



# OUR Community news

MR. BORY DLIN,  
MRS. 14710 - 123 AVE.,  
EDMONTON 42, ALTA.

Volume 16, Number 3

Edmonton, Alberta

November 1971

## Mickey Dlin to be Honoured At Negev Dinner Dec. 5th

Mickey Dlin will receive a belated tribute from the Edmonton Jewish community when he will be honored at the Edmonton Negev Dinner on Sunday, December 5th.

Mr. Dlin was slated to be the Negev honoree last year, but the function was postponed to pave the way for the most successful United Jewish Appeal campaign in Edmonton with the exception of 1967.

Irwin Cotler, Associate Professor, Osgoode Hall Law School of York University will be the guest speaker.

The Negev Dinner is sponsored by the Edmonton Jewish National Fund Committee headed by Dr. Eli Adler. Chairman of the Negev Dinner Committee is Henry Brezer.

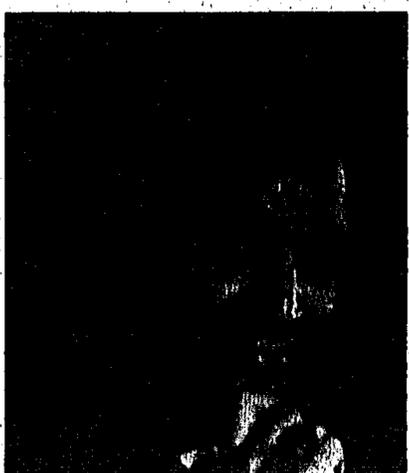
Born in Russia, Mickey Dlin came to Canada with his family at the age of 3 and has been a resident of Edmonton since 1923 except for a few years in Chipman.

Mickey Dlin's public service reads like a Who's Who. He has given of himself to his family, his country, his community, to the city in which he lives and to the State of Israel.

Mickey Dlin has held nearly every important post in the Jewish organizational life of Edmonton and has been associated in major positions with the Talmud Torah, Jewish Community Council, Israel Bonds, United Jewish Appeal, B'nai B'rith, Technion, Canadian Jewish Congress, Jewish Family Services and the Edmonton Jewish Community Charitable Foundation.

In the broader community, Mickey has played an equally as active role, as a director of the Social Planning Council, Chairman, Budget and Allocations United Community Fund, director Better Business Bureau, Administrative Committee on Social Services for the City of Edmonton and director United Community Fund.

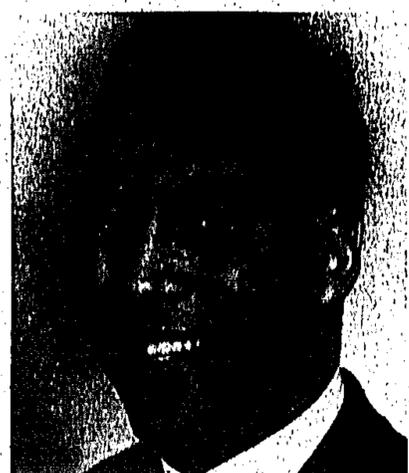
Apart from his many community interests Mickey has made a name for himself in the business world. He is President of the Western Linen Supply Co.



Mickey Dlin



Henry Brezer



Irwin Cotler

and Consolidated Leasing and Management Co. Ltd. Mickey developed a computer program for the Linen Supply industry which will be marketed by an American firm in the near future. He has been invited to speak at convention and industry meetings. For three years he was the only Canadian Director of the Linen Supply Association of America. He now serves on the Data Processing and Management Committee for the Lin-

en Supply Association of America.

Formerly a widower, Mickey married his lovely wife Eleanor (formerly Mrs. M. Rotstein) of Toronto in August of this year. Between them, Mickey and Eleanor Dlin have six children: Ronald, married to Ellen nee Wassel of Regina, who are the proud parents of little Jessica; Cory, married to Moshe Fellerbaum of Israel; Marni and Coleman, Joseph and Sarina Rotstein.

### Professor Irwin Cotler to speak

At just thirty-one years of age Professor Irwin Cotler of Montreal already has a distinguished record of service in Government and law.

Having attended McGill University, Yale Law School and the Hebrew University of Jerusalem, Irwin Cotler has been awarded many fellowships and numerous academic honours.

While at McGill, Mr. Cotler won many debating and public speaking awards and served as Editor-in-Chief of the McGill Daily.

From 1964 - 1965 Professor Cotler was associated with the firm of Spector, Kravitz and Rosenberg and subsequently was Special Assistant to the Vice-President of Steinberg Ltd., Director of Special Projects in labour relations and personnel administration, a panelist on CBC-TV, legal advisor Community Development Corporation, Special Assistant Minister of Justice and Associate Professor, Osgoode Hall Law School of York University.

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Happy Chanukah

# Community Council Survey Shows Community's Growth

## Increase of 300 Families since 1951

The size of the Edmonton Jewish Community is on the upswing based on a preliminary analysis of the recent survey conducted by the Edmonton Jewish Community Council.

According to the 1971 survey conducted this past summer, Edmonton had 2,567 Jews as compared to 2,338 based on the 1966 community survey. The survey also revealed that Edmonton has 846 Jewish households.

In a preliminary analysis of the survey, Uri Rosenzweig, Community Council Executive Director pointed out the following highlights:

The figure of 2,567 Jews in Edmonton is based on available information, organization and other lists and does not include those Jews who choose not to identify themselves with the organized Jewish Community. It is estimated that there may be as many as 100 Jewish families in this category.

According to the Canadian Census there were 1,748 Jews in Edmonton in 1951, 2,495 in 1961 and estimates of Canadian Jewish Congress for 1971 are at the 2,700 mark. Results of the 1971 Canadian Census will not be available for some time regarding Jewish population but based on the 1971 estimates and community survey, Edmonton's Jewish population has increased from between 819 to 952 individuals in the past 20 years, or close to 300 families.

There are some interesting trends in the age composition of the Jewish community as compared to 1966 particularly in the lower age groupings. For example, the 1971 survey shows 148 children ages 5 and under as compared to 228 children in the same age range in 1966. This follows a general pattern of declining birth rates in Canada and has implications for the Talmud Torah in terms of registration.

EDMONTON JEWISH COMMUNITY COUNCIL  
COMMUNITY SURVEY  
COMPARATIVE FIGURES 1966 and 1971

AGE GROUP	1971 SURVEY			1966 SURVEY		
	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
Under 1	3	3	6	8	8	16
Age 1	14	8	22	20	12	32
2	15	22	37	18	25	43
3	19	16	35	13	23	36
4	12	14	26	20	24	44
5	9	13	22	30	27	57
<b>SUBTOTAL</b>	<b>72</b>	<b>76</b>	<b>148</b>	<b>109</b>	<b>119</b>	<b>228</b>
6 - 9	95	100	195	138	156	294
10 - 14	131	146	277	124	93	217
15 - 19	130	118	248	107	96	203
20 - 24	106	85	191	55	43	98
25 - 29	60	57	117	47	72	119
30 - 34	45	67	112	77	66	143
35 - 39	73	75	148	81	88	169
40 - 44	93	80	173	94	76	170
45 - 49	92	84	176	77	68	145
50 - 54	69	76	145	66	71	137
55 - 59	80	73	153	54	55	109
60 - 64	59	49	108	40	62	102
65 & OVER	110	123	233	112	92	204
NO. INFO	67	76	143			
<b>TOTAL</b>	<b>1282</b>	<b>1285</b>	<b>2567</b>	<b>1181</b>	<b>1157</b>	<b>2338</b>
	1971 - 846 Households					

An encouraging figure in terms of potential growth is that the Edmonton Jewish Community is comparatively young with 1,059 individuals or 41% of the total community being age 24 or younger.

The largest increase in any single age grouping since 1966 is in the 20 - 24 year old group with 98 in this age range in 1966 compared to 191 in 1971. This is the age group either involved at University, entering the business world or getting married. It is also the age group that is tra-

ditionally not involved in organized Jewish communal activities. The great increase in this particular age group offers a particular challenge to the organized Jewish community.

After the completion of the survey all data was turned over to the University of Alberta for data processing through the good offices of Dr. Bill Meloff. The community office now has age grouping lists available and as other information is forthcoming it shall be made available to the community at large.

**MOVING?  
MOVED?**  
Please advise  
the Community  
Office  
424-2390  
429-1287

### Our COMMUNITY NEWS

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Published by the Edmonton Jewish Community Council  
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From the  
Director's Desk

By Uri Rosenzweig

## The Jewish Youth Vacuum

Having served for two years as director of the Young Judaean Camp Kadimah in the Maritimes as membership secretary, publicity and fundraising director of the YM-YWHA in Montreal and finally, being a bachelor father with four kids, I think that I'm pretty well clued in on the youth scene.

It distresses me therefore to see the youth of our community getting such a raw deal as a result of apathy, indifference and duplicated youth services, with the respective organizations each wanting to "make shabbos" for themselves without consideration of the problem as a whole.

Last year, an analysis of membership in the five youth programs operating in our community, revealed that out of 663 children ages 4 - 17, 306 were not affiliated with any organization. Even more significant, in the 13 - 17 year old age group, out of a potential of 275 teens, 125 were not affiliated with any Jewish Youth Group and of the 150 who were affiliated, probably less than 100 participated on a regular basis.

Now these various youth organizations operate with varying degrees of success and impact, and I don't intend to review their program content in depth at this time. But I think we have to recognize one important fact about these groups. Jews as a rule, both children and adults, do not join Jewish groups or organizations simply because non-Jewish groups are closed to them, particularly here in Edmonton. The decision to join a Jewish group is an expression of a wish to be identified and to belong Jewishly. Though this impulse is often below the conscious level, though the participation may be minimal, though the activities may be superficial and lacking in Jewish content, the importance of this kind of Jewish affiliation should not be underestimated.

But generally speaking, this community finds itself with a picture of lessening intensity of Jewish involvement as our children get older; from the most intensive at the Talmud Torah elementary level to the least intensive at the University level. If I may be permitted a simile, this is like planting the seeds, but failing to water and cultivate the plants once they've started to grow. This is the crux of the problem I put to you

The very existence of the various youth groups, and the Talmud Torah continuation classes, demonstrates that this community feels there is a need to be filled. But what we have failed to recognize is that this need cannot be filled by the same types of techniques and organizations and approaches that have been tried for the last twenty years.

Our youth today are more sophisticated and knowledgeable and educated and questioning than ever before. They are in a search for things that really matter, they reject phoniness and hypocrisy or the adult generation.

Once they leave the sanctuary of the Talmud Torah, our teens and youth are thrust into a whole new world of activities with which our present Jewish institutions cannot compete. Extra curricular high school activities, a widening circle of new, gentle friends, community leagues and clubs, the whole new world of drug culture, all these are the influences with which Jewish organizations have to compete.

These challenges are so great and the stakes so high, that the mere act of Jewish youth joining a Jewish organization, regardless of its program content, becomes most meaningful in terms of Jewish identification.

But here too, the trend is for youth, and Jewish youth as well, to form or join their peer groups outside the framework of established institutions. They want to do their own thing, in their own way, and even youth organizations in larger communities, with sophisticated facilities, are finding it more and more difficult to attract youth to their programs.

It is my feeling, which has been fortified by many experts in the field, that the struggle for continued and creative Jewish survival will be won or lost on how we meet this challenge of our youth. And it is for this reason that the Community Council, and thus the community, must give this problem highest priority.

First, we must start off with the premise that if we are going to do anything in a constructive way, we must do it on a local level and not depend on national youth organizations. This doesn't mean that we should scrap such groups as BBYO, Young Judaea, NCSY, USY, or others. These organizations are trying to do a job and need our fullest support. It means, however, that the dimensions of the problem are so great, that they cannot be solved by one organization alone

but only through a collective effort, generated by local concern.

For example, no less a person than Rabbi Alfred Jospe, National Director of Program and Resources for B'nai B'rith Hillel Foundations, stated in a recent pamphlet discussing the campus situation, and I quote "The Jewish student today must become the concern of the entire community. I am saying this in full recognition of the admirable job B'nai B'rith has done in trying to keep student work going and growing," unquote.

And the need for this kind of community approach must be recognized if we are to do anything constructive.

What I am merely suggesting, is that we must devise a similar type of community approach in dealing with the challenges of our youth at the teen and University level as has been done at the elementary level through Talmud Torah.

This does not mean forming one mass youth organization and disbanding all others; such a step would be disastrous. But it does mean that as a community we recognize that all our youth face common problems, have common needs, and we have a better chance of doing something constructive in this area, by working together than by working separately.

This is really what the Jewish Community Council is all about. The Council, through its very nature and structure, through its organizational representation on the board, through its local base of support and operation, is in fact the instrument of the community.

Based on this kind of communal approach, it follows that we would need some sort of co-ordinated effort and body, involving all adult organizations sponsoring or financing youth groups and including representation of the youth themselves.

We must make every effort to open up all existing available facilities to our youth, without restrictions, without charge to our youth, but with adult organizations accepting the responsibility to cover all the costs involved. No self-respecting Jewish organization should charge our youth rental fees and certainly whoever does pay the bill should not be charged in excess of actual cost.

But even more important than facilities, is the need for professional, trained youth workers.

We must give serious consideration to hiring at least one full-time community staff person to work with our youth. Not to serve one organization or another, but all organizations and even more important to work at reaching unaffiliated youth. More and more communities are developing outreach programs. These involve professional youth workers going to seek out the youth who will not come to us. Such a person could work on campus and with all group leaders and advisors. He would serve the needs of our youth wherever they might be and be responsible to the local community.

You will ask what of our other professional youth workers? The Zionist Schlichim or the BBYO staff. Well if we have them, fine, but must still have a person responsible to the local community cutting across organizational lines. Two years ago, Young Judaea had a Shaliach here, today we have none. One year B'nai B'rith finds a part-time Hillel Director, the next year they may not find anyone. We can't depend on national organizations making decisions in Montreal, Toronto, Jerusalem or Washington which grant or deprive us of professional staff at their own whim.

This type of concentrated approach will cost money and I suggest that we have a collective responsibility to provide it.

I put the question to you. Does it really make sense to expend some \$200,000 a year on some 250 student at the Talmud Torah and then spend less than 10% of that amount on all our other Jewish youth activities needed to serve as many or more youth and teens and university students during the most formative years of their lives? Does it really make sense to provide 20 or 21 full-time professional staff at the Talmud Torah and not even one full-time professional person for all other youth activities?

Please don't misunderstand. I'm not suggesting that we spend too much money on Talmud Torah, I'm not suggesting that we use some of this money for youth programs. If anything, the Talmud Torah deserves and needs more financial support. What I am suggesting is that having made such an important investment in our children through the elementary Talmud Torah education, we should take the next logical step, long overdue, in continuing this educational process; a process not necessarily limited to the classroom.

I estimate that this community raises somewhere around a million dollars a year in campaigns, membership fees, tuition and so on.

I would suggest that we have to re-examine our allocations and expenditure of community funds, I would suggest that we need to re-establish our priorities, of which our youth, is our most important, in terms of Jewish continuity and survival.

Have A  
Happy Chanukah!

Keep  
the  
Promise

# JEWISH EDUCATION



Max Fisher

The following are excerpts from an address on Jewish education given by Max Fisher, President of the Council of Jewish Federations and Welfare Funds —

Like many an American Jew, active in community affairs, I now find myself wrestling with the need to provide more Jewish education — and better Jewish education — for our young people and for our adults. The leaders of our communities — of our Jewish welfare funds — are asking far more earnestly than ever: "What can we do to make Jewish education the best education in America?" — because only quality education will attract the enthusiasm of our youth. And our leaders are asking: "What will it take to build this sort of education — in terms of ideas . . . and people . . . and money?"

Community leaders know we must now find solutions for needs which — let us be frank — have grown increasingly urgent but have not yet been matched by a suitable response. And in doing this, they also know that all who are involved must work together — laymen, rabbis, educators, federation communal workers, and others.

Past generations received their Jewish education naturally — by living it. Their environment was Jewish; from infancy on — their homes, their neighborhoods, their schools, their communities. Yes, there was much to study; but being Jewish didn't have to be taught — it was like breathing.

Today, most American Jews live in an open society. That society has provided us with many real gains. But it also has inflicted heavy losses. And now the open society has become something else — the turbulent society. The disturbed and difficult times in which we live have brought home to every thinking American Jew how heavy are our casualties on the Jewish front. Each day we seem to count vast losses among our young people, as they flee their heritage, or just drift away from it. For many, it is heritage they never really knew. Involved in the search for peace and justice, they turn their backs on their Jewish origin — calling it unimportant. They look for meaning in their lives and never guess that meaning is available in abundance — if only they knew their Judaism. Others, as I once heard a bitter young man declare, "have sold their birthright for a mess of pottage," and what a horrible price they pay. The result is a tragic void — an emptiness — in the lives of large numbers of our young people.

## HOW WILL AMERICAN JEWRY SURVIVE?

In the face of this development we may ask: Will the American Jewish Community survive? Yes, it will survive. But what concerns me, what is far more important, is "How will it survive? What kind of a community will the American Jewish community of tomorrow be?"

I believe there are young Jews — vast numbers of them — who still want to be Jews. I know and meet many. They are in their 20's, their 30's, and early 40's. They too are idealistic and concerned. They search for meaning and fulfillment in their lives far beyond the material success they readily achieve in their businesses and professions. I meet them in the communities — devoting themselves both to their Jewish responsibilities and the overall society — mix to help make a better world for themselves and their children. They place high value on their Jewishness, but they are also concerned about the great gaps in their knowledge of Jewish teachings.

## COLLEGE YOUTH — A NEW AND DYNAMIC SECTOR

And with this reality, there is another development now that is even more exciting: the demand for Jewish education that is coming from a totally unexpected quarter. Suddenly, among that very college youth who seemed to be slipping away from us, there has emerged a new and dynamic sector which is turning to us, saying: "Teach us. Tell us who we are. We wish to be Jews."

Not long ago, a good friend, the president of an important university and a non-Jew, passed on to me a proposal that he had received from some of his students asking that the university set up a chair in Judaic studies. I quote a few lines from it:

"This generation of young people, more than others before them is aware of the need to uncover those ties which relate them to larger concerns and community. By neglecting elements of our tradition, to which young people are indeed bound, if not drawn, the university is in danger of falling this concern. The academic study of Judaism would fill this need not only for the Jewish student, of whom this university has a significant number, but for all students of the university. It would provide an understanding of a Judaic tradition which, along with the Christian tradition, makes up an essential part of their moral and religious background, as it does of American society."

What we are finding is that the young Jewish students who drew up this statement are in some ways very, like those other young Jews who disregard their heritage. They too, are involved with the great social issues of our times.

But where they differ is in the importance they attach to the question, the very relevant question: "Who am I?" And one can almost sense that such a student has made the startling discovery that the very force that is causing him to seek the new day and the better world is his neglected Jewish birthright. Suddenly, he has recognized that his search for freedom and justice is the same search that has been at the center of the Jewish experience for four thousand years.

## TOP LEVEL OF FEDERATION PRIORITIES

Clearly we have the most compelling reasons — both negative and positive — why we in America should be enlarging and improving our Jewish education.

The thing we do not have, however, is a proven plan telling us how we should proceed — or even common agreement on what our specific educational goals should be. That will be part of your task — starting now — as well as our task. How shall we together accomplish our objectives? How shall we best reach and enrich and hold our many different young people: our children, our high school students; our college youth; and with them, our adults?

The first thing you should know is that Jewish education is now on the top level of priorities in the long list of responsibilities which press urgently on our Federations. Federations have increased their allocations for Jewish education 70% in the last ten years — more than for any other field of Jewish responsibility. Federations in cities like Philadelphia and Chicago are already allocating \$1 million or more annually for education.

No one claims that this is yet enough. But the change in allocations is a striking one. It reflects the concern and the intent, and it is not the only change that is taking place.

Our youth themselves, while pleading for more money for Jewish education, have also told us that more money alone will not solve our problems. At least

as important is that we use some of our funds differently than we are now doing. They ask that while we strengthen the best that we have — and much of what we do is good — that we also give more attention to replacing the bad, that we fill in gaps that we have overlooked, that we find and test new programs and methods. In fact, that we even be ready to change our overall perspective and approach. This is the challenge that faces you — and us.

## CHANGING EMPHASIS IN JEWISH EDUCATION

The framework that is emerging is very different from what we've had. Instead of stressing only classroom education we are addressing ourselves to all of the Jewish influences which can shape the lives of our children and our people — formal and informal, here and in Israel. Because that's what education in its true sense really is.

Instead of emphasizing only the elementary school years, we believe we must treat education as beginning in infancy, continuing in the home and never stopping, through the adult years.

Instead of formal Jewish schooling ending for most students at Bar Mitzvah or Bas Mitzvah — just when it has a chance to become meaningful — we believe we must find the way to have students continue through high school and college.

A number of our communities are already applying these new emphases — with several synagogues combining classes, where necessary, to provide quality classes. We are working as well directly with universities, seeking to have them include Jewish studies in their regular curricula. Some 90 universities and colleges are already doing just this. The number is growing. And it can grow more because Jewish studies have become an increasingly important part of American scholarship.

We are reassessing other potential. For example: the programs of our community summer camps which can provide a rich and meaningful Jewish educational experience without taking the fun out of camping — but which few are doing as yet. We are taking a new look at the curriculum, at what is being taught and transmitted.

There are some glaring gaps. Most obvious is that we are failing almost completely to inform our young people what Judaism has to say about life today, and what the Jewish community is doing, especially about the issues that trouble our young people most. In traditional classrooms they may come to know a great deal about Moses and the Golden Calf; but they learn almost nothing about what Judaism has to say on war and peace, on drugs and drug abuse, on marriage and divorce, on poverty, on human rights and civil liberties and on the many other issues that are on their minds and hearts.

## EDUCATION BY INVOLVEMENT

To make up for this lack, we have asked the American Association for Jewish Education to design the necessary curricula and teaching materials. And that is under way.

Even more, we are enabling our high school and college youth to learn about current Jewish life — by being a part of it. They work as volunteers in our community organizations, and serve as members of our communal committees and boards, helping to formulate programs and decisions and policies — to take part with us and we with them in actions on civil rights, the Middle East, Soviet Jewry and similar issues. There simply is no better education for this purpose than actual involvement.

In looking at the present and to the future we know that the foundation for our work must be our tradition and our past. There is a group of talented architects who are now reconstructing the ancient Jewish quarter inside the old city of Jerusalem — the Walled City. One of them was asked by a reporter: "Why are you neglecting the past?" He replied: "We are not copying the past. But we are not neglecting it." In this reply, I feel there exists the true spirit of our present approach.

We cannot just copy the past because we know that, unchanged, it alone can no longer serve us effectively. But we must not neglect it either. Instead, we must seek to make it more meaningful to today's American Jews through fresh and revitalized approaches.

## "A GREAT CONTRIBUTION TO THE WORLD"

You may wonder that I have hardly referred to money, when so much of what you read about American Jewish education speaks of the lack of money. I am convinced that money is not the heart of our problem. The American Jewish community is not limited to fixed amounts which can only be re-divided to meet the various needs. Since 1967, the regular funds of our communities, apart from the emergency funds, have increased by \$31 million. They will be greater by several millions this year.

No. Rather than money, the challenge to enlarging and improving American Jewish education is to develop exciting ideas and promising programs. Given these I believe that American Jews will respond with enthusiasm and they will back that enthusiasm with funds. That is not to say that there are no problems of financing. There are — especially for day schools.

I believe and many community leaders believe that day schools can play a tremendously important role in educating our youth. But in some cities, day schools' deficits are reported to be tremendous. Our Federations are increasing their grants to day schools; but before there are basic changes, we will have to arrive at a better defined and agreed upon rationale and criteria for meeting the costs of the secular and religious expenses of such schools.

Finally, I think we must all ask ourselves: Why are we now called upon to make this extraordinary effort to strengthen American Jewish education? Why is it important that the American Jewish community survive as a community? Is it important that we survive simply to honor the past? For myself, I see it as equally important that we survive to honor the future. We are a creative people and have contributed much to the world. We still have much more to contribute.

That great leader, David Ben-Gurion, when he sums up the accomplishments of the Jewish State, which he did so much to create, invariably adds: "But the Israel we want is not here yet."

"We shall never be a large people," he declares, "nor a military power. But through work, science and education, we can again make a great contribution to the world. We can again, in Isaiah's words, 'be a light unto nations.'"

# ORGANIZATIONAL NEWS

## Jewish Family Services Annual Meeting Feb. 1

Daniel Pekarsky, President of the Jewish Family Services, has announced that the 17th Annual Meeting has been scheduled for Tuesday, February 1st, 1972 at 8:00 p.m. According to the Constitution, the Jewish Community-at-large may submit nominations for the Board of Directors that will be elected at this meeting. Nine members are elected annually to serve a three year term.

This notice is hereby given in accordance with Article 1, under

membership of the Bylaws of the Jewish Family Services, "notice of nominations shall be made to the Jewish Community not less than one month prior to the annual meeting. Nominations shall be accepted from the Jewish Community-at-large if submitted in writing, with written acceptance by the nominee prior to the annual meeting. If an election is necessary, it shall be held at the annual meeting by closed ballot".

Anyone wishing to nominate a Board member may do so by submitting the name of the nominee in writing to the office, 216 McLeod Building, or to any member of the Nominating Committee, one month prior to Feb. 1st, 1972. The consent of the nominee must be included. Mr. John Goldberg is Chairman of Nominations with Mrs. J. Newhouse and Mr. S. Friedman serving as Committee Members.

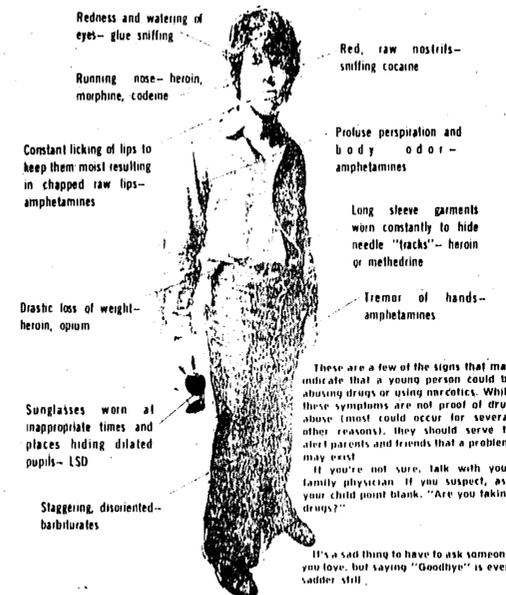


Dan Pekarsky

## Diagram of a drug abuser

Because of the great interest in the use and abuse of drugs, Our Community News is pleased to publish these charts which originally appeared in the Jewish Chronicle of Pittsburgh.

SIGNS that may indicate that a young person could be abusing drugs or using narcotics. While these symptoms are not proof of drug abuse (most could occur for other reasons), they should serve to alert parents and friends that a problem may exist.



## Identification Chart of Potentially-Dangerous Drugs and Narcotics

Prevention is the only reliable cure for drug abuse. Every parent should be responsible for watching for the telltale symptoms of drug use. Observe your children for any unusual changes from normal behavior. When observing sons or daughters, parents must be equidistant and must not conclude that one symptom is conclusive proof of drug use.

DRUG USED	PHYSICAL SYMPTOMS	LOOK FOR	DANGERS
GLUE SNIFFING	Violence, Drunk Appearance, Dizziness or Blank expression	Fumes of glue, Glue smears, Large paper bags or handkerchiefs	Lung/Brain/Liver damage, Death through suffocation choking, Anemia
HEROIN (Horse, H, Junk, Snow, Stuff, Harry)	Stupor/Drowsiness, Needle marks on body, Watery eyes, Loss of appetite, Blood stain on shirt sleeve, Running nose	Needle or hypodermic syringe, Carton, Fountain-pen, Rope, Bell burn bottle caps or spoons, Glassine envelopes	Death from overdose, Mental deterioration, Destruction of brain and liver
COCAINE MEDICINE CONTAINING CODEINE AND OPIUM	Drunk appearance, Lack of coordination, Confusion, Excessive itching	Empty bottles of cough medicine	Causes addiction
MARIJUANA (Pot, Grass, Loco weed, Mary Jane, Hashish, Tea, Gage, Reders)	Sleepiness, Wandering mind, Enlarged eye pupils, Lack of coordination, Craving for sweets, Increased appetite	Strong odor of burnt leaves, Small seeds in pocket lining, Cigarette paper, Discolored fingers	Inducement to take strong narcotics, Recent medical findings: Marijuana does injure organs
LSD (Acid, Sugar, Big D, Cubes, Trips)	Severe hallucinations, Feelings of detachment, Incoherent speech, Cold hands and feet, Vomiting, Laughing and crying	Cake sugar with discoloration in center, Strong body odor, Small tube of liquid	Suicidal tendencies, Unpredictable behavior, Chronic exposure causes brain damage
DMT (Businessman's High) STP			
AMPHETAMINES (Benjes, Dexies, Co-Pilots, Wake-Ups, Kid Popper, Hearts, Pep Pills, Speed)	Aggressive behavior, Giggling, Silliness, Rapid speech, Confused thinking, No appetite, Extreme fatigue, Dry mouth, Shakiness	Jar of pills of varying colors, Chain smoking	Death from overdose, Hallucinations
BARBITURATES (Barbs, Blue Devils, Candy, Yellow Jackets, Phenlets, Peanut, Blue Heavens, Good Dalls, Downs)	Drowsiness, Sluggish, Dullness, Slurred speech, Drunk appearance, Vomiting	Pills of varying colors	Death from overdose, Unconscious

Some call it heroin, some call it horse, but its real name is horror . . .

**KNOW YOUR ENEMY!**



Sol Kanee

### Sol Kanee of Winnipeg CJC President

Sol Kanee of Winnipeg who was elected National President of the Canadian Jewish Congress at the recent Plenary Assembly in Montreal.

### Mother's Aux. Announces Book Sale

Beautiful books for all types of Jewish interest await your approval at the Edmonton Hebrew School. Books for adults, young adults and children written by the best authors of fiction and non-fiction await your interest.

Mothers Auxiliary of the Edmonton Hebrew School have taken on this project as a service to the Jewish Community. The proceeds of book sales will go toward the purchase of new books and library needs in our new school library.

The Leo Pekarsky Memorial Library was opened October 17, 1971. Mrs. S. Sontz (484-8390) is in charge of all book sales. This is the finest selection of Judaica in the city. We know you will be delighted.

#### Available to Groups

### Community Council Program Material

The Jewish Community Council has available for Program chairmen of organizations the following material which may be borrowed upon request: a taped speech by Elie Wiesel titled from Holocaust to Rebirth and a record album titled "The New

Slavery" which contains excerpts of secret interviews with Jews in the Soviet Union.

This material may be borrowed upon request by calling the Community Council Office at 424-2390 or 429-1287.

### Outstanding New Year's Greetings

Pioneer Women would like to close their books on the New Year Greetings. They would therefore appreciate receiving any outstanding accounts as soon as possible. Anyone wishing to pay may forward same to: Mrs. M. Garbuz, 9039 - 144 St.

Watch for News  
of the  
Youth Centre  
Winter Camp!

# Keep the promise

Turn your promise  
into performance!

Pay your pledge before  
**DECEMBER 31st**

and take your  
maximum income tax  
deduction

UNITED JEWISH APPEAL of EDMONTON  
UNITED ISRAEL APPEAL -- SURVIVAL FUND