum and its ties with Israel.

The 17th century was the Golden Age of the Netherlands. An empire was founded and trade, art and science flourished. The period was also marked by a sizable influx of Jews from all over the continent. The first European city to afford Jews with religious liberty, economic opportunity and social equality, Amsterdam earned a reputation as "The Jerusalem of the West." Holland was, in fact, clearly 150 years ahead of the rest of Europe in freeing its Jews from the persecution widely known elsewhere. The Jews, in turn, were among Amsterdam's founders, and over the course of time, many Hebrew words crept into the Dutch language, such as the nickname for Amsterdam itself - Mokum - meaning "a place" in Ashkenazi-accented Hebrew.



JEWISH LIFE IN AMSTERDAM'S GOLDEN AGE



(above) "Mazah baking", woodcut, Amsterdam, 1707; (bottom, left) Engraving of circumcision ceremony; (bottom, right) Title page of 1695 edition of Amsterdam Haggadah

reprint

NEWSVIEW NOVEMBER 30, 1982

THE MOTHERLESS CHASSID

"Il Cantore"

A short-short story

By Leon Sills

Four blocks from the Via Veneta in the City of Rome, in the year 1924, in a neighbourhood of tiny alleys and shaky houses pasted together, a ramshackle Synagogue stood, Beth Israel, marked in Hebrew letters on the entrance.

Surrounding this firetrap was a cluster of huddled houses of low stature, protecting and bemoaning the fate and the poverty of the Italian Jews residing on Via Dolorosa.

Via Dolorosa was the bustling center of Jewish life in this cosmopolitan city of the Popes.

But, poverty did not deter the poor Chassids who occupied the buildings here; and the hustle-bustle of quaint Jews coming and going to pray or to buy kosher meat or to tailor their clothes belied the notion that the inhabitants here were preoccupied with their sorry lot in life.

Among the many street-level shops on the Via Dolorosa was one with a big sign in the window and a padlock on the door. The sign read in Hebrew: "SHOP CLOSED DUE TO DEATH IN THE FAMILY."

But if silence and a sense of frustration surrounded 118A Via Dolorosa, upstairs, the silence was broken by loud wailing and lamentations of shrill voices in mourning. These were voices of women, men and children. And comings and goings on the street into and out of this residence demonstrated a concerned community of friends and relatives.

Loneliness was not, and could not be, the fate of the mourning, sitting shivah on fragile crates and boxes.

In the center of a spare, bare room, looking out over the street below; in a room lit by the street lamp, at the same height; in a room filled with chanting, bearded protectors, sat a lone, young figure bobbing back and forth, mouthing Yiskar, crying out to the Deity, wringing his hands, tearing at his thin beard, repeating over and over again memorized prayers, without the benefit of a book in hand.

This tortured young soul was Amadeo Leibnitz, a slender 22-year-old.

This motherless Chassid was, in fact, fatherless as well; and brothers and sisters he had not.

The man-of-the-family he had been; the man-of-the-family he would have to remain. Family, he now had none, not even close relatives; but Chassidic friends, he had many.

And, he held on to life, as he mourned and moaned for his dearly-departed mother, who, at 45, had just died prematurely of high blood pressure and a stroke. Life had not been good to the Leibnitz family; but, God had not been bad to the forlorn Amadeo either. He had a trade as a Kosher Butcher; the store below was now his, as an inheritance from his father and mother; and Amadeo had a fine voice, and had studied to be a Chazan. His wailing and laments, revealed a powerful baritone voice; and he spoke Hebrew, Yiddish, Polish and Italian.

And, the days of mourning passed into Eternity; and on a warm day in September 1924, the Hebrew sign in the butcher shop on the street level at 118A Via Dolorosa disappeared, along with the padlock.

Busy behind the counter, busy with a new life, was Signor Amadeo Leibnitz, IL BECCAIO, the butcher.

And, in his macelleria, his butcher shop, Amadeo worked around the clock, with a bit of time off for prayers and for attendance at Beth Israel nearby. Late Friday afternoon and Shabbas, the macelleria fell strangely silent and deserted. But, on Sundays, Il Beccario worked around carcasses of cows and sheep and other Kosher meat products.

Even during the heat of summer, he wore a butcher's overcoat, for he frequently entered La Ghiacciaia, the massive icebox, where fresh meat was hung on hooks.

And, during the busiest day, Signore Il Beccario could be heard through his open store door singing Jewish liturgy and Italian Minstrel songs, and lilting organ grinder melodies. Musica d'menestrello and Le Canti di tradizioni popolari, folkloric songs of the common people of Italy.

For, was he not an Italian, as well as a Jew; was he not a minstrel, as well as a Chazan?

Was he not in the tradition of another great Italian Jew, Amadeo Modigliani, the renowned painter for whom he was named?

There were no such laws which said Jews could not be Italian citizens! There were no laws or traditions in Chassidism which prevented an Italian Jew from singing street songs, popular melodies or recitatives of Guiseppe Verdi or the plaintive

strains of LaBoheme by Giacomo Puccini. And, in fact, one reinforced the other: Amadeo Leibnitz, the butcher, the singing butcher, to be more exact; the Chazanic butcher, to be even more exact, sang Echah and Kinot better because Amadeo brought to the Jewish lamentations not only powerful meaning of words, but also powerful music of the ages, to reinforce powerful meaning of words.

And Amadeo Leibnitz was not a Jew to restrain himself strictly to Jewish Liturgy and the Lamentations of Jeremiah. Amadeo Leibnitz had suffered his share of tragedy and death; Amadeo Leibnitz had paid his debt to society; Amadeo Leibnitz was determined to live and to live up to the full meaning of Italian Jewry, especially in terms of popular, nonsectarian, nonreligious minstrel and operatic music of the Great Italian Masters and Composers.

Amadeo Leibnitz was really not a simple Jew, content to say his prayers daily and to chant Yiskar; Amadeo Leibnitz was a very sophisticated Western European Jew. And, he came to this sophistication and worldliness through Chassidism, not in spite of it.

For in spite of the sadness of the Jewish Experience in Eastern Europe, the Chassid and the Jewish Soul could extract a peculiar, but wonderful type of joy and humor out of poverty and misery, a transcendental quality of superiority over stereotypes and slanderers. And, this joy could be and was translated easily and quickly into the excitement of music, into the raised voice in resonant and resounding pear-shaped tones.

to be continued...



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Happenings and Events

ALLAN GOULD IN THE ATLANTIC REGION

Allan Gould, who appeared in Cape Breton, Halifax, Antigonish, Saint John and Moncton, delighted audiences with his wit and humor. His rapid-fire delivery about "How to write Jewish humor Without Hurting Mother (Too Much)" warmed the hearts of those spending a February winter in the Atlantic Region. Cape Breton audiences heard Allan reflecting on the life of **Nathan Cohen**, a person he holds in high esteem. While in Antigonish, Allan had the opportunity to address the students and faculty of the History Department at St. Francis Xavier University. A Shabbat Dinner was hosted by the Jewish Community of Antigonish



Allan Gould

where Allan again proved his raconteur ability by presenting "Worlds of Meaning in a Few Words": "Talmudic and Midrashic Tales". The Atlantic Jewish Council hopes to bring Allan back later in the season to those communities he was unable to visit.

RABBI VISITS MONCTON AND HALIFAX

Rabbi Robert Sternberg, Director of Religious Department, Canadian Jewish Congress, visited the Moncton Jewish Community as a guest lecturer on the topic "The Jewish Family in Rabbinic Law". His visit, which was arranged through the Atlantic Jewish Council also brought him to Halifax where he met informally with **Rabbi M. Pritzker**, Beth Israel Synagogue and **Rabbi Gershon Freidlin**, Shaar Shalom Synagogue.

ST. JOHN'S NEWFOUNDLAND

The Atlantic Jewish Council and Canadian Jewish Congress - Atlantic Region were pleased to be able to present in St. John's, Nfld., **Yitzhak Argaman** for this community's December "Soiree". **Barbara Fine** writes the following comments-

Dear Shirlee:

Considering all the trouble and multiple arrangements that you had to make and for which we are most grateful it turned out to be an extremely enjoyable evening. Yitzhak Argaman was just perfect for this community and won their hearts, even though our numbers were small. After his hour of repertoire he socialized with us all and then informally sat and sang surrounded by a small group who joined in with at least 100 traditional Jewish/Yiddish/Israeli songs, many of which went back to members childhood/youth days in Europe. There was an unbelievable rapport between them and we left with the feeling that this is exactly what a community like ours needs. I strongly recommend that Yitzhak go on the Circuit list for other small communities!

Many thanks on behalf of our community



Pictured above: Mrs. Max Marcus (Ida) shown cutting her 80th Birthday cake at a celebration in her honor in Ottawa. Son, Danny; daughter-in-law, Audrey; grandsons, Christopher, David as well as grandson Philip and his wife Pam joined in the celebration. This wonderful lady is forever young - G-d bless and many, many more birthdays.

Little things can be so dear,
A warming smile, a word of cheer;
A thoughtful way, a helping hand,
A look that says, "I understand";
An interest, a desire to please,
Life is brighter for things like these.

Atlantic Jewish Council Delegation



Delegation from the Atlantic Jewish Council participating in the National Education Conference held in Montreal Oct. 30, 31, Nov. 1st. The conference was co-sponsored by Canadian Zionist Federation and Canadian Jewish Congress.

Left to right - Rear: Rabbi M. Wolff (Moncton), David Attis, (Moncton-AJC-CJC), Mrs. David Attis (Moncton), Dr. Sheldon Rubin (Moncton), Mrs. Sheldon Rubin (Moncton). **Front:** Rabbi Z. Berman (St. John's, Nfld.), June Avivi (Saskatoon), Perry Sable (Hfx), Mrs. Harvey Zuckerman (Moncton).



STATE OF ISRAEL BONDS

1982 Israel Bond Sales Passed Half-Billion Mark

NEW YORK (JTA) — Cash sales of the Israel Bond Organization for 1982 exceeded the half billion dollar mark, according to Sam Rothberg, general chairman of the organization.

Rothberg reported that despite severe recession and record unemployment, the proceeds of the Israel Bond Organization amounted to \$502,144,500 in 1982 as against \$432,958,900 for the previous year. All proceeds from the Israel Bond program flow into the development budget the State of Israel to help finance its economic growth.

Rothberg said that the increased results of 1982 reflected "the unbroken

solidarity of the Jewish community with the people of Israel." While there was criticism of Israel in some quarters as a result of the war in Lebanon, in his opinion "it did not have a negative impact on bond sales. On the contrary, the criticism stimulated wider response in many circles to Israel's economic needs."

Another major factor in the outcome for 1982 was the record results in synagogues and temples during the special High Holy Day effort conducted under the leadership of the organization's National Rabbinic Cabinet headed by Rabbi Leon Kronish of Miami . . .

DID YOU KNOW!!

Alexander Graham Bell in 1876 patented his invention. However 15 years earlier, a German Jew, Johann Philipp Reis exhibited his telephone to European scientists. Demonstrating before the Physical Society of Frankfurt on October 26, 1861, he transmitted verses of a song over a three hundred foot line. In Europe, Reis was recognized as the inventor of the telephone and a monument to this memory was built by physicists in 1878.

DID YOU KNOW!!!

Playing a key part in Columbus's discovery of the New World was Abraham ben Samuel Zacuto (1450-1525). Zacuto was an astronomer and rabbinical scholar who compiled the table used as navigational guides by Columbus, Vasco da Gama, Alfonso de Albuquerque and Cabral.

THE STATE OF ISRAEL BOND ORGANIZATION



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IN REVIEWING "THE UNORTHODOX BOOK OF JEWISH RECORDS AND LISTS"

By James Morton

Over the years, I have had occasion to read quite a few books of "Jewish Humour". None of these books really impressed me -- that is until recently, when I read through the "Unorthodox Book of Jewish Records and Lists" by **Allan Gould** and **Danny Siegel**. This book manages to combine both humour and social comment in a remarkable fashion although all lists and records are purely imaginative.

A typical selection from the book deals with "Worst Names of Synagogues": "What's in a Name?" In the case of the average North American Jews not too much, since most of their parents changed theirs when they came over to the New World, anyway. Synagogues have been traditionally named after biblical injunctions or images: Shomari Shabbos, Shaaray Shomayim, Beth Sholom. Some have more distinctive names, however.

1. Saint Christopher Street Shul, Peterborough, Ontario.
2. Anshe Dixie, Atlanta, Georgia.
3. Congregation Temple Beth Israel Am B'nai Tora Anshe Sholom Tzedek Hillel Shaarei Titus, an amalgamation of several synagogues that went under; Chicago and environs, Illinois.
4. Our Lady of Perpetual Mercy and Guilt, a building shared by a Catholic Church and a Reform Temple on Long Island, New York."

Not all the social commentary is so trivial however, as the section entitled "The Shortest Jewish Book" demonstrates: "*From the Interpretation of Dreams* (Freud) to *Henderson the Rain King* (Bellows) to *The Brothers Karamazov* (Dostoyevsky - you didn't know?), great Jewish books have tended to be rather lengthy. Not so with the following record-holder: *Names, Addresses, and Occupations of the Jews in Spain*, published by Moshe Cardozo de Pinta in 1492 C.E., was to have been over 2,500 pages long. But with the expulsion of the entire Jewish community in October of that year, Mr. Cardozo de Pinta immediately had to put out a revised edition, consisting only of front and back covers. It was remaindered within minutes." In a similar section, "The Least Used Bar-Mitzvah Gifts", the book lists several rather obscure Jewish gift books including: *Famous Rocks of the Old Testament*, *Jewish Communists Who Excelled in Polish Sports*, and *March 1328, and Other Happy Months in Jewish History*.

Gould and Siegel's book isn't all black humour however, sometimes it even pokes fun at Jews. The section called "The Fastest Shacharit" shows this well: "A visit to any synagogue on a weekday morning is a sobering experience for anyone who does not know the Hebrew language well. The modern record for the fastest recital of the Shacharit service was set at congregation Beth David of Raleigh, North California: 4 minutes and 33 seconds. Which is not bad, considering there are over sixty pages of prayers. The leader of the service was Cantor Fendel Grauman, who moonlights as an auctioneer for the Reynolds Tobacco Corporation. Discussing his achievement later in the day, Grauman remarked: "The four-minute mark will be a great psychological barrier for some time to come."

All in all, the "Unorthodox Book of Jewish Records and Lists" is a remarkable combination of wit and commentary, I highly recommend it, and, as the book says on the cover, it sets "A New Jewish Record for Price Cutting... \$12.95 slashed to \$9.95, the very day of publication!"

Shalom T.V.

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Dry Bones

Reprint "Jerusalem Post"



HOLOCAUST TREATED INADEQUATELY IN CANADIAN TEXTBOOKS

Perhaps the single most important consequence of the facts unfolded throughout this study is their applicability to an institutionalized form of "polite racism" still prevalent in Canada. Surely to seek solace in "politeness" when pain and self-dignity are at stake can be afforded only at your own peril.

—Yaacov Glickman and Alan Bardikoff

The Treatment of the Holocaust in Canadian History and Social Science Textbooks

The Treatment of the Holocaust, recently published by the League for Human Rights of B'nai Brith Canada, was officially launched last month announced Ted Greenfield, C.A. national chairman of the League for Human rights.

Through an analysis of 72 history and social science textbooks authorized for use in Canada's secondary schools, the study documents the extent to which the Holocaust is depicted in the Canadian school curriculum. What emerges is a comprehensive critique revealing omissions and weaknesses in portrayal of the Holocaust in the textbooks.

The study, assisted by a carefully selected panel of judges from the general community, contends that, "because ignorance of the plight of one oppressed minority breeds insensitivity to the predicament of others, and the destruction of European Jewry has been the most blatant case of such an oppression, to ascertain the degree to which Canadian history and social science textbooks inform and sensitize Canadian students to the disturbing events of the not-so-distant past becomes crucial."

The intent of the book is to affect changes in curriculum development and to "alert the general public to the inescapable link between events of the immediate past and the potential for their repetition in the future, should their consequences not be heeded."

To these ends the study is addressed to educators, students, members of the academic community and the public at large.

The authors, Yaacov Glickman and Alan Bardikoff, are involved in both the academic world and Jewish community affairs. Dr. Glickman holds the position

of Research Associate, The Centre for Urban Studies, University of Toronto and Assistant Professor, McMaster University in Hamilton. Mr. Bardikoff is currently completing a doctoral dissertation in counselling psychology at the Ontario Institute for Studies in Education, University of Toronto.

The book has been published by the League for Human Rights through the R. Lou Ronson Institute on Anti-Semitism. The Ronson Institute was established in 1980 in recognition of R. Lou Ronson's service to the people of Canada in the fight against the spread of all forms of racial hatred. The purpose of the Institute is to sponsor research studies and seminars on the history and causes of

anti-Semitism and to review and analyze the situation in Canada today.

The League for Human Rights, working in cooperative association with the Anti-Defamation League, is a national organization dedicated to combatting racism and bigotry. The objectives of the League include: striving for human rights for all Canadians; improving inter-community relations; combating racial discrimination and preventing anti-Semitism.

For further information and to obtain copies of the study, please contact the national office of the League for Human Rights B'nai Brith Canada, 15 Hove St., Downsview, Ontario, M3H 4Y8 or call (416) 633-6224.

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DEIR YASSIN - (THE UNTOLD TRUTH)

Since Auschwitz, it is no longer considered acceptable in our western world to voice anti-Jewish sentiments: somehow an acceptable standard had to be found.

In the CBC's "Journal" presentation of January 5th and 6th on the Palestinian issue, those feelings were expressed and implemented under the guise of 'Humanitarianism'.

Somehow, CBC seems to have forgotten the eight million refugees in Pakistan, the over three million from Vietnam and Cambodia, only to concentrate on the most important "issue", the Palestinians.

Indignant members of the Jewish community found it difficult to counteract the manipulation and distortion of the historical facts as presented on the "Journal".

The program was well-prepared Arab propaganda.

Of all the misleading statements and half-truths presented, Deir Yassin is the most relevant.

By allowing only part of the whole picture and giving facts out of their proper context, the program suggested that a premeditated massacre was carried out by the Jews, to allow other Jewish settlers to occupy the village, and that this episode had a *major* effect in the massive Arab exodus.

Because of the accusations involved in this suggestion and the serious consequences they can create -- it is of vital importance to present this sad episode in its proper light.

"The Jews Never Intended to Hurt the Population of the Village"

Without justifying Deir Yassin-crucial facts were omitted. These facts could give a different light to the interpretation.

What were the events that led to the attack?

When the Arabs decided to reject by force-of-arms the U.N. Resolution of November 29, 1947, which called for the establishment of a Jewish state in Palestine, local Arab military forces, reinforced by regular Iraqi units, chose Jerusalem as the main target for their attack. The Arabs made no secret of their intention to starve the city into submission.

The villages of Castel and Deir Yassin were, at that time, the key Arab military bases on the road to the besieged city of Jerusalem.

The para-military organizations of the Irgun and Stern group decided that it was a military necessity to occupy the village to allow Jewish convoys with food and water to enter Jerusalem.

At sundown on April 10, 1948, a broad-

cast warning - given in Arabic - urged the civilian inhabitants to leave the village for their own safety as Deir Yassin was about to be attacked.

Some two hundred villagers, who heeded the warning, were not molested and none of them were hurt.

These facts which are not denied even by the Arab propagandists, were cleverly omitted in the CBC presentation.

When the fighting was over, the Jews transported them all to the border of East Jerusalem. It is a fact, that in their desire to spare innocent lives, the Jewish fighters, had to forego the element of surprise in their attack by warning the civilians to leave the village.

This is confirmed by a pamphlet issued by the Secretariat-General of the Arab League, entitled "Israel's Aggression" on page 10 it reads: "On the night of April 9, 1948, the peaceful village of Deir Yassin, in the suburbs of Jerusalem, was surprised by loud speakers calling upon the inhabitants of the village to evacuate it immediately".

This, in my opinion, is proof that premeditated murder was not carried out.

On April 9, 1955, Al-Urdun, a Jordanian daily published a statement by Ynes-Ahmad Assad, an Arab survivor of the battle of Deir Yassin. "The Jews never intended to hurt the population of the village, but were forced to do so after they met enemy fire from the population which killed their own commander".

The Palestinian irregulars and the Iraqi troops stationed at Deir Yassin displayed white flags of surrender. When the Jews advanced, they were met by close fire. Each house (stone built) had to be taken in hand-to-hand combat. Some of the attackers tossed hand grenades into the houses to destroy enemy resistance, killing along with fallen Palestinian and Iraqi fighting men, Arab civilians.

Such an attack should be considered, from my point of view, irresponsible and ill-conceived, but not a premeditated massacre by the Zionist world as the CBC presentation implied.

Nevertheless, the day after the incident the Executive of the Jewish Agency, the Hagana (the direct precursor of the present IDF) and others, issued official statements condemning the killing of the Arab villagers.

As had been expected, the attack on Deir Yassin was exploited by Arab leadership for "atrocities" propaganda. "The Journal" not only suggested that the Arab mass-exodus was a direct result of Deir Yassin, but also implied that Arab leaders exhorting people to leave is a myth.

By Guillermo Levinton
Shaliach - Atlantic Region

It may be said that Deir Yassin had prompted additional Arabs to leave their homes, but to assert that the attack on Deir Yassin triggered a mass escape of Arabs from Israel is an exaggeration.

Documents clearly show that the first signs of large-scale Arab migration was during the last week of March and the first week of April 1948, and not after the Deir Yassin incident. Further evidence shows that at this time, thousand of Arabs were persuaded by their own leader to move from the coastal plains to regions still at that time under Arab control.

This is corroborated by the Research Group for European Migration Problem (REMP) which stated in their January - March report 1957. "As early as the first month of 1948, the Arab League issued orders, exhorting the people to seek temporary refuge in neighboring countries, later to return to their abodes in the wake of the victorious Arab armies and obtain their share of abandoned Jewish property." (Fill W. Kamp - The Refugee Problem in the Middle East - Vol V., No 1, PP 10 1957).

The Cairo daily "Akhbar-El-Yom" (October 12, 1965) recalled--"the Mufti of Jerusalem appealed to the Arabs of Palestine to leave the country, to leave Haifa and Jaffa and other cities because the Arab armies were about to enter and fight against the Jewish gangs".

There is ample testimony to confirm the fact that the Arab exodus was a result of the Arab leaders encouragement and that there were very few instances of forced exile.

In April 3, 1948, (before Deir Yassin) Near East Broadcasting Station from Lebanon made such an exhorting call and this was quite openly admitted by the Jordanian Daily "Falastin" in February 19, 1949.

For the past two decades, the Arabs have been seeking to convince the world of what they call the "Deir Yassin Massacre" was the work of Zionism and the beginning of their "exile".

In September 1970, battles took place in Amman between the Al-Fatah terrorists and the Jordanian army, thousands of Arab non-combatants were killed and the responsibility fell on the armed forces that hid behind innocent civilians.

Twenty-two years later, Arab terrorists employed the same tactics on a much larger scale in Lebanon when the Arab refugee camps were used as military bases.

No matter how well substantiated all these facts are, they will not put an end to the Arab myths, now that the Arabs have introduced their propaganda into the most powerful media - television.

SHARE THE JOYS OF HOMEMAKING

By JoAnn Gardner

EDITOR'S NOTE: JoAnn Gardner, who has been contributing book reviews to the pages of *Shalom*, will be editing a "Homemaking Column". Her entertaining and fine writing style is sure to make this a "looked for" item in every issue. JoAnn's book reviews will continue to appear from time to time.

My grandmother Rebecca came to America in the early 1900's from Kovna in Lithuania near the border of Poland and Russia where her family ran a tavern. That may explain why she always made the wine we drank at the Passover Seder--raisin wine, sweet and dark, fermented in the closet of her Dorchester apartment. My grandfather Jacob came from Scopshok, also in Lithuania.

The area of Dorchester, Massachusetts where my grandparents lived was, when I was growing up in the late 30's and 40's, almost completely inhabited by immigrant Jews. One of my grandmother's Kovna girlfriends lived just down the street. The whole neighborhood was a labyrinth of narrow, winding streets, bordered on each side by wooden-frame multiple dwellings which had seen better days.

On alternate Sundays my family would travel from the suburbs of Brookline and Newton to visit my grandparents. The most memorable feature of these visits was the wonderful sweets my grandmother always presented to us, retrieved from some unseen cupboard or drawer in her humble kitchen.

For many years I forgot about my grandmother's sweets, but when I became interested in baking for my own family the memory of her teiglach, mandelbrot, and honey cake made me want to taste them again, to re-experience the same textures and sweetness that I had, so far, not found elsewhere.

At least once a year now, soon after we gather the honey from our few hives, I make honey cake. After searching for just the right combination of ingredients that would reproduce the cake I first tasted, as a child, I selected this recipe from one of our guests from Houston, Texas, well known for her cooking and baking skills.

Grandma's Honey Cake

3½ cups flour
dash salt, if desired
1½ teaspoons baking powder
1 teaspoon baking soda
½ teaspoon cinnamon
¼ teaspoon nutmeg
1/8 teaspoon powdered cloves
½ teaspoon ginger
4 eggs, well beaten
¾ cup sugar
4 tablespoons oil
2 cups honey
½ cup brewed coffee
2 cups nuts, if desired (Grandma didn't use them)
Sift dry ingredients. Add sugar, then oil, honey, and coffee to the well beaten eggs. Stir in the flour with the chopped nuts mixed in. Bake at 325 degrees Fahrenheit for 1¼ hours, or if you want to make 2 small cakes, 50 minutes. Do not cook too long or the cake will be dry. Use one large well-greased tube pan or 2 small loaf pans.

Do you have family recipes to share? Treasures that are unique to your family? Do you make special dishes for Chanukah, Purim, Passover? Did you know that Sephardic and North African Jews do **not** use horseradish for Maror, that horseradish is not one of five herbs mentioned in the Mishnah to use on Passover? What does your family use? Do you have any craft ideas with a Jewish theme? Did you know that one of the oldest preserved quilts in North America is a Jewish Wedding quilt from Maryland?

If you have recipes, craft ideas, treasures to share---or questions about Jewish homemaking you would like answered---send you material to:

Jo Ann Gardner
R.R. 1 Orangedale, N.S.
or
Atlantic Jewish Council
5675 Spring Garden Rd.
Halifax, N.S.
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EATING FRUIT - - -

PART OF TU B'SHEVAT
by Dr. David Geffen
(WZPS)

Just 500 years ago, in the 15th century, the arrival in Eretz Yisrael of a sizeable group of Kabbalists, Jewish mystics, was ultimately responsible for adding a new dimension to the holiday of Tu B'Shevat. These innovators in the Galilean city of Safed, were the followers of the ARI, a unique mystical figure who, in his short thirty year lifetime, revitalized many rituals of Judaism. They were among the first to mark Tu B'Shevat as a day of eating fruits. To them this was a symbol of the participation of the individual in the joys of nature, relating in particular to the monumental act of the tree bearing fruit. While this custom relating to fruit was initially practised in a narrow circle of Sephardim, it subsequently also became a part of Ashkenazic ritual and is followed in Jewish communities the world over to this very day.

The Four Cups of Tu B'Shevat

Another of the mystical ritual on Tu B'Shevat was that of the four cups. The number was similar to Passover but the intent quite different. On the eve of Tu B'Shevat the celebrants enter the synagogue where the tables are covered in white, overflowing with all varieties of fruits, flowers, and the myrtle branches. Candles have been lit and a good stock of red wine is in evidence.

For the first cup, the white wine is used as a symbol of the dormant earth awaiting the planting. This cup is accompanied by the eating of grain, olives, dates and grapes. The second cup contains mostly white wine but a minimal amount of red has been added. This symbolizes the earth as it awakens for growth and fertilization. The eating of figs, pomegranites, etrog and apples goes hand in hand with this cup.

The third cup is half red and half white wine symbolizing the struggle in nature between the tempestuous stormy days and the days of brilliant sunshine. Almonds, walnuts, carobs (bokser) and pears are eaten with this cup. The fourth and final cup is all red wine marking the triumph of sunny days when the trees sprout their leaves, send forth new branches and ultimately bear fruit. Eight additional fruits are now partaken of by the participants as this ceremony reaches its climax. After the blessing of thanks for the various fruits eaten, the entire group leaves the table for lively dancing and merriment. The Seder of Tu B'Shevat, as it has come to be known, has been completed.

continued on page 30

The eating of fruits, especially those varieties which grow in Eretz Yisrael, has become a significant part of Tu B'Shevat for Jews. Thus the world over, those who live outside of Israel and who cannot plant trees in soil of the Holy Land on Tu B'Shevat, can vicariously relate to the land by enjoying the fruit which it produces.

Tu B'Shevat - A Day to Remember

While the fruits are important, they still cannot replace the tree-planting impetus, motivated by the work of the JFN (Keren Kayemet), which has grown to be a central feature of the holiday. In fact the 20th century history of Eretz Yisrael prior to the establishment of the State is marked by plantings and dedications on the fifteenth of Shevat. In 1918 the laying of the cornerstone of the Hebrew University and the planting of the first trees on Mt. Scopus, occurred on Tu B'Shevat. In 1925 the festive opening of the Technion in Haifa was held on Tu B'Shevat. In 1940 the Faculty of Agriculture of the Weizman Institute in Rehovot was established on Tu B'Shevat. In 1945 children who survived the Holocaust and came to Eretz Yisrael by way of Teheran planted the first trees in Mishmar HaEmek afforestation project in the legendary Jezreel Valley. In 1949 on Tu B'Shevat, the Knesset held its first session and to mark the occasion children planted trees throughout the country. Those first trees today form the backbone of many of the major forests in the country.

Meaning of the Festival

My own personal Tu B'Shevat day of remembrance occurred in Oklahoma in 1966 when I was able to convince the military authorities to issue me two evergreen saplings for planting in the yard of our Jewish Chapel Annex. When snow fell and the ground froze that February, the head of the post's nursery was sure that I was crazy but he issued me the small trees nevertheless. Early on the 15th of Shevat my assistant and I, using pickaxes, broke through the icy surface and prepared pits large enough to cover the roots. Then together with the children of our religious school and their parents, we planted our trees that Tu B'Shevat. The one that survived is today a large and beautiful tree, a Cedar of Lebanon in the heart of Fort Sill, Oklahoma.

Be it through the eating of fruits of Eretz Yisrael or through the purchase of trees for planting in the Holy Land, Tu B'Shevat has a meaning all its own, a minor holiday but a major day in the Jewish year. And in Israel itself the New Year of Trees is a very special and well loved day, especially for the children who grow up in Israel's now green and beautiful landscape.

OUTLIVING EVERY HAMAN

THE MANY FACES OF PURIM

By Dvora Waysman

WZPS

Purim, like so many Jewish Festivals, celebrates both a miracle and the deliverance of the Jews from an oppressor. It falls on 14th Adar and is a time of merriment, masquerade and of drinking until one is unable to distinguish between "blessed be Mordecai" and "cursed be Haman." It is also a time of sending gifts of food to friends (mishloach manot), giving gifts of money to the poor and of a happy family dinner called a "Purim Seudah".

The story is well-known—of the beautiful Queen Esther, her righteous uncle Mordecai and the Jews' salvation from the hands of the virulent anti-semitic Haman, during the reign of Ahasuerus, King of Persia

When was Purim?

Some mysteries surround Purim. Nobody knows just when in Jewish history the episode occurred. The Book of Esther mentions no dates and nowhere else is the story re-told. Scholars believe the event took place soon after the completion of the Second Temple. The first references to Purim occur only after the year 100 B.C.E., and few scholars have concerned themselves with the date and accuracy of the story.

Over the centuries, numerous Purim legends were created, found today in a special "Midrash" (Targum Aheni). One tale says that Haman had once been Mordecai's slave and barber, which rather explains his actions when the erstwhile slave rose to a position of power. Another legend describes how the trees refused to give their wood for the gallows Haman planned for Mordecai. Only a thorn bush came to his aid declaring: "As I am the thorn, so likewise is Haman a thorn that would scratch and tear Thy harmless people."

A Cairo Purim

Many gifted poets - Eliezer Kalir, Abraham ibn Ezra, Solomon ibn Gabriel and Judah Halevi - composed special Purim songs and poems; and Purim stories inspired the pens of Shalom Aleichem and Peretz. Several Jewish communities are known to have cele-

brated more than one Purim each year, in memory of days when they were saved from other Hamans.

For many years the Jews of Egypt observed Cairo Purim to celebrate their miraculous delivery on Adar 27, 1524. At that time, the leader of Egyptian Jewry was the Master of the Government Mint, Abraham de Castro. One day the Governor decreed that all new coins should be struck bearing *his* name in place of Selim I, the Turkish Sultan who also ruled over Egypt. De Castro refused as it amounted to treason, and he fled to the protection of the Sultan in Constantinople. This left the Jews of Cairo at the mercy of the furious Governor, who threatened them with imprisonment or death if they did not pay him a large sum of money by a certain date. Fortunately, his treachery was discovered in time and he was beheaded.

Solidarity With The Oppressed

A century later, German Jews celebrated Vincenz Purim. As usual they were being blamed for hard times in the country. A baker named Vincenz Fettmilch declared himself "a new Haman" and organized attacks on the Jewish population, first in the ghetto of Worms, next in Frankfurt. It was fortunate that the Governor - Frederic - conspired the pogroms an act of civil disobedience and he mustered his cavalry to put down the riots. "The new Haman" was hanged and other rioters were compelled to pay damages to the Jews. Therefore the Jews of Frankfurt instituted a special "Purim" on Elul 27, 1614.

In Persia, it was customary to hold a celebration at Hamdan, where the tombs of Mordecai and Esther are believed to be located.

History has come full circle and the successors of those Persian Jews - now the Jews of Iran - live in fear of a modern-day Haman.

There are still many Jewish Communities living under oppression. By celebrating Purim, we are expressing our solidarity with them and our hope and belief that the Jews will again be delivered to outlive every Haman the world can produce!

A MOMENT OF HEBREW

רגע של עברית

UNIT II חלק ראשון

Shana cholefet, v'shana ba
Dor Holech, V'dorba
Ach a safah L'nezach Nishar.

A year goes and a new year comes
A generation passes, a generation
approaches
But the language will persist forever.

The New Year 1983 offers us a new
challenge; to reinforce the links in the
chains of heritage.

Tu Bishvat (the new year of nature)
and Purim (a day of gift-giving) are the
major events at this time of year.

Poems and songs have been written for
these Jewish holidays. However, many
requested the words of the song - Al Kol
Heileh (To All Those). This beautiful
song was written by Neomi Shemer, a
well known Israeli singer, and was per-
formed by Bat Sheva at our Annual meet-
ing. The song is a prayer to G-d, but is
directed to mankind, especially to the
Jewish world (inside and outside Israel).
It calls to maintain the achievements
(Israel is a Jewish achievement) with
their good and bad, and to keep our
heritage alive. Her prayer is my prayer.

I wish to dedicate this beautiful song to
all those who keep giving me encourage-
ment to go on - to my friends and my
family, here in Canada and in Israel - Al
Kol Heileh.

*Al Hadvash v'al ha'oketz
Al hamar ve'hamatok
Al biti zo hatinoket
Shmor na li hatov.
Al ha'esh ha'm'vo'eret
Al hamavim hasakim
Al ha'ish hashav habaita
Min hamerchakim.*

CHORUS:

*Al kol eileh
Al kol eileh
Shmor na li eilihatov
Al hadvash v'al haoketz
Al hamar v'hamatok.
Al na t'akor natu'ah
Al tishkach et hatikvah
Hashiveinu ve'na'shuvah
El ha'aretz hatovch.*

TO ALL THOSE

With the honey and the sting
With the bitter and the sweet
Please guard my little baby daughter for me.
Keep the flame burning and the water pure
Guard the people coming back home from far away.

CHORUS

To all those,
Guard them well, oh my good G-d
With their honey and their stings
With their bitter and their sweet
Do not destroy your heritage
Do not forget the Hatikvah
Return, Return to our good promised land

Guard My G-d this; my house
Guard the gardens and the "wall"
From sorrows, from fears and from war
Guard all I have
Guard the light and the spring
Guard the unripe fruits and what we have done

CHORUS

In the wind beautiful flowers are rustling
Far away a star falls from the sky
In the dark, deep prayers of my heart
Should become true now!!
So please G-d guard them all well for me
My beloved ones, shall they always know
Peace, no crying and this song.

*Shmor eili al ze habayit
Al hagan al hahomah
Mi'yagon mi'pachad patah
u'mi'milchamach.
Shmor al ha'm'at she yeish li
Al ha'or ve'al hastav
Al hapri helo hivshil od
V'she'ne'esaf.*

CHORUS:

*Al kol eileh . . .
Me'rashreish ilan baruah
Me'rachok nosher kochav
Missh'alot libi hachoshech
Nirshamot achshav.
Ana Shmor li al kol eileh
V'al ahuvei nafshi
Al hasheket el habechi
V'al se shir*

על כל אלה

על הדבש ועל העוקץ
על המר והמחוק
על ביתי זו החינוקת
שמור נא אלי הסוב
על האש המבוערת
על המים הזכים
על האיש השב הביתה
מין המרחקים

על כל אלה
על כל אלה
שמור נא לי. אלי הסוב
על הדבש ועל העוקץ
על המר והמחוק
אל נע תעקור נסוע
אל חישכח את התיקווה
השיבני והשרבה
אל הארץ הטובה

שמור אלי על זה הבית
על הגן על החומה
מי יגון מפחד פתע
וממילחמה
שמור על המעט שימי לי
על האור ועל הסתיו
על הפרי שלא הבשיל עוד
ושנאסף

מרשש אידן ברוח
מרחוק נושר כוכב
משאלות ליבי בחושך
נירשמות עכשיו
אנא שמור לי על כל אלה
על אהובי נפשי
על השקט על הבכי
ועל זה השיר



Vocabulary — אוצר מילים

the airport	<i>sdeh ba-te-oo-FAH</i>	שדה התעופה
the port	<i>ba-na-MAHL</i>	הנמל
the railway station	<i>ta-ha-NATT ba-rab-KEH-vet</i>	תחנת הרכבת
train	<i>rab-KEH-vet</i>	רכבת
taxi	<i>mo-NEET</i>	מונית
the ticket office	<i>ba-ko-PAH</i>	הקצה
a ticket	<i>car-TEESS</i>	כרטיס
a porter	<i>sab-BAL</i>	סבל
How much is a ticket to...?	<i>Kall-mab o-LEH car-TEESS le...</i>	כמה עולה כרטיס ל-?
one-way ticket only	<i>rah car-TEESS ba-LOH</i>	רק כרטיס הלוך
a round trip ticket	<i>car-TEESS ba-LOH va-ha-ZOR</i>	כרטיס הלוך וחזור
Have you a timetable?	<i>ba-IM yesh le-hab LOO-ab zhab-NEEM?</i>	האם יש לך לוח ופגמים?
Where is the restroom?	<i>eh-FOH ha-no-bi-YOOT?</i>	איפה הנוחיות?

Shopping—Chemist—Hairdresser

Where can I buy...?	<i>eh-FOH oo-HAL lik-NOHT</i>	איפה אוכל לקנות...?
pharmacy	<i>bet mir-KAH-hat</i>	בית מרקחת
barber, hairdresser	<i>sab-PAR, mas-peh-RAH</i>	ספר, מספרה
shave	<i>gee-LOO-ab</i>	גלוח
haircut	<i>tes-POH-ret</i>	תספורת
appointment	<i>p'gee-SHAH</i>	פגישה
shampoo	<i>ha-fee-FAH</i>	חפיפה
manicure	<i>ma-nee-KOOR</i>	מניקור
I need a doctor	<i>ah-NEE isa-REEH roh-FEH</i>	אני צריך רופא
a dentist	<i>roh-FEH shee-NAH-yeem</i>	רופא שיניים
toothpaste	<i>meesh-HAHT shee-NAH-yeem</i>	משחת שיניים
toothbrush	<i>meev-REH-shet shee-NAH-yeem</i>	כבדשת שיניים
blades	<i>sab-kee-NAY gee-LOO-ab</i>	סכיני גלוח
slaving cream	<i>meesh-HAHT gee-LOO-ab</i>	משחת גלוח
soap	<i>sab-BOHN</i>	סבון

The words listed are related with Israel, Purim and taken from our last issue's vocabulary.

In the board, these words are written in Hebrew. Look in every possible direction (up, down, left, right, diagonally) and find the words.

Again—Beer Sheva—congratulations, deganyah—esther fine—good morning—good sabbath—Haifa—Hebrew—Haman—Holiday—How are you—Israel—Jerusalem keren kaimet—Megillah—Mordecai No—Pardon—Perhaps—Peace—Please—Purim—See you again—shekel—Tel Aviv—thanks—Torah—yes—your health.

Travel



Twelve Hebrew letters are hidden in this Tu Bishvat plant:

1. Find the hidden letters.
2. Make as many Hebrew words as you can out of the letters.



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