

# The Gazette

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## NATIONAL UJA CONFERENCE IN ATLANTIC CITY ADOPTS \$170,000,000 GOAL FOR 1947 CAMPAIGN

On the back drop of the stage where UJA leaders were seated at the Atlantic City national conference was a huge picture depicting surviving remnants of Europe's Jewry and carrying the slogan: "1,500,000 Have Survived — Now Give Them Hope, Home, a Future." Facing this picture of grim reality, there were seventeen hundred representatives of American Jewish communities throughout the country, assembled in the conference hall to hear reports of the 1946 UJA drive and to decide the fate of the survivors in 1947.

The response of American Jewry to the United Jewish Appeal in 1946 was a magnificent one, the reports indicated. The one hundred million dollar campaign was oversubscribed by two million dollars and may reach a total of \$105,000,000 by the end of the year. The UJA agencies — The Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans — it was pointed out, have used these funds virtually to save the lives of the Jews of Europe from starvation, exposure and disease.

reconstruction and permanent settlement, one speaker after another emphasized the unpredictable complications that had arisen in the past year, which caused the Jewish position in Europe to deteriorate and which now required a complete revision of calculations for the ensuing year.

The JDC estimated on the basis of careful consideration, country by country, that in 1947 it will require \$122,250,000. While in the past year its activities were dominated by outright relief, this coming year reconstructive help will be equally urgent.

The UPA showed total requirements for 1947 in excess of \$85,000,000. Some 26,000 Jewish immigrants will have entered Palestine by the end of 1946, it was indicated. In this same year,

it was pointed out, there was established a greater number of settlements than in any previous comparable period, and land acquisition reached a peak record. These and other activities of the agencies supported by the UPA will have to be accelerated in 1947.

The USNA estimated, that if the rate of immigration to the United States continues next year the same as in 1946, it will require over \$8,000,000 for service to the new Americans.

After full and careful consideration of these tremendous needs, the National Conference adopted a resolution "that for the year 1947 a campaign shall be undertaken to provide for the

United Jewish Appeal the sum of \$170,000,000." The resolution further called "upon every Jewish community in the United States and upon every member of such community to summon with renewed strength and consecration all the forces of energy, devotion and resource so that American Jewry may live up to the destiny that history has entrusted to it."

Delegates to the UJA Conference, representing the Maine Jewish Council and local communities in Maine, were: Philip W. Lown, MJC President, Mr. & Mrs. Allen L. Goldfine of Winthrop, James Striar and Pincus E. Medwed of Bangor, Ernest M. Shapiro of Lewiston-Auburn and Dr. A. S. Kohanski, MJC Executive Director.

### Conference Impressions

by Phil W. Lown

President, Maine Jewish Council

The National Conference of the UJA this year was a most impressive gathering of representatives of American Jewry in Atlantic City to hear a report on relief for our people overseas, and to get an assignment of a gigantic task for next year — the raising of \$170,000,000.

What was even more remarkable about this conference was its sense of reality. There was no effort to whip up emotions to a frenzy. The delegates were determined to assume the maximum responsibilities. Once the needs were examined and their magnitude ascertained, the goal of \$170,000,000 was adopted as "a must", without too much debate.

This gathering, I felt, once more demonstrated the spirit of "Achenai B'nai Yisroel" — that our relationship to our brethren overseas is one of duty and obligation, rather than charity. I trust that this spirit will permeate all communities and that Amer-

by Pincus E. Medwed

Delegate from Bangor

I was greatly impressed with the dignified manner in which the UJA conference was conducted. The problems confronting the Jews of Europe tion. In view of the tremendous needs of the Jewish survivors overseas, I believe that the goal of \$170,000,000 set for the 1947 UJA campaign is sound and reasonable.

To be sure, this is a staggering amount, considering present economic conditions. Yet, I feel that giving to this great cause will not seriously impair the resources of American Jewry. We, in this country, will not have to starve or deprive ourselves of necessities by giving to full capacity. If national as well as local leadership and every worker for this drive in each community will exert their utmost efforts, I am reasonably sure that the UJA 1947 goal will be attained.

ican Jewry will fulfill its obligation next year, as it has in the past.

### EXCERPTS FROM ADDRESSES AT UJA CONFERENCE

William Rosenwald  
National Chairman, UJA

"When last we met here, we had yet to learn what tasks confronted us, although we knew that they would be very great. American Jewish leadership courageously accepted the responsibility. It showed its faith in the sound and generous heart of the American Jewish community, and its ability to rise to the demands of the hour . . .

"The part played by American Christian leadership and American Christian and non-sectarian generosity was of unprecedented importance both to the success of the campaign and as a history-making demonstration of human brotherhood . . .

"The decisions you make here today will be fateful. Beyond question, they will be guided by the highest sense of responsibility. I know also that whatever the objectives which you set they will be reached and, we trust, surpassed."

Charles J. Rosenbloom  
Chairman, UJA

"We in America have given generously for the upbuilding of Palestine through the 1946 United Jewish Appeal campaign. But the Jews in Palestine are giving much more. They are risking their security, their economic well being, and some of them have even risked their lives, to save the Jews of Europe. The Jews of Palestine cannot rest while their kin clamor at the gates of the promised land for the share of freedom and peace that a callous world has too long delayed in granting them.

"Whatever moral and material support we extend to the Jews of Palestine, they will more than repay by their development of a homeland in which a Jew does not know or feel the meaning of fear."

Dr. Joseph J. Schwartz  
Chairman, JDC  
European Executive Council

"It can be truly said that the JDC, in behalf of the American Jewish community, has played the decisive role in assuring the continuing survival of the approximately one million four hundred thousand Jews left in Europe with the downfall of Hitler. From a limited point of view, the surviving Jews of Europe are therefore in a better position than a year ago . . .

"But in the broader sense, the position of Europe's surviving Jews is as despaerte as it was a year ago. The Jews of Europe are in the position of a man who has been rescued from drowning and made to breathe again through artificial respiration. But now that he is breathing, he cannot be left lying on the beach to make a full recovery as best as he can. He needs to be put to bed, to receive medical aid, food, rest and attention, after his beitr experience, and to be put on his feet again . . .

"The American Jewish community is, therefore, confronted by a vital decision: having rescued the Jews of Europe at a time when their survival seemed in doubt, shall it abandon them, or shall it go forward and complete its task, assuring Hitler's victims a full and real recovery?"



Maine Delegation to UJA Conference greeted by Edmund I Kaufmann.  
Left to right: P. E. Medwed, E. I. Kaufmann, Phil W. Lown, Mr. and Mrs. Allen L. Goldfine, Dr. A. S. Kohanski.

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DECEMBER 1946

### WHAT OF THE PROMISE?

When the UJA announced its goal of one hundred million dollars in 1946, it regarded this campaign as unique and promised that it would not be considered as a basis for future giving. Now, the representatives of the American Jewish communities decided at the UJA conference in Atlantic City on a 1947 goal which surpasses the preceding quota by seventy percent. Many have asked: "What of last year's promise given by the leaders of UJA to American Jewry?"

The answer lies in the present deteriorated conditions abroad, which were unpredictable a year ago. No one could foresee the influx, during 1946, of 100,000 Jews from Poland into the displaced persons camps in Germany and Austria, which add a tremendous responsibility on JDC's already overtaxed resources. It was hoped — when the promise was made — that Great Britain would open the gates of Palestine to at least 100,000 Jews, as was repeatedly urged by President Truman and the Anglo-American Committee of Inquiry. As a result, however, the President ordered the Departments of State, War and Justice to do everything possible to expedite lawful immigration of refugees and displaced persons into the United States. Out of an eligible 48,000 only 4,767 have reached these shores up to now and there may be another 683 coming by the end of the year. The others are still waiting . . .

Broken promises, unfulfilled pledges and thwarted expectations have been the lot of the surviving Jews in Europe. Some 250,000 of them are still languishing in DP camps in central Europe. Hundreds of thousands more in eastern and western Europe are still in bread lines, at soup kitchens, undernourished, without a home or a future. Can we, American Jewry, say to them: "We cannot give more next year, because we were promised that your needs would diminish"? Can we forsake them, because others have not fulfilled their obligations?

Every American Jew will have to answer these questions to the satisfaction of his own conscience.

### JACOB ETSCOVITZ

In the untimely passing of Jacob Etscovitz, of Fort Kent, the Maine Jewish Council mourns the loss of a loyal member and friend. Loyalty and devotion to his people were the mainspring of Mr. Etscovitz activity on behalf of Jewish causes. His heart pulsated in warm response to the needs of his people, for which he gave of his substance generously. As a representative of Aroostook County on the Maine Jewish Council, he exerted an inspiring influence on his community. Mr. Etscovitz is no longer with us. Honor to his memory.

## THE WORLD ZIONIST ORGANIZATION AND CONGRESS

On Monday, December 9th, the 22nd World Zionist Congress opened its sessions in Basle, Switzerland. How did this Congress come into being, whom does it represent and what are its structure and organization?

The first World Zionist Congress was convened by Dr. Theodor Herzl, founder of modern political Zionism, in 1897 in Basle. At this Congress was laid the foundation for the World Zionist Organization, with the following motto, which has become known as the *Basle Program*: "Zionism aims to create in Palestine a homeland for the Jewish people secured by public law." Every man and woman, of 18 years and over, who subscribes to this program and buys a *Shekel* (membership fee in the World Zionist Organization — 50 cents in the U.S.A.) has the right to vote for delegates to the World Zionist Congress. The election of delegates in each country is organized and supervised by a territorial *Shekel Board* on which all Zionist organizations and parties are represented. One delegate is elected for each 3,000 *Shkolim*. The total number of delegates attending the present Congress is 375.

### Federations and Unions

The World Zionist Organization consists of territorial *Federations* and world *Unions*. The *Federations* are the *General Zionist Organizations* in each country (such as the ZOA in the United States), which as a rule do not impose a party discipline on their members. The *Unions* are Zionist parties with definite ideological programs and disciplines, organized on an international scale (such as *Mizrachi*, *Poale-Zion*, etc.). Twenty thousand *Shekel* payers having a specific point of view within the Zionist movement may, with the approval of the Congress, form a separate Union.

### Parties in Zionism

All Zionist parties and federations subscribe to the basic tenet of Zionism, namely, the *Basle Program*. However, they differ in social political and religious outlook on the way the Jewish homeland is to be built.

1. *General Zionists* (Zionist Organization of America, Hadassah, B'nai Zion) look to Palestine as a future Jewish Commonwealth and as the main country to absorb the large masses of Jewish immigrants, wherever they may come from and whatever may be the driving forces of their migration. In Palestine the Jews will have the opportunity to develop a complete and normal life as a people, attain full status of freedom and take their rightful place among the peoples of the world. The *General Zionists*, although maintaining that the social and economic ideology of the Jewish national home should be determined by Jews who live there and not by those of the Diaspora, hold that Palestine should be built on foundations of social justice and equal opportunity for all.

Without jeopardizing or infringing upon the civic and political status of the Jews in any other country, the Jewish Commonwealth in Palestine will exert a wholesome influence on the Diaspora, enhancing cultural and spiritual values, and freeing the Jewish people from the anomalous position of a nation without a State.

The *General Zionists* are divided into two groups: *Group A* (progressive wing) is loosely united in the "World Confederation of General Zionists"; *Group B* (conservative wing), in the "World Union of General Zionists." In addition there are: Hadassah (Women's Zionist Organization of America), and WIZO (Women's International Zionist Organization, in other countries, outside the United States.

2. *Union of Poale Zion — Zeire Zion* (and its affiliates, the Pioneer Women's Organization of America, and the fraternal order of the Jewish National Workers Alliance) aims to create an autonomous Jewish commonwealth in Palestine based on the principles of cooperative living, Jewish labor and Hebrew culture. In Palestine, this party is known as MAPAI (Labor Party of Eretz Israel). Recently, a large section broke away from MAPAI and formed the *Ahdut Avoda-Left Poale Zion*, which sent its own delegates to the World Zionist Congress.

3. *Hashomer Hatzair* (a socialist Halutz movement constituted in a separate world Union in 1935) sees "in Zionism the only way to fight for a new social order for the Jews," which can be accomplished only in Palestine. "The larger future of Zionism," it declares, "is inseparably tied to the victory of Socialism . . . As a Halutz movement (it) concentrates on the upbuilding of Palestine." It is for a bi-national state of Jews and Arabs in Palestine.

4. *Mizrachi World Union* (and its affiliates, *Mizrachi Women's Organization*, and the youth movement "Torah Va-avoda" — religious labor Zionists) is the orthodox religious Zionist organization, which strives for the upbuilding of Palestine as a Jewish commonwealth "on the basis of Israel's religious traditions." "Hapoel Hamizrachi" (Torah Va-avoda) declares that "the most effective way to realize the religious, national, ethical and social principles of the Torah is to create a religious labor commonwealth in Eretz Israel."

5. *Jewish State Party* (United Zionist Revisionists) believes that the Diaspora is being rapidly liquidated, and this party, therefore, has only one ultimate aim, namely, the reestablishment of the Jewish State within the historic boundaries of Palestine. This year, the State Party (a small minority group in the Zionist movement) united with the Revisionists (another minority faction which had seceded from the World Zionist Organization in 1935) on a common platform of revising the program and changing the leadership of the World Zionist Organization.

### World Zionist Administration

The *World Zionist Congress*, which ordinarily meets every other year, is the supreme legislative body of the World Zionist Organization. It receives and passes on reports of all Zionist institutions; it decides on major Zionist policy and on proposals to be submitted to the Jewish Agency; it fixes the Organization's budget; it elects the President of the World Zionist Organization, its General Council, Executive, a Congress Court, a Court of Honor and the Congress Attorney; and elects or nominates the Zionist representatives to the various bodies of the Jewish Agency.

The *General Council* consists of 70 members elected by the Congress and two representatives of the *Vaad Leumi* (National Council of the Jewish Community in Palestine), the members of the Executive and representatives of the World Zionist funds and institutions. It supervises the execution of all decisions made by the Congress; passes on Zionist affairs between Congress sessions; and fixes the annual budget in off-Congress years. It meets at least every six months.

The *Executive* membership is determined and elected by each Congress. It is responsible both to the General Council and the Congress and executes their decisions. It represents the

World Zionist Organization in external affairs; and it undertakes obligations and concludes agreements in the name of the Organization. One section must reside in Palestine, and the other members may reside in other countries.

### The Jewish Agency for Palestine

The Jewish Agency is a body separate and distinct from the World Zionist Organization. The Agency consists of 50 percent Zionists and 50 percent non-Zionists.

Article 4 of the Palestine Mandate provides that "an appropriate Jewish agency shall be recognized as a public body for the purpose of advising and cooperating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National home . . ."

In 1922, when the Mandate was issued, the Zionist Organization was recognized as the Jewish agency. It was, however, felt by the Zionist leaders that the Agency should be enlarged to include non-Zionists. After years of debate at Congresses and negotiations with non-Zionist bodies, a constitution-agreement, forming the extended Jewish Agency for Palestine, was signed on August 4, 1929.

The enlarged Agency discharges the functions assigned to it in the Mandate. The Zionist organization, then, except for its organizational work and the Jewish National Fund, carries on all its practical activities for Palestine through the medium of the Jewish Agency.

The Agency consists of a Council (half Zionist, elected by the Congress and half non-Zionist, appointed or elected by various organizations in many countries), an Administrative Committee, and an Executive. The President of the World Zionist Organization is also the President of the Jewish Agency.

The Council is the Agency's supreme governing body meeting every other year. The *Administrative Committee*, consists of 40 members, 20 designated by the Zionists and 20 by the non-Zionists from among the Council members. It meets every six months and supervises the Agency's activities. The *Executive*, which is elected by the Council, conducts the Agency's current affairs. Its number, fixed by the Administrative Committee, is always even, half Zionists and half non-Zionists. (If the non-Zionists fail to nominate their full number, the Zionists may fill the places thus left vacant.)

### Presidents of the World Zionist Organizations

1. Theodor Herzl (1897-1904)
2. David Wolffsohn (1905-1911)
3. Otto Warburg (1911-1920)
4. Chaim Weizmann (1921-1931)
5. Nachum Sokolow (1931-1935)
6. Chaim Weizmann (1935-)

Abraham S. Levey, honorary president of the Portland Jewish Federation and vice-president of the Maine Jewish Council, was given a testimonial dinner by the Federation and all its constituent organizations on December 1st at the Jewish Community Center. High tribute was paid Mr. Levey in recognition of his many years of devoted service to the Portland Jewish community, its educational, religious and philanthropic institutions.

## SPIRIT OF THE MACCABEES

by  
Alexander S. Kohanski  
Written after "Pearl Harbor", Hanukkah 1941

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## THE HASMONEANS

In the hills of Judea,  
In the ancient land of Israel,  
Mattathias arose to smite a mighty foe,  
And cleanse from the Temple the vile and the foul.  
His people lay oppressed,  
Succumbed to Antiochus, who with madness obsessed  
Sought to destroy  
The body, nay, Israel's soul . . .

The old and the pious who knew of God's word  
Had faith in the Lord —  
The redeemer would come.  
The young who knew not — they left their home  
And followed their Muse  
And flocked to the temples of Bacchus and Zeus.  
Prostrate lay Israel, waiting for help —  
Whence shall it come?

Mattathias, old and revered,  
Gathered his sons unto his hearth.  
A prayer in silence hovered over his lips . . . .  
Then he spoke in august tone:

"My children, my own!  
Your valor's renown  
In the dales and the hills;  
Your prowess can meet the enemy's dart.  
But, my sons,  
Have you turned your heart  
From the God of your fathers  
To Bacchus and Zeus?  
Our youth  
Have forsaken the ways of the Lord.  
In whose name, my sons,  
Will you brandish your sword?"

And Judah, the Maccabee, bravest of all  
Arose, and he spoke:

"Sire, thy words have moved our spirit  
To break the chain of the tyrant's yoke.

"Our youth have been lulled in comfort and pleasure;  
No cares have disturbed them, nor a people's needs.  
Our suffering now has reached its full measure;  
Our banner we raise for heroic deeds.

"In the name of the Lord  
And for our nation,  
We unsheathe our sword  
To bring it salvation."

The call, now, went forth and it swept through the land  
And banded together the young, who were bold.  
Redemption they sought through the might of their hand;  
They freed their people in its homeland of old.

## HALUTSIM

Again in Judea, Sharon Galilee,  
The people have come from all over the earth  
To revive the glory of ancient Maccabee,  
To rebuild the homeland of Israel's birth.

The youth of this people, with sinewy strength  
And love that was forged on the anvil of woe —  
They ploughed through the soil in its breadth and its length,  
And gardens sprang up where thorns would grow.

They drained many swamps and they leveled the mound,  
And drilled in the depth to the spring of the well,  
And hammered the spikes in a stubborn ground —  
A home they have built for a nation to dwell.

## VOICE IN THE NIGHT

Beyond the waves of the Great Sea lanes  
Which peacefully washed their country's shores,  
A shadow was cast of goose-stepping hordes  
Who tramped over skulls they'd sown in the plains.

The omen was seen by the youth of the land . . .  
Their will to survive, which was wrought as of steel —  
Their will not to fall under iron heel —  
It welded them all in a resolute band.

Their homes, their towns over Europe's terrain  
Were wiped from the surface again and again.  
But now they were all prepared for the foe,  
And took their oath in this solemn refrain:

"From many corners of the earth and many lands  
We have come to revive this desolate site.  
Here in the wilds and desert sands  
Danger is lurking day and night —

Of ruthless attack  
Or a stab in the back;  
Even hunger and plague  
We may not lack.

And yet our faith diminishes not;  
Here we shall stay whate'er our lot.  
Our step may falter, but we rise again;  
In this, our land we have come to remain."

This voice of the brave then resounded throughout  
And echoed its call to the world without.  
It beckoned the nations to aid in the fight;  
Its echo was lost in the dark of the night . . . .

## PEARL HARBOR

Then circling the globe like a serpent of the sea,  
The madman propelled his fangs to Nippon.  
His venom of frenzy then filled the Shogun;  
The enemy struck at the land of the free.

The youth of this land of all races and creeds  
Now flocked to the colors the onslaught to meet.  
They vowed to lay waste their foe in defeat;  
They spoke these words, portending of deeds:

"This battle is now humanity's own.  
To free the enslaved from the claw of the beast,  
To uproot the venom the maniac has sown,  
United in one are the West and the East.

"This fight is our fight  
Through the day and the night.  
Through the clang of the tanks  
And the drone of the planes  
That rise from the banks  
And soar through the air,  
We shall strike like a bolt  
At the foe in his lair.  
And whene'er he dare  
In combat to meet,  
We shall sweep from the seas  
His treacherous fleet."

## REDEMPTION

The people whose voice had been lost in the night  
Now rallied again in the dawn of the strife  
And prayed, as their sons were engulfed in this fight  
On all fronts of the battle for death or for life:

"This fight is our fight," they hailed in accord.  
We've brought to all lands Mattathias' zeal.  
Has not our forebear drawn his sword  
To free the world from a madman's ordeal . . . .

"When victory comes to the nations who have fought  
For redemption of man through justice and truth,  
Let the nations remember the sacrifice we've brought  
And grant us the homeland redeemed by our youth!"

## HANUKKAH - HISTORY AND SYMBOL

By Reuben Resnik

Educational Director, Portland Hebrew School

There are three sources for the story of Hanukkah. One is in the two Apocryphic "Books of the Hasmonians"; the second, in "Jewish Antiquities" by Josephus; and the third, in the Talmud.

The first account begins with the rise of King Antiochus Epiphanes "in the 137th year of the kingdom of the Greeks." It tells that the Temple in Jerusalem was pillaged, and that two years later the city of Jerusalem was ransacked and many of its inhabitants were killed. The king then decreed that all subjects of his dominions should be one people, and that their national laws be abolished. In Judea, he prohibited the observance of Temple sacrifices, the Sabbath, circumcision, kashruth, and all other Jewish practices. On the fifteenth day of Kislev of the 145th year (168 B.C.E.) he had heathen altars erected everywhere, and on the twenty-fifth of that month the Jews were to begin to worship Greek idols.

One must remember that those years were in the Hellenistic period, when Greek culture and mode of life were being imposed ruthlessly upon all conquered peoples. One must also bear in mind that prior to the Greek period the Jewish people had lived for two hundred years under Persian rule and had enjoyed freedom of worship and almost political independence. They were thus not willing to surrender to the Greeks any of their freedoms.

### Maccabean Revolt

Mattathias, the leader of Jewish resistance, was adamant in his stand against the royal decrees. "We, my sons and I," he declared, "will not hearken to the king's words to go from our religion either on the right or the left." Three years of bloody revolution followed. Mattathias died, but left the command of the army to his son Judah Maccabee.

There are two derivations of the word Maccabee: one, from the Hebrew "makeveth" (hammer), denoting strength and power; the other, from the initials of the Biblical sentence, "Mi Komocho Bo-elim Adonoi" (Who is like unto Thee, O God, among the mighty), denoting that the Jewish armies fought under God's banner and with His help conquered the Syrian borders.

Judah Maccabee fought on with his poorly trained armies against the seasoned generals and soldiers of Antiochus. But with unshakable faith in the justice of their cause, the Jews brought this fight to a victorious end. Then, on the twenty-fifth day of Kislev, 165 B.C.E., three years after the revolt had started, they returned to Jerusalem and rededicated the Temple. (The word "Hanukkah" means dedication.)

In the second "Book of the Hasmonians" we read inspiring stories of the aged scribe Eliezer who suffered death rather than make a pretense of eating swine meat; of Hannah and her seven sons (this is later repeated in the Talmud); and a slightly different account of the Maccabean wars. The author of this book also tells us that "Upon the same day that the strangers profaned the Temple, on the very same day it was cleansed again, even the 25th day of Kislev."

### Hellenizing Influence

Josephus reviews at length the history of that period, pointing out the strong Hellenizing process which caused demoralization among many Jews who had accepted the Greek way of life. This demoralizing influence was spread even by High Priests, such as Menelaus (Menachem) who bought his office for his own selfish ends. Thousands upon thousands, Josephus writes, followed the lead of the High priests in abandoning Judaism for Hellenism.

### Symbol of the Lights

The Mishna (section of the Talmud compiled by Rabbi Judah the Prince — 200 C.E.), fails to mention Hanukkah at all. The reason for this may be that Rabbi Judah, who claimed descent from King David, despised the Hasmonian dynasty, whom he regarded as usurpers of the throne of David. The kings, he felt, should have come from the Davidic lineage. Another reason might be that the sages of the Mishnah, who were Pharisees, did not favor the descendants of the Hasmonians who were Sadducees. There was constant conflict between the two sects on religious grounds.

### Reuven Dafni

Representative of Palestine Jewry

"There is no terrorism in Palestine except the British one . . ."

"If you would be standing on the shores of Palestine and saw on one of the refugee ships your mother or your father or your son or daughter and you would have to look how they are being fire hosed, tear gassed, beaten by wooden clubs and virtually carried by four British soldiers into another boat to be deported to Cyprus, I am afraid I would have the utmost of difficulties to restrain you from taking a gun or blowing up a building. It is more difficult and needs a greater discipline and restraint not to go shooting around and blowing up, and it is to the credit of the Jews of Palestine that so far, in an overwhelming majority, they have had the strength and discipline of restraint."

### General John H. Hilldring

Assistant Secretary of State

"The biggest disappointment during the past year has been the lack of progress in finding permanent homes for Jewish DPs . . . If the unanimous recommendation of the Anglo-American Committee to that effect had been adopted — as the President urged last spring — our ships would now be shuttling thousands of Jews to Palestine. To Palestine, not to Cyprus. Our efforts toward this objective will continue unabated. You must continue to plan for the day when they will succeed . . ."

Hanukkah is mentioned in the Gemara (which is the second section of the Talmud compiled 300 years later). The sages ask: "What is Hanukkah?" The question seems peculiar to us. Did not these men of wisdom, men upon whom the spirit of God reposed, know the history or significance of Hanukkah? No doubt they knew; but they wanted to add greater significance to the festival than was revealed through historic events. They felt that the mere commemoration of Maccabean victories would not perpetuate this important event in Jewish life. Their answer to the question was, therefore, that a cruse of oil that had been untouched and undefiled by the Greek invaders was found in the Temple at the time of rededication. The oil could burn only about a half hour, but through a miracle, it lasted eight days. This was symbolic of the rekindling of Jewish culture and life, which was most important to the sages of the Talmud. And the lights that we kindle today on eight successive nights of Hanukkah are symbolic of the same event.

### Rising Hope

Two Talmudic schools on the manner of kindling the Hanukkah candles reflect the different outlooks on the Jewish future at the time. Beth Shammai, being pessimistic about the future of Jewish life and culture, maintained that the Hanukkah candles should be lit in a diminishing order — starting with eight on the first night and ending with one on the eighth night. This reflected their view that Jewish life would decline. Beth Hillel, on the other hand, was hopeful of an ever ascending, creative Jewish culture. This school, therefore, maintained that one candle should be lit on the first night, adding one each night, until the bright light of eight candles is reached.

### Hanukkah Today

Today, more than ever, it is important for us to light our candles in most conspicuous places. Let our children see them above the range lights; they are taught to admire. Let our children sing the songs of Hanukkah and the songs of Zion cheerfully. Let them become imbued with Jewish victories, Jewish martyrdom, Jewish traditions, in order that they may feel that this Hanukkah season is important to us.

## In The Sunday Schools

In *Aprostook*, "Menorah from the Ghetto" is the Hanukkah play to be produced by the children under the direction of Mrs. Lillian Roth. Hanukkah gifts will be presented by the parents.

In *Augusta*, the pre-school group, taught by Mildred Gelnow, will celebrate Hanukkah with a home party and exchange of gifts.

Mrs. Nathan Press, School Committee chairman in *Bath*, reports that the children had a Hanukkah party with song, stories and presentation of gifts.

From *Calais*, Mrs. Nathan Prilutsky informs that a Hanukkah celebration is being arranged by the Ladies Auxiliary, at which the following pupils will participate: Doreen Acker, Martha and Sidney Unobskey and Selma Urdang.

In *Gardiner*, Mrs. Irene Slosberg writes, the children had an Oneg Shabbat, "with songs, games and refreshments, worked in with a few stories," which they enjoyed very much. Now, they are planning a Hanukkah party.

Classes are progressing with their regular studies, in *Rockland*. Group Heh finds the new course of reading in the Bible very stimulating.

Harry Goldberg, supervisor of the school in *Waterville*, reports that the parents will join the pupils at a Hanukkah celebration, with songs, recitations, the lighting of candles, and presentation of the lighting of candles, and presentation of gifts.

## PORTLAND JEWISH CENTER APPOINTS VICTOR TAYLOR ACTING EXECUTIVE DIRECTOR

Barnett I. Shur, president of the Jewish Community Center in Portland, announces the appointment of Victor Taylor, of Brookline, Mass., as the Center's acting executive director as of December 1st, in the absence of Norman I. Godfrey, the present director.

Mr. Taylor brings to his new position wide experience in community organization, especially in JWB-USO during the war, when he was regional supervisor of the New England area. A native of Utica, N.Y., and a graduate of Syracuse University, he had been active in many boys' clubs, adviser to A.Z.A. and Program Director of the Municipal Recreation Department in Syracuse.

Committee of Inquiry's Report on Palestine.

Surveys of Jewish life in Latin America, Australia and New Zealand, Western, Central, Southern and Eastern Europe and a summary of international events in terms of human rights, refugee aid, reparations to victims of persecution and punishment of war criminals complete the "Review of the Year."

The Jewish population of Canada is studied in an exhaustive statistical survey by Louis Rosenberg, Director of Research of the Canadian Jewish Congress.

The first complete statistical survey of the Jewish population of post-war Europe, taken from estimates compiled by the Joint Distribution Committee, is contained in the statistical section of the *Year Book*, together with data on the world Jewish population outside the United States and on Jewish immigration into the United States, the Americas and Palestine. In the section devoted to directories there appears, for the first time in three years, a full listing of all federations, welfare funds, community councils and affiliated local agencies.

## EXCERPTS FROM ADDRESSES AT UJA CONFERENCE

(Continued from page 1)

### Secretary of War Robert P. Patterson

The faith of the DP's "must be justified by making them feel that they are no longer outcasts." The Secretary of War favored the speedy admission of 100,000 Jews into Palestine and endorsed the proposal of President Truman for the admission of larger numbers of displaced persons into the United States.

### Leo Rosskamm, D. S. C. Survivor of Buchenwald, U.S. Army Hero

"I was a prisoner in the concentration camp (Buchenwald) on Christmas in 1938. The guards lined us up facing a gallows. Then they picked out a man at random, and hanged him. The SS leader told us: 'That's your Christmas present.'"

"After an experience like that, a person frequently gets the same feeling — it could just as well have been me . . ."

"I believe this UJA is as important a front line as any I ever fought in. The secret of victory in this battle is the same as in any other — remember that the next fellow in line might as well be you."

## Book Review

THE AMERICAN JEWISH YEAR BOOK 5707 (1946-47).

Volume 48. Prepared by the Staff of the American Jewish Committee under the direction of Harry Schneiderman and Julius B. Maller, Editors, and Morris Fine, Associate Editor. Philadelphia: The Jewish Publication Society of America, 1946. xii-691 pages. \$3.00.

A 400-page "Review of the Year 5706 (1946-47)," containing a full and authoritative summary of events of Jewish interest in the United States and abroad, is the principal feature of Volume 48 of *The American Jewish Year Book*, which has just been published. Prepared by the American Jewish Committee and published by The Jewish Publication Society of America, the standard reference annual contains, in addition to the yearly review, seven special articles, a section devoted to directories and statistical material and other special matter.

A review of the political developments in Palestine and of the profound economic and cultural advances made by the Yishuv during the past year is contributed by an American, Lotta Levensohn, journalist and author, who has lived in Palestine for many years. The report on Palestine is rounded out with a summary of the Anglo-American