

Congress

BULLETIN



PUBLISHED BY CANADIAN JEWISH CONGRESS

VOLUME 21: No. 7

MONTREAL

September-October, 1965

NATIONAL EXECUTIVE ELECTED

The National Executive of Canadian Jewish Congress has been reconstituted after the 14th Plenary Session of Congress, which was held in Montreal during May, 1965, in accordance with the Congress By-Laws.

Members of the National Executive are elected by the National Council of Congress and include officers and chairmen of national and regional committees, as well as chairman of the Atlantic Provinces Section.

The membership of the National Executive is now as follows:

Michael Garber, Q.C., president; **Samuel Bronfman**, immediate past president, chairman, Board of Governors; **Lavy M. Becker**, chairman, executive committee; **Monroe Abbey, Q.C.**, immediate past chairman, executive committee; **Saul Cherniack, Q.C.**, **Moe Cohen**, **Jacob Finkelman, Q.C.**, **Harold Lande, Q.C.**, vice-presidents; **Samuel Harvey**, treasurer; **A. M. Isaacs, Q.C.**, secretary; **Myer W. Gasser**, **Leon Kronitz**, **David Levin, Q.C.**, **Prof. S. Lipson**, regional chairmen; **Saul Hayes, Q.C.**, executive vice-president; **Sigmund Unterberg**, executive treasurer.

Chairmen of Standing Committees for Eastern Region will be published in subsequent issue of CONGRESS BULLETIN.

Other members include: Eastern Region: **J. H. Berger**; **Harry Blank, Q.C.**, M.L.A.; **J. H. Blumenstein, Q.C.**; **Dean Maxwell Cohen**; **Albert Eaton**; **J. N. Frank**; **Milton Klein, Q.C., M.P.**; **J. M. Lowy**; **M. H. Myerson, Q.C.**; **N. Wilchesky**; **L. Zablow**; **Rabbi S. M. Zambrowsky (Montreal)**. **H. Soloway, Q.C.**; **Mervin Mirsky (Ottawa)**.

Central Region: Chairmen of Standing Committees: Community Relations—**J. Sydney Midanik**; Education and Culture—**David E. Newman, Q.C.**; Research and Archives—**Dr. Albert Rose**; Community Services—**Mrs. Ethyle Levine**; Foreign Affairs—**Harry L. Wolfson**; UJRA—**Jack Shindman**; Youth—**Joseph L. Kronick**; Religious Affairs—**Joseph Levine**; Constitution—**Wolfe D. Goodman**.

National Executive members at large: **Kalmen Berger**, **Donald Carr, Q.C.**, F.M. Catzman, Q.C., Mrs. Bert Cooper, Max Federman, Arthur E. Gelber, John A. Geller, D. Lou Harris, Sydney M. Harris, Q.C., Louis Herman, Q.C., Sheldon Kert, Dr. Ben Lappin, Mr. Justice Bora Laskin, Bernard Laufer, Lou Lockshin, Shammai Ogden, Elliott R. Pepper, Q.C., Rabbi W. Gunther Plaut, Samuel J. Sable, Max Shecter, Harry Steiner, Hart D. Wintrob, Ray D. Wolfe (Toronto). **Dr. H.O. Singer** (Welland); **Samuel Smurlick** and **Kenneth B. Soble** (Hamilton), **Mel Sorffer** (Windsor).

Western Region: Chairmen of Standing Committees: Youth—**A. Anhang**; Research and Archives—**I. Green**; Joint Community Relations Committee—**A.M. Israel, Q.C.**; Religious Affairs—**N. Lockshin**; Constitution—**B. Minuk**; Community Services—**S.L. Morantz**; Education—**G. Skulsky**; UJRA—**D. Slater**; Foreign Affairs—**A. Steinberg**.

Members at large: **N. Selchen** (Winnipeg) **M.Malt** (Regina); **E. Bricker** (Saskatoon); **S. Koschitzky** (Calgary); **M. Dlin** (Edmonton).

Details of members of the National Executive from the Pacific Region will be published as soon as they become available.

In accordance with the Congress By-

Laws, the National Executive is empowered to co-opt up to 15 members.

S. J. Granatstein of Toronto, **Mrs. A. Raginsky** of Montreal and **Mrs. A. Hollenberg** of Winnipeg were co-opted as members of the National Executive.

Board of Governors

In accordance with Congress By-Laws, past officers of Congress are eligible for membership on the Board of Governors of Congress, which they acquire by indicating in writing their desire to serve on the Board of Governors.

Such notification was received from **Dave Slater**, former Secretary of Congress, who thus became a member of the Board of Governors.

Mr. Slater is also chairman of the UJRA Committee in Western Canada and as such an ex-officio member of the National Executive.

National Executive Meets

The first meeting of the National Executive, as constituted after the recent Plenary Session, was held in Montreal September 19.

The agenda included: Report on officers' meetings since June, 1964. Resolutions of Plenary Session directed to National Executive Committee; Fund-raising (arrangements and outlook; U. J. A. Conference); Report on Centennial Program and final authority on projects; Appointments of Congress representatives to World Jewish Congress; COJO; Memorial Foundation and National Health Conference; National Standing Committees; EXPO 1967.

Among decisions taken was to recommend a change in the by-laws of Congress with regard to the setting up of National Standing Committees to empower the National Executive to name the chairman of the National Committees. In line with this procedure, at the recommendation of the Central Region, appointments were made of the following chairmen: Community Relations — **S. M. Harris, Q.C.**; Education — **Harry Steiner**; Constitution — **Donald Carr, Q.C.**; Youth — **John A. Geller**.

The Eastern Region was asked to name the chairman of the following committees: Foreign Affairs, Religious Affairs, Community Services and Archives and Research. The Western Region will name the Chairman of the National UJRA Committee.

Joint Community Relations

Appointments were also made of Congress members of the National Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith, which comprises 32 members equally divided between Congress and B'nai B'rith and ex-officio the president of Congress, the president of the Canadian District #22 B'nai B'rith, and the executive vice presidents of Congress and B'nai B'rith.

The appointments were made with the understanding that those named will be guided in the work of the National Joint Community Relations Committee by the resolutions and policy decisions of the Canadian Jewish Congress.

The following were elected as members:

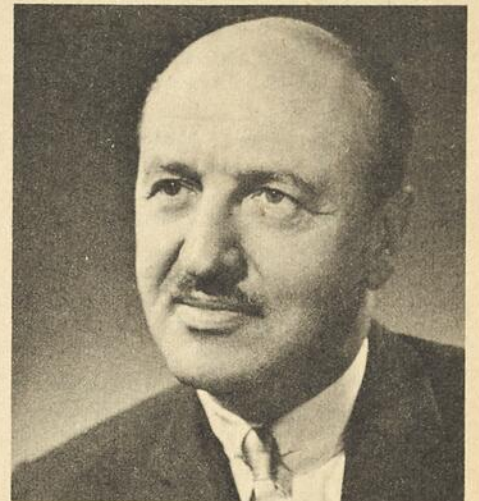
Eastern Region: **Monroe Abbey, Q.C.**; **Paul Goldstein**; **Prof. Perry Meyer**; **M. H. Myerson, Q.C.**; **Sydney Shulemson**.

(Cont'd on page 8)

Some New Members



Harry Blank, MPP



Milton L. Klein, Q.C., M.P.



Joseph N. Frank



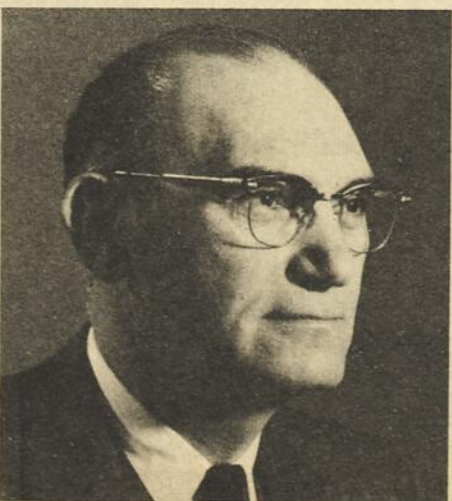
Donald Carr, Q.C.



Max Shecter



J.H. Blumenstein, Q.C.



Ken Soble



Rabbi Gunther Plaut

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 by the Post Office Department, Ottawa, and for payment of postage in cash. Postage paid at Montreal.

National President Michael Garber, Q.C.
National Executive Vice-President Saul Hayes, Q.C.
Press Officer Jean Sadler

CJFWF GENERAL ASSEMBLY TO MEET IN MONTREAL

Problems affecting Jewish communal life in the United States and Canada will be discussed at the four-day General Assembly of the Council of Jewish Federations and Welfare Funds which will open at the Queen Elizabeth Hotel in Montreal on November 11.

Samuel Bronfman, chairman of the CJC Board of Governors, and Saul Hayes, Q.C., executive vice-president of Congress, will be among the featured speakers on the program.

The General Assembly is the annual meeting at which leaders of Jewish Federations, Welfare Funds and Community Councils from all parts of the United States and Canada exchange experiences, define major Jewish welfare objectives and programs as guides to communities, determine joint projects and set the policies of the CJFWF which is the association of the central community organizations of the two countries.

The Assembly will analyze the changing Jewish community and bring out a clear picture as to what is going on now in Jewish life generally and in the United States and Canada. It will discuss the bringing of the small Jewish community closer to the mainstream of Jewish life and will attempt to establish whether the North American Jew in reality "vanishing." It will seek to find out what the Jewish welfare agencies and synagogues know about intermarriage—the trends, and the facts at the base of the trends; also what responsibilities and programs they imply for Jewish agencies.

The delegates will consider the welfare needs, security and outlook for Jews in various countries overseas, including

Israel for 1966, and the role which American and Canadian Jewish communities are to play in the programs and responsibilities of meetings these needs.

The Assembly will discuss at great length the experiences in the communities in systematic recruitment and placement of young men and women in leadership positions in communal services. The delegates will also discuss the severe shortage of professional staff in Jewish communal agencies. They will turn their attention to what each community can do to find young people of the highest quality for careers in Jewish communal service. They will at the same time consider what can be done—in cooperation with Jewish schools and institutions, local colleges and universities and local schools of social work—to alleviate the personnel shortage.

CJFWF is the association of the central community organizations of the United States and Canada and the Council provides a variety of central services which its member agencies require.

From the original 15 communities in 1932, the Council membership has grown to 220 agencies—welfare funds, federation and community councils—serving almost 800 communities. Communities affiliated in Canada are Montreal, Toronto, Winnipeg, Vancouver, Edmonton, Calgary, Windsor and Hamilton.

The Council's activities in Canada are administered through the Joint Committee of Community Services of Canadian Jewish Congress and the Canadian Committee of the Council of Jewish Federations and Welfare Funds.

Over 430,000 Received Relief in 1946



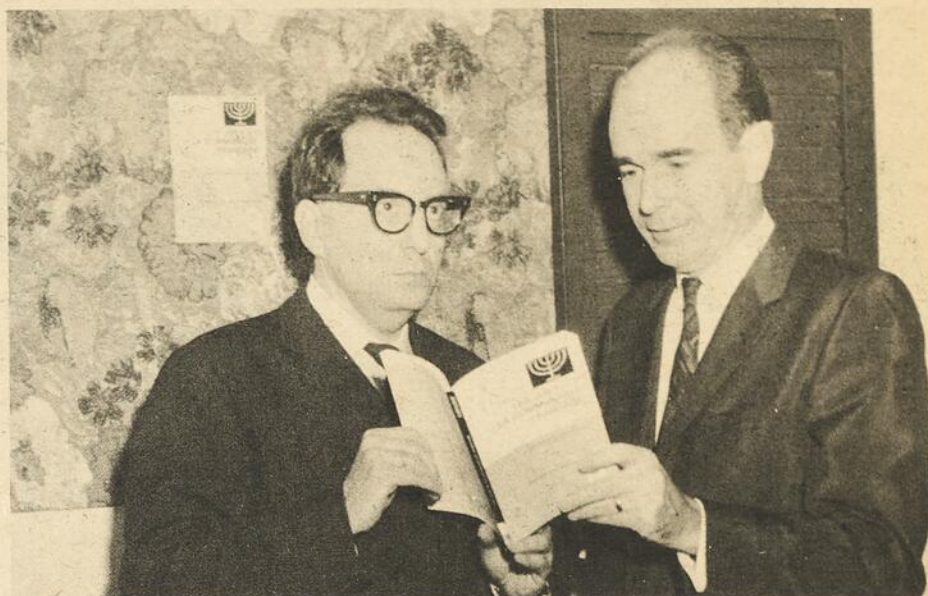
A noonday meal is provided by the Joint Distribution Committee for 300 of the neediest children at the Sir Elly Kadoorie School in Bombay, India. Plans are underway to expand the program to include some 1,200 boys and girls of the city's Jewish population of some 15,000. The JDC program also provides clothing distributions and medical care.

The Joint Distribution Committee, with which Canadian Jewish Congress is now in its 30th year of association in its overseas relief program, indicated in its annual report that more than 430,000 needy Jews in 30 countries received "some form of assistance" during 1964, an increase of 20,000 over the number of those who were helped in 1963. Among those aided were nearly 93,000 in Israel, 89,000 in Europe and over 64,000 in the Moslem countries.

The 1964 costs were \$29,378,000—an increase of over \$150,000 over 1963. The 1965 budget envisages expenditures in the amount of \$28,853,500.

JDC's program in Israel included 52,250 who were aided by Malben, the JDC welfare program on behalf of aged, ill and handicapped newcomers to Israel. JDC also continued its traditional support of cultural and religious programs, aiding close to 20,000 persons. During the 1963-64 school year JDC gave financial aid to 108 yeshivoth and a school for girls, with a total enrollment of 13,610 students. It also provided assistance to refugee rabbis and several research projects employing over 100 people. JDC-supported ORT schools in Israel provided vocational training for almost 21,000 in 1964.

CERCLE JUIF SPONSORS BOOK



(Pictured above: left to right) Naim Kattan, secretary of Le Cercle Juif de Langue Francaise of Canadian Jewish Congress, and Jacques Hebert, publisher of Les Editions du Jour, at the cocktail party held to launch the Congress-sponsored book "Les Juifs et La Communaute Francaise."

"Les Juifs et la Communaute francaise," a book intended to promote better understanding between French-speaking Jews and the French Canadians was published last month in paperback form, in Montreal.

The book, sponsored by Le Cercle Juif de Langue Francaise of Canadian Jewish Congress and published by Les Editions du Jour, consists of nine essays by Jews and French Canadians. The collection was edited by Naim Kattan, secretary of Le Cercle Juif, who also contributed one of the essays—on Mordecai Richler, a Montreal-born author. Mr. Kattan's essay, in English translation, appears on page 7 of this issue of CONGRESS BULLETIN.

The other contributors are Nicolas Baudy, Jean Ethier-Blais, Jean-Marc Leger, Arnold Mandel, "Rabi," Michel Van Schendel, Denis Vaugeois and Elie Wiesel.

"Les Juifs et la Communaute Francaise" is the first of a projected series of collected essays in book form on current thought in French Canada and the Jewish world.

Copies can be obtained at bookstores for \$2.00 or purchased direct from Canadian Jewish Congress, 493 Sherbrooke St. West, Montreal at a specially reduced price of \$1.50.

Le Cercle Juif de langue francaise was established by Congress in the early fifties and has published a monthly Bulletin in the French language since 1954. The Bulletin is widely distributed and its editorials are frequently reprinted in the French Canadian press.

Through the Cercle Juif, Congress participates in a number of French-speaking cultural and social organizations. Large audiences are attracted to its monthly meetings which features outstanding personalities in the French-speaking world as guest speakers.

Montreal

Numerous references to Canadian Jewish Congress are contained in the recent French Canadian publication by Adrien Arcand entitled "A Bas La Haine!" (Down with Hate!). An entire chapter is entitled "Saul Hayes, Q.C." and attacks the executive vice-president of Congress.

At a press conference held in Montreal launching the book and which was reported as "tumultuous," Arcand, who was identified as "former Fuehrer of Canada's dormant fascist movement," said that "his book purports to show through quotations from Jewish figures that 'the only real spreaders of hate are the Jews, because the moment you say

one word against them, they brand you an anti-Semite!"

Congress Research Program

Congress assisted in a recent study on "mental retardation in Montreal with particular reference to the Jewish community" by supplying statistical information regarding the Jewish population in Montreal. The study was conducted by Dr. Gunnar Dybwad, executive director of the National Association for Retarded Children in the United States, at the request of the Miriam Home for the Exceptional. The cooperation of Congress Research Director in the study is "particularly acknowledged" in the report, which was recently completed.

ATTENTION: POST-1953 ARRIVALS TO CANADA

The Canadian Jewish Congress announces that those Nazi victims who arrived from countries behind the Iron Curtain after the October 1, 1953 deadline, are now eligible for certain claims under the terms of the new German law.

Many of these potential applicants, especially many hundreds of the Hungarian group, signified their interest at Canadian Jewish Congress offices years ago.

Those unable to make other provision for the prosecution of their claims may do so through the United Restitution Organization (URO), represented in Canada by the Canadian Jewish Congress.

Special URO offices are maintained across Canada:

in Montreal	at	2081 Aylmer Street (just below Sherbrooke St. W.)
in Toronto	at	152 Beverley Street
in Winnipeg	at	370 Hargrave Street
in Vancouver	at	950 West 41st Street

URO is the officially recognized organization with offices in all countries where large numbers of Nazi victims have found refuge and employs dozens of lawyers in its offices in Berlin, Koeln, Muenchen, Hannover and Frankfurt.

ATTENTION: PRESENT CLIENTS OF URO

Clients of the United Restitution Organization (URO Canada), an agency of Canadian Jewish Congress, are reminded that some of them may be eligible for supplementary or new claims under the new German legislation now in force.

Information is available at URO offices as listed above.

One Community's Campaign Experience

by A. J. Arnold

In the modern organized Jewish community, which is essentially a voluntary community, it is just as dangerous to underestimate the importance of comprehensive fund-raising, as it is to encourage a tendency to let fund-raising become an end in itself, rather than a means towards the creative end of a viable Jewish community and a vibrant Jewish life.

At this time it appears particularly important to discuss fund-raising, the means towards the end described herewith, in the light of the position of Canadian Jewish Congress, restated at the last plenary session in May, 1965, favouring the consolidation and coordination of campaigns and to help counteract the tendency towards multiple campaigns.

In one or two smaller communities there has recently developed a movement towards separate campaigns for local and overseas needs. Vancouver has just completed its first effort for overseas and national causes only, and is about to embark on a second campaign this year for local agencies. Ottawa has apparently made a decision to follow the same course. In other communities like Toronto and Winnipeg there is growing concern about dwindling campaign returns which naturally produces some feeling in favour of breaking the united campaign pattern of many years standing.

However, in Canada's largest Jewish community, that of Montreal, the trend is by far the opposite. The Montreal Joint Campaign for Combined Jewish Appeal and United Israel Appeal now has an established campaign record of producing increased results every year for ten years. In 1955 the Joint Campaign raised \$2,355,564; by 1964 the grand total, as announced by General Chairman George Scott at the closing dinner last November, had reached \$4,154,900, representing a gross increase of almost \$1,800,000 in round figures.

The 1965 Joint Campaign in Montreal is now underway with a goal of \$4,515,000. While the most intensive period of campaign effort still lies ahead, between now and the end of November, it is possible to report that at mid-September that the results had exceeded \$2,000,000. This compares with \$1,641,000 which was raised by mid-September in 1964. It seems certain that by the time of the closing dinner in November, the Montreal Joint Campaign will again record a substantial increase in results compared to the preceding year.



Paralyzed for many years, an elderly Jewish immigrant gets help in getting back on her feet. The scene is an infirmary established by Malben, the Joint Distribution Committee health and welfare program in Israel.

It should, therefore, prove to be particularly instructive to take a closer look at the Montreal Campaign set-up.

In 1941 the Montreal Jewish Community established the Combined Jewish Appeal which took in the agencies of the local Jewish Federation, together with the United Jewish Relief Agencies of Canadian Jewish Congress and the Jewish General Hospital. During all this time the United Israel Appeal (formerly the United Palestine Appeal) was conducting its own separate campaign. In the decade between 1941 and 1951 the Combined Jewish Appeal developed into the central fund-raising organization for the

Montreal Jewish community as new local and national agencies including Canadian Jewish Congress, Jewish Immigrant Aid Services, the Jewish Public Library and others became participant beneficiaries.



Henry Blatt, general chairman of the 1965 Montreal Joint Campaign, is pictured above assisting an elderly immigrant upon her arrival in Israel. Mr. Blatt led the recent Overseas Leadership Mission which had an opportunity to become personally identified with the needs of Jewish refugees in Europe and the problems of immigrant absorption in Israel.

By 1951 the need for a more inclusive united fund-raising approach was recognized, and in that year the United Israel Appeal formed a partnership with the Combined Jewish Appeal to establish the Joint Campaign. The 'Joint Campaign' technique was adopted because of a justified desire for the United Israel Appeal to retain its identity; in fact, until a few years ago, a two-line card was used for canvassing purposes by means of which each contributor could designate his pledge proportionately between the Combined Jewish Appeal and the United Israel Appeal.

With Campaign results following a steady up-swing in the last ten years, it was naturally possible to provide increased allocations from year to year for the local, national and overseas beneficiaries of Combined Jewish Appeal. The amount designated by contributors for United Israel Appeal reached a level of 38 to 40 percent of the campaign total. This also meant annual dollar increases as the campaign total went up from year to year.

A few years ago it was recognized that a steady pattern of increased giving had been established, and that there was no longer any need for a two-line card. An agreement was then concluded whereby 40 percent of the total proceeds of each year's Campaign would go to the United Israel Appeal, with the balance available for allocation among beneficiaries of the Combined Jewish Appeal. This agreement is subject to a provision that the UIA share will be revised if the Campaign results go above a certain figure or fall below minimum expectations.

Although the partnership arrangement between Combined Jewish Appeal and United Israel Appeal is not without its problems, it certainly has worked out very well on the whole and must be regarded, in view of the tangible results, as the most successful campaign organization in the country.

There are of course a number of other important ingredients which go into the making of a successful campaign. These include the quality of leadership, both lay and professional, the development of a campaign organization to cover all elements of a growing community, including its far-flung suburban components, the successful use of fund-raising techniques, and the establishment of a realistic campaign goal in relation to the needs.

The campaign goal, by itself, is not the most important ingredient making for the success of a campaign. Nevertheless, it is vital to have a target that bears some relationship to the total budgetary requirements of beneficiary agencies while at the same time keeping in mind

what the community can realistically hope to raise.

Realistic Goals

It is not unusual to find many campaign goals set way above the actual attainable target, and for a number of years this appeared to be the situation in Montreal. In 1960, for example, the campaign goal was set approximately \$3,900,000, but the result achieved that year was a gross of \$3,300,000—\$600,000 less than the goal. While there was this gap between the results and the goal, the Montreal Campaign at that time already had a record of six successive campaigns in which the results had increased each year, despite the gap between goal and results. There was some debate at that time whether the goal should be dropped to a more realistic attainable figure, retained unchanged, or increased. It was concluded that to lower the goal would have a negative effect, and to keep it at the same figure, year after year, would slow up the incentive for increased results. The campaign leadership since 1960 has, therefore, followed a policy of increasing the goal moderately each year while making stronger efforts to close the gap between the results and the goal.

This course has proven successful, since in 1964 the campaign achieved a gross figure of \$4,154,000, thus narrowing the gap to \$231,000, against a goal of \$4,385,000.

This year the goal was again increased to \$4,515,000, and under the leadership of General Chairman Henry Blatt, it is felt that the possibility of actually reaching the goal is better than ever.

The question may still be asked... "How is it possible to sustain a pattern of increased giving in a community like Montreal for more than ten years?"

During the struggle for the creation of the State of Israel, and ever since its establishment, Jewish fund-raising efforts have owed their success in a very large measure to the element of crisis and emergency which has been a recurring factor for a considerable number of years. The problem which has naturally arisen is, how to sustain a high level of giving at a time when there is no real or apparent crisis, but when ongoing needs remain at a very high level.

The Montreal Joint Campaign has never failed to emphasize each of these successive crises which have affected the lives of so many of our people overseas.

In 1962, for example, the Montreal campaign organization sent its first overseas leadership mission to Europe and Israel at a time when Jews were leaving Algeria en masse, resulting in the influx crisis in France, as well as the beginning of the present period of high-level immigration into Israel. The emergency of the exodus from North Africa in 1962 certainly helped to boost the Joint Campaign that year.

The 1962 Joint Campaign overseas leadership mission was led by the Campaign Chairman of that year, Jacob M.



The Jewish Public Library of Montreal, which is the largest Jewish library in the world outside of Israel, is one of the cultural and recreational agencies which are beneficiaries of the Montreal Joint Campaign. Other include: Neighbourhood House; Hillel; Jewish Community Camps; Golden Age Association.

Lowy. A film based on the experience of the overseas mission was produced, and this helped to give the entire community a vivid picture of the realities of the situation overseas.

The following year, 1963, it was apparent that the crisis element could not be maintained at a high level in spite of the fact that the conditions engendered by the beginning of the emergency period the year before were still very much present. It was determined that while seeking to maintain the greatest concern for overseas needs, increased attention should be brought to bear on local needs in order to present to the community a balanced picture of all Jewish needs at home and overseas.

An important contribution to the development of this balanced approach to total needs was the production of a new film in 1963 on the local beneficiaries of the Combined Jewish Appeal. This film proved to be an eye-opener to many people and it was most effective in making the contributors aware of the tremendous job being done by the local beneficiaries including the hospitals, the family service and counselling agencies, and the group work and recreation agencies.

Without a doubt, however, the most important factor in bridging the gap between the "crisis" approach and the "balanced needs" approach has been the exemplary giving of the top leadership. In 1962 Jacob Lowy set a new high personal level of giving for a campaign chairman and worked with inspired dedication to put across the reality of the Algerian exodus crisis. He brought the campaign total to approximately \$3,900,000. In 1963 the campaign chairman, Cecil Pascal, the third member of the Pascal family to hold the chairmanship in six years, maintained the high level of giving set by his predecessor made a personal overseas mission trip and applied himself with great diligence to selling the "balanced needs" of the campaign. Mr. Pascal broke the \$4,000,000 mark and did not cease his own personal campaign efforts until every last pledge had been brought in to make up the

(Cont'd on page 4)



The young lad pictured above is following a vocational training course at the ORT school in Tunis. ORT (The Organization for Rehabilitation through Training) receives approximately 1 1/2 million dollar subvention from JDC annually as the principal agency offering vocational training to Jews overseas. The program includes vocational and educational services to over 20,000 persons in more than 300 ORT trade schools and workshops.

Campaign (Cont'd from page 3)

campaign total. In addition to these individual examples it should be pointed out that each campaign chairman has surrounded himself with a highly dedicated group of associate chairmen and divisional campaign leaders.

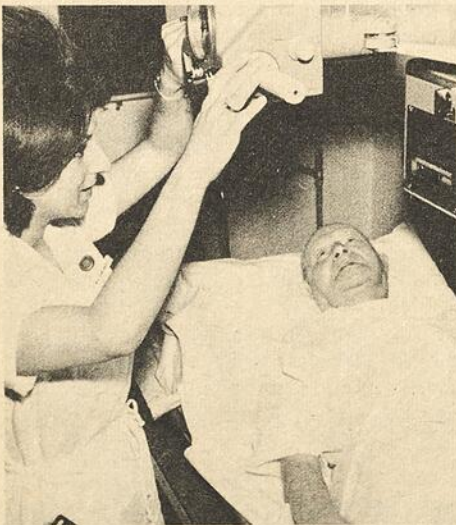
Balanced Approach

This year there was another highly successful overseas mission led by Campaign Chairman Henry Blatt. The balanced approach to this year's needs includes all the ingredients: a new overseas film, another outstanding example of generous giving by the campaign chairman, plus new techniques for the training of campaign workers to present the balanced needs at home and overseas. This year there has been increased emphasis on the problems of local agencies, many of which have had to move or expand their facilities in order to serve the growing and moving Jewish population in the far-flung metropolitan area. This does not mean, however, that overseas needs will suffer. On the contrary with the level of giving again and moving upward and with the campaign organization properly related to the planning and budgeting arms of the central community body, now known as the Allied Jewish Community Services, it is all but certain that all beneficiaries, at home and overseas, will again receive increased allocations.

The highlight of the Montreal Joint Campaign for many years has been the annual dinner-dance sponsored by Mr. and Mrs. Samuel Bronfman. It was at this event which took place in mid-September where the Campaign exceeded the \$2,000,000 level for the first time at this early date.

Dr. Max Nussbaum, chairman of the American section of the World Jewish Congress, who was the guest speaker at the recent Bronfman dinner, placed it very well. "It is not enough to give to people in need," he said, "and to sympathize with them. One must achieve complete identification with them."

"According to the Haggadah, each Jew in every generation has the obligation not only to recount the story of the Exodus from Egypt, but to recreate a situation in his mind and behaviour as if he personally participated in the Exodus, because only then can we really identify ourselves with Jewish life and Jewish needs."



Five health agencies are beneficiaries of the Montreal Joint Campaign, including: the Jewish General Hospital; Maimonides Hospital and Home for the Aged; Mount Sinai Hospital; Jewish Convalescent Hospital; Herzl Health Centre.

"The achievement of complete identification with and commitment to the needs of the Jewish people is ever more important for our generation," Dr. Nussbaum stressed, "because we are the ones who have witnessed the triumph of Israel's establishment and the rebuilding of Jewish life in many countries of the free world after the tragedy of the Nazi annihilation of six million."

"To realize the tremendous implications for our generation of this triumph out of tragedy it is necessary for every one of us to achieve a personal identification with the people and the problems of the Jewish state, with the difficulties of the newcomers settling in Israel, with the hardships of Jewish refugees still searching for new homes where they can live in freedom and dignity."

Each of us should say to himself or herself: 'I was in a prison camp.' 'I was close to the oven.' 'I miraculously es-

aped.' 'I was a refugee in search of a new home.' We must achieve the kind of identification that makes us realize that these things could really have happened to us. And this should lead to the fullest commitment to the cause of freedom everywhere to which our people must be dedicated if we are to survive."

It is this concept of personal identification with needs at home and overseas, and with the people in need, which is stressed again and again in the Montreal Joint Campaign. This is done by a carefully planned program of reaching out to every section of the community. This stress on personal identification to each contributor, this emphasis on the idea that every member of the Jewish community should be a contributor, is being carried on and developed through the wide scope of the campaign organization and the effective use of varied fund-raising techniques. While the great part of the campaign total is raised in the Special Names Division for contributors of \$750 and over, the Montreal Joint Campaign is organized to give every member of the community, including men, women and youth in every walk of life, an opportunity to contribute, to participate and to learn something about the workings of the organized community. There are the Trades and Professions divisions, in which the members of some 75 trades and professions each organize their own campaign committees, set their own targets in relation to the overall goal, and raise their share of the total. There is also a highly successful Women's Division, as well as separate divisions for Young Business and Professional Men, for Young Adults and Youth. There is also a Metropolitan Division covering suburban areas and those not covered in Trades and Professional groups, a Corporations Division and an Employees Division. The latter two divisions solicit the community at large for local beneficiaries only since Montreal does not as yet have a community-wide "united campaign." There have been notable improvements in every one of these campaign divisions from year to year, and many contributors who begin in Young Adults or Youth do move up to Trades or Professions, or even Special Names.

For many years the most successful campaign method, apart from person-to-person canvassing, has been card-calling and public announcement of gifts at a series of advance campaign functions. This has been most effective in the Special Names Division and also to an increasing extent in Trades and Professions. In other divisions many successful functions have been conducted on the basis of setting a "minimum gift" standard. This latter approach has been particularly effective in the Women's Division. Beyond the various functions where the most exemplary giving is encountered, there is the consistent job of training canvassers to make an increasingly more effective personal approach to every prospective contributor.

By using this balanced approach to the needs of people at home and overseas, and by stressing increased costs even to maintain programs at existing levels, the Campaign organization has been able to bring home the need for increased giving to an ever-growing strata of contributors. It has also made it possible to build up the base of the Campaign by enrolling more and more contributors each year.

(ED. NOTE:- The text of the Plenary Session resolution reads as follows: It was resolved that a National Campaign Clearance Committee be formed by the National Joint Fund-Raising Committee with representation from the major communities, to take necessary steps to consolidate and coordinate meritorious campaigns.)

French Public Relations

Recent activities in French Public Relations field included participation by the Secretary in the annual meeting of L'Institut Canadien des Affaires Publiques; T.V. panel discussion on religious freedom; interview on the position of French-speaking Jews for "l'Indépendance" and supplying materials for an article on Jewish community in Montreal, which is to appear in a French publication.

YOM KIPPUR NIGHT IN AUSCHWITZ

by Genia Silkes*



ARBEIT MACHT FREI—cynical slogan over the gate of the Auschwitz camp.

In every age Jewish Holidays have played an extraordinary role in preserving the unique qualities of Jewish life. It is through this treasuring and observance of the holidays that the Jewish tradition has been handed down from generation to generation; from parents to children, and Jewish existence has maintained its continuity. Holidays were also singled out in the life of the family and community to be remembered for other occasions.

The observance of the Jewish Holidays played a singular role when Jews were forced into ghettos. They served as a mean of uplifting the people from their terrible daily reality.

The preparations for the Holiday absorbed young and old alike, providing a momentary release from the daily struggles and nourished a flicker of life in the face all-pervading death.

In spite of the harsh surveillance of the Germans and at the risk of their lives, Jews observed the Holidays. In strictest secrecy they gathered in dark, hidden corners to pray. Their tables were spread with meagre fare, not fitting for a Holiday, but the best that could be found in the days of starvation.

The observance of a Jewish Holiday was a red letter day on the German calendar. A paradoxical joke of fate, it seemed as if the Germans waited impatiently for Jewish Holidays and prepared most thoroughly to observe them. The 'gifts' the Germans prepared for the lesser Holidays were trivial compared to the 'gifts' inflicted on Jews for the "Yomim Noraim." With sadistic pleasure they prepared "Aktions" to deliver the most cruel punishments on Rosh Hashanah and Yom Kippur.

Early in that era of terror, when life hung by a thread, one could observe a rise of religious feeling and an awakening of faith among many who had never before observed religion. The constant fear, lurking in every corner, drove the Jews to cling to an unseen power, an invisible force, from whom they might await an answer to all that took place around them. Masses of Jews were drawn to secret rooms and hiding places to pour out the bitterness in their hearts, to cry and wash away their miseries, to tear open the sky in order that the Voice of Mercy might be heard.

One often wondered how this aching, suffering community of Jews derived the strength to keep faith with the God, who to their sorrow, neither helped nor delivered them from their afflictions. With wonder and astonishment I have observed this religious ecstasy rising forth during the most tragic days of the deportations when the bloodthirsty German hordes stood guard around Jewish houses, searching out every living Jewish man, who wrapped in his tallis was driven into exile.

In this atmosphere of hopelessness and broken spirits, a unique strength sprang forth from these Jews wrapped in their tallisim. Two mighty forces wrestled for life or death: the murderous power of Hitler's slaughtering knives, and the strength of Jewish faith in prayer to God.

Among various collections of documents, memoirs, accounts and testimonies which I managed to gather during the years of occupation and after the war while working at the Jewish Historical Institute in Warsaw and YIVO, is a collection of documents on the theme "Jewish Holidays," particularly "Yomim Noraim."

I will quote a description here of the

*Mrs. Silkes is currently participating in the work of compiling a ten volume, 200,000 word Yiddish dictionary, the first of which has already been published.

observance of Yom Kippur in the Auschwitz Camp, as related by a surviving inmate, now living in Paris, Anna Kroll, daughter of a famous Jewish family.

"We did not have a calendar in the camp, and we often did not know the days of the week, I don't know how we all knew when Yom Kippur was coming. After rollcall when they herded us indoors, siddurim were found in every barrack, and a candle-stub by every bunk. (I cannot grasp from where or how). Some battered scraps of bread for candle-stubs. The barrack was illuminated by candlelight and eight hundred Jews prayed aloud, cried, wailed, screamed and tore their clothing. All the barrack guards had escaped as from the wrath of the Jewish God who would this night take revenge.

"One God now ruled the camp, and he had united us all. The walls and crying tore the heavens.

"The Germans did not come today. Perhaps they were afraid of the Jewish God who had heard the crying of all Jews. A religious ecstasy possessed them and carried all to Heaven. In a silent prayer, my lips barely moved. My own prayer mingled with the cries and pleas of the others and circulated in the mouldy spaces of the barrack. Long after the prayer, lying on our bunks, devoid of all physical sensation, the cries were still hovering over us. It was a night of one prayer, of one enormous outcry to the Jewish God. Until this day I don't know who planned Yom Kippur night in the camp and who provided the candles and the siddurim. As long as I live, I will never forget Yom Kippur night in the camp and the ecstasy which tore the dark heavens of Auschwitz."

The religious ecstasy which reigned in every Jew in the era of annihilation and had so spontaneously burst out in the "Yomim Noraim," was tied to the longing for redemption, which every Jew carried in his heart. The simple longing was aroused in every Jew to have his own homeland, where one is allowed to be a Jew.

Children too became aware of a tie to a corner, or to a place which is their own. In hours of despair and defeat, they have armoured themselves with dreams and consolations of national redemption.

In the documents relating to this time of destruction, much is said, told and written about these longings.

Scholarships Offered

The Memorial Foundation for Jewish Culture is offering its second annual program of scholarship and fellowship grants.

Scholarship grants will be awarded for the academic year 1966/67, on a selective basis, to graduate students engaged in the preparation of doctoral dissertations in a field of Jewish studies. Fellowship grants will be offered to persons involved in independent research in Jewish scholarship, literature and the arts. Only candidates with a record of achievement in their chosen field will be eligible for consideration.

Applications for grants must be sent to the Foundation not later than January 14, 1966, and will not be accepted after that date. They must be filed on special forms which may be obtained from the Foundation offices at 3 East 54th Street, New York, N.Y. 10022.

די קאנפערענץ וועגן יידישער דיאלעקטן-פארשונג

אין חודש יוני איז אין נירנאק פארגעקומען א קאנפערענץ וועגן יידישער דיאלעקטן-פארשונג. ארגאניזירט פון דעם יידישן וויסנשאפטלעכן אינסטיטוט "יו"א" — און דעם "יידישן שפראך" און קולטור-אטלאס" ביים קאלאמביא-אוניווערסיטעט. דעם אריינפירן ווארט האט געזאגט ד"ר מאקס וויינרייך. רעפערעטן וועגן די יידישע דיאלעקטן און וועגן דעם שפראך-אטלאס האבן געהאלטן: ד"ר מרדכי שעכטער, הייפטיאניטערווארער פון אטלאס; ד"ר אוריאל וויינרייך, דער דירעקטאר, האט רעפערירט די ארבעט פון רחמיאל צוקערמאן, א דאקטאראנט פון קאלאמביע, וועגן דעם עלזאסער יידיש; ד"ר פלארענס גוגענהיים-גרינבערג, פון ציריך, שווייץ, א פארשערין פון מערבדיקן יידיש און מחבר פון א צאל ארבעטן פון יידיש-פארשונג. שלמה לעווענשטיין, א סטודענט פון סטי-קאלעדזש און געהילף-אינטערוויווארער פון אטלאס, האט דערציילט וועגן די רעזולטאטן פון דער אנקעטע צווישן דייטשישע יידן וועגן די דיאלעקטן אין די באזונדערע געגנטן: פון וויטע רביד, וויסנשאפטלעכע מיטארבעטערין פון דעם אטלאס-פראיעקט, האט געלייענט א רעפערעט וועגן די צוגרייטונגען פון די באפעלקערונג-מאפעס. צווישן די רעפערענטן אויף דער קאנפערענץ זיינען אויך געווען די באקאנטע לינג-וויסטן ד"ר שלמה נאבל, סעקרעטאר פון דער וויסנשאפטלעכער קאלעגיע פון יו"א; ד"ר מיקלאס הוטערער, דאצענט פון בודאפעשטער אוניווערסיטעט און פארשער פון דייטשישע און מערב-יידישע דיאלעקטן, וידל מארק, רעדאקטאר פון "יידישע שפראך" און פון דעם גרויסן יידישן ווערטערבוך, ווי אויך ד"ר מיכל הערצאג, ארגאניזיר-סעקרעטאר פון דער קאנפערענץ און געהילף-דירעקטאר פון דעם שפראך-אטלאס. אין דער דיסקוסיע איבער די רעפערעטן האט זיך, צווישן אנדערע, באטייליקט דער ווערטערן פון די יידישע לינגוויסטן פרא-פעסאר יוא א. יאפע. אויף דער קאנפערענץ איז געלייענט געווארן א באגרייטונג פון לייזער ווילענקו, דעם רעדאקטאר פון דעם יידישן שפראך-אטלאס פון סאוועטן-פארבאנד, דער ערשטער גארער וועלט, וואס איז ארויס אין מינסק אין יאר 1931. די פארזאמלונג האט באשלאסן איבער צו שיקן ווילענקען א באגרייסונג פאר דער גרויסער וויסנשאפטלעכער פיאנערשער ארבעט. די זיצונגען זיינען פארגעקומען אין יו"א און אין קאלאמביע-אוניווערסיטעט.

די באדייטנדיקע פארשערס פון דער יידישער שפראך און אירע דיאלעקטן זיינען געווען בער באראכאו (געשטארבן אין יאר 1917) און נח פרילוצקי (אומגעבראכט געווארן פון די נאציס אין ווילנע, אין 1941).

דער 50 יאריקער יובל פון פרץ שרייבער-פאראיין

דער י. ל. פרץ שרייבער-פאראיין, די ארגאניזאציע פון די יידישע שרייבערס און זשורנאליסטן אין אמעריקע, וועט באצייכענען די דאזיקע וויכטיקע דאטע מיט א ריי פייערונגען. לכבוד דעם יובל וועט דער וועלט-פארבאנד פון די יידישע זשורנאליסטן אין ירושלים ארויסגעבן א ספעציעלן נומער פון דעם זשורנאל "קורות" געווידמעט דעם יובל פון י. ל. פרץ שרייבער-פאראיין אין יידיש, העברעאיש און ענגליש. אין דער דעקלאראציע פון דעם שרייבער-פאראיין ווערט, צווישן אנדערע, געזאגט: "דער שרייבער-פאראיין וואס האט גענומען ווי א סימבאל דעם נאמען פון דעם פאטער פון דער מאדערנער יידישער ליטעראטור, יצחק ליבאוש פראץ, איז געווארן דער צענטראלער אדרעס פאר דעם יידישן געדרוקטן ווארט און פון די יידישע ווארטשאפטער. דער פאראיין האט שטענדיק געהאט פאר זיך דעם הייליקן ציל: אויפמאלטן די יידישע פרעסע און די ליטעראטור ווי טריבונע פון דער יידישער גייסטיקייט, פון אלע אידישע און שטרעבונגען וואס אינספירירן דאס יידישע פאלק. דער פאראיין האט איצט פאר זיך דעם געהויבענעם ציל: וועקן די ברייטע יידישע מאסן צו שטיין אויף דער וואך לטובת אונז דער קולטור און לשון, און אפהיטן אויף לאנגע דורות די גייסטיקע ירושה פון אונז דער פאלק."

יידיש אין דער וועלט

יידיש אין ישראל

תמר אבידור שרייבט אין דעם וואכנבלאט "ימים ולילות" (ביילאגע צום "מעריב") א סך יארן איז יידיש געווען א פארשעמטע שפראך אין ישראל. די היגע געבוירענע האבן געזאגט צו איר: מיר דארפן דיר נישט; דו ביסט אזוי גלותדיק, דו דערמאנסט אונדז זאכן וואס מיר ווילן פון זיי ניט וויסן. די עלטערן האבן זיך געשעמט צו ריידן יידיש אין דער "גוטער געזעלשאפט" ענגליש, פראנצויזיש, פויליש, רוסיש זיינען דאך א סך "שענער" און מאדערנער... און אט איז געשען אן ענדערונג. אמת, ניט אין איין טאג, אבער יידיש איז שוין ניט מער קיין שפראך, וואס מ'דארף זיך שעמען מיט איר אין די קרייזן פון די סאברעס. די יידישע פאעטן און זשורנאליסטן שטעלן פעסט: איצט וויל מען אונדז ליינען — נישט בלויז אין דער איבערזעצונג. אין דעם באוויסטזיין פון דער ישראל-יוגנט איז יידיש פארבונדן מיט דער יידישער וועלט, וואס איז שוין מער ניטאג. ביי די יונגע מענטשן האט זיך דערוועקט א שטרעבונג צו באקענען זיך מיט דער ניט-ווייטער פארגאנגענהייט, מיט דער יידישער וועלט פון מזרח-איראפע. זיי ווילן פשוט וויסן ווער איז געווען זייער זידע, ווי האט ער געלעבט. זיי זאגן: מיר ווייסן ווי עס האבן געלעבט אונדזערע אור-עלטערן, לויט דעם תנ"ך און פון דער יידישער געשיכטע. איצט איז געקומען די צייט צו דערגאנצען דעם פעלנדיקן רינג אין דער קייט — צו דערקענען דאס לעבן פון דעם יידן.

על הטא שחמאנו בידיש

מיט א צייט צוריק האט דער סאברישער (און כמעט כנענישער) נאכטקלוב "חאמאם" אין יפו זיך גענומען צום אויפפירן איציק מאגנערס, "מגילה-לידער" אין א מין גראטעסקי-שפיל, אבער צוליב דעם וואס זיי האבן ניט געקענט אפזוכן קיין גוטע איבערזעצונג (און טאקע די געהעריקע אקטיארן) האבן זיי באשלאסן צו געבן די גאנצע שטיק אין יידיש. פארשטייט זיך, מיט פארבינד-טעקסטן איז עברית.



אן אריגינעלע פאטאגראפיע פון דעם בארימטן דיכטער איציק מאגנער. גענומען אין ווארשע אויפן דאך פון הויז, טלאמאקיע 13, ווו עס איז געווען דער לאקאל פון ליטעראטור-פאראיין. יאר 1934. איציק מאגנער האט דעמאלט אין איבערזעצונג דעם פאטאגראפירנדיקן חכר: אז א פארמיטער יידישער דיכטער שטייט אויף א דאך, דארף זיך דאס הויז א וואקל טון... אזוי איז עס! האט געענטפערט דער פאטאגראפירנדיקער חכר — און די פאטאגראפיע באווייזט עס טאקע... דאס הויז האט געפאלט און האט זיך א וואקל געטון...

האט אזוי פאסירט, אז אלע קריטיקערס זיינען ממש "משוגע" געווארן פאר דער פארשטעלונג. זיי פארלירן ממש דאס לשון מחמת גרויס התפעלות. איינער פון זיי, דער אנגעזענער קונסט-קריטיקער מכאל אהוד פון "הארץ", וואס האט גאר ברייטע ידיעות, אבער צייכנט זיך אויס מיט א שפאר ביסל סנאביזם (ווי עס איז דער שטייגער פון דער צייטונג בכלל, ווען עס קומט צו יידיש) שלאגט זיך אפילו עפנטלעך על חטא: "וואס זאל מען טאן, אז די דאזיקע שפראך צעניגונג זיך מיט אייגענע כוחות — און אין פארגלייך מיט איר קלינגט דאס ביידע-העברעאיש אזוי ווי זי וואלט געגאנגען אויף שטאלצן?" "ס'זעט אויס, אז מיר האבן געזינדיקט קעגן איר. ניט בלויז האבן מיר זי גערודפט און פארבאטן — מיר האבן זי אויך געמאכט צו חוץ און צו שפאט... און מיט א מאל ווערט לאר, אז אט דער בוינדיקער פרא-דוקט שטייגט אריבער אלצדינג וואס בראד-וויי איז מסוגל צו קויפן פאר די בעסטע געלטער, ווען ער געפינט זיך אין פרייע הענט."

וועגן א לאקאלער צייטונג פאר יידן אין יידיש

אן אינטימ ווארט צו פארויזערס, סעקרעטארן און טוערס אין יידישע אינסטיטוציעס

וועלט, שוין באלד זעכציק יאר קלינגענדיק נאמען "קענעדער אדלער". עס קומען אין שטאט פאר אלערליי אונטערנומענע און יידיש-לייענענדיקע און רעדנדיקע יידן ווייסן גאר נישט וועגן זיי, מחמת קיין ווארט וועגן דעם אין "קענעדער אדלער", מחמת דער פארויזער אדער סעקרעטאר פון דער געגעבענער אינסטיטוציע האט נישט געזאגט וועגן דעם. לעצטנס זענען פארגעקומען וויכטיקע געשעענישן אין יישוב, אבער יידן אין מאנטרעאל האבן וועגן זיי פשוט נישט געוויסט. איז דאס נאטירלעך און נארמאל? אט א די טאג-טעגלעכע פאר-בינדונג מיט דער לאקאלער צייטונג וועט שטארקער צובינדן דעם יידישן מענטש צו די קולטורעלע טעטיקייטן אין זיין יישוב און פארשטארקן די צאל ליינער, און ממילא די עקאנאמישע פאזיציע, פון דער היימישער צייטונג. דאס דאזיקע אינטימע ווארט איז אדרע-סירט סיי צו וועלטלעכע און סיי צו רעלי-גיעזע אינסטיטוציעס און זייערע טוערס. און אויב עס וועט זיין אן אפרוץ — וועט מען אפשר קענען גיין א שריט ווייטער: צוריקשטעלן דעם "קענעדער אדלער" אויף זיין פאזיציע אלס טעגלעכע צייטונג און נישט בלויז דריי מאל א וואך. אגב, אז מיר האבן שוין פריער דערציילט דעם עפיוזאד שלום אש-יאקא, אויף כדאי מוסף צו זיין, אז פאריז האט ביים היינטיקן טאג אנגע דריי פולע יידישע טאג-צייטונגען — חוץ זשורנאלן. טש.

"דער בוים פון לעבן" א סאגא פון דער קהילה לארוש

אונטער דעם נאמען "דער בוים פון לעבן" האט די באקאנטע און יונגע דיכטערין חווה ראזענפארב (די פרוי פון ד"ר הענער מארגענטאלער) און וואס וויינען שוין זינט דעם יאר 1949 אין מאנטרעאל) אויפגעשריבן א גרויס-פארמאסטן ווערק אין קינסטלערי-שער דערציילערישער פראזע. דאס ווערק איז איינגעטיילט אין דריי בענד צו אן ערד 500 זייטן און איז א מין סאגא פון דער קהילה לארוש — דעם "מאנטעסטער פון פוילן", דא ווערט געגעבן א מין קווערשניט פון דעם יישוב אין א מנין כאראקטעריסטישע גע-שטאלטן — רייכע און ארעמע, אינטעלעק-טואלן און עמד. די דאזיקע צען געשטאלטן, זייערע היימען און משפחות, ווערן געשיל-דערט ערב דעם יאר 1939, ביים אריי-מארש פון די נאציס אין געטא און אין טראגישן אונטערגאנג. די דיכטערין האט דאס דרייבענדיק בוך געשריבן און איבערגעשריבן אין פארלויף פון פופצן יאר. דאס ווערק ווערט איצט גע-גרייט צום דרוק, עס איז צו האפן, אז עס וועט זיך געפינען א פאסיקער פארלעגער. אפשר טאקע אין מאנטרעאל גופא. דאס ווערק איז דאך דא געשריבן געווארן פון א דיכטערין, וואס האט געמאכט פאר איר פערמאגענטער היים מאנטרעאל — ווען זי איז ניצול געווארן פון געטא און פון די קאנצענטראציע-לאגערן. חווה ראזענפארב האט ביז איצט ארויסגעגעבן דריי לידער-זאמלונגען און א דראמע.

ה. לייוביק און י. אפאטאשור גאסן אין תל אביב

די צוויי גרויסע יידישע שרייבערס פון אמעריקע, איינער א פאעט, דער צווייטער א פראזע-מייסטער — ה. לייוביק און י. אפאטאשור — האבן דערהויבן און באריי-כערט די יידישע ליטעראטור. "דער גולם", "אבעלאר און העלאיו", "דער מהרם פון רוטענבערג"; "אין די פוילישע וועלדער", "דער לעצטער אויפשטאנד" און "רבי עקיבא" — זיינען די וואונדערלעכסטע ווערק פון דער יידישער פאעזיע און פראזע אין דער לעצטער צייט. זיי האבן ביידע געארבעט אין משך פון א ריי יארן ביים רעדאגירן די בארימטע זאמל-ביכער, וואו עס האבן זיך געדרוקט די יידישע פאעטן, פראזאיקער און פובליציסטן פון דער ארצער וועלט. די נעמען פון ה. לייוביק און י. אפאטאשור וועלן איצט בא-שיינען די גאסן אין דער שטארק פאנאנדער-געבויטער פארשטאט פון תל אביב... דער יידישער שרייבער-פאראיין פון ישראל האט זיך וועגן דעם געווענדעט צו דער עיריה פון ת. א. און די ווענדונג איז באפרידיקט געווארן.

דער שרייבער פון דער נאטיץ דערמאנט זיך א סצענע אין ווארשעווער ליטעראטור פאראיין אין יאר 1932: איז זאל זיצט שלום אש און עס קומט אריין ש. י. יאצקאן — דער גרינדער און רעדאקטאר פון יידישע צייטונגען. אש לויפט צו צו יאצקאנען און נעמט אים ארום מיט גרויס התפעלות און ער רעדט הויך: — יאצקאן, דו ביזט א גרויסער ייד! — יאצקאן איז נאר וואס געהאט געקומען פון פאריז. מיט וואס בין איך דאס אזוי גרויס? — און שלום אש ענטפערט: — דו האסט ארויפגעשטעלט א גרויסן יידישן יישוב אויף דער יידישער וועלט-מאפע. דו האסט גערינדעט אין פאריז א יידישע טאג-צייטונג, דעם "פארויזער היינט". אמאל האט א יידישער יישוב, כדי צו זיין א יישוב, געמוזט האבן א בית המדרש און — א בית עולם. היינט מוז אויך א יידישער יישוב האבן א לאקאלע יידישע צייטונג; אט דערפאר — יאצקאן — ביזטו א גרויסער ייד!

עס וואלט כדאי געווען, אז פארויזערס, סעקרעטארן און טוערס פון יידישע אינסטי-טוציעס אין דער דאזיקער עיר ואם בישראל מאנטרעאל זאלן זיך גוט נעמען אין קאפ אריין דער נאר וואס דערציילטן עפיוזאד וועגן דעם באגעעניש פון שלום אש און ש. י. יאצקאן אין ווארשע... אודאי זענען פאראנען אין שטאט ציי-טונגען פאר יידן אין דער ענגלישער שפראך און קיינער וויל נישט מינימיזירן זייער לי-טערארישן ווערט און געזעלשאפטלעכע בא-טייט. און זאלן זיי מארדן זיין מיט וואס און אנגיין אין וויליאמס. אבער א צייטונג פאר יידן אין יידישע אותיות — איין קליי-גיכטיק: די זעלבע אותיות פון די לוחות מיט די עשרת הדיברות! — און דערצו אין יידישן מאמעלשון — האט דאך גאר אן אנדערן גייסטיקן טעם.

טוערס אין יידישע געזעלשאפטן דארפן זארגן, אז זייער גאנצע טעטיקייט זאל זיך אפשפילגען אין דער לאקאלער יידישער ציי-טונג, מיט דעם, אין דער גאנצער יידיש-

"דאס אמאליקע יידישע ווארשע"...

אונטער דעם נאמען "דאס אמאליקע יידישע ווארשע" ביז דער שוועל פון דריטן חורבן — 1414 ביז 1939 — דערשיינט בקרוב אין מאנטרעאל אן אנטאלאגיע פון 900 זייטן בוכפארמאט. די דאזיקע אנטאלאגיע ווערט ארויסגעגעבן דורך דעם מאנט-רעאלער פארבאנד פון ווארשעווער יידן. אין דער אנטאלאגיע וועט זיין אן אויסקלייב פון לידער, דערציילונגען, עסייען, דראמא-טישע פראגמענטן, זכרונות, רעדעס, רעפאר-טאזשן פון 140 מחברים. אלע אויף איין טעמע: דאס אמאליקע יידישע ווארשע —



יידישע יוגלעך אויפן קראשינסקי-פלאץ אין ווארשע.

די גרעסטע אייראפעישע קהילה אין פאר-לויף פון א יארהונדערט. אלע אויסגעקליי-בענע ווערק זענען אין אריגינאל געשריבן געווארן אין יידיש. די אנטאלאגיע וועט אויך האבן א כראניק פון דער אנטוויקלונג — יאר איין און יאר אויס אין פארלויף פון 525 יארן — פון דעם ווארשעווער יישוב, ווו אלע וויכטיקסטע דאטעס פון דער גרויסער מארטירער-קהילה זענען פארצייכנט. די אנטאלאגיע אנטהאלט אויך "זיכור-בלעטער", ווו ווארשעווער לאנדסלייט, וואס וויינען אין מאנטרעאל, האבן פארצייכנט לזכרון עולם נעמען פון טייערע אומגעקער-מענע קרובים.

Books in Review

The Anguish of the Jews
by Edward H. Flannery
Macmillan Company, New York

reviewed by Rabbi Solomon Frank

There is no simple solution to the problem of xenophobia, the dislike of the stranger, and of the different, as witness the history of the Jewish people. From earliest beginnings the distinctiveness of the Hebrew is to be noted. Scripture informs us that Abraham departed at divine command from his homeland. Tradition assigns the cause to Abraham's distinctive religious views which led to a revolt against contemporary idolatry. The essential difference underlying the Jewish view becomes manifest in history with enforced and voluntary emigration of the ancient Hebrews from their Palestinian homeland. At that moment the distinctiveness of Hebrew thought, and therefore of the Jew, becomes an essential factor of Jewish life amid non-Jewish surroundings.

Father Flannery rightly chooses this moment to commence his thoroughly documented and objective study of twenty-three centuries of anti-Semitism. This reviewer is inclined to go further back than the third century preceding the present era which the author takes as his starting point. It is quite true that at this time the differences between Jew and non-Jew are marked and the pertinent historical facts become available. There is probably a hint, however, to be discerned in the 137th Psalm when the Babylonian exiles complain that their captors urged them to sing "from the songs of Zion." This, one is tempted to regard as an early inquiry into the nature of the Hebrew cult. A single fact emerges. Jewish distinctiveness arose from an adamant refusal to come to terms with local religious observations. This, the refusal of compromise appeared to the ancients to whom the pantheon, or its equivalent a temple where all divinities were honored and where all residents were called upon to pay their respects, was an established institution, as a strange reaction.

Jewish insistence on maintaining Judaism intact, the writer correctly points out, led in later antiquity to absurd charges being laid against the Jewish religion and to outlandish rites being ascribed to the Jerusalem temple.

In response, a vast apologetic literature made its appearance. Among these are to be numbered many of the writings of Philo, who was the leading Jewish apologist in addition, as Professor Wolfsohn points out, to giving form and momentum to subsequent attempts to work out a synthesis between philosophy and religion. Josephus wrote the only complete Jewish history dealing with the Roman War. But his intent was to explain the Jew and his faith to the conqueror. These are the better known personalities. There were also a host of lesser known individuals whose works have come down to us in fragments, or who are only known by name, whose sole purpose was apologetic in character. Inevitably this led, on the part of the more intellectually inclined, to investigate Judaism for themselves. Considerable numbers were converted to Judaism or became "new-Jews." This raised the ire of non-Jewish religious bodies.

Furthermore, since in antiquity, cult and state were one, this intransigent Jewish attitude contributed not infrequently to the rising anger between Jews and Imperial Rome which culminated in the tragic revolt. In clear illustration of this inevitability the reader's attention is called to Professor Zeitlin's discussion in the July 1965 issue of the *Jewish Quarterly Review*, of the question: Did Agrippa write a letter to Gaius Caligula?

Father Flannery is right in assigning these reasons to the creation of the climate of opinion which generally prevailed at the time when Christianity entered the scene. He is fair in his consideration of early Jewish-Christian relations. But it must be borne in mind that not all the historical facts are as yet available. In his discussion of the Min, the secretary, the author is inclined to the view that

this term is normally used to describe the early Christian. R.T. Herford in his monumental "Christianity in Talmud and Midrash," makes reference to "an obscure field of history," though he assigns pp 97-341 to the subject of Minim and Minuth. Today, much light is being shed by the Qumran findings and by the recent discoveries in Egypt relating to Gnosticism. This raises questions as to the influence of Marcion on early Christian thought and on the adoption of a New Testament Canon. In this connection this reviewer refers the reader to "Die Bedeutung Neuer Gnosisfunde fuer die Neu-Testamentliche Wissenschaft," by Siegfried Schulz in the *Theologische Rundschau* of December 1960. These additional elements serve to illustrate the difficulties and perplexities one meets in endeavouring to bring clarity into the early period of the Church at the time when Christianity ceased to exist as a Jewish sect and became an independent religion.

The author's aim is clearly indicated. "It is a difficult period for the historian. To determine the facts, especially with respect to Jewish involvement in the persecution of Christians, is not easy. As a rule, Jewish and some non-Jewish writers have tended to exaggerate the Church's contribution to the emergent anti-Semitism, while Christian scholars assume, too readily, an unrelenting and implacable anti-Christian fury on the part of Jews in general. There is little recourse but to allow as far as possible, the events to speak for themselves."

The attitude of the Church Fathers is summarized. Rome became Christian. The period of the Crusades followed. The Inquisition arose.

These and related matters, clearly described and carefully documented, make the book very interesting reading. Father Flannery looks upon his work as serving to bring about "a deepening of understanding of self and of one another."

Anti-Discrimination Legislation

Congress actively participated in the preparation of a brief, which was presented by a delegation of the United Council for Human Rights to the Government of Quebec requesting amendments to Quebec's anti-discrimination legislation.

The delegation was received by the Hon. Paul Gerin-Lajoie, Minister of Education, as Acting Prime Minister of Quebec in the absence of Premier Jean Lesage. Mr. Sam S. Bard, Q.C., of Quebec City, took part in the delegation representing Canadian Jewish Congress. Also present at the interview was the Hon. Rene Levesque, Quebec Resources Minister.

The brief called for the establishment of a "Human Rights Code" which would prevent racial, ethnic and religious discrimination in the province and of a Human Rights Commission to administer the Code. It also suggested changes in the "Act respecting discrimination in employment" and for provisions for "the compensation of victims of discrimination who have suffered damages since fines do not compensate them." It also asked for a Fair Accommodation Practices Act and for provisions against publications of discriminatory materials without interference "with the free expression of opinion upon any subject."

Press reports on the interview indicated that the Education Minister "admitted that there were improvements to be made in the Quebec law" and that "the Council's brief would be the object of Cabinet study." The reports quoted the Resources Minister to the effect that "in any revision of the law, provision might be made for an 'ombudsman' to allow people to be protected from other abuses not covered by the proposed Commission."

UJA Conference

A decision was taken to participate in the UJA Conference to be held in New York to mark the 20th Anniversary of the Liberation from Concentration Camps, which is to be attended by top former leaders of the Allied Armed Services. Consideration will also be given to convening a similar conference in Canada in March 1966 with the participation of top givers.

Israel's New Museum

by Charles Lazarus

JERUSALEM—The new Israel Museum stands in dignified solitude on the outskirts of Jerusalem proper, its alabaster white glaring in the sun, the hilltop location providing a perfect view for miles around and into the very essence of modern Israel: the new Knesset building, and on the other side, the complex of Hebrew University buildings.

In this context, the museum has already earned the justification for a \$6,000,000 expenditure, in the role it is playing as a magnet for a "new" Jerusalem, a city whose holiness and antiquity is being complemented by the giant strides it is making in government, education, social conditions and the creative arts in the modern idiom.

The institution, even on first inspection, has its flaws, in the amount of walking necessary to see everything; in the diffuse layouts of the exhibits; in the absence of a central theme that would give it a firm basic philosophy.

The way the museum is organized, at the moment, there is:

—The Samuel Bronfman Biblical and Archaeological Museum.

—In the same building, but in a different wing, the Bezalel National Art Museum.

—The Shrine of the Book, housing the Dead Sea Scrolls with possibly more and better protection than the Star of India sapphire which was stolen from, and returned to, the Museum of Natural History in New York.

—The Billy Rose Art Garden, with sculptures ranging from the most frustrating in avant garde, to Epstein's magnificent head of Moses.

As it is easy to see the Museum, as of now, can mean many things to as many people, and if one were to ask the obvious, it would be to try and relate the Jewish objets d'art and items of Judaica, going back thousands of years, with an example of contemporary "pop" art (a pair of man's trousers hung in a picture frame) displayed a few hundred feet away.

The answer, of course, is equally obvious, although hardly satisfying: That the Israel Museum, under the dynamic leadership of Teddy Kollek, board chairman and former director-general of the prime minister's office (in the Ben Gurion regime) is using the museum to provide a sort of "package" service to visitors, giving them spiritual inspiration as well as artistic and aesthetic satisfaction.

The words on the inside cover of the brochure, describing the museum, are self-explanatory: "Archeology, art, sculpture garden, the scrolls of the dead sea."

There is no obvious connection with the Dead Sea scrolls and Billy Rose's sculpture garden, just as there is nothing to link the beautiful mosaics from old synagogues, the menorahs and exhibition

of a German succah, with the "pop" art hanging nearby.

Yet, there it all is in one frustrating package!

It is pointless to go into all the details and descriptions of the museum, at this point, since the coverage in all media of communication has been widespread and thorough, even before the doors were formally opened last spring.

But some comment should be made, at least of the Bronfman building, which is dedicated to Judaica and antiquity.

Here, surely, is an exhibit not only done in the best and most imaginative of taste, but which covers the wide gamut of Jewish history through the ages and which, in some awesome manner, brings to life, the great artistic contributions derived from Jews in their religious practice, from the Dark Ages and beyond.

If the Bronfman project does nothing else, it should function as a must for Jewish scholars and young students in Judaica, as a meeting place for Jewish thought and culture, as a prime example of the positive aspects of Judaism which served as a catalyst for the spirituality of modern man.

No question that I show a bias of both interest and regional loyalty, in singling out the Bronfman museum; but, at the same time, if this partiality is evident, then I have no choice but to return to my original thesis which is to pinpoint why the museum has problems and what can be done about solving them.

It should be emphasized that there is the greatest of appreciation for this kind of imaginative contribution to Israel's well-being.

At the same time, the mere presence of the new museum in Israel today, raises grave questions of the future which, without assurance of continued support, might very well collapse in a quagmire of good intentions.

Put simply, one problem is that while \$6,000,000 worth of buildings were erected to house the museum, there has simply been no adequate assurance made of sufficient funds to maintain the complex of structures, and to guarantee future exhibits and collections.

Despite its many attractive qualities, and realization that the museum serves the very useful purpose of presenting important art works and defining history, a project of this kind is not the easiest thing in the world to sell—even to those oversentimental and hyperloyal persons of the Jewish faith.

The story of contributions to Israel's viability, has gone through a series of changes, since the state was established in 1948; but whether the philanthropic community is quite ready to see a cultural complex like the Israel Museum as a matter of necessity, is a question that is still far from being answered.

In the great wave of love and sentiment that poured out during the Twenties and Thirties, before the state was born, the contributions were in the form of shekels, and plain dollars which went for acquiring land from Arabs and reclaiming land from desert wasteland, along the coast between Tel Aviv and Haifa, and the interior.

With Israel's birth in 1948, the purpose of contribution to Israel was broadened to accommodate the great masses of immigrants fleeing from the European holocaust. The money went for immigration, providing even for the most basic needs during the "ingathering of the exiles," schools, etc.

After which came Israel Bonds and other more sophisticated areas where money could be used: Massive capital works, housing industrial plants, highways, schools.

Then, there developed the period of providing financing for the institutions of higher learning—Hebrew University, Bar Ilan, Technion and the others, with Canadians showing a great talent seeking out where the need was greatest.

The phase of culture philanthropy is relatively new, and indeed, it will require some "selling" to make all those who are so proud of Israel's achievement in the field of the creative arts, realize that a new structure such as the Israel museum without proper maintenance provisions, is like a body without sustenance.

The issue must be very clearly and

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Appointment



Justice Bora Laskin

Prof. Bora Laskin of Toronto, who has been a member of the National Council and National Executive of Congress for many years, was recently appointed to the Ontario Court of Appeal.

Mr. Justice Laskin, who is an expert on Constitutional Law, serves on the Legal Committee of the Central Region of Congress.

MORDECAI RICHLER — Craftsman or Artists

by Naim Kattan*

In an article which he wrote for the special number that the American travel magazine *Holiday* recently devoted to Canada, Mordecai Richler said:

Finally, the best influences in the world reach us from New York. The longest unmaned frontier in the world is an artificial one and I look forward to the day when it will disappear and Canadians will join fully in the American adventure. To say this in Canada is still to invite cat-calls and rotten eggs. We would lose our identity, they say, our independence. But Texas or Maine still have distinctive identities and we are even now economically dependent on the United States.

This is the logical conclusion that can be glimpsed behind Mordecai Richler's whole literary output and behind the intellectual and psychological processes from which it springs. Before accepting the argument of the cultural supremacy of the United States, this Canadian novelist explored all the ways which might have led him to a vigorous affirmation of the cultural autonomy of Canada.

The journey of Mordecai Richler in fact runs along two parallel lines which are actually projections of the same hunger and the same will to succeed; he is an adolescent doubling as the child of an immigrant.

This immigrant's son was born at a time when a middle class was beginning to take shape in the heart of the Jewish community. The child who first saw the light in the old Jewish quarter of Montreal shared the dreams and hopes of a generation which was born in Canada and wished to gather with both hands the possibilities of that American land. For that purpose, it was necessary for him to detach himself from his family, from his group, from his quarter. How could this be done when the family and the quarter, the traditions of the group and the customs of the household, were inextricably mingled together?

In such circumstances the young man chose to reject them all at the same time. He had neither the determination nor the intellectual power to disentangle the overt and the hidden forces which formed the texture of the collective life in which he had been forced to participate. He therefore chose, as his first step, escape.

His hostility to Canadian provincialism was accentuated by the presence of a provincialism which seemed to him even narrower and which gripped him like an iron halter—that of the family. To affirm himself, he must prove himself not merely as an adult, but also as a man open to all the widest horizons of the universe. He therefore departed from Canada. The ancestral land was neither his destination nor his first port of call. Following the steps of the Lost Generation, this young pilgrim wished to demonstrate that the world in all its breadth belonged to him. Breathing the smoke-laden air of the bars of France and Spain, he thought in this way to pose his candidature for inclusion in the great company of powerful and adventurous writers. But in imagining that he was following in the steps of Hemingway, Richler deceived himself, for he was merely reviving once again and in a more complicated manner the adventures of a past decade described by Bud Schulberg in *What Makes Sammy Run?*

At the age of 22, Richler's first novel, *The Acrobats*, brought to light one of the richest promises in the young tradition of Canadian literature. *The Acrobats* is in itself a mediocre novel, but, though it has all the pretentiousness and all the imperfections of a beginner's work, it reveals qualities which could equally well be those of a clever craftsman or those of a true writer.

Richler uses every means to avoid speaking directly of Canada and particularly of Canadian Jews. He sets his stage as far as possible from St. Urbain Street—in Valence, in Spain. The complex intrigues, fruits of a fevered imagination, hide imperfectly the real anxieties of the

young novelist. Since timidity and bashfulness prevent him from speaking in the first person, Richler disguises his



Mordecai Richler

characters to the best of his ability, clothing them in borrowed garments which barely hide the conventional faces of the wicked who succeed and the good who are defeated.

His Canadian hero is not Jewish. He is an English-speaking painter who wishes to mingle with Jews but merely succeeds in making pregnant a daughter of Israel who dies from an attempted abortion. The real Jew is a bar-keeper, a gentle and corrupted American, generous and unscrupulous, who has lost his bearings and, despite all Richler's efforts, does not emerge as a cynic.

In his second novel, *Son of a Smaller Hero*, the masks fall away. Richler does not speak in the first person, but the autobiographical tone of the book is not entirely deceptive. It is the world of his own childhood that he reveals in fictional form. The adolescent hero deprived of childhood takes his revenge. He sits in judgment on a family which has cut him off too early from an affection he desperately demanded. Three generations face each other: the adolescent Noah, romantic, sentimental, ambitious; Wolf, the father, the false hero; and the grandfather Melech, the patriarch, the guardian of the treasure handed on from generation to generation. The symbolism of the novel is too easily unravelled not to make mention of it. Wolf passes for a hero because he saves from the fire a box which everyone believes contains the scrolls of the Torah but which, in his mind, only contains money. Noah is therefore right to rebel against parents who exploit authentic traditions merely to distort them, to empty them of content and meaning. Fortunately the grandfather is there to remind one that this religion which his unscrupulous children have debased had once, in an age now departed, a truth that has since been obscured and concealed.

The adolescent cannot cross the frontiers of the ghetto without doing violence to himself. He is too much affected by the traditions which nourished his childhood for him to be able to reject them except by force. It would be treating this rage of youth too seriously if we were to elevate Richler into the censor and critic of a whole community.

It is to his family that the hero owes a grudge; it is his family he accuses of not bearing the same love and feeling as he does towards a doctrine which he would like to maintain in its pristine purity, that is to say, without modification by the demanding laws of existence.

This is clearly the mental process of the adolescent. And this is what gives the novel movement, it not power. The ambitious youth who has made his reckoning with a narrow society is propelled by an irrespressible impulse. He wishes to deal as a man with adult problems. After all, has he not set himself free? Has he not said what he thinks of those who do not

see beyond the wall of the ghetto? Now he must face them with the proofs of his initiation into manhood.

In *A Choice of Enemies*, the ghetto, instead of vanishing, gains ground. The young Canadian leaves his country in search of horizons as wide as his ambitions. He is Canadian, and it is as a Canadian that he wishes to affirm himself. New York? It is too near, and too much like home; he would be drowned there in the mass of thousands of immigrants' sons who hope to devour ravenously the fruits promised by a powerful and prosperous America. In London this subject of the Commonwealth feels that he might not be lost as he would be in a North America that refuses to take his Canadian characteristics seriously. But in the Canadian and American intellectuals, those in flight from McCarthy's America and those seeking the roots of their Canadian origin, are merely tourists when they get there. "For even those who had lived in London for years only knew the true life of the city as a rumour."

In *The Apprenticeship of Duddy Kravitz* Richler returns to his childhood. He has not yet said all there is to be said. To the bitterness, the surly anger of *Son of a Smaller Hero* is added the dream of a world in which frankness, straightforwardness and love reign together. Great is the disenchantment of the unfortunate child who has put all his hopes in the mystery of non Jewish society and has found there the same recurring faults as elsewhere.

In this novel Richler places himself in the centre of great world problems. He brings before us the ex-Communist who fled from East Germany, the ex-Nazi, and a whole assortment of North-American fugitives who keep meeting in that vast city as if they were living in a little village where everyone knows everyone else, knows his petty habits and his grand manias. It is a novel in which skill is more in evidence than true passion.

Duddy Kravitz and his brother are both ambitious; they are children who have merged from the slum and long to fill their lungs with the air of the great outdoors. One of them wishes to become a possessor, to affirm his power by material conquest. The other thinks to obtain prestige and the respect of Society by his studies and his medical profession. It is a young French-Canadian girl who—for Duddy—symbolized all the mysterious beauties and inexhaustible enchantments of the which lies beyond the ghetto. But his unhealthy ambition drives him to destroy the loyal love which gratifies him yet which he can do nothing but annihilate.

His brother gains admittance to a closed circle of Anglo-Saxon Christians. It is a bitter victory, for this world conceals nothing but moral corruption and disintegration. These young people of good family come together in order to drink, and as a sign of friendship they ask of him a service which shows how much they really despise him. They ask him to use his medical knowledge to procure an abortion. The world that is to be encountered outside the walls of the ghetto is hardly a pleasant one.

In this novel, which is without doubt

its author's most accomplished work, one can measure his talent against his limitations. Stirred by a demanding passion, he is led to destroy his characters through caricature. Facing a society which he wishes to conquer, he has no time to look at it, to understand it, to perceive its complete ambiguity. His characters are linear, for complexity would deprive them of the artificial consistency which is fabricated by a novelist whose wish to do battle is stronger than his desire to comprehend. This world without love or tenderness is at once sentimental and false—false because sentimental.

Richler manipulates situations and characters to fill a void which no degree of inventiveness can conceal. He does not succeed in breaking the yoke in which his sensibility imprisons him, for he takes no account of the sensibilities of others, and especially of his characters. These are his banner-bearers, the extensions of his own tastes and whims.

It is evident that Richler, who burns with the desire to plunge into the great ocean which he sees beyond the walls of the ghetto, can never quit St. Urbain Street. Whether he walks in England, France or Spain, he carries everywhere his little world, his secret fatherland, for he never succeeds in completing and going beyond his adolescence, which is its product.

In his last novel his choice is made. He is the master of artifice and appearance, and he intends to demonstrate the fact. In fabricating his caricatures he goes to the limit of his powers. He no longer pretends to create living personages or complex situations.

The Incomparable Atuk is a great piece of farce in which the child of the ghetto, once again disguised behind the mask of a fake Eskimo poet, makes his conquest of a world of impostors and hollow men. Richler turns his vengeful anger against all those personalities of swollen reputation and unmerited celebrity who people the intellectual world of Toronto. All of them are provincials puffed up with their false importance, blinded by their degree of influence, corrupted by the ambient complacency. The adolescent who reproached his parents and society in general for responding meagrely to his longing for purity, now directs a burst of mocking laughter against a world which was to blame for the mutilation of his dreams.

The great defeat and the true failure will be those of Richler himself if he has made his long journey merely to resign himself in the end to marching in step in the ranks of that immense army of script-writers from Hollywood and the various Madison Avenues of the world who fill the pages of the popular magazines and put interminable dialogues into the mouths of the protagonists of the soap stories of television. Can he overcome his sensitiveness? Will he be able to outgrow his childhood? Richler, who is still young, might discover in time that the kind of success he obtains will prove ephemeral if the craftsman in him kills the artist. Recognizing the power of American culture is not itself an insurmountable deterrent. After all, he can tread in the paths of Bellow and Malamud instead of those of Jerome Weidman and Herman Wouk.



The above photograph was taken many years ago in a small synagogue in the heart of the Old Jewish District of Montreal where Mordecai Richler was born and grew up.

*Mr. Kattan is secretary of Le Cercle Juif de Langue Francaise of Canadian Jewish Congress.

New CJC Director



A. J. Arnold

The appointment of **Abraham J. Arnold** as executive director of the Western Region of Canadian Jewish Congress has been announced by **Michael Garber, Q.C.**, national president of Congress. Mr. Arnold will succeed **Heinz Frank**, who held the position for the past 18 years and has now resigned to join the faculty of the University of Manitoba.

For the past five years **Abe Arnold** has been serving as Public Relations Director for the Federation of Jewish Community Services and Combined Jewish Appeal in Montreal. Before that he served for 12 years as editor and publisher of the *Jewish Western Bulletin*, the Vancouver Anglo-Jewish weekly newspaper.

Mr. Arnold has taken an active interest in Congress work for many years. He is a member of the Archives and Research Committee and previously was a member of the Pacific Region Joint Public Relations Committee. In 1958 he served as executive secretary of the Jewish Centennial Committee of British Columbia and in 1959 he was the Vancouver chairman for the Bicentenary of Canadian Jewry. He also served as research chairman for ethnic groups with the B. C. Centennial Committee of 1958 and participated in human relations seminars and other inter-cultural projects.

Born and educated in Montreal, Mr. Arnold has been active in journalism and community organization work for over 20 years. After visiting Israel in 1959, he addressed community groups in Calgary, Edmonton and other centres. He has also spoken frequently on the Canadian Broadcasting Corporation network.

Mr. Arnold will assume his new duties in mid-December. He will take up residence with his family in Winnipeg, the headquarters for the Western Region, which extends from the Lakehead to Alberta.

Mr. Arnold is married to the former **Bertha Ander** and they have three children.

Immigration Data

The Department of Citizenship and Immigration in Ottawa has made public statistics on immigration in Canada for the second quarter of 1965. The classification by origin indicates that 486 Jews came to Canada during that period. The total for the first six months of 1965 was 958 and the figure for the corresponding period for 1964 was 1,284. Classified by country of citizenship the figures indicate that those who came from Israel numbered 208.

Immigration Issues

Congress had a meeting with representatives of JIAS on pending immigration issues and proposed representations to Government with regard thereto. Participating in the discussions were **Saul Hayes, Q.C.**, executive vice-president of Congress and Messrs. **L. Herman, Q.C.**, **Albert Eaton** and **Dr. J. Kage**, executive vice-president of JIAS.

Distinction

Mr. **Samuel Bronfman**, chairman of the Board of Governors of Canadian Jewish Congress, has been named recipient of the **Stephen S. Wise Award** of the American Jewish Congress and that presentation will be made at a special function to be held in New York October 31.

National Executive

(Cont'd from page 1)

Central Region: **S. M. Harris, Q.C.**; **J.S. Midanik**; **Prof. Ben Lappin**; **Rabbi W. Gunther Plaut** and **Harry Wolfson**.

Western Region: **A. M. Israels, Q.C.**; **S. Spivak** (Winnipeg); **T. Miller** (Edmonton); **C. Smith** (Calgary); **J. M. Goldenberg, Q. C.** (Saskatoon).

Pacific Region: **Dr. Roy Waldman**

The ex-officio members are **Michael Garber, Q.C.**, **Saul Hayes, Q.C.** (Montreal) and **Max Shecter** and **S. S. Berlin** (Toronto). The committee is empowered to coopt members and it was suggested that among the coptions, consideration be given to communities in the Atlantic Provinces section.

Mr. **Michael Garber, Q.C.**, president of Congress, and Mr. **Lavy M. Becker**, chairman of the National Executive, presided.

Those present included: Messrs. **Monroe Abbey, Q.C.**; **Ben Beutel**; **J. H. Blumenstein, Q.C.**; **Joseph H. Fine, Q.C.**; **Nathan Gaisin**; **S. Harvey**; **Leon Kronitz**; **Harold Lande, Q.C.**; **J. M. Lowy**; **Prof. Perry Meyer**; **M. H. Myerson, Q.C.**; and the executive vice president and executive treasurer (Montreal); **Kalmen Berger**; **D. Carr, Q.C.**; **M. W. Gasner**; **J. A. Geller**; **S. M. Harris, Q.C.**; **L. Herman, Q.C.**; **J. Kronick**; **J. S. Midanik**; **S. Ogden**; **S. Kert**; **S. Sable**; **Max Shecter**; **H. Steiner**; **H. Wintrob** and the director of the Central Region (Toronto); **Dr. H. O. Singer** (Weldland); **B. Medjuck** (Fredericton) and the director of the Atlantic Provinces Section (Halifax).

Delegates Appointed

It was confirmed that the Canadian Jewish Congress representatives to the World Jewish Congress will be **Michael Garber, Q.C.**, president; **Lavy M. Becker**, chairman of the National Executive and the chairman of the National Foreign Affairs Committee (to be appointed). Other officers of Congress will be alternates.

Congress representatives to COJO (World Conference of Jewish Organizations) will be **Samuel Bronfman**, chairman of Congress Board of Governors; **Michael Garber, Q.C.**, CJC president; and **Lavy M. Becker**, chairman of National Executive.

Congress will be represented at the Memorial Foundation for Jewish Culture, which has been set up by the Conference on Jewish Material Claims Against Germany, by **Samuel Bronfman**; **Harry Steiner**, chairman of the National Education Committee; and **Saul Hayes, Q.C.**

Representation on the Conference on Jewish Material Claims Against Germany will continue to be **Samuel Bronfman** and **Monroe Abbey, Q.C.** It is anticipated that the conference will hold a final meeting sometime in 1966.

Town Hall Series

The Jewish Town Hall Series, which is sponsored annually as part of a Joint Adult Education program of the Canadian Jewish Congress, Eastern Region, and the Labor Zionist Movement of Montreal (which represents the Pioneer Women Organization and the Farband Labor Zionist Order) in cooperation with the YM/YWHA of Montreal, will present the following program for the 1965-66 season: November 21—**Dr. Maurice Friedman** on "Martin Buber—the Life of Dialogue"; January 23—**Milton Himmelfarb** on "United in a Divided World: Inter-Faith Relations on What Terms?"; February 27—**C. Bezael Sherman** on "Portrait of World Jewry—Reflections on a Recent World Tour"; March 20—**Prof. Abraham Joshua Heschel** on "My Credo as Man and Jew." All sessions are being held at the YM/YWHA, Montreal.

Appointment

Among the permanent Crown Prosecutors appointed by the Hon. **Claude Wagner**, Quebec's Minister of Justice, were **Richard Shadley** and **Jay Rumanek**.

Distinction

Mrs. **Samuel Schwartz** Bard of Quebec City has been elected president of the Women's Canadian Club in Quebec city for 1965-66.

Condolences

Condolences to Mr. **Sydney Buckwold** of Saskatoon on the death of his brother, **Dr. Alvin E. Buckwold**, who passed away suddenly.

Summer Highlights

Monroe Abbey, Q.C., represented Congress at the Geneva meetings of the Conference of Jewish Material Claims Against Germany, Conference of Jewish Organizations and the inaugural meeting of the Memorial Foundation for Jewish Culture...CJC was represented at the Interfaith Conference held in Ottawa, July 6, to discuss interfaith projects in observance of the Centenary of the Canadian Confederation. **Lavy M. Becker**, chairman of CJC National Executive, served as chairman of the conference...**Sidney Lazarus** re-elected president of Jewish Community Council of Windsor. Other officers include **Morton M. Bernholtz**, **Henry Shanfield** and **Gerald Freed**—vice-presidents; **Charles Zalev**—treasurer and **William Tepperman**—secretary...At the invitation of the Premier of Prince Edward Island, **Rabbi L. Medjuck** of Moncton, N.B. participated in a Dominion Day Ecumenical Service held at Charlottetown to consecrate the new building complex...**J.M. Lowy** was elected president of the Allied Jewish Community Services in Montreal. Mr. Lowy is also a member of the National Executive of Congress and co-chairman of the Joint Fund Raising Committee of Congress and the United Zionist Council...**Gordon Brown** was elected chairman of the Executive Committee of the Allied Jewish Community Services of Montreal, **Mrs. J. Julius Block**, **Bernard J. Lande**, **Boris G. Levine** and **Saul H. Levine**—vice-presidents; **Charles R. Bronfman**—treasurer and **Alan H. Finestone** secretary...Annual Meeting of Canada-Israel Corporation held in Montreal, July 8, with **Michael Garber, Q.C.**, Congress president, presiding...Announcement was made that Nazi victims who arrived in Canada from countries behind the Iron Curtain after October 1, 1953 deadline, are now eligible for certain claims under the terms of the new German law, about to come into effect and that those unable to make other provision for the prosecution of their claims may do so through the United Restitution Organization (URO) represented in Canada by Congress...The Government of Quebec accepted recommendation of Congress with regard to the naming of five Jewish members to the Protestant School Board

of Greater Montreal. Those appointed include **Harold Lande, Q.C.** for a one year term; **Leon Kronitz**—two year term; **Samuel Godinsky, Q.C.**—3 years; **Harvey Golden**—4 years and **Joseph Caplan, Q.C.**—5 years...Congress was represented by **Lavy M. Becker** of Montreal, chairman of CJC National Executive and **Dave Levin, Q.C.**, of Winnipeg, chairman of Western Region of Congress, at the sessions of the World Jewish Congress, which took place in Strasbourg, France, July 11-15, 1965. The meetings were presided by **Dr. Nahum Goldman**. Resolutions adopted at the conference emphasized concern over the situation of Jews in Russia; the need for renewed efforts to "develop and improve" Arab-Jewish relations; relationship with Germany; legislation on incitement to race hatred and violence; opposing the principle of the Statute of Limitations for crimes against humanity and "urgent need to pursue a policy geared to ensuring the survival, culturally and spiritually, of the Jewish people"...A new coordinating group—Federation of Jewish Woman's Organizations—has been formed in Windsor, Ont., to assist in campaigning and other communal endeavours. Officers are: president—**Mrs. Maxwell Schott**; 1st vice-president—**Mrs. Betty Verk**; 2nd vice-president—**Mrs. Marvin Ordover**...At a pre-campaign dinner for the Montreal 1965 Joint Campaign for Combined Jewish Appeal and United Israel Appeal held August 12, an increase of \$139,505 was recorded in pledges from the same contributors over the amount of last year (a total of \$850,639). The function was sponsored by **Henry Blatt**, general campaign chairman. The guest artist was **Theodore Bikel**. **Lou Magil** was dinner chairman. The official campaign dates are November 1-15, 1965. The campaign goal is \$4,515,000...**Harold Schneider** of Chomedey, who has been a member of the local Protestant School Board, was recently elected chairman of the Regional Protestant High School set-up in which a number of Protestant Boards are joined...**Y.M. Kaplansky**, a former city councillor of Chomedey, has been elected Executive Member of the Civic Administration of the recently constituted City of Laval.

Museum (Cont'd from page 6)

unequivocally stated: Those interested in supporting Israeli activities in culture, generally, and in the creative arts, specifically, must be prepared to back up this support with sufficient monetary energy that will make an institution like the Israel Museum, much more than a monument to its donors, with vitality dwindling day by day as problems of survival increase.

In terms of survival, or to put it more accurately, to ensure that the museum maintain its present image of a dynamic, growing institution, it is also necessary to touch on another point almost equal in importance to the provision of maintenance funds.

I am referring to the necessity of creating a pool or source of exhibits and displays, which the Museum can use in an ever-changing panorama of its program.

At the moment, Mr. **Kollek** and his aides, including **Karl Katz**, the curator, are spreading their message wherever the ears of art lovers are available, that the Museum is in urgent need of collections and individual works of art, that will keep the museum program in a state of constant flux and excitement.

The alternative is a static and deadly atmosphere.

For a museum to maintain its most attractive qualities, it is necessary to concentrate on a number of vital requirements.

First is that while it should have a degree of permanence in its exhibits, to give it a unique quality and character, it should also have a guaranteed list of donors whose prime interest will be to maintain a flow of collections and masterpieces—and not necessarily on a loan basis, which is a very expensive method of operation.

Second is that, in the case of the Israel Museum, particularly, there must be an interest both inside and outside Israel, to support the institution with sufficient

maintenance funds, so that the millions invested in capital expenditure, are not wasted in a structure facing unnecessary depreciation both from operational and programmatic viewpoints.

At the moment the Israel Museum is experiencing a healthy series of growing pains, to use a well-rehearsed cliché.

This growth has already created conditions which make its operation difficult enough, during the perpetual crisis in which the rest of Israel must mature.

It is only fair, therefore, to support the Israel Museum if it is thought important enough to the totality of Israel.

United Jewish Teachers' Seminary

The United Jewish Teachers' Seminary in Montreal, which is fully operated and maintained by Congress, began its 1965-66 term with a student enrollment of 20 (11 students in the day courses and in the evening department).

Arrangements are pending for the continuation of the Diploma Course, which was instituted last year to provide teacher training for graduates of Hebrew Day High Schools who are full time students at universities pursuing courses leading to a degree.

A number of changes were made in the faculty of the Seminary for the current academic year.

The course in Hebrew Language and Literature will be given by **Mr. M. Magil**, the former educational Director of the United Talmud Torahs in Montreal; Singing—**Cantor Nathan Mendelson** (assisted by **Mrs. Mendelson**); Educational Psychology—**Dr. David Lissak** (formerly of Israel); Sociology of Jewish Life in Canada—**Dr. J. Kage**; and Jewish Philosophy—**Rabbi J. Grunblatt** (course newly introduced).