



499

Betar

Melbourne

1941 - 1991

Celebration
of its
Jubilee Year

17th November 1991

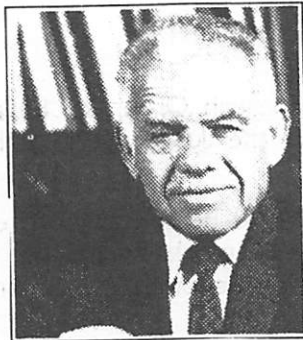


CONGRATULATIONS BETAR

Du Pont Australia Limited,
manufacturers of
quality Dacron[®] fibre fillings,
congratulate
BETAR MELBOURNE
on 50 years
of outstanding service
to the community.



Message from Mr. Shamir
The Prime Minister of the State of Israel



Dear Friends,

I have learnt with interest and pleasure that the Melbourne Betar is now celebrating its Fiftieth Anniversary.

I am sure the Movement played an important role in the development and education of its members throughout this momentous half century. It was established at the beginning of the terrible World War, which resulted in the destruction of one third of our people. The Golden Jubilee is being celebrated at a time of great joy in the sovereign Jewish State as tens of thousands of our brethren from the Soviet Union and other countries come home. This is a real Shivat Zion, such as the Rosh Betar, Ze'ev Jabotinsky, advocated and urged.

The Culmination of all Betar activity and its educational process should be the personal fulfilment of Aliyah. Betarim from the free world can play an important role in the continuing building and development of the country and now, in the absorption and integration of this wonderful mass Aliyah.

I wish you a meaningful celebration and continued success in all your work.

Sincerely
Yitzhak Shamir

Message from Mr. Hertzl Macov The Rosh Hannagah Olamit

Shalom,

On behalf of the Hannagah Olamit of Betar and myself, I would like to congratulate you on the occasion of the Jubilee year of Betar Melbourne.

All the sniffim of World Betar can be proud of the great achievements of Betar Melbourne. These days when world events put even more pressure on Jews and on the State of Isreal, Betar's mission becomes even more important.

Keep up the good work.

**Tel - Hai,
Hertzl Macov
Rosh Hannagah Olamit**

Message from Mr. Dan Meridor The Minister of Justice for Israel

Dear Friends,

Allow me to convey my most sincere blessings on the occasion of the Jubilee Year of Betar Melbourne. Since its founding, the Betar movement has played a crucial part in the history of the Zionist movement in Israel as well as abroad. Looking back at the impressive history of the movement, we can proudly say that many of its goals have been realized in the modern State of Israel. Today more than ever the educational message of Betar must continue to be a driving force for the Jewish People.

**Sincerely,
Dan Meridor**

**Message from Mr. Johnny Baker
President State Zionist Council of Victoria**



Dear Friends,

On behalf of the State Zionist Council of Victoria, it gives me great pleasure to extend greetings to Betar on the occasion of its 50th Anniversary.

The dramatic events of the past year have once again underscored the urgency and importance of Zionist youth activities in helping shape the course of Jewish history. Indeed, the past year has been a momentous one for the entire Jewish people. Israel has continued to embody the meaning of the Zionist ideal – that it will serve as a home for Jews from all corners of the earth. We have seen the continuing influx of Soviet Jewry together with the miraculous ingathering of Jews from Ethiopia and the less heralded migration of Albanian Jewry.

The State Zionist Council of Victoria views its role as promoting and supporting the cause of Zionism in all its facets. To this end, our commitment to the Zionist Youth Movements has ensured that the ultimate goal of Zionist endeavour – Aliyah – receives maximum support from the community. During its first 50 years in this community, we have seen Betar set an exemplary standard in achieving this goal and, in the process, instilling in our youth an understanding of their heritage and a love of Zion.

Wishing you successful celebrations and may you grow from strength to strength in the future.

**Sincerely
Johnny Baker**

Message from Mr. Lamm
The President of United Zionist Revisionist Organisation

Dear Friends,

The 50th anniversary of Betar in Australia is a truly historic event to commemorate, not only because it provides us with the deserved opportunity to assess the vital contribution Betar has made to the Jewish Community in Australia, to reflect on the success of the Olim from Australian Betar, in Israel, but because it shows us that Betar, as a movement and as an ideology remains healthy and alive more than 40 years since the passing of the founder of revisionist Zionist Ze'ev Vladamir Jabotinsky.

Jabotinsky had many profound thoughts of foresight, but sometimes I wonder whether he would have imagined this; a movement guided by his principles, implementing his principles, a commitment to Aliyah, despite our criticism, a loosely prospering and tolerant society. And these Betarim undertake their aliyah and all their objectives as Jews and Zionists with the dignity of Hadar.

On behalf of The Revisionist Organisation of Australia, I would like to congratulate, enjoy your celebrations, they are much deserved which like your success will undoubtedly continue.

Sincerely
Erwin Lamm

Message from the Betar Schlichim

We are extremely happy to be in Australia at this time to share with the "Betar family" this memorable event. Since our arrival in Melbourne at the beginning of this year, we have been fortunate to have become a part of this wonderful movement. We have seen that Betar plays a central role in Zionist education throughout the Australian Jewish community. It is with great pride that we have witnessed hundreds of Betar graduates make Aliya over the last 50 years. Tonight we are all here together to celebrate the magnificent achievements of Betar Melbourne.

We would like to thank all the Betarim that have contributed to tonight's reunion, especially the hard working organising committee. In addition, the parents deserve special thanks for their on going support of Betar's activities.

Special mention must go to Mr Issac Schwartz, who recently passed away. His contribution to Betar throughout the last 50 years outstanding and without his support Betar would not be as strong as it is today.

Finally, we look forward to seeing all of you helping Betar in the future and being a part of our goals for the next 50 years.

Tel Hai
Drora, Gershon and Roi Mishon
Schlichim



Message from Mr. Jonathan Gordon Mefaked Betar Melbourne 1991

Tonight we honour Betar Melbourne and the contributions it has made both to our community, and to us as individuals. Over the last fifty years, Betar has had an immense impact on the Jewish community of Melbourne. Betarim, inherently, have always been outspoken and not afraid to voice their opinions. Over the years Betar has been responsible for Jewish and Zionist education of many of Melbourne's Jewish Youth. We can also boast a large number of successful olim, now living in Israel.

Over the years, Betar Melbourne has seen many people come and go through the years, it is after all, a Youth Movement. For some people it was just another period in their lives, while for others it means a little more.

It was only in turning this 50th celebration from thought into action, that I realised how many different people have been through the ranks of Betar Melbourne. All these people, from all walks of life had a hand in shaping Betar. I am sure that their years in Betar hold special memories and a special place in their hearts.

The stories, (for the most part) are the same, only the names and faces change. Betar is a place where you believe, that you and your friends can change the world. Youth tells us we can make a difference. The youth of today 'carry the flame' of that dream.

It is an honour for me to be able to participate in this celebration. I am proud to be able to call myself a member of Betar Melbourne.

To all the old Betarim, and to all the future Betarim.

Shalom, Ve'Tel Chai
Jonathon Gordon

IN MEMORIAM

Isaac Schwartz

The sudden death on 30/8/1991 of Isaac (Jack) Schwartz is a great loss to his family, friends and the Melbourne Jewish Community.

I have known Jack through two sources. One stems from my link with "The Twenty Boys", who arrived in Melbourne in May 1939, only months before the outbreak of World War Two. Half of the boys came from my home town: Brest-Litovsk (Brisk) and the neighbouring district of East Poland, which is now White Russia.

Those "Twenty Boys", all aged about 15 years were literally rescued from the inevitable fate, which awaited all during the Holocaust. They were brought to Australia by the combined efforts of the Polish Jewish Relief Fund and the Jewish Welfare Society under the auspices of a pilot resettlement schemes for Jewish children, sadly interrupted by the outbreak of war.

They arrived in Melbourne, like most refugees, without knowledge of English and without money. They found work almost immediately inspite of the lasting efforts of Australia's great depression and they were billeted with Jewish Melbourne families. these teenagers appreciated what was done for them. They worked hard, whilst some studied part-time. Throughout their formative years they were deprived of direct parental guidance and support, they nevertheless built successful personal and professional lives, making themselves a credit to the Jewish Community.

My association with Jack has grown over the last 14 years. As honorary secretary of the Revisionist Zionist Organisation I met with Jack frequently. I thus had opportunities to learn more about Jack's origins, his views and his personality.

Jack was born in 1925 in Berezno, a typical small shtetl in Eastern Poland where he was raised in a traditional Jewish, Zionist home. Early in his youth Jack became imbued with the teaching of Ze'ev Jabotinsky who urged the Jews to take pride in their heritage, to work towards the establishment of a Jewish State and not to wait for a socialist solution to their problems.

Jack joined the local Betar in Berezno and remained a loyal admirer and advocate of Jabotinsky's ideology.

continued.....

IN MEMORIAM

Soon after his arrival in Melbourne and still a young teenager, in 1940, Jack became a founding member of the Betar and the Revisionist movement here.

In 1941 he became Mefaked (leader) of the local Betar. He remained a very active member of the U.Z.R.O. all his life. He never stopped caring about his loved Betar, supporting it morally and financially. He was the main liaison between Betar and its adult counterpoint: the U.Z.R.O.

On the executive committee U.Z.R.O. , whether as treasurer, or in other capacities he remained very active, giving a lot of his time and a lot of himself. He was always in charge of the House Committee, which maintained Beth-Jabotinsky in Dickens Street, Elwood, the headquarters for Betar. Whenever the young Betarim had problems either financial or with repairs and maintenance of Beth-Jabotinsky, Jack was always available and gave generously of himself.

I could not help admiring Jack's vigour enthusiasm, his love for Betar and his love for Zion. He immersed himself in all Zionist causes and issues. He was always frank and outspoken. He travelled frequently to Israel to attend Zionist congress and to help projects initiated by the Melbourne U.Z.R.O. His energy and ardour were boundless.

I had the opportunity to discuss Jack with his Rabbi: J. Schreiber, who kindly disclosed that Jack retained the old Jewish custom from Poland of consulting his Rabbi in all matters. The Rabbi confirmed, what I already suspected, that Jack was a charitable man, who contributed to charities and causes, but always insisted on anonymity. He avoided any publicity and "Kaved", the mask and character of true Jewish charity.

Jack was a devoted husband of Fay and loving father of his son and daughter and five grandchildren. He was family centred and their welfare was paramount to him. I personally lost a good friend, the boy from the shtetl, who gave so much of himself to his family, friends, charities and to Zion, always with enthusiasm and dedication.

He will be missed by all and always remembered.

Dr. Sam Chani.

THE FIRST DECADE OF BETAR MELBOURNE



In 1939 a pilot orphan scheme was established in Melbourne. By May that year 20 boys arrived under that scheme. They came from East Poland and Germany.

This group established the first Zionist Youth Group in the Herzl House, Drummond Street, Carlton. Within a few months half the group, Betarim from Europe, left Herzl House and created Betar Melbourne at the headquarters of the Revisionist Organization at the Jabotinsky Hall in nearby Faraday Street, Carlton under the leadership of Kalman Parasol and subsequently the late Menachem Shifman.

By the end of 1940 the group had attracted some 60 members, conducted classes and meetings and participated in the first public function mourning the death of Ze'ev Jabotinsky.

In 1941 under the leadership of Eric Stock, Betar grew rapidly and created the first holiday camp Betar at Woori Yallock with 100 participants and subsequently a second group of Betar St. Kilda was established in Elsternwick.

Betar organised the first march under the blue and white flag through the streets of Melbourne. During the world war years many public meetings were organised to protest against Nazi persecution and the continued British Government policy restricting Jewish emigration to Palestine and the return of escapees from the shores of Palestine back to the Holocaust. Jabotinsky's fight within the Zionist World Movement to define the aim of Zionism as the creation of the Jewish State and the creation of the Jewish army to attain that end, was carried out by Betar and

Revisionists in a hostile local atmosphere where fellow Zionists labelled Betar as fascist and Australian Jewish dignitaries of the time accused them of actions detrimental to the local Jewish community.

After the war when the plight of the Holocaust became known and the British army resisted the emigration of the surviving remnants, confiscating arriving ships and interning the occupants at Cyprus and when the British forces assisted the Palestinian Arabs and arming them and at the same time confiscating weapons of the Jewish defence fighters, Betar protested at public meetings and directly to the Press. Betar condemned the British Government for their actions and the subsequent hanging of the freedom fighters of the Irgun Zvai Leumi and called for the British Government to relinquish the Mandate and leave Palestine so that a Jewish State could be created. Despite being blacklisted by the Australian Federal Authorities, a group was formed to train freedom fighters and weapons were smuggled to Palestine. Throughout the difficult decade right up to the creation of the Jewish State in 1948, the Betarim proved their courage, determination, conviction and commitment to the ideals and aims of Jabotinsky in the face of hostility of the Zionist Movement and the representative dignitaries of Australian Jewry.

Under the leadership of Yosef Steiner, Betar expanded dramatically in Melbourne and to New South Wales and Queensland.

Fifty years later we are proud of our conduct, our ideals and aims which have proven right and were eventually embraced by all Zionists and the majority of World Jewry.

Dr Eric Stock.

MISCELLANEOUS MEMORIES OF BETAR CIRCA 1955 – 1963



The fragrance of the Australian bush on a hot summer's day and a warm summer's night is what I first associate with memories of Betar for it was the summer camps which encapsulated the way of life that became mine from the age of 13 to 19. Behind the recollections of canvas tents, hessian stretchers, caterpillar plagues, and using river water for just about everything, were the people. At Wonga Park 1955/6, my first camp, I shared a tent with Elfi Rosner, Enna Margulies, Yvonne Loewy, Jeanette Ignace and the "twins" – Mimi and Sophie, Aka Sonia, Offman. Key older figures were Aaron Ninedek and Jack Mirjam, both of whom we were somewhat in awe as they had been on "Machon", in Israel. Two older girls who I think were (with hindsight) my role models were Anne Entenberg and Betty Brisson. Anne introduced some of us to the wonderfully strange ideas of a man named Sigmund Freud. She had the added distinction of being Aaron's girlfriend. I remember Betty mainly because she liked to laugh. She, like Anne, was one of the first females I knew who went to university. This sounds serious, but Betty was rarely serious. I liked that combination! She and her sister Fay were what you'd call gigglers. Others remembered John(ny) Goldlust, Brian Rudzki, Gideon Dorevitch, Harry Stuart, Peter Revelman, Shimshon and Leah Feder, the Lew family, Dennis Samolin, Jack Katz, Eric Aufgang, Tom Rado, Lloyd Samuel, Sam Offman, the Bisakovitch family.

Visitors day – we were usually involved in putting on a show for the parents and relatives. We looked forward to it, it meant eating decent food for a start. At my first camp we spent hours rehearsing and preparing the Visitors Day program. Choir, dancing groups, plays, solo recitals of poems and songs, skits,

sets and makeshift stages. The day arrived. Around mid-morning the cars came, Vanguards, Perfects, Austins, Morrises, Holdens and Studebakers, Greetings, smiles and laughs, anxious looks – has my child survived this long spell away from home? The food was unpacked, the card tables unfolded. And what did many of the parents do, after feeding their offspring, packing up the remnants so that only the thermos flasks of coffee remained? They played cards, Gin rummy, canasta, red aces – they were absorbed. A few had even set up their card tables on the stage and in the middle of one of our skits were heard to tell us to be quiet as our play was disturbing their play. Other parents however, dutifully played the part of the audience and of course loved seeing their children so involved. "Did you like it Dad?" I asked my father. "Yes, yes, but how come you weren't limping?" (a family joke).

Betar was a magnet for many reasons, not least being the romantic trysts at camp, euphemistically known as "shmira" – guard duty. Of course there was always the possibility of a raid by Habo or Hashomer Hatzair. The main weapon in these raids seemed to be toothpaste. Internal raids, mainly the boys raiding the girls' tents or huts, were a camp feature too.

One part of the Betar philosophy that I found particularly compelling was the idea of taking pride in being Jewish and refusing to make excuses for it. Anti-semitism was to be faced up to bodily, to the extent of fighting back. Though nobody of my age had heard Jabotinsky's famous oratory we were taught some of his sayings. Betar meant debate – was an excellent training ground for learning grass-roots politics. As active members of this Zionist youth movement we were not only learning Jewish history there was some sense of participating in it. Of course we were against socialism, and for the blowing up of the King David Hotel by the Etzel. Avraham Appel taught us Tass, Israeli games like Machanayim, and night manoeuvres were always between the Arabs and the Israelis. Another important concept was Hadar – which I interpreted as a kind of inner integrity.

One event that comes to mind is when a couple of us were on kitchen duty. Garry Rudzki was in charge. Cooking for the camp was done over an open fire. This evening the fire had not been burning well, and we were trying to heat tomato soup, the first course of the evening meal. It was getting closer and closer to the designated time and the soup remained cold, the fire low or dying out. We hit upon the brilliant idea of throwing kerosene on to the fire. It worked. We had a huge blaze and the soup warmed up to at least tepid. By this time seventy or eighty chanichim were sitting at trestles in the marquee chanting the B'te'avon song. With great relief we distributed the tomato soup and returned to the blaze to heat the next part of the meal. Suddenly, shouts came from the marquee. "This soup smells funny!" "There's kerosene in my soup!" Next camp we hired Mrs. Cohen to cook for us, and open fireplaces were swapped for stoves of various kinds.

Another tent, another camp – was it Woori Yallock or launching Place? Baby doll pyjamas were de riquer for females. I have a photo of our tent in our night attire. There's Enna again, and Elfi, together with Eve Tauber, Annie Lew, Diane Rubinstein, Amelia ? Through these camps and Betar life came a love



of Israeli folk music, singing and dancing were enjoyable activities, much preferred (by me) to sichot which droned on, or learning how to tie knots in ropes.

Another memory is of Avraham (again) trying to teach us how to use rifles. I would not be surprised if there was an ASIO file on us somewhere. After all, were we not the militants?! I don't know how successful the rifle – training was because I left. This was one advantage of being female. One was supposed to find such activity repugnant. One was also assumed to prefer singing, dancing and flirtation. Any Betaria deemed to be more serious, leadership material, usually got the Chinuch and Hadracha portfolio, the department of education and training. (In the Late 1950s and early 1960s employment was not a problem).

Betar to me still means people above all else. Some of my best friends were in Betar. Shoshanna Janusewicz, John Goldlust, Henry Burstyner, Tami Star, Louis De Vries. Tami maintains that once, when I was in charge of a group of 13 – 14 year old girls at Kinglake West camp, I gave them a sex education lecture. I can't recall that and I find it hard to believe. What I knew about that topic at the age of 15 would have been as much as Arafat knows about the peace process. "Are you sure Tami, that it was me talking, not them telling me? Tami is sure. "But what on earth did I say?" She can't remember. It must have worked though, because she had twins.

In summary, Betar meant the opportunity to take up responsibilities, the pains and pleasures of adolescence within the warmth of shared community, plus the significant knowledge that there was a world beyond that of Melbourne, Australia.

Thanks go to three people who read this piece, made helpful comments and suggestions, and helped me recall the past. They are Elliott Katz, Judy (Skall) Weinstein and John Goldlust.

Evie (skall) Katz.

Betar 70's

After surviving the radical 60's, Betar Melbourne had a very young but dedicated chevra of madrachim that were very idealistic. With Avi's return from Machon in December 1970, all the madrachim changed their names to their hebrew names for that summer camp, to help create a love of Israel amongst the chanachim. Well, the names have stuck for many and so have they, "here in Australia "

An extension of how idealistic the madrachim were at that time was their political involvement, the Madrachim/mefkadah meetings, the wearing of their uniform and their absolute devotion to the principle of "Hadar Betari".

Their political stand was made obvious to Melbourne over the PLO visit of 1975 when the Madrachim featured rather prominently in the newspapers and on television. This steadfastness was reinforced when they tried to organise a defence unit to protect Jewish establishment buildings. There were numerous protests over a number of issues and once a bus was even organised to take them to Canberra itself to convey their message to parliament.

The Madrachim/Mefkadah meetings epitomised how idealistic they all were. The Madrachim were so adamant in their beliefs the mefaked had to climb on to the table for order over non – issues on a number of occasions. The wearing of the uniforms was an honour to do so. On a few occasions the madrachim were asked to forego the wearing of the uniform for political reasons but the madrachim chose to ignore that request. Their love of the uniform took precedence over their willingness to conform.

Therefore, being Hadar Betari was not just an aim, it was an obsession. Triviality was not a word in the vocabulary as everything was of intense importance. All behaviour had to be Hadar Betari and so all had an obligation to ensure good manner, proper respect and an absolute adherence to the principles of Betar. When Habo camp was raided, it wasn't for self gratification, it was because of a duty to make Betar's presence known. Constantly the madrachim were being told by their peers what was and what wasn't Hadar Betari.. The only exception to that rule was when Betar played Habo or Hashy in the football. However, Hadar Betari principles had to be maintained when Bnei was being played.

In summary, when looking back at that time, one sees a very idealistic and dedicated vintage of Betarim. Their devotion to individuality has manifested itself through the lives they are living today. An extensive of that intensity was the good times that was had by "that chevra". That chevra has withstood the test of time as exemplified by the numerous friendships that there is today that originated some 20 years ago from Betar. Almost ceremoniously, there are always those reminiscing sessions of the "Old Days" as it was that good for all, to have been part of "that chevra".

Avi Feldman.



BETAR IN THE 80'S

Like every other decade in Betar, the 1980's had its up's and down's. Numbers at certain times were so small that Madrichim outnumbered Chanichim and yet, so large were the numbers that campsites in Victoria were difficult to find for the Betar Army.



Schlichim were always a driving force over the decade, Amos and Leora Doron were so dedicated that they lived across the road from the Maon. Menachem and Deganit Ganon started the long family of Van's. Helping the likes of Mitsubishi and Toyota. Uzi and Merav Barzely began their Schlichot as Israelis and ended leaving as Yobo Australians.



Many Mefakdim started and ended their terms throughout the eighties, making decisions that made some people happy and others glum. However, each one leaving their own impression on the movement. Overall the eighties in Betar will always have many special memories for those who just came to one camp or who dedicated many years of their life to a just and worthwhile cause.

BETAR IN THE NINETIES

Betar moved into the nineties after an extremely busy and successful eighties which culminated in the biggest summer camp in Betar's history. With the resulting strong base of chanichim we have attempted to consolidate and make strides into being the biggest youth movement in Melbourne. Gone are the days of rifle training and eradicating the reds from under the beds, and in their place is a concerted effort at imparting a genuine love and appreciation of Judaism and Israel.

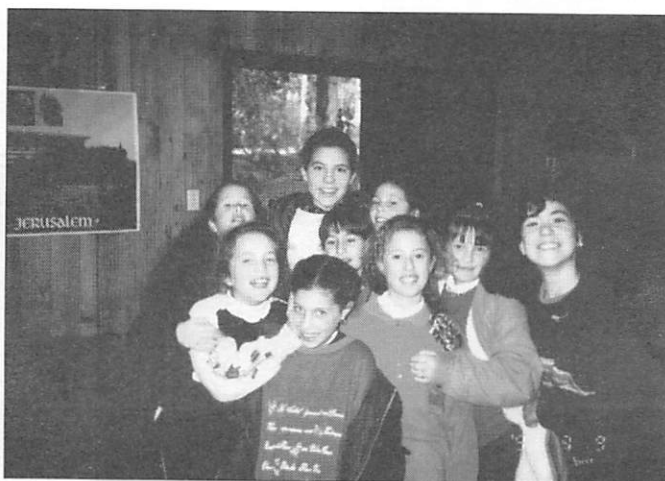


Highlights in the nineties are still camps and functions, full of "ruach", fun and "chinuch". Of course the principle of "Hadar" still plays an important role in the nineties, however the role of a "Hadar" Betari in the nineties naturally stands in contrast to one during the earlier years of Betar. Some things however do not change, Mifkada meetings are still full of fruitless arguments which go well into the night with the conclusion always being an agreement to further discuss the issue the following week. The first night of camp is still a "Betariada" (in some shape or form), and the last is still skit night with the same boring skits year after year.



A new feature of the nineties is an annual Pesach "Hadracha" seminar at which future madrichim and current junior madrichim are forced to sit through the same ideological tochniot that were the new innovation at Course Artzi 1923.

We feel however that this new addition will only further the level of education amongst the senior movement of the future. (Speaking of Course Artzi that still is a feature of the Betar year. The last night is still Kenes Artzi which still goes well into the night filled with fierce debate over the "annual" resolutions ie: Uniforms, Kashruth and whether or not madrichim without a firm commitment to aliyah are able to hold senior positions.)



The future of the movement looks bright. We are well into the summer camp mode and are predicting the most successful camp yet. Numbers are looking good, our team of dedicated madrichim are hard at work organising a first class tochnit, which together with traditional Betar know how can only result in a sensational camp.

On behalf of the current Betarim we would like to thank you all for coming and sharing our 50th anniversary with you tonight.

Shalom Ve Tel-Chai

Barry Feldman, Sharon Abbatovi & Derek Miller.



Dear Friend,

Over the last 20 years Betar Melbourne has sent over 100 young people on year programs to Israel. This has been and still is seen as a unique experience and an incredible opportunity to see, explore and learn about Israel. Unfortunately, as Israel struggles to cope with the sudden influx of Soviet and Ethiopian Jews, its ability to subsidise the year program is steadily diminishing.

As a result Betar's Finance Committee has decided to create a fund that will be used solely for the purpose of assisting Betar youth who are unable to raise the money needed to go on a year program. It has always been a policy of Betar's to ensure that no child should miss a Betar camp because they cannot afford to go. In that spirit we feel it is just as important that no Betari should miss the opportunity of participating in a year program in Israel because of financial constraints.

We would therefore like to ask you, as someone who has seen the value of a year program, to help us in our endeavour to provide for this beneficial and important fund. Any contribution that you are able to make for this purpose will be greatly appreciated and put to good use.

**Gary Mishon
Shaliach**

**Derek Miller
Treasurer**

.....
[] \$50 [] \$100 [] \$200 [] other \$.....

Please send cheques payable to :

Betar Melbourne Machon Fund.
P.O. Box 393
Elsternwick. 3185

BETAR 50TH ANNIVERSARY PROGRAMME

Introduction

Shir Betar

Mefaked

The President of U.Z.R.O. – Mr Lamm.

40's The Beginning of Betar – Dr Eric Stock .

50's The Nudnik Film.

60's The Mavis Bramston Show.

Late 60's Early 70's – Slide Show.

Mid to Late 70's – Different Perspectives on Betar.

80's Typical Morning at Camp.

90's – Finale.

Shaliach.

Hatikva.

Supper & Israeli Dancing.

.....

BETAR

Betar

Migov rikavon ve'afar
be'dam u'veyeza
Yukam lanu geza,
Ga'on ve'nadiv ve'achzar;
Betar hanilkada,
Yodefet Massada,
tarom'nah be'oz ve'hadar.

Hadar

Ivri gam be'oni ben sar,
Im eved, im helech-
Notzarta ben melech
Beketer David ne'etar
Ba'or u'vaseter
Za'chor et haketer
Ateret ga'on ve'tagar.

Tagar

Al kol ma'atzor umetzar,
Im ta'al o tered
Bela'avf hamered
Sa esh le'hatzigt;
"En davar".
Ki sheket hu refesh;
Hafker dam va'nefesh
Le'ma'an ha'hod hanistar.
Lamut
o lichbosh et hahar-
Yodefet, Massada, Betar.

BETAR

From the pit of decay and dust,
With blood and sweat,
Will arise a race,
Proud, generous and fierce,
Captured Betar,

Yodefet, and Massada,
Shall rise again in all their strength

HADAR

Even in poverty a Jew is a prince,
Whether slave or tramp
You have been created a prince,
Crowned with the diadem of David.
In light or in darkness
Remember the crown
The crown of pride and Tagar

שיר בית"ר - זאב זיבוטינסקי

בית"ר -

מגב רקבון ועפר,
בדם וביזע
יוקם לנו גזע
גאון ונדיב ואכזר,
בית"ר הנלכדה,
יודפת, מסדה,
תרמנה בעז והדר.

הדר -

עברי גם בעוני - בן-שאר,
אם ובד אם הלך
נוצרת בן-מלך
בכתר דוד מעטר.
באור ובסתר
זכר את הכתר
עטרת גאון ותגר.

תגר -

על כל מעצור ומצר.
אם תעל או תרד
בלהב המרד
שאש להצית - אין דבר,
כי שקט הוא אפש
הפקר דם ונפש
למען ההוד הנסתר.

למות או לכבוש את ההר -
יודפת, מסדה, בית"ר.

TAGAR

To all obstacles and hinderances,
Whether you go up or down,
In the flame of revolt carry the
flame to kindle:
"Never mind" For Silence is mud;
Give up blood and soul for the sake
of the hidden glory

To die or to conquer the hill
Yodefet, Massada, Betar.

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Congratulates

BETAR MELBOURNE

on its

50th Anniversary

24-40 ROSSLYN SREET
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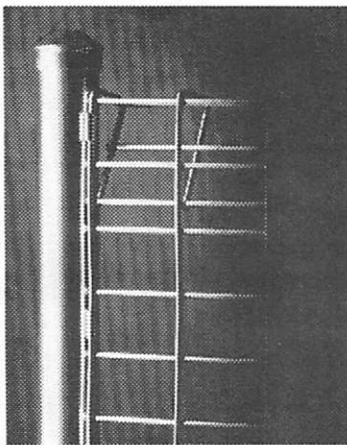
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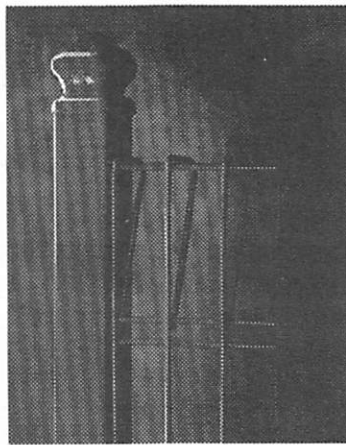
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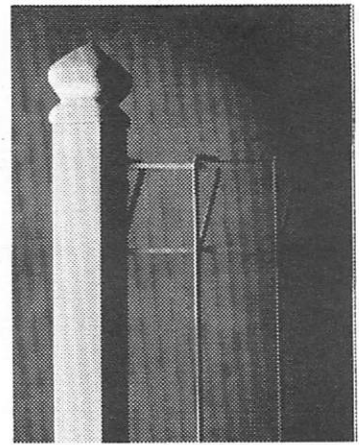
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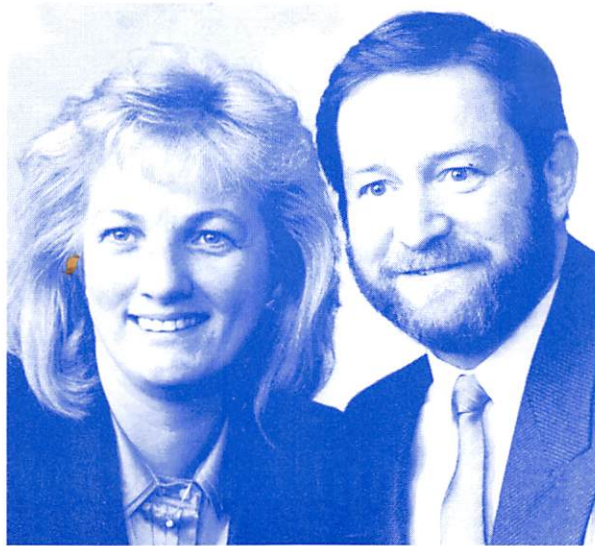
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