

From the Editor's Desk SPOTLIGHT — RACIAL CLASHES

By AVIVA CANTOR

East New York, the Brooklyn neighborhood that was the scene of last month's riots and clashes between Negroes and whites, was even ten years ago the Jewish community in the city, a fine district of more than 80,000 Jews and numerous synagogues, stores and centres.

Today, the synagogues are closed or converted into churches and many of the Jewish stores are boarded up. The Jews have moved away and only "small pockets" of older people remain inside and on the periphery of what is now a Negro ghetto. During the riots they "locked themselves up at home" and did not venture into the streets.

This was once a thriving, teeming Jewish community," Adolph Wasser, director of the East New York YM and YWHA, said. "There were major synagogues on every block and shulchick in between.

"New Lots Avenue, the scene of some of the riots, used to be the Fifth Avenue of East New York and at night it was like Times Square. Now it's dead, the stores boarded up or converted into factories."

The bulk of the residences in East New York are four-family houses, with the owners living in one apartment and renting out the others. Most of the streets are lined with trees. It has excellent public transport, a new library, a shopping centre and schools.

Before World War II, the Jews in the neighborhood were basically lower middle-class and working people. Most of the synagogues were Orthodox, there were one or two Conservative synagogues and an abortive attempt was even made to establish a Liberal temple there. But there was a "tremendous number" of non-affiliated Jews.

A change, slowly and gradually at first, has been taking place in the neighborhood since the war and especially within the last ten years. In the past five years, said Mr. Wasser, it has proceeded "at a galloping pace." The change began when Negroes started moving in, and with the joint phenomena of "block-busting" and "bussing."

At the time the first Negroes were moving into the community, the YM and YWHA were instrumental in forming the Council for a Better East New York to promote integration and prevent the formation of a ghetto. "We tried to prevent panic on the part of the Jewish population that would make them move out," he said.

This worked for a while. The whites in the neighborhood, Poles and Italians as well as Jews, found that the Negro families "took more pains to see that their houses were well maintained and their children well behaved" than expected.

It was at this time, however, that real estate dealers, some of them Jews, began to "block-bust" the district, bringing in a Negro element of people who became notorious for their drinking, assaults on children, "robbing old ladies of their pocketbooks" and prostitution.

In addition, the "bussing" of children to schools outside their immediate neighborhood began about five years ago in East New York. "Jewish parents became very concerned when children were bussed into Jefferson High School from Bedford-Stuyvesant, a Negro ghetto) and the educational standards went down," Mr. Wasser pointed out.

The combination of "block-busting," physical danger and "bussing" led to a "large-scale flight of Jews" and other whites from the neighborhood. Some Jews moved to the south side of Linden Boulevard, the boundary line between white and black, where, beginning ten years ago, Jews had built "an entirely new East New York," where there was once a swamp.

Many went on to Lindenwood, two miles east, which is now 90 per cent Jewish and the nearest thing to suburbia in the city.

One by one the synagogues closed. Some were sold to churches. The southern Baptist church, where the funeral of the 11-year-old vic-

tim of the riots was held, was converted from a synagogue last year.

Children at the funeral were reported to have looked with curiosity at the pictures of the Holy Land still on the walls and the painted-over Jewish Star above the pulpit.

The few remaining bakeries, groceries and kosher delicatessens "don't have a chance," Mr. Wasser said. "Every day another one closes." The one kosher butcher remaining stays in business by taking orders on the telephone from his former customers and delivering them by car.

The one mikva that was left several years ago folded when community leaders were unable to raise funds to save it.

The East New York "Y" is still in an area which is white for a two-block radius. The old building of the "Y" was the former headquarters and dance hall of "Murder, Inc." The new building, about ten blocks east of the old one, was built ten years ago.

The "Y" is still carrying on its programs

ISRAELI POLICE — HOW WONDERFUL?

By FRANCIS OFNER

Ultra-Orthodox Sabbath demonstrators insult them by shouting "Nazis!" Members of the League against Religious Coercion call them "lackeys of Orthodoxy."

Some of the student demonstrators against Konrad Adenauer described them as "wild Moroccans." Juvenile hooligans running amuck in the streets of the Hatikva quarter, Tel Aviv's Oriental suburb, saw them as "Ashkenazi oppressors."

Add to these sundry street peddlars, traffic violators, humdrum criminals, prostitutes, pimps, drug addicts and smugglers — and you get an approximate cross-section of those Israelis who at some time resent, vilify or insult the police.

Three particular incidents have focussed attention on the country's 7,200-member police force (the figure includes frontier guards and auxiliary forces). Each of these incidents led to charges of "police brutality."

The first was a May Day parade in the new immigrant town of Ashdod which degenerated into a riot in which nine demonstrators and seven policemen were injured.

The second occurred during Dr. Adenauer's visit to the Hebrew University. Instructed by the Government to prevent any injury or insult to the visitor, the police used force in order to keep the demonstrators at a safe distance.

Their action resulted in two injuries. The police were exonerated in both instances, although there was a suggestion that some members of the force may have been over-zealous.

The third incident, and probably the most damaging to the image of the police, was the beating up by four plain-clothes men of a 17-year-old Tel Aviv youth who tried to resist arrest.

Police headquarters, however, reacted quickly. All four were reprimanded. One, a sergeant, was demoted, two were fined and all were confined to quarters from seven to 14 days.

The three incidents resulted in widespread public debates on the nature of Israel's police force. Could it be improved? Was the public's attitude towards the police the right one? Could homes and lives be protected without unnecessary or exaggerated use of force? How was the force itself to be protected against unjust smears and slanders?

Nearly half of the Israeli police force — 48 per cent — are new immigrants; 52 per cent have served for less than 10 years.

Of the 214 new recruits now being trained, 81 are from North African countries, 25 from Asia, 68 from Europe (mostly Eastern Europe) and 40 are Sabras. One third of the trainees have been in Israel less than five years.

Not all have received a complete education

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and gets the bulk of its people from the south side of Linden Boulevard and the new communities to the west and east. However, Mr. Wasser said, "parents are nervous about their children going home late from here.

"Even five years ago at night, this place was humming, bustling, hopping. Now by 8:30, the people are all gone. Everyone's afraid to walk in this neighborhood."

in the Western sense, although the trend has been in a more satisfactory direction in the last couple of years.

A great part of the training program is devoted to the teaching of civics, starting out from so basic a premise as: "The policeman is the servant of the public." Or such obvious rules of courteous conduct as: "A policeman should cede his seat in the bus or in the train to an elderly gentleman or lady, or to a pregnant woman."

But given even the most ideal material, there would still be a psychological block to the public acceptance of the man on the beat.

For the Jews of many countries the police have for too long been the symbols if not the instruments of oppression and persecution.

While, in this case, the law-enforcing authority is that of the Jewish State, the negative attitude is often subconsciously transferred to the Israeli policeman.

"Every citizen realizes the need for law," the national police spokesman, Colonel Ya'acov Nash said. "But he does not meet the law. He meets the policeman."

Three-quarters of police activities in Israel are outside the area of criminality. Traffic problems, matters of public health, fiscal and economic concerns, town planning and so forth take up much of their time.

It is still a happy fact that, although it has been on slow increase in the course of the last decade or so, crime in Israel is still far from the proportions common to the highly developed Western democracies.

There is almost no organized crime and only comparatively few instances of rape and murder. Criminality tends mostly to offences against property.

Even juvenile delinquency, disturbing as it is, is of a comparatively innocent nature, with petty larceny, pilferages and car thefts the most common offences. There are very few drug addicts among the youth.

The higher echelons of the Israel Police Force appear to be aware of the problems they face. As one senior officer put it: "We shall not fully succeed for so long as we fail to attract highly educated young Israelis to the force. Although we are convinced that the force is performing a good job at the moment, we cannot expect to allay public suspicion until this happens."

SMILE WITH ME: "Shloemi," exclaimed Goldberg, "Whenever I see you I'm reminded of Shapir, may he rest in peace." "What are you talking," snapped Shloemi, "I'm not a bit like him!" "Yes you are — he owed me money also!" . . . The epitaph on the tombstone of a hypochondriac — "I told you I was sick!" . . .

LET'S FACE IT

BY
RUPERT SHRIAR

GOODBYE MR. HARRY! When one is isolated for a couple of weeks in a hospital room recovering from a spinal operation, constant, over-concern about oneself and the lack of real interest in the things going on about you tend to block the world out, make the raw nerve edges somewhat more sensitive, and make it nigh on to impossible to act (or react) with the kind of compassion not only that one is capable of, but that one would want to manifest in a world already overloaded with far too much sadness — and madness.

In the first instance, as I rise from bed to begin a more mobile convalescence I must give vent to very personal feelings of shock and loss on the passing of a very dear friend — "Mr. Harry" — not merely for reasons reiterated time and again during the past week stressing his beneficence and philanthropy — but because a ten-year friendship, started almost on the day of my arrival, has been suddenly and irrevocably severed. No longer will it be possible to drop in on the way down town or back to the office to "chew it over" with Harry Silverberg, who always kept the door open and the way unbarred to me no matter how pressed for time he was, so that we could spend a few minutes talking (usually) about our most personal matters. In the telling of all the accomplishments — most of which is no more than a reiteration of what this correspondent had written or rewritten during the past two years, no one has been able to convey the essence of a man who always saw the "tree for the forest," always realized there was a fellow human being with aspirations, dignity, a life and family whenever he decided to lend a hand — as when he bullied government officials into allowing a now eligible immigrant to remain here; or when he made what was for him perhaps an unimportant loan and an offer to guarantee credit so a newcomer would establish himself as an active and productive member of the community; or when the power of his backing forestalled failure of one of the most important Jewish businessmen in western Canada so he could make a "comeback" and so continue to give substantially of himself and his substance to his community. These are only some. His wife, secretary, his close friends and business associates each know of others. These episodes were never publicized or held up as examples worthy of emulation. Here were many, many examples which contradicted the oft-shouted accusation of "money-theism" which those not so prone to carrying their share of responsibility were apt to shower upon him. But in the final analysis "Mr. Harry" died as he lived, a monotheist whose record shines bright in the shadow of his God and respected fellow man. Good-bye, Mr. Harry!

A NEW LOOK? This month comes to a close in Winnipeg with a grand get-together of hundreds of delegates from the three western regions of Hadassah. They will, beyond becoming reacquainted, assessing the dollar value of the many projects which the organization supports in Israel, giving some lip service to the importance of attracting young people to take on some of the onerous duties which the organization assumes, and awarding some of their more zealous members for their "long, dedicated, devoted and unselfish" efforts, hopefully re-evaluate their basic concepts as Jewish-Zionist mothers and cull from such as conference keynote speaker Dr. Solomon Lipitzin something of the importance of more active support to Jewish education locally as essential to Jewish fulfilment. Perhaps too they will exploit the opportunities suggested by their own national executive director, Mrs. J. Adler, not merely to learn how to use a projector, find a good book reviewer or do something in the art field because it's now "in" and draws attention. Perhaps instead they'll make use of the series of twelve 20-minute audio-visual colloquial Hebrew lessons which are available to all chapters in the area — because one key to the honesty of one's Zionist concepts is certainly manifested by whether one even cares about the Hebrew language for one's own use. Book reviews? — why always best sellers whose content so often can't be by the widest stretch of the imagination be called Jewish let alone Zionist, and there are plenty of both and much of it exciting enough to draw real interest. This can go on and on in every field of interest and endeavor. Yes, there is a whole world of exciting Jewish-Zionist discovery to be made right here in our own back yard. Let's hope the conference casts some light on at least a few areas, let's hope as a result that Hadassah activity and effort is first, foremost (and always?) on organizational projects but on Zionist concept translated into the everyday creative Jewish life of us all, young and old — in which the force of their huge, powerful organization will really make itself felt as never before.

WHITHER BRUSSELS? When I left the hospital this week the first thing I did was to contact the executive director of the midwest region of the Zionist Organization of Canada to inquire about the results of talks scheduled last week during the World Jewish Congress sessions in Brussels at which the national ZOC president, Lawrence Freiman, and executive vice-president, Sol D. Granek were going to meet with representatives of the breakaway Zionist Federation (Labour Zionists, Mizrahi, Achdut Ha-avodah and Friends of Pioneering Israel) at the behest of Jewish Agency and World Zionist Organization leadership. Sad to say, said Mr. Hamovitch, but so far there had been no report made (as far as he knew) to anyone in this area — and that included the second national vice-president, Leo Bokofsky, whose embarrassment was such that he was very seriously considering his future role in the movement.

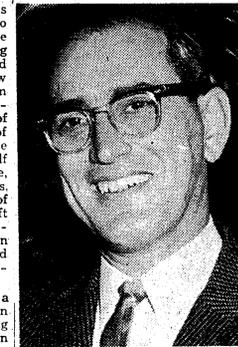
New for weeks Canadians have been hearing of the "intermediate war" in which the "big four breakaways" have decided to try to rebuild Zionist status and influence tied to Israel political party ideology and need, and those (whom we believe to be in the majority) whose impatience with Israel and World Zionist Organization political chicanery have had just about enough of that, and who also are fearful that if these parties get their "fat, grubby fingers" in the UJA money pie, the hard raised crucial funds will be largely dissipated through political patronage and considerations other than real need.

But that two weeks after an extraordinary national executive meeting held in Toronto to officially permit the "pilgrimage" by the two ZOC leaders, and two weeks before another such "extraordinary" meeting is scheduled to be held down east again, no one here yet has a clue about the nature of discussions which were held, the alternatives which will have to be considered, or the spirit which prevailed among the participants, seems unbelievable. When phoned See LET'S FACE IT, page 18

Hadassah Slate Panel Discussion



PROF. R. C. BELLAN



MELVIN FENSON

A critical subject in American and Israeli life, Aliyah (immigration) from the west, will be discussed next Monday, Aug. 29, at the Hadassah regional conference at The International Inn.

Panel members are: Professor R. C. Bellan, of the Department of Economics at the University of Manitoba, and recently returned from a year's sabbatical overseas during which he visited Israel; Melvin Fenson, editor and lawyer who has lived in Israel, and Bernard Melman, Winnipeg high school teacher and Jewish youth organization leader. Panel chairman will be Mrs. P. Sheps.

The panel will follow the Monday evening dinner at 6:30 p.m. Hadassah members and their husbands are invited to the dinner, and guests will be welcome at the panel session following the dinner.

"One of the most recurring charges hurled at American and Canadian Zionists by Israeli leaders is the alleged indifference or opposition to the immigration of our Western youth to Israel," said Mrs. Sheps this week. "At the same time, counter-charges are heard to the effect that steps designed to encourage the immigration of Western youth to Israel are not being taken. Our panel will explore both sides of the question, and hopefully make a lasting contribution to the subject."

Mrs. Sheps said that the comments of the panel members will be taken up by an audience panel, and that a public discussion by audience members will follow.

ROSH PINA DEDICATION SET



MAX MARGOLIS

Rosh Pina Congregation will mark the dedication of its newly completed expanded auditorium on Sunday, Sept. 25, it was announced this week by synagogue president, Max Margolis.

The dinner will also pay tribute

to Mrs. Fanny Simkin and the Simkin family for their interest and devotion to the Synagogue over many years. Rabbi Arthur A. Chiel, first spiritual leader of the synagogue, and Mrs. Chiel, now of New Haven, Conn., will be special guests at the dedication dinner.

Accommodation in the auditorium has now been increased to a capacity of 600 for dinner, and High Holiday seating capacity is up to a top limit of 1,500 seats from the previous 1,200 capacity. In addition, the lobby has been completely renovated, with provision for a sisterhood gift shop in the former check-room area. At the same time, the basement has been enlarged to provide additional facilities for youth, and sisterhood and brotherhood activities. An entirely new kitchen has been installed, and the synagogue exterior of the auditorium and main entrance have been redesigned.

Reservations for the dedication fete are now being accepted at the synagogue office.

Executive Director at Talmud Torah

The appointment of Burton P. Halpert as executive director of the Talmud Torah was announced this week by M. M. Sucharov, president.

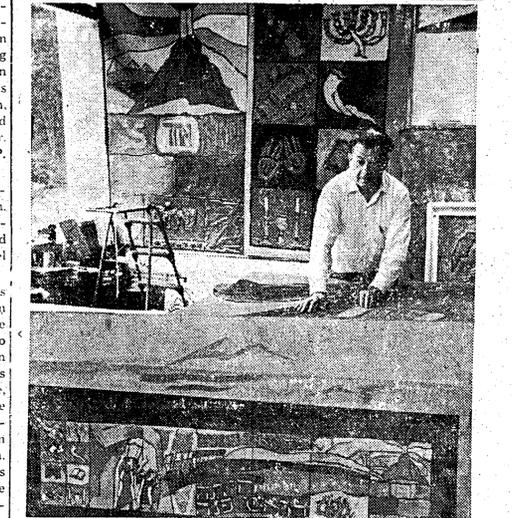
Mr. Halpert holds an honors B.A. degree from Drake University in Des Moines, Iowa, and has done graduate work at Iowa State University and the University of Manitoba. He has also studied at the Hebrew Theological College in Skokie, Ill., from which he was awarded a "Torehnu" certificate.

He served as spiritual leader of The Sons of Israel Synagogue in Marshalltown, Iowa, from 1961-1965. Prior to that he had been in business from 1955-1961.

Mr. Halpert is married to the former Paula Shilkowsky and has two daughters. He has assumed his duties as of August 15.



BURTON P. HALPERT



measuring 23 feet by seven feet, this mural, executed by the international artist A. Raymond Katz, is located in the Philip M. Klutznick Education Building at Camp B'nai B'rith in Starlight, Pa. Depicting incidents in Jewish history, the panels of the mural have a predominantly stone motif. Also emphasized is sand which is symbolic of Egyptian bondage and of wandering through the desert toward the Holy Land.