

BETAR'S
80th
ANNIVERSARY

1923 - 2003



אבא קובנר



בית



התקנה

כָּל עוֹד בְּלֵב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמְיָה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵין לְעֵינֵי צוֹפִיָּה -



עוֹד לֹא אֶבְרָה תְּקוּתָנוּ,
הַתְּקוּהָ בֵּת שְׁנוֹת אֱלֹפִים,
לְהִיזוֹת עִם חֶפְשִׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.



ההסתדרות הציונית העולמית
World Zionist Organization

הסוכנות היהודית לארץ-ישראל
The Jewish Agency for Israel



Sallai Meridor, Chairman of the Executive

סלי מרידור, י"ר ההנהלה

Dear Madrichim and Chanichim of Betar Australia,

I would like to congratulate Betar Australia for the 80th celebration of Betar.

In the past 80 years the Betar youth movement has played a central part in shaping and strengthening the Jewish People and the State of Israel.

The Zionist activities of Betar In Melbourne, Sydney and Queensland are part of this proud heritage that acts according to the values of Hadar and Tagar.

I am calling all the bogrim and chanichim of Betar to be involved in the community's organizations and to continue to act towards assuring the future of the Jewish people with a strong Israel at its center, through immigration to Israel, Jewish Zionist education and partnership with and for Israel.

Sallai Meridor



ZIONIST FEDERATION
of Australia Ltd

הפדרציה הציונית באוסטרליה

OFFICE OF THE PRESIDENT

306 Hawthorn Rd
Caulfield S. Vic. 3162
Australia

T (61-3) 9272 5644
F (61-3) 9272 5640
E zfa@zfa.com.au
www.zfa.com.au

3/146 Darlinghurst Rd
Darlinghurst NSW 2010
Australia

T (61-2) 9360 3600
F (61-2) 9360 6004
E zfasyd@zfa.com.au
www.zfa.com.au

MESSAGE FROM DR. RON WEISER
PRESIDENT OF THE ZIONIST FEDERATION OF AUSTRALIA
TO THE BETAR 80TH ANNIVERSARY CELEBRATIONS

Both personally and on behalf of the Executive of the Zionist Federation of Australia, I have much pleasure in paying tribute to Betar on the occasion of its 80th Anniversary.

Betar has become a fixture in the Australian Jewish community. Over the past eighty years Betar has contributed to instilling a strong Jewish identity and love for Israel in our youth. The strong commitment of the madrichim, executive leaders and shlichim has been an inspiration. Weekly meetings, activities, camps and programs in Israel have touched many of our Australian Jewish youth and help build a strong connection with Israel.

On your 80th anniversary we extend our wishes that the movement go from strength to strength in the coming years, building on the successes of the past in order to provide the foundations for a vision for the future. As part of the Zionist movement we are facing interesting times ahead and it is our mandate to recognize the challenges and to have a meaningful impact on the communities we represent.

The Zionist Federation of Australia is committed to strengthening the ties between Israel and the Australian Jewish community in all spheres and we appreciate your efforts and vision in this regard.

Dr. Ron Weiser
PRESIDENT

Representing the Zionist Aims of Australian Jewry

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מדינת ישראל
دولة اسرائيل
STATE OF ISRAEL

رئيس الدولة
THE PRESIDENT

Jerusalem, 2nd March, 2004
9th Adar, 5764

הנשיא

Dear Members of the Betar Movement in Australia,

It is my pleasure to send from Jerusalem greetings of the citizens of Israel on the 30th anniversary of the World Betar Movement.

The history of the Jewish people holds a proud place for the first fighters and dreamers, people of vision and action, who arose and led the Jewish people to action.

The members of the Betar movement always carried their banner and their faith with pride and, along with others, the members of Betar stood at the forefront of the struggle for security and social wellbeing, and passed on national, and universal human values, the love of Israel and its people, together and the love of humanity.

Continue to carry this message and educate the youth in Australia to Aliyah and fulfillment of goals, and to strengthening the bond between the Jewish people and the Jewish state.

Yours sincerely,

Moshe Katsav

1940s



First Betar Camp, Woori-Yallock 1948-49 - the close of the era of European Betar and the dawn of a new and unique Australian Betar. All subsequent Betar activities were carried out by leaders of the new generation. The last Mifkadah with visiting Jewish Scouts: L to R: Sam Gold, Shimshon Kamil (Mefaked Ha Machaneh), George Ginsbourg, Eric Stock z"l, Milton Klinger. Front: Shirley Baum.

As young teenagers, my brother, Eric, and I arrived in Australia together with our parents in August 1939. We had received no exposure to Zionist ideology, until my late father, Sigmund Stock, met socially with Mr. Y. Honig and David Absatz who were staunch Revisionists. This provided the catalyst for my father joining the Revisionist Organisation. Betar was already established in Carlton and Eric and I enthusiastically joined the ranks. At a hall in Carlton, Betar organized many social and cultural functions. The other members, both male and female, were in the age cohort of 15 to 18 with very capable youth leaders, initially Kalman Parasol, Mr. Schiffman and ultimately Eric. In time, my younger brother Garry became a madrich. As more migrants settled in Melbourne and there was shift to the St. Kilda area, my father responded to this demographic shift and he arranged that a home in St. Kilda for Betar was established and over time with the financial backing of the Revisionist Organisation was instrumental in purchasing the Beth Jabotinsky House in Dickens Street, Elwood. My husband, Erwin Lamm, also became very involved in the Revisionist Organisation and he resumed the Presidency after my father passed away in 1978. Upon Erwin's retirement, in 2002, Selwyn Freeman was elected President.

I hope Betar will go from strength to strength, education out Melbourne youth with the ideals of Ze'ev Jabotinsky.

Tel Hai,
Ilse Lamm (nee Stock), 1941-1945

My earliest contact with Betar was when the family one Sunday went to visit my younger cousin Harold Helmer at the Betar Camp on visitor's day. I subsequently discovered that my older cousin Miriam Lubofsky was also there. Upon arrival we were greeted by that larger than life character Yosef Steiner. Suffice for this article is to say that Yosef was able to persuade my parents to allow myself and my sister to join Betar that year.

From then on my sister Fay and I were driven weekly to Beth Weizman where we were indoctrinated with the Revisionist version of Jewish and Zionist history and the founding of Israel. Our group was variously led by leaders such as Phillip Mirjam Rosette Mirjam, Leah Feder, Aaron Ninedek.

Eventually some of us were chosen to take on a leadership role and we were formed into a leadership training group. Apart from myself there was, Freda Goldstein, Hazel Lew, Jack Katz, Garry Rudzki, Benzion and Varda Eizekovich. We were led by Jack Mirjam. Shimshon Feder, Theo Balberyszki,, Sam Offman and our inspirational and revered Shaliach, Gad Pedhazur,

As very protected Jewish girls it was of course out of the question that we should ever be allowed to go to a camp where boys and girls would share facilities and be only under the supervision of other not so very much older Jewish girls and boys. So we missed the first camp or two. However by the time I was selected for leadership training I decided, after many talks from our leaders, that it was not acceptable for me not to attend a camp. So on the day of the camp we two older sisters bribed Hilda our youngest sister to stay at home and to not ring our parents, who were working in the family business, to alert them to the fact that we had departed to camp. We took the tram to Beth Weizman where we just got on the bus for camp as if it was the most natural thing in the world to turn up and go to camp without parental permission.

So we ran away to our first camp. It was pretty scary, I didn't know if my father would follow us to camp and make a scene in front of everybody or not, But he didn't. On the way home we worried about what the consequences of our first major disobedient act might be and felt sneakily heroic, just like the Maccabess or the Etzel fighters against the British. Our cousin Harold kept predicting all sorts of consequences. We finally arrived in Melbourne and were subjected to all the angry comments and threats that you could possible imagine but we were still allowed to see that first major Israeli film to come to Australia "Hill 24 Doesn't Answer" anything else I've forgotten, needless to say there never ever was a question about going to camp again.

My first summer camp was the first year that I was a leader and I had charge of a tent of 8 Hashmonaim girls and believe me I was as homesick as they were. So I worked like mad to hide the fact and kept us all as busy as I could, I was praised for having the tent with the most chevra and spirit, but really I was just covering up my own feelings of being scared..

Those years in the movement were an exciting, demanding, exhilarating challenge which changed my life and my perception of myself for ever. I believe they were the same for every one of you who might still be reading this. Where else would we have been able to gain our self respect, practised leadership, multitasking, become responsible adults and had fun all at once. We made friendships that have lasted a lifetime and we were inspired.

Betty Levy nee Brisson
Ex Mefakedet Melbourne
Years in Betar 1952- 1961 (approx)

1950s

Memories of Camps Past...

In those years of my youth, the 1950s and sixties, the most exciting 2 weeks of the year were always the junior, and later, the senior camps held at year's end. Most of the camps were held under canvas, some sleeping quarters only and some completely, which included the kitchen, pantry and the dining hall.

My first camp was in Woon Yallock in 1953. I was eleven. I have dim memories of that camp except that Yosef Steiner was Mefaked HaMachane and he complained to my parents on visitor's day that I was a 'schvitzer' or something like that. They thought it was a physical condition because they spoke German and not Yiddish – so I had to endure years of medical treatment as a result. Unfortunately, the only other person I remember in that camp is Helen Katz, only because I have a photo of us both standing in a Mizdar on visitor's day. Don't get me wrong - it's not unfortunate that I remember Helen – it's unfortunate that I can't remember anyone else.

None of the camps were without some significant happening. Some happenings were of biblical proportions. Like the Egyptians, we must have been holding someone hostage because at the Worri Yallock camps, two of the ten plagues descended upon us. One year there were Inch worms (now known as centimeter worms) – billions and billions to paraphrase Carl Sagan (who never actually attended a camp). These little pests invaded everything – including our bags, beds and clothes. Another year there were flies – billions, oh, you know. They were far worse than the worms because they interfered with our 'culinary experience', landing in our food as we ate. By the time we got to the last spoonful of soup, there were a dozen casualties of the fly persuasion at the bottom of the bowl. There was some discussion later as to whether any dietary laws were broken if you consumed a fleishig fly in the milchig cream of tomato soup.

In all the years of the camps, we never lost a camper, although many of the camps were under the charge of (shudder) teenagers! I remember one year at another Worri Yallock camp, there was a heretofore unpublicized rescue. Harold Helmer got into difficulties while swimming in the Yarra and Yours Truly swam out, grabbed him and helped him back to the bank. Now, that was possible, not because I was a strong swimmer, but because I was wearing a pair of flippers. Some say that Harold was actually trying to escape from camp and swim the 40 miles back to Melbourne and that I interfered with his plans. Maybe that's why we had those plagues...

At most camps, kerosene was the fuel of choice. We used it in the lanterns that were hung in our tents and we used it, sometimes indiscriminately, as a means of starting our kitchen fires. You know how teenagers are. Some of these incidents had some unfortunate outcomes, like the time at Launching Place where we were using the canvas bag, in which the rented dining marquee had been packed, as a roof cover for the outdoor kitchen fireplace. That was clever, no? What was even less clever was the result when we (!) threw some kero on the small fire only to see the resultant flames consume the rented bag. Worse was the result when Brian Rudzki, on kitchen duty at Kinglake West where we had a real wood stove to cook on, placed his face close to the stove opening to see why the kero he has just thrown on the embers had not ignited. His countenance was somewhat singed, shall we say, and he didn't need a haircut for a while either. Great sun tan, though.

I am, however, very proud that I have a Merit Award in the form of a pennant from one of the Kinglake West camps. No, that wasn't because I saved Harold Helmer from going home, or that I helped assemble many of the camps at the week-long prep camps, or that I was able to go to the General Store near Wonga Park and buy "some of those feminine things" for the girls with only minor embarrassment – no, it was because I was in charge of the pennants and there was one over.

Harry M. Stuart remembers Betar camps of the 1950s and 1960s

VOOS?

I didn't know that I was a Litvak. I didn't even know what a Litvak was. All I knew was that whenever I spoke Yiddish I spoke in my way. There were other people who spoke Yiddish who pronounced some words differently. For example, if I said, "Voss?" meaning, "What?" others would say, "Voos?" meaning the same. Very odd.

Speaking Yiddish was an advantage in Israel in 1956. I estimated that by using English or Yiddish I could speak to three quarters of the population. This, however, did not help me learn to speak Hebrew. The trouble was, if I took the time to work out how to ask a question in Hebrew, I could never understand the answer.

One day, I was on my way to the Youth Farm at Herzla where we were going to be staying for the Course Shiltoni, or Betar Course. I couldn't go with the others for some reason which I can't remember, so I went a few hours later. I hitch-hiked and got as far as the township. I then had to walk the rest of the way.

I asked directions, in Hebrew, and I understood the bit where the guy pointed. He might have been saying not to go that way because that was Jordan, which wasn't all that far away, but I hoped he was telling me the right way.

As I walked along the road, with orange groves on one side and farms on the other, I spied, in the distance, a man working in a field near the road. It was about ten minutes away so I resolved to speak to him in Hebrew. I not only worked out what to say but I also worked out, in Hebrew, all the possible answers he might give me.

"Yes! Go this way!" "No! Go that way!" "What Youth Village!" "Have you got any money?" "Give me some money!" "Get stuffed!"

I even had time to rehearse and practise. I got close and asked him, in my very best Hebrew, if this was the way to the Youth Village.

He turned around to me and said, "VOOS?"

Aaron 'Nudnik' Ninedek, Machon 1966

1950s

1955-56 Kinglake West

Back Row (l to r): Jack Katz, Benzion Eisakowitch, Dennis Samolin, Eric Aufgang, Garry Rudzki, Barry Rawlings, Arthur Klepfisz; (Front) Helen Katz, Freda Goldstein, Varda Eisakowitch, Judy Wabnik, ?, Henry Krantz



1954 Crosslands
Larry Stitsky, Henry Kranz, David Cuckierman

1959 Woronora River
Chaim Golovesky,
Tommy Traurig, Leo
Gurevich, Irene Winkler
1955

Back Row (from left):

Aaron Ninedek, Alan
Morris, Ken Hamer,
Shimshon Feder, Eric
Aufgang, Sam Offman,
Ben Schneider, Philip
Mirjam, Adam Fligelman,
Gad Pedhazur, Yosef
Steiner

Front Row (from left):

Dora Steiner, Leah
Feder, Yaacov Liberman,
Rosette Mirjam
(Landerer), Miriam Peters
(Libovsky)



1955 Madrich Aaron Ninedek (back row) and his group.
Back row (L to R): ? Buntman, Aaron Baker (Shimshon
Feder's first cousin), Aaron Ninedek, Benzion Eisikovitch;
Front Row (L to R): Varda Eisikovitch, Judy Goldman, David
Goldman, Judy Wabnik (now Hirsch).



Melbourne 1953 - 30th Anniversary Betar Celebrations
Back (l to r): Theo Balberyszski, Jack Mirjam, Samuel Weiser (emissary), Yosef Steiner, Dora Steiner
Front: Philip Mirjam, Ken Hamer, Benny Altman, Michael Neiger, Alan Morris, Henry Kranz, Ludwig Engel,
Adam Fleigelman



During the 1960's my memory of Betar was mixing with a group of people who were idealistic post war children. Parents seemed to have a more detached position and as a result we were pretty independent. I recall my first camp at age 13 at Launching Place, where incidentally, I met my husband. There were only tents and no buildings and toilets were constructed as holes in the ground. Unfortunately, the Scouts were camping upriver and as there were no facilities, we drank the river water. As you can imagine we became quite sick. No mobile phones of course and on visitors day my parents did visit but as my father was disabled, he couldn't get to the campsite and I met them some distance from the site. I was quite grateful as I am sure they would have wanted to rescue me from this experience. Great camp!!

Kol Tov, Susan (Scubi Nassau) Lewis, 1960s

1960s

Stuff legends are made of... true story!!

Once upon a time in the dark and distant 1960's past, near a place called Ballarat, the then members of Melbourne Betar held their annual summer camp.

The Mifakdim and senior Madrichim took themselves very seriously and military style discipline was their flavour of that decade.

Unfortunately for all concerned not all the camp participants believed in marine type short back and sides (and the discipline that came with that look) and often tended to give their Madrichim lots of "Tsuris" One such person gave his Madrichim more "tsuris" than they finally felt they either deserved or could handle, so they decided to teach him a lesson he would never forget.

In the middle of one night, five or six of these enlightened Madrichim descended upon this miscreant and dragged him from his bunk in the tent he was sleeping in, stripped him down to his knickers, shoved him in a car and drove him some 12 miles or so out of camp and into a dark lonely country road, whereupon they shoved him out of the car and told to make his own way back to camp.

Miscreant he might have been this desolate camper, but stupid he was not.

Once the car was out of sight, Camper One took off down the road until he saw a light in a near by farm house.

The farmer gazed unbelievably at the sight of this near naked camper as he approached his farm house and yelled out to him, "Are you running from some girl's husband who came home unexpectedly?" "No!" yelled the camper, "My car was hijacked by this group of thugs who stole my car, took my clothes and left me on the road."

"Don't you worry your head one little bit", said the farmer, "we don't stand for this type of thing around these parts, we'll fix them you can bet on it".

Then whilst the camper was chomping into the toast and eggs the farmer had made him (with a blanket wrapped around him to keep out the cold night chill) he squirmed a little as he heard the farmer tell the local inspector of police of the ghastly deed he had been told of by this absolutely charming young man.

Within 15 minutes police cars were attending what appeared to be a police car convention at the farm house, having cornered off the roads in every direction for some 50 or so miles.

Within three quarters of an hour the police radio declared that they had found and stopped the thugs' car and were in the process of interrogating these heinous no-goods and were of a good mind to give them a clip over the ear just for the fun of it.

Shortly thereafter camper one arrived in his chauffer-driven police car and duly identified each and every of the thugs whilst they looked at him with venom in their eyes.

After a minor roughing up by the police, the thugs found themselves all locked up in the Ballarat lock-up with Camper One again being offered tea and bickies by the kindly police officers.

After a couple of hours and several threats by a couple of the thugs to call their rich daddy lawyers in Melbourne one screamed at the police, "We didn't steal that bastards car, we are all part of Betar, a Jewish youth Movement holding its annual camp and we just wanted to teach him a lesson."

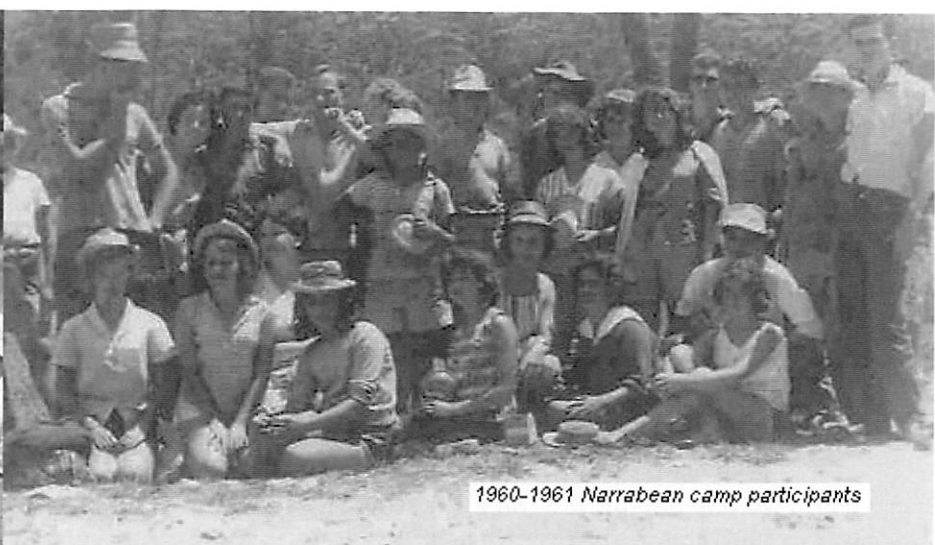
The previously kindly police inspector turned pink and purple at the same time, turned to Camper One and glared, "Is this some sort of university students prank, all you little bastards have had me have nearly half the Victorian Police Force launch this massive man hunt because of a prank, I will look like a right twit if this ever comes out, I suggest that you all very quietly and quickly disappear and never come anywhere near Ballarat ever again, ever in your entire lives."

Little was said by any of the thugs, or Camper One for that matter, as they all drove back to camp in the early hours of the morning, and their was no announcement made at next morning's Mizdar, never-the-less this is the stuff legends are made of.

Henry Burstyner, 1955-1963

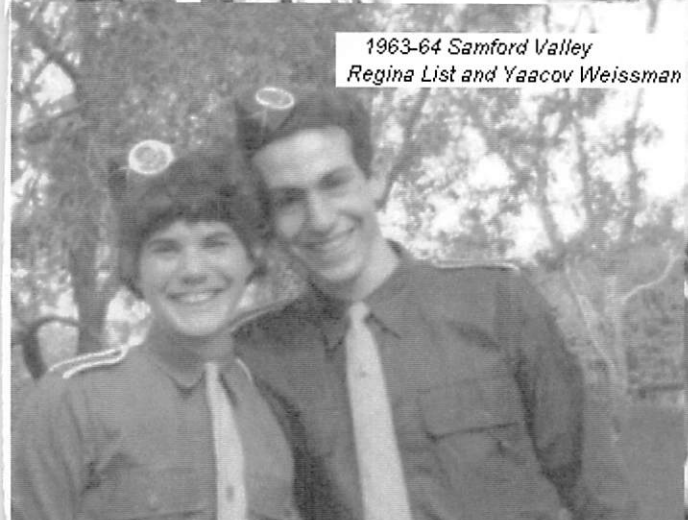


1960-61 Narrabeen
(Back) Rachel Aufgang, Sarah Buntman, Asia Sokol, ?
(Front) Shoshana Yanuscewicz, ?, Lola Rubinstein



1960-1961 Narrabeen camp participants

Lucia Platt, Brian Rudzki, Judy Sallick, Henry Burstynner, Beverley Fonda, Gideon Dorevetich



1963-64 Samford Valley
Regina List and Yaacov Weissman



1963-64 Samford Valley
Peter Wagner, Danny Rosing, Bob Sitsky Henry Briggs



Brisbane airport on the way to Melbourne Kenes Artzi, 1966
Regina List, Paul Bennett, Noni Ochert, Anne Lipski



1962-63 Launching Place
Evie Skall, Judy Skall, Helen Margulies

Living in the 70s.

The early years of the 70s were when the 60s was house trained and domesticated. Although the 70's was a period of great societal change, our lives were still relatively simple. Computers, electronic amusements and most of the other by-products of affluent society were still on the distant horizon - TV was still black and white. We sang the soundtrack from "Hair" newly translated into Hebrew, "Yo Ya" was the dance of choice and we immersed our souls in "Sipurei Poogy" like a modern Talmud. It was not unknown for our madrichim to sport caftans to match their beards and flowing locks, while the popularity of the Arab "keffiyeh" reached its peak, curiously unsullied by its association with Yasser Arafat and the PLO. Along with the rest of the world we had celebrated the extraordinary victory of Israel in the six-day war in 1967 and in 1973 we were still savouring the deceptive dazzle of that momentous event. The shock of the Yom Kippur War and its terrible human toll made us acutely aware of the fragility of the Jewish state. It was an emotional time and many a tear was shed at the heartfelt entreaties of "LuYehi" and "Ani Mavtiach Lach". The Zionist movements had always been a source of Jewish identity for the "disenfranchised" youth - those who did not have the opportunity to attend a Jewish day school and Betar filled that niche admirably. In the early 70s most members came from public schools. At that time Betar was a modest sized movement but we prided ourselves on hitting above our weight. Although few if any of our madrichim were tertiary educated, Betar revelled in a justifiably proud reputation for intellectual leadership strongly promoted by devoted and much loved shlichim. A commitment to the highest possible standards of education and training was exemplified by the "Course Artsi", a phenomenon without parallel in the other movements. In this hothouse Betar ideology was energetically discussed, dissected and reinterpreted for a new generation. Later in the decade, the committed activities of wave upon wave of "machon" graduates saw a movement gaining in confidence and influence, attracting a broad spectrum of youth including Jewish school kids looking for the intangible something lacking at Beth Rivka or Mt Scopus. The fruits of this sea change would be apparent in later years when ideology translated into action and unprecedented numbers of Australian Betarim made Aliya. As with preceding and succeeding generations, Betar in the 70s provided a home away from home, robust Jewish values fine friendships and an inexhaustible source of wonderful memories.

1970s

Robert Cherny
Betar Melbourne 1971 -1983

Joining Betar for me back in 1963 was with out a doubt one of the "best" decisions that my brother Raffi and I did. Being brought up in a traditional home but going to a secular school were the ingredients for me to have major identity problems. You see, upon reaching my teens, I found it difficult to be with my school mates when they wanted to go down to the local for a few beers or go out to terrorise the neighbourhood! It certainly wasn't written that I was different but as the years progressed, so did our differences. Quite remarkably, my feelings of being at home within the Betar ranks also grew as this alienation from my school mates developed.

Subsequently, the Betar chevra that I was part of was very important to me as our once a week Sunday afternoon meetings became a 7 day a week happening. For example, our Mefkadah meetings on Sunday night became the training ground for our card games of another night (if not more), for our Monopoly evenings and for our football outings. They also proved to be our testing ground for our tremendous social evenings where Hadar Betari was forsaken to show the locals as to what Rak Kach was all about!

So in a word, going to Betar for me, showed me how wonderful it is to have a good Jewish chevra!

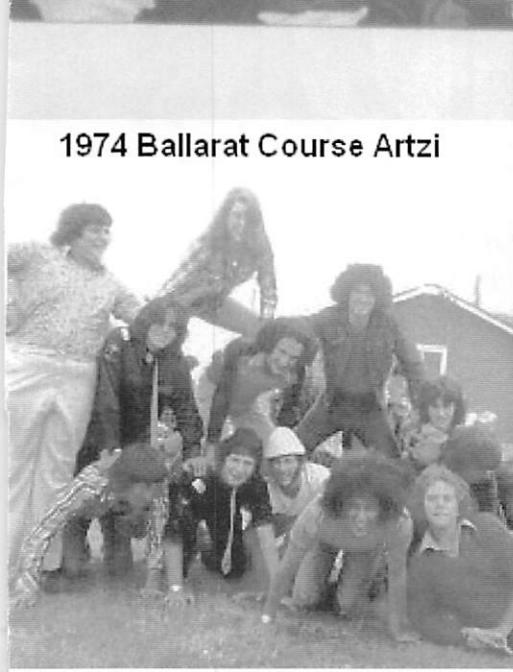
Avi Feldman (1963-1974)

1970s

1970s



1971



1974 Ballarat Course Artzi



January 1971



August 1970



January 1973

Betar in the mid 90's was the era that we where machonikim and returned to Austarlia as bogrim. Full of ideas & motivation we tried to steer Betar back to the heydays of the early 90's when chanichim numbers were high and it was cool to be a Betari. Betar wasn't the largest movement, however if you where to judge it on ruach & commitment shown by it madrichim and bogrim you would have thought that our numbers were in the thousands.

During our time we where lucky enough to have the support of two amazing shlichim, Doron Gravitz & Dudi Galiko. Both of them brought experince, chinuch and devotion to Betar Melbourne, working side by side and guiding us to create a youth movement of substantial signifigance.

Many years had passed since the maon had been built and although the corridors oozed character they were in dire need of a face lift. We approached a prodominant melbourne jewish businessman who donated a considerable amount to the movement for the proposed refurbishment. After a few months of work we where proud to invite the community and previous Betarim to a re-opening ceremony to celebrate the new maon. It was definitely a highlight of our time in betar.

Camps, Seminars, Functions, Sunday meetings and Madrichim meetings always involved us in a sense of belonging and satisfaction. Those times in Betar will always be remembered as some of the best years of our lifes. We can only hope that what we received at Betar as chanichim was as much as we gave as madrichim.

Tel Chai

David Nadelman
Mefaked 97
Rosh Hanagah Artzit 98

Sammy Koronczyk
Mefaked 98
Rosh Hanagah Artzit 99

1990s

My Time in Betar –

Times spent at Betar always brought about the funniest, laughable and craziest memories. Betar gave me some of the best years of my life. It was a place, which provided me with a great sense of belonging; similar to a family environment, eventuating into the people I spent my time and experiences with, now are like my extra brothers and sisters. Betar helped shaped me as a person, where I learnt about Judaism, Israel, the various movements and leadership skills in a relaxed and fun environment. My 13 years spent in Betar really were incredibly special and memories I cherish. Thank-you Betar, I hope everyone else is able to have such fond memories.

Ilana Sztal, 1988-2000

*A song sung at mifkad at
summer camp in 1990/91
(Tune of Bananas in Pyjamas)*

*Ilana with banana
and chocolate in her hair
We didn't mean to hurt you,
we thought you would not care.
We're sorry, so sorry
we shat our underwear.*

*Cheers to the authors and
perpetrators of the crime -
Jeremy Goldman, Daniel Rees,
Barry Feldman*

with love, Schwartzy

Ilana Schwartz (retiree 1994)



Above: Melbourne Senior Camp, 1986
Below: Winter Camp 1987



Jamboree Camp Mis dar



Israel Insight 1986



Summer Camp 1985



Stopping off in Dubbo

Dear Betar Australia,

We wanted to wish you Mazal Tov on Betar's 80th. We have many fond memories of camps - especially as we were Madrichim together! We now live in Ra'anana with our four boys after making Aliyah 11 years ago. We are in touch with many ex-Betarim living here - the Beliks, Dyskins, Rocky, Bruggy, Hakims, Goldsteins, Benjamins to name a few.

We wish Betar every success and look forward to many more Olim coming to our wonderful country. As Dorothy said "There's no place like home".

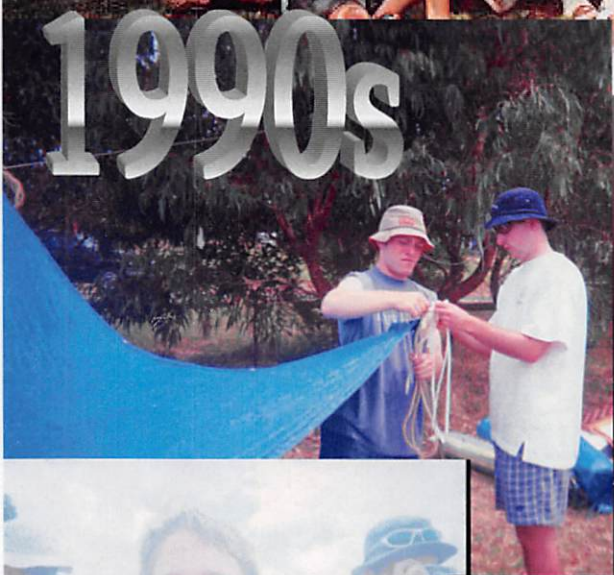
Cheers,

Ari (Lionel) (1979-1992) and Shuli Briggs (1984-1992)
former Sydney Betar

1980s



Australian Delegation to Betar World Conference, 1985



Betar Today



machaneh charif - federal camp - queensland
january 9-18, 2004





Star Australia's 60th Anniversary Reunion - June 2001

*Back (l to r): Sam Nash, Imi Weinstein, Avraham Appel, Janine Einhorn, Raphy Lehrer
 Standing: Theo Balberyszski, Eric Aufgang, Jack Katz, Adam Fligelman, Louis de Vries, Tosca Moosek, Lilly Kall, Anne Star, Joe Goldbaum,
 Helen Silver, Anne Goutmann, Henry Burstyner, Betty Levy, Raphy Star, Ruth Parasol, Aaron Ninedek, Eve Zuber
 Seating: Rachel Aufgang, Sam Parasol, Shoshana Yanuscewicz, John Goldlust, Evie Katz, Tammy de Vries*



Monique Lewis, Jordana Mac, Rachel Litwin, Samara Cooper, Leon Goldbaum



Sydney Airport - Leaving for Bogrim Seminar (ISRAEL) July 2003



*Star Melbourne Bogrim 2003
 Back: Adam Sussman, Mark Grebler, Jackie Rakov, Leigh Sussman, Ben Matters
 Front: Shelley Granek, Rachel Liebhaber, Jordana Mac, Naomi Goldbaum, Monique Lewis, Tali Azuley (Shlichah), Anita Popper*





Betar, as you all know is proudly an ideological movement. It is such a tribute to Jabotinsky that after 80 years, his vision is still relevant and going strong. This celebration marks 80 years of committed Betarim who dedicate themselves to educating others about Aliyah, Zionism and improving the state of Israel. Even though the movement has changed focus over the years, the ideology remains relevant to the youth of today. The madrichim are as passionate as ever before; they pride themselves on planning fun and educational peulot (programs) each week to teach and encourage the next generation of Betarim. On top of this, they prepare three camps a year designed to keep Betar's principles alive for the many years to come. Although the movement is in a good position, it will always need chanichim to keep Jabotinsky's ideals alive, thus I ask that you send your children and grandchildren to Betar so they can discover their own passion for Betar and Israel and insure the future of our movement for at least another 80 years.

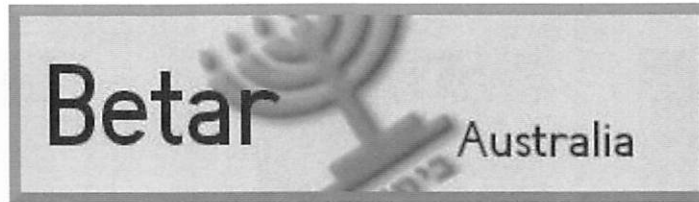
Tel Chai,
Anita Popper
Mefakedet 2004

Arriving to Sundays at Betar, I was always amazed at the madrichim. The madrichim, clearly so much older than me, in their final years at school, even of university – why on earth did they spend time hanging out with me? I thought I was pretty cool as a kid, but I knew they weren't there to enjoy my company. So why were they there? Now I can understand why my madrichim stayed around. I am now the oldest in Betar, the year above me have enjoyed their time, and have moved on.

It's truly quite an incredible perspective. It has allowed me to fully view the Betar family, to see the vibrant and caring community created, both from the commitment and passion of the madrichim, and the sheer energy and ruach of the chanichim. The enjoyment of watching a single kid come to a camp, to be transformed into a charismatic, humorous chanich, and the fascination and love of Israel that develops within every Betari, are what makes Betar special. The environment created, that can allow chanichim to have such fun, to make such friends, is surely the mark of the Betar community.

Furthermore, at an event such as Betar's 80th, with people arriving from all the many years of Betar Australia; it reminds me of just how large that community actually is. Everyone at this celebration goes to Betar, or has been to Betar, everyone here has in some way been touched by Betar. So, on that note, welcome members of the Betar family to Betar's 80th celebrations.

Shalom ve Tel Hai,
Jake Berger
Rosh Hanagah Artzit 2004



"To enjoy freedom, Raise a fence around you, Voluntarily I have imposed upon myself the law of Betar, For the command of Betar is the echo of my convictions: To the vow that rises from the depths of my blood."

Jabotinsky was a product of nineteenth century Liberalism. He thought and wrote in a different world, but the power of his teachings-the human, social, Jewish and Zionist-penetrates towards us through the curtain of the years, and touches our soul, our imagination and our minds more than half a century after his death.

In this year we are celebrating 80 years of Betar and it always amazes me how our ideology is so relevant for these days.

I want to send my warmest wishes to all the Betarim all over Australia & thank each of you for showing your support through all these years.

Wish to see all of you next year in Jerusalem,
Tel-Hai,
Rafi Cohen
Betar Federal Shaliach.

Dear Betarim,

As the Betar Melbourne Shlichah, I'm proud to be part of thousands of Betarim young and old who are celebrating this year - the 80th of Betar. By following the Betar leader and combining the love of the Land with the love of the person in the activities of Betar, Betar has created and built upon what Jabotinsky called the "lever of the Jewish people."

Betar Australia is a shining example of the ideology of Jabotinsky's Betar.

This movement is a fundamental part of the Jewish Youth of Australia and has helped inspire many to love the Land of Israel and the People of our Nation.

I hope that your hard work will continue to bear fruits and grow from strength to strength.

I hope that you will keep creating, educating and encouraging the love for Eretz Israel.

Tel Chai,

Tali Azulay
Betar Melbourne Shlichah

Betar Beginnings!

To this day we are shaped by the ideas of Jabotinsky. We continue to interpret them, to let them mold Betar, and to apply them to current day situations. 80 years ago, before Betar, a group of youths were also influenced by the ideas of Jabotinsky. In Riga, Latvia, the young leaders of the Zionist Organisation had awaited all night for Jabotinsky's arrival, it was another stop in his lecture tour around Europe, and for the awaiting group, another lecturer among many prominent speakers that had stopped in Riga.

On a cold autumn morning, at 5am, they made their way to the train station, to hear the mighty "Shalom!" ring out of a carriage window. They sat down in the Zionist Organization conference room, and listened to Jabotinsky's ideas of activism, mass Aliyah, and a need for self defense. On the conclusion of the powerful meeting they could sit idly no longer. Quickly they acted, forming a new youth movement based on the ideas of the man that had spoken to them.

They worked to live the ideals of Revisionist Zionism and spread the word. The group, Brit Trumpledor, voted its president, Aaron Propes, today considered the first Betari. The formation of Betar teaches us all a lesson in Tagar even before the word had established its place in the Betar ideology.

In 1924, Aaron Propes suggested to the World Union of Zionist Revisionists that Betar should become the official youth movement of the Revisionist Party. The proposition was met with great enthusiasm, and in 1925 Jabotinsky wrote the Betar Ideology.

Betar quickly gained members, and before long tens of thousands Betarim where active in Europe.

We are proud to be Betarim, we are proud to have Betar Kenim in Israel, U.S.A, South Africa, Turkey, France, Canada, United Kingdom, Argentina, Brazil, Chile, Uruguay, Moldova, Russia, Ukraine and of course Australia.

For 80 years now, the Betar family has prospered around the world. With the influence Betar has on us, we want to propel our movement into the future.

Tel Hai!

Betar had a profound impact on my life. It was the first time I felt I had a niche and was accepted for who I was in a Jewish Group. Previously I had tried out Youth Movements but felt I didn't belong. Camps were amazing, hard work preparing and cleaning the kitchen, organising tochnit, dancing, singing, responsibilities and surviving on minimal sleep, but most of all, I remember the ruach and great people who are still my close friends today. Thanks to Betar I was on Machon in 1980, the only time I have ever been in Israel and that year was one of the best that I have experienced.

*Pam Buchanek (nee Sugarman)
Mefakedet 1984 (?)*

Jabotinsky and Today

Besides admiring his literary genius, many would argue that Jabotinsky's words are not relevant to us in 2003. His ideology was intended for Jews from two generations ago in a time when a Jewish state remained a dream and Nazi propaganda was on the rise throughout Europe.

However, as with most great ideologies, that of Betar has developed different interpretations, as time went by, to suit the current situation. The prophetic words "*liquidate the Diaspora or the Diaspora will surely liquidate you,*" is just one example of how the Betar Ideology has changed over time to maintain its relevancy. Despite the 66 years that have passed since Jabotinsky uttered his prophecy to the doomed population of Warsaw on Tisha B'av, 1938, we in Betar today still believe that Jabotinsky's vision of the eventual elimination of Jews in the Galut continues, but in a new form: assimilation. Betar today strongly encourages our chanachim to be active in the Jewish community, to have a strong sense of Jewish pride and educates our chanachim towards our ultimate goal; Aaliyah and the eventual liquidation of the Galut.

Today's Betarim are still motivated and inspired by Jabotinsky's views on Hadar and Tagar. We are proud at Betar to bare witness to the image of the "New Jew", that of the strong proud soldier, in the mould of Trumpeldor, envisioned by Jabotinsky, which has replaced the image of the downtrodden hunchbacked Jew of the Ghetto. In modern day Betar, we continue to encourage our chanachim to be proud Jews while never forgetting the sacrifice made by those before us, not only in Europe but also those that have died protecting our homeland and turning Israel into a reality.

At Betar today we continue to believe that while every Jew is born a prince, every individual is a king. And its because of Jabotinsky's liberalist approach, we believe that the best way for Israel to continue to be the Jewish State envisioned by Herzyl and Jabotinsky, is not to restrict the rights of any peoples. The point is for Israel to remain democratic and protect the rights of all its citizens and at the same time to have the right to protect their security as well.

"Either Zionism is morally good or it is morally bad ... this problem should have been solved before we became Zionists. If it is just – justice must be achieved without regard to anyone's agreement or disagreement"..... "A sacred truth which must be accomplished by force, nevertheless remains a sacred truth." - Ze'ev Jabotinsky

Tel Chai

Betarim, Tel Hai



Any anniversary is momentous, but an 80th anniversary is really something to celebrate.

In the case of Betar, the movement can look back over 80 years of significant history. The movement's establishment in Riga, Latvia, during the time before the creation of the modern state of Israel, encouraged Eastern European Jews to express and fulfil their Zionism, and to be proud of their history and heritage.

Jabotinsky's prophetic statement "liquidate the Diaspora or the Diaspora will liquidate you", rang eerily true in the dark years of the shoah. And after the war, in the time of the establishment of the state, Betarim played a critical role. In more recent times, the heirs of this proud history, including Begin, Netanyahu and Sharon have worked and continue to work towards a situation in Israel where there is both peace and security.

Betar in Melbourne also has proud traditions. For good reason, it has been said that "once a Betari, always a Betari". Many Betarim have been successful Olim, and I'm sure that a Betar reunion of Australians in Israel would be a large and joyful event. Many of those who have remained in Australia have maintained involvement through the Friends of Likud, or in other communal leadership roles.

Today's movement faces different challenges from the movement in Poland in the 1930s, or even Melbourne of the 1950s. The threats you face are not violence from the broader community, but assimilation into it. With the large proportion of Jewish students attending Jewish Day Schools, attending a youth movement is no longer the natural means of finding a Jewish "chevra". Sunday afternoon meetings inevitably suffer from the competition with a myriad of exciting social events, computer games and other entertainments which were just not available to previous generations.

So you, the madrichim of the 2000s, must find ways to make the eternal messages and ideology of Betar relevant and appealing to the youth of today (and their parents). Together with the other Zionist Youth Movements, you must work towards attracting a greater share of the young Jewish population to meetings, to camps, to Israel, to taking on hadracha roles, and to making Aliya. Ultimately, your successes will be to the benefit not only of your movement, but will strengthen the Melbourne Jewish community and Israel itself.

On a personal note, my earliest youth movement experiences go back to attending Betar, being brought up in a Revisionist household suffused with the ideology of Zeev Jabotinsky. My late grandfather, Mr Sigmund Stock was President of the movement for decades and succeeded by my father, Mr Erwin Lamm. My uncle, the late Dr Eric Stock, was a Mefaked of Betar and later Chairman of the Movement and my mother's brother, Gary Stock, a madrichim of Betar. My mother was a Betari and later a keen worker and leader in the Ladies Movement of the UZRO. My family was honoured to have Menachem and Aliza Begin stay in our home over Shabbat during their visit to Melbourne in 1963. Betar, its ideology and its history is part of my family, and I have always felt very much a part of the Betar family.

On behalf of the State Zionist Council of Victoria, I wish you and Betar worldwide *Mazal Tov* on your 80th anniversary, and *hatzlacha raba* in the important role you play in engaging young Jewish people in their Jewish identification, Zionism and leadership.

Bevirkat Zion
Dr Danny Lamm
PRESIDENT

Jabotinsky on Peace

A great commotion is currently afoot in Zionism, caused by the community of the seekers of peace, whose intention is to achieve (by way, of course, of preaching to the Jews alone) agreement with the Arabs. Frankly, it is difficult to avoid a feeling of nausea: so soon after such an abject and abominable slaughter, and we are advised to plead guilty and beg that we not be beaten again. Even I, with all my contempt for the mainstream Zionism of our time, did not expect abject pleading of this kind. Despite this, it is necessary to suppress the feeling of disgust and once more to deal in detail with this matter.

Peace with the Arabs is, of course, to be desired. There is no need for a discussion on this matter among the Jews. All of us, one hundred percent of us, want peace. And there could have been peace already (true peace, founded not on love, but on objective factors) if the ruling regime in the Land of Israel had acted differently: if the Arabs had seen England declare, in a determined way, its intention to aid Jewish immigration, and not to tolerate violence. If they had seen such a policy in action, indicated by positive signs in all aspects of the activities of the government, then peace would already have come. The Arabs are a relatively wise people, wise enough not to attempt to demolish an iron wall with their bare hands, or even with a stick, if they believe that it really is made of iron. If they believed this, then none would pay attention to the inciters, and at their head would stand moderate, reasonable leaders, and thank God, such people are not lacking on our side, they exist, rather, in their multitudes, without reference to the circumstances of the time. Thus, the two sides would rapidly reach understanding. The Arabs would then be given understandings regarding equal rights, their right to earn a fair living, cultural autonomy, and in general everything which we seek for ourselves in all the countries of the world. And thus peace would be achieved.

Instead of this, however, the government acted as the chief inciter. Consequently, there is no peace.

I have met with our peace-seekers many times, and at every meeting I asked them: why do you spend all your time preaching morality to the Jews? Go to the Arabs, and find out from them under what conditions they are willing to come to terms with us. And I am certainly not the only one to have asked this question. Nevertheless, they insist on not approaching the Arabs. Rather, they are gravely insulted when others approach the Arabs, and present to them the plans of the peace-seekers and ask how they, the Arabs, view these plans. Three years ago Ernst Davis, a correspondent for a Berlin newspaper in Jerusalem, visited the offices of an Arab newspaper and interviewed the editor with regard to these peace proposals. Davis published in full his own remarks and the responses of the Arab editor. Davis' words faithfully reflected the point of view of the advocates of compromise: so faithfully in fact, that even the institutions of this camp did not find, despite their best efforts, a single deviation. Despite this, they were furious with Davis, because the answer of the Arab editor was absolutely clear: I do not want peace, until you give up the Balfour Declaration, and most importantly: the immigration which is being carried out without our agreement. You want to make peace with us? Then agree to place all the affairs of the country, most importantly the matter of your immigration, before a parliament with an Arab majority.

We all want peace with the Arabs. But we cannot purchase it with this concession which the Arabs demand of us. This must be taken into account. Thus, the true road to peace in the country, that is to say to the imposition of order in the country and the prevention of violence, is to be found in the practical maintenance of order, and this is a matter for the government, and a matter for the `political campaign`. Another way does not exist.

Ze'ev (Vladimir) Jabotinsky, 1928

Friends of Likud, Inc.
(formerly called **United Zionist Revisionist Organization, Inc.**)
Registered number: A0030596F

2 March 2004

On behalf of the committee and members of Friends of Likud, Inc., which represents the Zionist Revisionist movement in Australia, it gives me great pleasure to congratulate Betar on its 80th anniversary.

Since its founding in 1923, Betar has been in the vanguard of the Zionist movement. It has demonstrated a constant love for Eretz Yisrael and achieved great accomplishments in protecting the rights of our people to their homeland.

Moreover, after 2,000 years of exile, Betar has developed in those young Jews fortunate enough to have taken part in the movement a strong, proud and noble character. As Ze'ev Jabotinsky, the founder of Betar and the Zionist Revisionist movement, said a few days before his death in 1940:

'When I look for the kernel of that new Jewish mentality of which the Betar movement is, so far, the most advanced expression, I find it in the idea of Man's Royalty. In so far as it applies to the Jew it is expressed in the Betar anthem:

"Even in poverty the Jew is a prince.
No matter if a slave or a tramp,
You were created son of kings,
Crowned with the diadem of David:
In daylight or in darkness,
Remember the diadem..."

For Friends of Likud, Inc., encouraging the strength and vitality of Betar is at the core of our efforts to promote the connection of the Jewish people to its land, history and heritage. There is no more important aspect to our movement than inculcating Zionist values in the next generation and to encourage active participation by our youth in Israel and in Jewish life. We look forward to continuing to support Betar in its historic endeavour for many years to come.

With greetings of Tel Hai

Selwyn Freeman
President
Friends of Likud, Inc.

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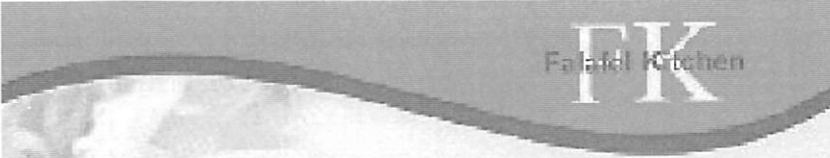
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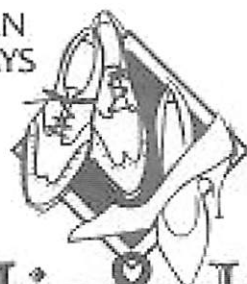
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WORLD BETAR EXECUTIVE

Monday, January 26, 2004

A letter to Betar Melbourne – Australia

Dear Betarim,

I am delighted to have this opportunity to send you regards from Eretz Yisrael, on behalf of Betar World Executive, and myself, personally. It is extremely exciting to recall the forthcoming 80th anniversary of our World Movement. These were indeed very unique years in the long history of our people.

- 80 years of fighting our way - to ensure the creating, giving birth and the well being of our beloved State Of Israel.
- 80 years of believing wholeheartedly in the path, paved for us by Ze'ev Jabotinsky.
- 80 years of fighting our own way towards the leading of the Jewish people in our ancient Holy Land.
- 80 years of raising generations of followers, supporting the great ideals of Jewish freedom and sovereignty, in our own independent state.
- 80 years of educating young and old – teaching them our great heritage of heroism and sacrifice, for the sake of the common national goal.
- 80 years of fulfilling, step by step, with our own hands – realizing the dream .

I wish you all – The Betar Melbourne brothers and sisters – great success in your 80th anniversary function. Enclosed, please find a few pictures taken at the Betar 80th ceremony held at Israel President's home. May you continue to lead, proudly, new generations of Betarim for the next 80 years.

Tel Hai,

Danny Danon

Betar World Chairman

Executive Offices: Emek Hamatzleva, P.O.Box 46161 Jerusalem 91460

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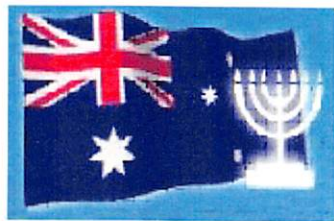


Sitting Left - Right:
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 Betar World Chairman
Mr. Moshe Katzav
 President of Israel
Mrs. Gila Katzav
Mr. Nathan Ben Yoseph
 Betar World Judge



Betar Israel's Celebrations





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JSW Parts Package – Total RRP \$750

One set of four **brand new** passenger car tyres (Toyo, Sumitomo or Bridgestone) for any car (excluding 4 – Wheel Drives and trucks).

JSW Parts Package – Total RRP \$2000 (Reserve Price \$900 o.n.o)

One 4-Wheel Drive tyre and suspension package.

Supplied and fitted by **Ironman 4x4 Suspension**

Includes shock absorbers, springs and fitting kit

For any car (excluding Mercedes, BMW and Porsche)

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-
Notzaria 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 - זאכ ז'בוטינסקי

בית"ר -
מגב רקבון ועפר,
בדם וביזם
יוקם לנו גזע
גאון וגדיב ו'אכזר,
בית"ר הנלכדה,
'יודפת, מסדה,
תרמנה בעז והדר.

הדר -
עבדי גם בעוני - בנ-שאר,
אם ובר אם הכך
נוצרת בן-מלך
בכתר דוד מעטר.
באור ובסתר
זכר את הכתר
עטרת גאון ותגר.

תגר -
על כל מעצור ומצר,
אם תעל או תרד
בלהב הסרד
שא אש 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.

***Shirei Jabotinsky are a special part of our history. Please join us
as we sing these particular favourites.***

Shir Yosef Trumpledor

Sham ba galil, be tel chai
Trumpledor Nilcham
Be'ad ameinu, be'ad artseinu
Gibor Yosef nafal

Derech harim derech geva'ot
Rutz galila le Tel Chail
Lemor le'achai sham
Lechu Beikvotai

Alei Barikadot

Hayom Sarah haktana
Nipared betseiti lemilchama
Et ham'dina lechonen
Mishtei gedot hayarden
Gizezi tsamatech
Vechigri et chagoratech
Chabkini, kchi mikla
Veiti la shura

Chorus:

Alei barikadot, nipagesh, nipagesh
Alei barikadot, cherut nisa bedam va'esh
Rov'eh el rov'eh kan'eh yatsdia
Kadur el kadur yaria
Alei barikadot, alei barikadot
Nipagesh (bedam va esh)

Shir hadegel

Al tagidu ki eineinu
Dam avinu hamakabi
Ki shalosh tipot mimenu
Nimzegu bedam libi

Zo ketzeva yam kineret
Zo ksheleg, zot zahav
Al hadelgel al haseret
Al harosh uvalevav