

Congress

BULLETIN

PUBLISHED BY CANADIAN JEWISH CONGRESS

BIBLIOTHEQUE
NATIONALE
12 MAI 1968
PÉRIODIQUES



VOLUME 14: No. 4

MONTREAL

APRIL, 1960

Comment: Let's Not Ravel the Lines

It has on several occasions been stated that while Israel, pursuant to the Law of the Return and moral obligations, is open for all Jews who desire or need to come and live in it, the State nevertheless represents and speaks only on behalf of its own citizens. This it seems to the Jews in the Western world is the way things should be, and the corollary is equally necessary to state that Israel in no way represents or speaks on behalf of Jews of any other country. Several governments of Israel through Mr. David Ben-Gurion, have made this viewpoint abundantly clear. Indeed, to accept any other proposition is to advance a weird form of extraterritoriality going much further than any variation yet subsumed under this doctrine. After the several protests of the past and the clear-cut responses of the Prime Minister of Israel, one could have assumed that this particular ghost no longer trod our Elsinore's castle. Recently, in Montreal, the colourful and distinguished soldier, now a modified Cincinnatus in his role of Minister of Agriculture, General Moshe Dayan, chose to resuscitate the ghost. Mr. Dayan, a good soldier and we dare say a good farmer, was not quite so well cast as a political scientist nor even as a sociologist. He assured the public through a verbatim report of his views that Israel represents the Jews not only in Israel but everywhere. It may well be that "es is schwer zu zein a yid" but it is even harder for Canadian Jews to yield to Mr. Dayan's extension of the difficulty.

It is not good for Israel nor for the Jews of countries such as Canada, to accept Mr. Dayan's thesis. Up to now Mr. Ben-Gurion has stated the proper position to the Jews of the United Kingdom and the United States. Perhaps it is high time he enunciated it for the benefit of his colleagues at home. Chovevei Zion in Canada will in no way have their faith diminished by insisting to Israel that they are represented in certain spheres only by their own government and in other areas of concern by their own organizations. To remain indifferent or silent when important Israelis confront them with wholly unacceptable ideas, is to attenuate the status of Canadian Jews in their own eyes, among their fellow-citizens and vis-a-vis their own sovereign government.

The State of Israel is but twelve years old and in this brief span mistakes had to be made while experience was being gathered and the definition of Israel's relation to millions of Jews elsewhere was being formulated. We need not be too discouraged by errors but we must not be dissuaded in this continuing formative period from helping to formulate the lines. General Dayan's statement, we contend dogmatically, is a disservice and protests against it are, ab contrario, a useful catharsis.

Confab Sets \$6,000,000 Goal For 1960 Overseas Needs

Jewish community representatives from all across Canada set a goal of \$6,000,000 to be reached this year in fund-raising on behalf of the United Jewish Relief Agencies and the United Israel Appeal.

The fixing of this record objective came at the conclusion of a Canada-wide conference held in Montreal early this month under the auspices of the National Fund-raising Council for Israel and Overseas.

The conference at the Windsor Hotel, attended by 150 delegates drawn from 80 Jewish communities across Canada, was under the joint chairmanship of

Samuel Bronfman, Montreal, president, Canadian Jewish Congress, and Lawrence Freiman, Ottawa, president Zionist Organization of Canada.

Community commitments totalling \$4,824,570 were pledged toward the objective of \$6 million. These pledges represent an average increase of 25% over last year.

Both Bronfman and Freiman hailed the conference and the record commitments undertaken by Canadian Jewish communities as an indication that Canadian Jewry is more than ever alive to the needs of consolidating Israel's position and coming to the aid of distressed communities elsewhere.

Resolutions Adopted

The Conference adopted the following resolutions:

"Representatives of Jewish communities from every region in Canada assembled here at the National Fund-Raising Conference on Sunday, April 3, 1960, in Montreal.

"Mindful of the need of liquidating ma'abarot, consolidating existing agricultural settlements and establishing new settlements in the Negev, and of the need for making several hundred thousand newcomers self-supporting,

"Join the members of the Canadian Mission to Israel, who have pledged themselves on their return to their respective communities to make every effort to strengthen the position of the United Israel Appeal,

"and Resolve to pledge every effort to secure increased contributions from individuals during campaigns and to seek increased allocations for the UIA from joint fund-raising campaigns, actively assist the campaign in their community to meet the increased goal which they have set themselves for 1960.

"This Conference believes that fund-raising leadership in every community should organize missions to Israel so that the enormous contribution made by the State in the solution of the problems of the uprooted and homeless can be more widely appreciated and find its reflection in the primacy of the gift dollar program as has been endorsed by the Toronto United Jewish Appeal Mission, and that the 1st National Mission of January 1960 will be the precursor of Missions in the future."

A highlight of the conference was a five-man panel discussion moderated by Joseph N. Frank of Montreal, Z.O.C. national treasurer. Participants were:

Jewish Community Leaders Establish Investment Corp.



Among participants and honoured guests at the dinner-conference inaugurating the Canada-Israel Investment Corporation were, reading clockwise, Shimon Horn, Director, Israel Investment Authority for North America; A. Talbar, Economic Attache, Israel Consulate, Montreal; Pinchas Sapir, Israel's Minister of Commerce and Industry; Samuel Bronfman; Arthur Minden, Q.C., Provisional Committee, Canada-Israel Investment Corporation; Arye Manor, Israel Economic Minister to the United States and Canada; Lawrence Freiman; D. Lou Harris, Provisional Committee, Canada-Israel Investment Corporation; and Zvi Dinstein, senior official, Israel Ministry of Finance.

The Canada-Israel Investment Corporation with an initial capital of \$5,000,000 was established in Montreal on April 2.

Decision to form the new corporation was taken at a meeting in the Windsor Hotel attended by Jewish community leaders from across Canada.

Its provisional officers include Samuel Bronfman of Montreal, President; Lawrence Freiman of Ottawa and I. J. Oelbaum of Toronto, Vice-Presidents; William Gittes of Montreal, Treasurer; and Saul Hayes of Montreal, Secretary.

The purpose of the Canada-Israel Investment Corp., as disclosed in a state-

ment issued by Mr. Bronfman, is "to attract investment from the Canadian public on as broad a base as possible, for investment in diversified industries in Israel basic to its economy". He further stated that "Canadians will have an opportunity to make a good investment and at the same time help in the growth of the economy of Israel".

The "expansion and reorganization of such industries" the statement said, would be done "through a Canadian company with Canadian management here and resident management in Israel".

\$5,000,000 Initial Capital

The initial \$5,000,000 capital figure

William Gittes and Arthur Pascal of Montreal; Hyman Bessin, Ottawa; Sam Promislow, Regina; Sam S. Jacobson, Halifax. All five people were members of the first national Canada-Israel Mission. Discussion centred on the need for liquidating the ma'abarot in which 10,000 immigrant families have been living for years awaiting proper housing. It was brought out that the reason for this lag, despite Israel's general economic progress, is the result of the need to maintain an intensive military posture in defense against a threatening circle of Arab countries which are receiving massive military hardware from the Soviet Union.

Panel Discussion

The panel discussion underlined the
(Continued on Page 3)

would be raised by the sale of stock sponsored by groups of leaders in all communities across Canada.

Saturday night's meeting of the committee, formed following the return of the first National Canadian-Israel Mission in January, also decided that:

1. Representatives from all sections of the Jewish community in Canada would be asked to assist in the soliciting of investment in the new corporation, and the Board of Directors will be formed to include leaders of the principal Jewish communities from the Atlantic Provinces to British Columbia.

2. Those attending Saturday night's meeting and all those who participated in the Canadian Mission to Israel, would constitute the provisional administrative committee until the company is given its formal incorporation. This would total some 70 members of the committee.

The Mission was organized under the auspices of the Keren Hayesod-United Israel Appeal and the State of Israel Bonds, and worked in close cooperation with the various ministries of the Israel Government.

During the weeks spent in Israel in January, members of the Mission, headed by Mr. Bronfman and Mr. Freiman, participated in high level talks with members of the government, and established the advisability for the organization of a Canadian investment company which would assist in "securing" the Israeli economy.

Century Milestones in Jewish Life

200 YEARS

Board of Deputies Of British Jews

THE BOARD OF DEPUTIES OF BRITISH JEWS, the representative body of English Jewry, was founded at London in 1760, and is now celebrating its bicentenary. Originally known as the "London Committee of Deputies of the British Jews", it owes its creation to the resolution adopted by the elders of the Spanish-Portuguese Jewish congregation to appoint a committee to pay homage to King George III on his accession to the throne, and later "to deal with the most urgent matters which present themselves in connection with our nation."

In addressing the bicentenary banquet of the Board of Deputies of British Jews on April 4, Prince Philip described anti-Semitism as "a classic example of instinct defeating reason." He said, "I believe it is a mistake to assume that, because prejudice is under control in one generation, it will remain so. Each and every generation must learn the lesson afresh—and if that is ever forgotten, the jungle instinct is certain to break through again." During prayers, before and after the banquet, the Duke followed the example of the male diners and put on a black satin skull cap.

Until the middle of the 19th century the chief activity of the Board of Deputies consisted in obtaining civic and political equality for the Jews of England. It further played an important part in protecting the cause of Jewish immigrants; it shielded them from rigorous regulations as to immigration and defended the rights of those who had already settled in the country. Finally, the Board of Deputies waged a campaign against calumny of the Jews and Judaism in literature and the press, and defended the Jewish mode of ritual slaughtering against those who desired to prohibit it.

From the very beginning, the Board of Deputies regarded its functions as being of more than local scope. Even at its very first meetings, the "Deputados," as the members were then called, took up the complaint of the Jews of Jamaica against the government there (1761), and in 1766 the Board of Deputies intervened in behalf of the Jews of Port Mahon in Minorca, who had been subjected to various restrictions in the practice of their religion. Through the election of Sir Moses Montefiore to the presidency of the Board in 1835, this tradition of the Board's wide activities was carried still further. The first result of Montefiore's leadership was the Board's intervention in the ritual murder accusation in Damascus (1840). Likewise the actions undertaken by Montefiore later on in the interests of persecuted Jews in various parts of the world took place in his official capacity as president of the Board of Deputies.

In 1852 the urgent needs of the Jewish refugees from Morocco led to the creation of a fund for the maintenance of these Moroccan Jews; this fund is still in existence. In 1871 the Board established a fund for the starving Jews of Persia. After the Russian pogroms of 1881, it founded the Russian Jewish committee to aid the victims of the anti-Jewish policy and Deputies assisted in collecting funds for the aid of the Russian Jewish victims of 1890 and of the victims of the Kishinev pogroms in 1903.

At first the Board of Deputies was opposed to the idea of political Zionism, and the Joint Foreign Committee, which acted for the Board of Deputies, in 1917, published a letter in *The Times* against the Zionist demands. This led later to the resignation of the president, David Lindo Alex-

(Continued on Page 3)

100 YEARS

Argentinian Jewry

Following decision taken at the last meeting of its National Executive Committee, the Canadian Jewish Congress has expressed greetings and congratulations to the Board of Deputies of British Jews on the bicentenary of its existence; to the Alliance Israelite Universelle on the beginning of its second century of service; and to the Jewish Community of Argentina on the completion of the first hundred years of Jewish communal life in Latin America.

Latin American Jewry

By Dr. Isaac I. Schwarzbart (New York)

The history of Jews and Jewish life in the Western Hemisphere is as old as the discovery of America. But it is noteworthy that the first Jewish settlements were those established in Latin America.

Brazil is the first land where the presence of Jews is recorded as early as 1500. Jews, most of them Marranos, came from Portugal, Holland, Italy, etc., first to that country and shortly afterwards to Peru, Mexico, and Cuba. These Marrano communities — the largest of them, that of Pernambuco in Brazil, numbered about 5,000 Jews in 1625 — were all destroyed by the ruthlessness of the Spanish Inquisition. After their expulsion from Brazil in 1654, Jews settled in the West Indies, where they founded communities especially in Surinam, Curacao, Jamaica, and Barbados. The oldest permanent settlement of Jews is that of Surinam. It is well known that the West Indies played an important part as a stepping-stone in the migration of Jews to North America.

The history of the modern Jewish communities in Latin America began in the second half of the 19th century, first with the immigration of Sephardim from countries around the Mediterranean, and later on of Ashkenazim from Europe. In this one-hundred-year period, Jewish communities in more than 20 Latin American countries sprang up. Yet, whether large or small, until the outbreak of the Second World War, their impact on the main currents of Jewish events was not significant.

This situation underwent radical changes with the emergence of Nazism, during and particularly after the conclusion of World War II. In those years the Jewish communities in Latin America not only grew in numbers through considerable immigration of German and East European Jews, but matured in their communal organization and awareness of their responsibility in relation to local, regional and world Jewish affairs.

The following chart gives the latest figures on the size of the Jewish communities in Latin America at the end of 1959:

Country	Total Jewish Population	Ashkenazim	Sephardim
Argentina	450,000	370,000	80,000
Bolivia	3,000	2,970	30
Brazil	140,000	118,400	21,600
British West Indies			
(a) Barbados	104	104	—
(b) Trinidad	120	100	20
Chile	30,000	27,000	3,000
Colombia	10,000	7,500	2,500
Costa Rica	800	800	—
Cuba	10,000	6,000	4,000
Dominican Republic	440	440	—
Dutch West Indies			
(a) Aruba	150	150	—
(b) Curacao	755	415	340
Ecuador	1,400	1,350	50
El Salvador	275	220	55
Guatemala	900	630	270
Haiti	76	38	38
Honduras	120	120	—
Jamaica	1,400	840	560
Mexico	25,000	16,750	8,250
Nicaragua	180	180	—
Panama	1,910	385	1,525
Paraguay	1,000	900	100
Peru	4,300	3,400	900
Surinam	500	150	350
Uruguay	45,000	34,000	11,000
Venezuela	9,000	7,300	1,700
Grand Total	736,430	600,142	136,288

The chart shows that the Jewish community of Argentina, numbering about 450,000 souls, is by far the largest in Latin America, comprising over 60 per cent of the total Jewish population in that part of the Western Hemisphere. Just now Argentina Jewry is celebrating the 100th anniversary of its founding. At about the same time, i.e., early in the second half of the 19th century, we find also the beginnings of Jewish settlement and communal organization in Brazil, Costa Rica, the Dominican Republic, Guatemala, Mexico, Panama, Peru, and Venezuela. Of more recent date are the Jewish communities in Bolivia, Chile, Colombia, Cuba, Ecuador, El Salvador, Honduras, Nicaragua, Paraguay, and Uruguay, which made their appearance on the scene of Jewish life about 1900 or after.

The World Jewish Congress was the first to realize the growing importance of Latin American Jewry and to integrate them into the life stream of the Jewish people. Thus, the Inter-American Conference of Jewish Communities, convened by the WJC in Baltimore, U.S.A., in November, 1941, was attended by the authorized representatives of Jewish communities in 20 Latin American countries. There, decisions were taken to induce the Latin American Jewish communities to help in the WJC's rescue and relief activities in behalf of European Jewry that was on the brink of destruction of Hitlerism. Today, Jewish communities in 22 out of 24 countries in the Latin American area are constituent members of the WJC. With the remaining two, those of Jamaica and Haiti, the WJC keeps in contact though they are not formally affiliated. And on the way toward closer association with our work they also received incentive and guidance to achieve organizational unity through the setting up of central bodies, an objective that has been attained in all but 4 of the Jewish communities affiliated with the WJC in 22 countries of the Latin American area. In 1959 the South American Branch of the WJC Executive, with headquarters in Buenos Aires, was established.

With the growth of the economic strength of most of the Latin American countries, the economic position of their Jewish communities can be regarded as

(Continued on Page 3)

100 YEARS

Alliance Israelite Universelle

ALLIANCE ISRAELITE UNIVERSELLE, international Jewish organization with headquarters in Paris, France, was launched in May, 1860, by seventeen Jewish citizens of Paris who, influenced by such events as the Damascus affair and the Mortara case, came to feel acutely that there was need for a central body authorized to speak and act for the Jews of the world in matters affecting their common interests. These interests included not only concern with legally guaranteed immunity from persecution but also the promotion of education and benevolence for the benefit of backward sections of the Jewish people. A call to the Jews of all countries was issued, announcing the creation of the new society and inviting all to join who believed "that it would be an honour to their religion, a lesson for the nations, a step forward for humanity, a triumph of truth and reason, to see the union of all the living forces of Judaism, which, though small in numbers, is great in its love and desire for good."

The aims of the Alliance are: (1) to defend the civil and religious liberties of persecuted Jewish groups; (2) to alleviate the distress of certain Jewish groups in times of disaster; (3) to furnish educational opportunities to certain backward Jewish groups; (4) to grant financial aid to certain Jewish publications; (5) to bring about worldwide cooperation of the Jewish people for the accomplishment of these aims.

The Alliance Israelite Universelle has been unrivaled in the important matter of raising the educational level of backward Jews in the various countries. The Balkans, North Africa, Israel, and the Near East are dotted with educational institutions which it has established and which it operates with great efficiency. These schools have made the Alliance a powerful factor for the dissemination of modern culture in Oriental countries, particularly among the Jews. It has wrongly been alleged that the French influence has predominated too strongly and that the specifically French character of the educational work has alienated the students from their native environment; in actuality, however, the purpose of the instruction in the French language was the inculcation of Occidental culture and civilization, and the training of the Jews in the various lands to be loyal and active citizens of their respective countries.

The Alliance receives an annual subvention from the Canadian Jewish Congress and in order to make known to Canadians its work abroad, the Canadian Friends of the Alliance was organized in Montreal 2 years ago.

Instruction in Alliance Schools has been standardized in accordance with modern pedagogical principles. The curriculum covers the usual elementary subjects. In some of the schools more advanced courses are taught. Some Colleges equipped their students for the entrance requirements of universities and to fill executive positions. Many of the schools are liberally subventioned by the local Jewish communities. The language of instruction is usually French, but special attention is given to other languages according to local conditions. There is no tuition fee for those unable to pay, and the most needy receive free meals. Text-books likewise are furnished free of cost. Non-Jewish pupils are admitted on payment of a fee at a nominal rate. The program of studies is not a stereotyped one to which all the schools of the same general type must adhere, but is modified in matters of detail to suit local customs, laws, and beliefs. Religion and Jewish subjects are required courses in

(Continued on Page 3)

Congress BULLETIN

Published monthly except July and August by the Canadian Jewish Congress, 493 Sherbrooke Street, West, Montreal, to report on the activities of Canadian Jewry and matters of interest to them. Authorized as Second Class Mail, Post Office Department, Ottawa.

Books in Review

"A People and its Faith:"

Essays on Jews and Reform Judaism in a Changing Canada. Edited by Albert Rose, University of Toronto Press, 1959, sponsored by the Holy Blossom Congregation in Toronto.

Reviewed by David Weiss

This is a beautiful book, in typography, in content and in conception. These essays on Jews and Reform Judaism in a changing Canada are unusually wrought and edited. It is a fitting tribute in commemoration of the hundredth anniversary of the Holy Blossom Congregation of Toronto, and by coincidence appears in the bi-centennial year of the Canadian Jewish community. As such, it is a fine tribute to Canadian Jewish life, and probably will remain as time passes as a significant contribution which Canadian Jewry has made to the main-stream of Canadian knowledge.

Anyone interested in comprehending the human situation with all its contemporary complexities, will find in this collection a great deal of food for thought, insights that throw new light on current problems, and penetrating thought with regard to some of the perplexing dilemmas which confront each person. Every Jew regardless of synagogue affiliation or persuasion will find in these essays written by Jew and non-Jew as well, ideas and arguments that will articulate and elaborate clearly some of the confusions that need clarification today.

It is a delight therefore to commend this book to everyone. The book is worth owning, not only because of its beautiful typography, but also as an experience that, in reading, will move and excite the mind and heart.

For this reason, the editor and his associates deserve credit for completing a task that involved many minds and many ideas. It is a worthy commemoration, and Holy Blossom reminds us that as a People of the Book, such a product is in an old and noble tradition.

Whether affiliated with Synagogue or Temple, every Jew ought to own and read this book. For it speaks on many levels and on many issues, all of which affect and influence the Jew as person as well as member of a people.

While the purpose of the Book is modest, it reaches into areas that concern all persons in our contemporary society beset with so many pressures and confusions. Gerald Craig, professor of history, University of Toronto, clearly depicts the Canadian setting in which the Toronto Jewish community evolved, and the Holy Blossom Congregation established itself. Ben Kayfetz, staff member of the Canadian Jewish Congress, portrays the evolution of the Jewish community in Toronto and reveals a great deal of local and national history. Sidney Schipper, Vice-President of the Holy Blossom Temple, contributes a workman-like essay on the contributions of the Congregation to its community.

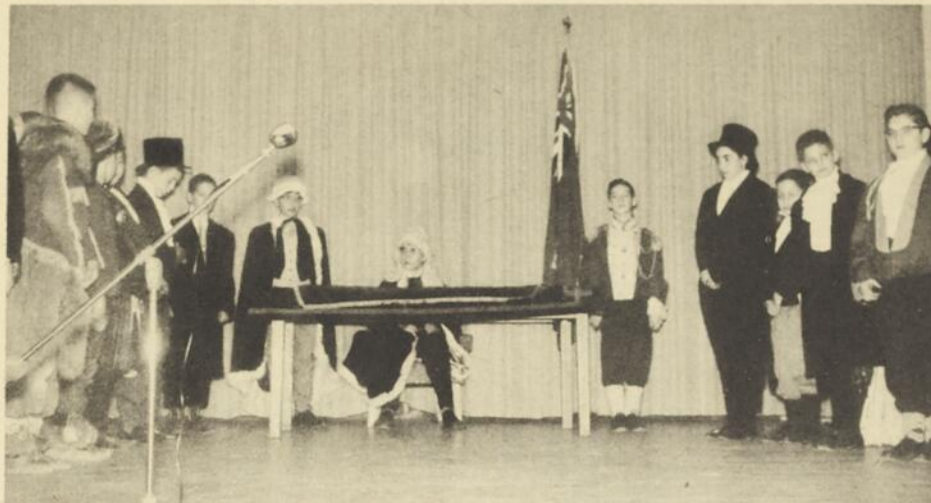
These historical essays are more evaluative than descriptive. This reader would have hoped that somewhere in the book provision could have been made for more biographical and human vignettes of the early leaders and Rabbis whose personalities stamped the Congregation and the community with such high goals. The essays dealing with inter-group relations are gems. Professor Dennis Wrong of Brown University discusses the relation of Ontario Jewry to the larger community, and Albert Rose contributes an essay on the price of freedom, which demands vigilance and consistent attention to the rights of Jew and non-Jew alike. A most penetrating essay is contributed by Professor John Sealey of the University of Toronto on "Some Radical Problems of Inter-Group Relations". This is one of the finest essays in recent times which confronts the psychological dilemmas and social paradoxes involved in inter-group activity. This essay alone is worth the price of admission.

The essays dealing with Jewish existence and faith are by far the most stirring in an excellent book. Professor Emil Fackenheim deals with Jewish existence and the living God in language which is both lyrical and profound in its conception and breadth of vision. It is no wonder that this essay has also appeared in Commentary. Dr. Aaron Kamerling of B'Nai Brith Foundation at the University of Toronto contributes an excellent essay on the religious roots in the establishment and existence of the State of Israel, which should surprise members of other Jewish denominations. That such an essay would appear in a Reform publication will gratify every intelligent Jew. Professor Lou Silberman of Vanderbilt University brings together current theological and philosophical theories in his essay on the search for relevance, and opens up new insights on existential and other systems of thought in connection with the meaning of Jewish and general life.

Four outstanding Rabbis contribute essays on the significance of Jewish faith. Rabbi Ferdinand Isserman, now at Temple Israel in St. Louis, Missouri, and formerly with Holy Blossom Temple, describes the essentials of reform Judaism succinctly and penetratingly. Rabbi Jacob Weinstein of Chicago reconsiders Reform Judaism and sees its evolution and dynamic growth and relevance for Jews today. Rabbi Henry Kagan of Sinai Temple of Mount Vernon, New York, and founder of the committee on religion and psychiatry of the Central Conference on American Rabbis indicates how psychology and religion have joined forces in understanding and guiding perplexed and bewildered individuals. The concluding essay by Rabbi Abraham Fineberg, the incumbent at Holy Blossom Temple, on a liberal Synagogue today is almost breath-taking in its awareness of the role and dynamics of the liberal synagogue in today's world.

This book is a real treasury for every committee and chairman of any adult educational group in the Y., in any Synagogue or Temple Sisterhood, or wherever people come together to discuss and study contemporary problems. This book should provide hundreds of hours for provocative and stimulating and healthy discussion for every person interested in the problems presented. There is something for every young and not so young person, for the wise and those who wish to learn more about their sources and the resources in their faith in connection

Member from Trois Rivieres



Edmonton's Talmud Torah students mark the bicentenary of Canadian Jewry by presenting the Congress-commissioned play, "The Member from Trois Rivieres", based on the life of Ezekiel Hart. Principal parts were taken by: Mitchel Wise as Ezekiel Hart; Lanny Kline as Moses Hart; Howard Pechet as Piere; Sammy Hanson as Judge Foucher; Bobby Landa as Mr. Seabrook; Earle Bogosh as speaker of the House; and Saul Birenbaum, Samuel Capland, Barry Katzin, Samuel Kushner, Barry Leon, Melvin Macara, Max Sauler, Arnold Shaw, and Jack Schwartzberg.

ALLIANCE (Continued from Page 2)
all the schools.

Certain of the best pupils who express a desire to become teachers are sent to France, after a competitive examination, to continue their studies at the teachers' seminary known as the Ecole Normale Israélite Orientale of which the section for boys is in Paris, the one for girls in Versailles.

A part of the program of the Alliance has been to encourage literature dealing with Jewish history, customs, beliefs and ideals. Its annual budget shows that it has expended liberal sums for this purpose.

THE BOARD (Continued from Page 2)

ander, and other honorary officers of the Board of Deputies. Alexander was succeeded in the presidency by Sir Stuart Samuel, who was favorably disposed toward the Balfour Declaration. In the Board of Deputies elections in 1919, a considerable majority of deputies who favored Zionism were put into office, and since then the Board has formally expressed its support of the British Mandate over Palestine. In 1925 the Board added a clause to its statutes which empowered it to co-operate with the Jewish Agency of the Palestine Mandate.

Since 1930, the Board of Deputies has been increasingly active in the defence of Jews from attacks and in aid to refugees. The Jewish Defence Committee (formerly the Co-ordinating Committee) was organized in 1936 to co-ordinate all measures of anti-defamation and to issue accurate information about Jews.

By Dr. Isaac I. Schwarzbart

(Continued from Page 2)

generally satisfactory. As far as Jewish continuity is concerned, two trends are noticeable: one toward cultural assimilation, mostly on the part of the younger Jewish generation, particularly by giving up the Yiddish language and by integration into the culture of the country, and simultaneously another toward the preservation and development of Jewish content by building an imposing network of Jewish schools and institutions. The struggle between these two trends is going on, sparked by the idea of creating harmoniously what we call cultural plurality. The emergence of Medinat Israel has strengthened Jewish consciousness and given new impulses to Latin American Jewry in their admirable support of Israel.

Argentine Jewry, which is on the threshold of its second century, naturally takes the lead in all the efforts at the creative survival and continuity of Latin American Jewry, by virtue of its numerical strength and spiritual potential.

with living a relevant and meaningful life. This book really tells us what it means to be a Jew, a hard and glorious role, which in fulfilling itself is related to Jewish life in the past, the present and the future.

As such, this book achieves its immediate and implied purposes, not only of a specific local group and community, but for all Jews who are concerned about the relevance of Judaism. This reader utters a strong "yeyasher koach" to the editor, the contributors and to the Congregation for an enterprise well done and for a future of greater fulfilment and achievement.

A "Who-Done-It" for Youngsters:

"The Mystery of the Missing Chalah" by Freda Charles
Jonathan David, N.Y.—\$1.95.

A delightful publication in the Juvenile field, suitable for pre-school and beginning readers, "The Mystery of the Missing Chalah" makes a great hit with the youngsters. They are as enchanted with the illustrations by Lil Goldstein as they are with Mrs. Charles' story of 8 little sisters preparing for the Sabbath and for Chanukah. The author, incidentally, is a native of Toronto, whose father, M. Shapiro, was for many years editor and publisher of the "Daily Hebrew Journal".

T.P.B.

Confab Sets \$6,000,000 Goal

(Continued from Page 1)

fact that the recent tapering off of heavy immigration to Israel from points in Eastern Europe and elsewhere—while unwanted by the Israelis—nevertheless offered an opportunity to focus all resources now on closing the ma'aborot, consolidating existing agricultural settlements and creating new settlements in the Negev.

The panel participants impressed the audience with the value of missions and study groups as a way of indoctrinating Canadian Jewish leadership. As an example, every member of the panel is now occupying a position either as overall chairman or division leader in his community's campaign. All have doubled their personal pledges.

The following participants in the Conference expressed high hopes that their respective communities would accept their commitments for the 1960 U.J.A. campaigns (in each case exceeding the 1959 objective):

John D. Fienberg, Toronto, \$1,635,000; Monroe Abbey, Q.C., Montreal, \$2,000,000; Frank Marantz, Winnipeg, \$425,000; Wolfe Margolus, Edmonton, \$100,000; Hy Hochberg, Ottawa, \$165,000; Sam Promislow, Regina, \$50,000; Sam Jacobson, Halifax, \$55,000. William Kaplansky, Saint John, and Jack Leve, Sudbury, both pledged substantial increases for their communities; while Hamilton was pledged to increase last year's U.J.A.

Ontario Leadership Session Forms Campaign Cabinet



Campaign Chairmen of 1959 Jewish Community Campaigns throughout Ontario are shown holding scrolls which were awarded at the Second Regional Leadership Conference of Ontario Jewish communities in London, Ontario, March 27. They are (L to R): William Stemeroff, Oshawa; Mel Sorffer, Windsor; R. Slipacoff, Sarnia; Frank Rubenstein, Hamilton; Reuben Levy, Hamilton; J. Lieberman, Q.C., Kitchener on behalf of Martin Levene; W. Berk, North Bay, on behalf of Joe Rosenberg; Bertram Loeb, Ottawa, who presented the awards; Bernard Ennis, Welland, on behalf of Harry Carrel; Ralph Goren, Stratford; Milton Cohen, London; Paul Abeles, Brantford.

Ontario's Jewish "Man of the Year" and "Community of the Year" were revealed on Sunday, March 27, when more than 75 representatives of Regional Jewish communities attended the Second Regional Leadership Conference in London, Ontario.

The Conference was sponsored by the Joint Fund-Raising Committee of the Canadian Jewish Congress and the Zionist Organization of Canada, Central Region.

Recognizing "exemplary service beyond the call of duty to the major causes of Jewish philanthropy", Kenneth Soble of Hamilton was chosen for the first annual "Man of the Year" award. The community of Kitchener was selected for the first annual "Jewish Community of the Year" award.

Designed to foster and intensify closer cooperation and consultation between the Jewish communities of the region in relation to their annual fund-raising campaigns and community organizations, the conference unanimously passed a resolution for the establishment of a Regional Campaign Cabinet comprising the respective Campaign Chairmen of the regional communities. The Cabinet will function as a central co-ordinating, advisory and resource body for all aspects of campaigns in the regional communities together with the Regional Joint Fund-Raising Committee of Z.O.C. and C.J.C. The conference also recommended that Community Campaign Committees be established in each community on a year-round basis in the Province of Ontario.

Recognition awards in the form of scrolls were presented to representatives of Jewish communities throughout Ontario by Mr. Bertram Loeb. Among those present to accept the awards were Paul Abeles, Brantford; Reuben Levy, Hamilton; Frank Rubenstein, Hamilton; Milton Cohen, London; William Stemeroff, Oshawa; R. Slipacoff, Sarnia; Ralph Goren, Stratford; Mel Sorffer, Windsor. Others honored with scrolls were: George Sherman, Chatham; Saul Einhorn, Oshawa; Sidney Hoffman, St. Catharines; Dr. Murray Wertman, St. Catharines; R. Berkoff, Sarnia; Harry Carrel, Welland; J. D. Geller, Windsor; Arthur Wolfond, Samuel Acker, Guelph; Martin Levene, Kitchener; Harold Rosberg, Niagara Falls; Joe Rosenberg, North Bay; Louis Schreibman, Orillia; Issie Kornblum, Owen Sound; Ben Swartz, Peterborough; Sam Rudolph, Port Colborne; Harry Jackson, St. Thomas; Syd Spiegel, Jack Yanover, Ken Shulman, Belleville; Joseph Spring, Galt; Sheldon Cohen, Kingston; Max Kaplan, Kirkland Lake; Max Garmaise, Rouyn-Noranda; Frank Richardson, Sault Ste. Marie; Sam Speigel, Sudbury; Myer Bucovetsky, Timmins.

In addition to the resolution which was passed establishing a Campaign

Cabinet, resolutions were also passed to launch 1960 campaigns with renewed vigor and to make a determined effort to ensure substantial increased allocations for Israel and Overseas needs; to further pledge to endeavour to promote new leadership for the continuation of this lifesaving and life-building task. It was also recommended that Community Campaign Committees be established in each community on a year-round basis in the Province of Ontario for the arrangement of campaigns, follow-up of cash collections, decisions on allocations and the submission of regular remittances to the United Israel Appeal and United Jewish Relief Agencies.

The Rumanian Jewish Community

By I. Artzi

The future of religious life among a quarter of a million Jews in Rumania will depend on 35 young men in the Yeshiva. They are the "reserve force" of rabbis for the Jewish communities in the whole country. From what we know they will be a new type of rabbi with a superficial knowledge of Maimonides and a profound insight into the teachings of Lenin and Stalin.

A report of the Rumanian Government to the United Nations records that there are in Rumania "a number of colleges known as Talmud Torah, and also a rabbinical college in Bucharest with 35 students". For the first time ever the Rumanian Government puts on record in a document addressed to an outside body facts and figures about the cultural life of the Jewish minority. Until now this has been considered to be a purely internal affair.

An additional source for information on Rumanian Jews is the bi-weekly published by the Rumanian authorities, *Newspaper of Religious Jews in the Rumanian Peoples' Republic*. Printed in Hebrew, it is not sold on bookstalls in Rumania. Seemingly designed for foreign consumption it is much easier to obtain a copy in London or Washington than in Bucharest or Jassi. By means of this journal, Hebrew is now recognized "de jure" as a language connected with the Jewish people. Apart from the Hebrew edition the journal is also printed in Yiddish and Rumanian. It is perhaps noteworthy that the word *emet* in the Yiddish text is spelt in the traditional Hebrew way, and not as it is spelt in the Yiddish orthography officially adopted in Soviet Russia. Much space is devoted to the "struggle for world peace", and to the campaign against the re-armament of Germany. Another favourite theme is the brotherhood between Rumania and the Soviet Union.

The journal carries some rather startling interpretations of ancient prayers by the Chief Rabbi, Dr. Moses Rosen. In a special article about Passover he wrote that the Hymn of Praise for the deliverance from Egypt should be interpreted in our time as "a song in praise of the struggle for peace". During the Soviet-Rumanian "Month of Friendship" the Chief Rabbi wrote: "We are everlastingly grateful to the Soviet Union for our freedom and, indeed, for our very existence as Jews."

The President of the Bucharest Jewish Community, L. J. Stern, in an article on the significance of 23rd August (the national day of Rumania) wrote: "The day of 23rd August has dawned with a new light and warmth for the Jews. Under the new régime synagogues have been repaired, neglected cemeteries replanted and tidied up, new schools for Jewish children opened and the Mikvah in the capital has been modernized."

Excerpts from Sholem Aleichem, Perez and translations of the Psalms into Yiddish by the local poet Jacob Groper appeared in the journal. Perhaps more surprising are translations of a short story by Sh. J. Agnon, several cantos by Judah Halevy and an article on Rabbi Maimon. But Israel is taboo. It is not even mentioned as the residence of Rabbi Maimon.

The Jewish community in Rumania maintains a theatre for plays in the Rumanian language which is subsidized by the Government. It has produced "Sender Blank" and "Anne Frank". It should perhaps be pointed out that this Bucharest theatre does not enjoy the status and dignity of the Kaminska Theatre in Warsaw. It is a special type of institution confined to serving the Jewish community. A Yiddish poet, Julian Schwartz, has recently written an ode in praise of the Rumanian Peoples' Republic for the many benefits it has conferred on Jewish culture.

*Reprinted from the March issue of "World Jewry".

"Yad Vashem" Competition

A competition has been announced by the "Yad Vashem", Memorial Authority for the Disaster and Heroism, for a design of a "Memorial Light" for the 27th of Nissan.

This "Memorial Light" (with one or six branches) should express in its shape the destruction of the Jewish people in which 6 million Jews were exterminated, and should symbolize the unity of the Jewish people in its sufferings, and its heroism in its fight against the Nazi persecutor.

1,000 Israel pounds will be awarded as first prize; 600 Israel pounds as second prize; and 400 Israel pounds as third prize.

Rules and regulations of the competition are as follows:

1. The material—metal, ceramics, or other material.
2. A general drawing in perspective is to be given, describing the appearance of the light in its natural size, as well as cross-sections in natural size with complete technical detailing.
3. It is desirable to arrange for a spot where a verse from the Bible will be inscribed, which is to form an integral part of the light.
4. The designs should be presented on sheets of paper, 50 x 70 cm.
5. Entries should be sent to "Memorial Light" Committee—"Yad Vashem", P.O.B. 84, Jerusalem, Israel. Each submission should bear a distinctive sign or symbol. The name and address of the author of the proposal should be given in a closed envelope which will bear the sign or symbol which is on the proposal itself and which should be sent in together with the proposal.

Committee to Advise On Foreign Affairs

A report on the newly-organized C.J.C. Foreign Affairs Committee was recently made by its chairman, Michael Garber, Q.C., who summarized the Committee's terms of reference as follows:



Michael Garber, Q.C.

"On all matters of purely international as contrasted with solely domestic issues, the Committee will advise the Canadian Jewish Congress Executive, and further, its role therein will be a) to make studies and analyses, prepare submissions, draft aide-memoires on matters on which the Congress on its own motion desires to act or is requested to act; b) to recommend to the appropriate authorities such course of action as the Committee deems advisable; c) to represent the views of the Congress on all delegations before public or private authority."

The Foreign Affairs Committee will also act in a co-ordinative capacity with the National Joint Public Relations Committee, and as liaison with the Conference of World Organizations and the Administrative Committee of the World Jewish Congress through the participation, ex-officio, of its chairman.

Ex-officio members of the Committee are the C.J.C. members of the W.J.C. Administrative Committee—S. Bronfman, M. Abbey, Q.C., I. Oelbaum, L. Becker, S. Kanee, E. Lando, Saul Hayes; Chairman of the United Zionist Council Public Relations Committee — Professor M. Cohen; and Chairman of the National J.P.R.C. of Congress and B'nai B'rith — Sidney Harris.

URO-Canada Awards Total \$11,753,000

A recent report on the United Restitution Organization by Joseph H. Fine, Q.C., Treasurer of the Canadian Jewish Congress, reveals that the total amount of money awarded under the German Legislation to URO clients in Canada since 1953, up to February 29, 1960, amounted to \$11,753,000.

70% of recipients of awards were former Polish Jews and the balance were Czech, Hungarian, and German Jews. The question of claims of Rumanian Jews is still pending and the claims of former Austrian Jews have not been settled at all since Germany has declined to satisfy such claims and the Austrian legislation in this respect does not provide as yet any indemnification.

According to Dr. Nahum Goldmann's report, given at the meeting of the Claims Conference in Amsterdam in January, the total indemnification payments made by Germany, as of September 30th, 1959, amounted to \$1,616,000,000.

Mr. Fine expressed the hope that German authorities would speed up the adjudication of claims under the law so that as many claims as possible will appear settled before March 31st, 1963, the deadline envisaged in the German legislation concerning the indemnification claims.

Leaders Honoured

The American Jewish Congress arranged a Dinner in New York on April 5th (on behalf of the United Jewish Appeal of Greater New York) which honoured Mr. Samuel Bronfman as Chairman of the North American Executive of the World Jewish Congress and Dr. Nahum Goldmann as President of the World Jewish Congress.