

Taking Back Control: Sustaining Positive Post-War Experiences Through Financial and Other  
Turmoil at Camp Hatikvah and British Columbia's Jewish Community, 1960-1980s

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HIST4581: Worry and Wonder: Jewish Politics, Society and Religion in Canada

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The second half of the twentieth century saw tremendous change in the Canadian-Jewish community, which came through the horrors of the Second World War and the Holocaust into a period of reconstruction and prosperity. Speaking of the Young Judaea youth group members, “Judeans,” Gessie Golan, the national director of Canadian Young Judaea (CYJ), wrote in 1967 in a pamphlet for their golden jubilee that “it remains to the present and future generations of Judaeans to add to the fulfillment of this purpose, so that future generations of Jews will be able read into the present history of the Movement.”<sup>1</sup> The purpose Golan wrote about was that Canadian Young Judaea needed to be remembered by the future Jewish community for its dedication to the Jewish state and strengthening general Jewish education in its first fifty years of existence.<sup>2</sup> The Jewish population of Western Canada invested heavily into Zionist summer camps in British Columbia as a means of educating Canadian-Jewish youth about their heritage within an environment of leisure. However, they struggled with the financial issues of the Zionist Organization of Canada entwined with social issues such as the ownership of Camp Hatikvah, leading to significant changes throughout the 1960s, 70s, and 80s.<sup>3</sup>

The Canadian-Jewish community was denied multiple freedoms during the Second World War and wanted to provide positive post-war experiences to young Jewish Canadians. According to historian Franklin Bialystok, the three Jewish religious movements, Conservative, Reform, and Orthodox, and non-religious groups, including Zionists and socialists, each formed and built their own summer camps before the Second World War.<sup>4</sup> Jewish organizations such as the Zionist Organization of Canada (ZOC), and Canadian Young Judaea (CYJ) ran the Zionist

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<sup>1</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 6. Ontario Jewish Archives, Zionist Organization of Canada fonds, Temp Box #1, Canadian Young Judaea, 2007-12-2 SH: 876.

<sup>2</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 6.

<sup>3</sup> Franklin Bialystok, *Faces in the Crowd: The Jews of Canada*, (Toronto: University of Toronto Press, 2022), 195.

<sup>4</sup> *Ibid*, 214.

summer camps, and non-profit camps.<sup>5</sup> One of the most important actors involved in running the summer camps was the ZOC, which established an umbrella organization of Zionist summer camps to provide educational experiences to the Jewish-Canadian community. The ZOC worked together with the CYJ to expand Zionist education and Jewish ideals, which seemed under threat during the 1950s and 1960s due to “a growing indifference among the Jewish youth to Jewish Organizations, and particularly Zionism and Israel.”<sup>6</sup>

Anthropologist and scholar of Jewish summer camping Riv-Ellen Prell suggested that the indifference of the Jewish community in the United States to Jewish organizations, Zionism, and Israel was caused by the assimilation of Jewish baby-boomers into the majority Western culture following the Second World War during the 1950s and 1960s. Assimilation caused a massive problem for the survival of the Jewish community as “the cultural markers of Jewishness were quickly disappearing, e.g., Yiddish as a shared language, dense urban, ethnic neighborhoods, and a strong tradition of secularism and political radicalism.”<sup>7</sup> In response to the problem of assimilation, the Jewish community became more focused on providing a Jewish education to its children and used the summer camps as one means of providing that education, because children experienced socialization at summer camps more informally and successfully.<sup>8</sup>

Zionist youth movement leaders at Canadian Young Judaea made it their duty to provide young children with a Jewish education on becoming leaders in their community. In the summer of 1963, Camp Hatikvah created the first Judaeian senior camp called *Masada*.<sup>9</sup> The purpose of

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<sup>5</sup> Bialystok, *Faces in the Crowd*, 215.

<sup>6</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 33.

<sup>7</sup> Riv-Ellen Prell, “Education: Summer Camp, Postwar American Jewish Youth and the Redemption of Judaism,” *The Jewish Role in American Life: An Annual Review*, ed. Bruce Zuckerman and Jeremy Schoenberg, pg. 80. (Purdue University Press, 2007), <https://www.jstor.org/stable/j.ctv2z55190.8>.

<sup>8</sup> Ibid.

<sup>9</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 33.

Hatikvah-Masada was to provide the Western Canadian Jewish community with a system to teach teenagers about leadership and other essential skills by learning about Jewish culture such as “Zionism, Jewish history, modern Israel and general topics.”<sup>10</sup> The creation of a Masada summer camp thus provided the Western Jewish community with a method to offer education and to ensure that the students continued the community’s teachings. The leaders of Camp Hatikvah-Masada hoped that other Jewish summer camps in North America would follow their lead to create Masada Senior Camps. The Zionist summer camps formed a connection with each other as well as with Jewish communities outside North America.<sup>11</sup>

Both the Canadian-Jewish community and the Canadian population in general started to view the younger generation differently, as did the American-Jewish population. Riv-Ellen Prell wrote that Jewish culture started to view the concept of “youth” differently than before because the Jewish community began to use the term “teenager” for young people to differentiate between childhood and adulthood.<sup>12</sup> The Jewish community no longer saw children as adults, but as social dependents who needed to gain more skills before their parents tossed them out into the world. As a result, teenagers were “no longer expected to contribute to the household economically.”<sup>13</sup> The change in the relationship between parents and their children was a major shift because parents became more aware of the importance of investing in summer camps.

As a result of the change in relationship between parents and children, the Canadian-Jewish community even sent their children to Israel on programs to study and learn new life skills during the summer.<sup>14</sup> Canadian Young Judaea and the Zionist Organization of Canada had

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<sup>10</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 33.

<sup>11</sup> Ibid.

<sup>12</sup> Prell, “Education: Summer Camp, “Postwar American Jewish Youth and the Redemption of Judaism,” 81.

<sup>13</sup> Ibid, 82.

<sup>14</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 28.

a working partnership during the 1950s and 1960s, and they established the Chalutzit program. CYJ and the ZOC sent members of the Chalutzit program to Israel to learn about and become leaders of Zionism and to get them interested in immigrating to Israel.<sup>15</sup> The Canadian Young Judaea golden jubilee pamphlet stated that many *chaverim* (“companions”) wanted to do a summer study course in Israel, and the CYJ had to quickly create a fundraising “campaign to provide as many of our leaders as possible with scholarships.”<sup>16</sup> The ZOC and CYJ were moving into a new decade of summer camping.

The opening of the post-war economy kickstarted the changes that led to the Jewish communities and summer camps succeeding in the 1960s. The Second World War had imposed multiple restrictions on Jews and other Canadians. In the economic boom of its aftermath vast amounts of wealth were generated for some Canadian families (including Canadian Jews). When the economy reopened following the war, parents sent their children to summer camps to become more connected with other children. There was also an economic boom that lasted from 1961 to 1973.<sup>17</sup> The post-war economic boom helped the summer camps succeed as Jewish parents sent their children and even invested their own money into the seven summer camps run by CYJ. The ZOC and the CYJ did not just run a single summer-camp program in British Columbia, but multiple programs from the Western provinces to the Maritime provinces. A newspaper article titled “All Seven Y. J. Camps Report Successful Seasons” in November 1965 from the *Judaeen* provided better insight into the success of the seven summer camps run by the ZOC in the summer of 1965.<sup>18</sup> The report stated that the summer was successful because “approximately one

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<sup>15</sup> Canadian Young Judaea Golden Jubilee 1917-1967, pg. 28.

<sup>16</sup> *Ibid.*

<sup>17</sup> Bialystok, *Faces in the Crowd: The Jews of Canada*, pg. 196.

<sup>18</sup> Ontario Jewish Archives, ZOC Fonds, Temp Box #1, Canadian Young Judaea, 2007-12-2, SH: 876; All Seven Y. J. Camps Report Successful Seasons, The Judaeen, November 1965, pg. 7.

thousand chaverim attended Camps Hatikvah, Massada, Biluim, Solelim, Hagshama, Shalom and Kadima, during periods ranging from one to two months.”<sup>19</sup> The Canadian-Jewish community was looking forward to the future of Zionist summer camping.

After the success of the 1960s, the Zionist Organization of Canada made further plans for their summer camps in the 1970s. According to John Secter, the regional president of the ZOC, in a letter to Morris Feldstein, chairman of Camp Hatikvah on August 10, 1970, the ZOC had a major plan to create an exchange program to establish “a cultural bridge between Canadian and Israeli youth.”<sup>20</sup> Secter even contemplated in his letter moving Camp Hatikvah, its operations, and its community members from the Okanogan Valley to Israel because the program gave community members more experience in youth work, and they planned to “Aliyah to Israel in the very near future.”<sup>21</sup> Canadian Young Judaea also hatched plans to connect Canadian-Jewish summer campers to Israel by inviting Israeli *shlichim*, emissaries, to British Columbia to teach Canadian-Jewish children about Israeli culture on a more personal level and incorporate Zionism into the activities.<sup>22</sup>

The poor American experience with such attempts at integration between Israel and Diaspora Jewish communities reduced enthusiasm for such transnational collaborations in Canada due to the different cultural norms of the communities.<sup>23</sup> For example, in his article “Israel in the Poconos: Simulating the Nation in a Zionist Summer Camp,” Dan Lainer-Vos

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<sup>19</sup> Ontario Jewish Archives, ZOC Fonds, Temp Box #1, Canadian Young Judaea, 2007-12-2, SH: 876; All Seven Y. J. Camps Report Successful Seasons, The Judaean, November 1965, pg. 7.

<sup>20</sup> J. Secter to Mr. Morris Feldstein, 10 August 1970, Vancouver (British Columbia, Canada), Fonds 28, series 2-4, File 1, Zionist Organization of Canada Fonds: National Camps Association series: Camp Hatikvah sub-series, Ontario Jewish Archives, Toronto Canada.

<sup>21</sup> Ibid.

<sup>22</sup> Edie Gedalof, A Monthly Nation Newsletter of Canadian Young Judaea, Young Judaea newsletters: 1971-1974, Fonds 28, Series 5, File 168, Zionist Organization of Canada fonds, 19 April 1971, pg. 4.

<sup>23</sup> Dan Lainer-Vos, “Israel in the Poconos: Simulating the Nation in a Zionist Summer Camp,” *Theory and Society* 43, no. 1 (2014): 91-92. <http://www.jstor.org/stable/43694709>.

wrote about the desire of a Jewish-American summer camp called *Massad* in the Pocono Mountains, Pennsylvania to emulate Israel, and teach the American-Jewish community about Zionism between the years 1941–1981.<sup>24</sup> There were problems incorporating American-Jewish children with the Israeli ideals of the *shlichim*, because the two communities clashed with one another and became incompatible. The American campers viewed the Israelis as “rigid and militaristic,” while the Israelis “claimed that the American children were spoiled, selfish, and excessively individualistic.”<sup>25</sup>

The 1970s were a less prosperous time compared to the 1960s, and an extensive period of change for the Canadian-Jewish summer camps and the ZOC in British Columbia because there was economic stagnation that stripped them of funds, donations, and campers. Dr. George Liban, the executive vice-president of the ZOC informed Bruce Zien about the summer camp’s financial problems by letter on August 14<sup>th</sup>, 1973.<sup>26</sup> The letter stated that registration numbers at Camps Hatikvah and Massad were lower than the previous years, attracting fewer children from “Calgary, Edmonton, Saskatoon, and Regine [sic] for campers to Hatikvah.”<sup>27</sup> The summer camps went through a rough period as the expenses were much higher than the total revenue for the summer seasons. A status report from September 1975 showed that Camp Hatikvah had an income of \$77,581, and \$96,701 worth of expenses. The camp therefore had a net loss of \$19,120 in 1975.<sup>28</sup>

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<sup>24</sup> Lainer-Vos, “Israel in the Poconos” 91-92.

<sup>25</sup> Lainer-Vos, “Israel in the Poconos,” 104-105.

<sup>26</sup> Dr. George Liban to Mr. Bruce Zien, 14 August 1973, New Westminster (British Columbia, Canada), fonds 28, series 2-4 File 2, ZOC Fonds, NCA series: Camp Hatikvah sub-series, Toronto, Canada, pg. 1.

<sup>27</sup> *Ibid*, pg. 1-2.

<sup>28</sup> ZOC and ZOC Charitable Fund Incorporated, Camp Hatikvah Income Statement for the period ended September 30, 1975. Ontario Jewish Archives, ZOC Fonds: National Camps Association series: Camp Hatikvah sub-series, Fonds 28; series 2-4, File 1.

The Zionist Organization of Canada's financial problems also affected the Zionist summer camps, including Camp Hatikvah, which were reliant on the enrollment of children to keep running. Camp Hatikvah was unable to pay for expenses such as staff wages, utilities, supplies, and repairs because the summer camp was running on a deficit as their expenses exceeded their revenue.<sup>29</sup> One would think there was a simple solution to that very problem. Camp Hatikvah had to increase the tuition for summer campers during the next summer seasons to compensate for the repairs of amenities and increase camp revenue. However, according to a document from a presentation on September 21 to 22, 1973, the ZOC was unwilling to increase the summer tuition because the campers and their parents paid for their travel expenses to get to the Zionist summer camps from all over Canada.<sup>30</sup>

The financial situation of the Zionist Organization of Canada became so dire in the 1970s that they decided to take a more dramatic option to offset their costs. The choice taken by the ZOC to fix their financial problems had colossal implications and changes for the summer camps, especially Camp Hatikvah.<sup>31</sup> According to a report written by Lou Hilford, the executive director of ZOC on July 18, 1973, for the Camp Hatikvah Research Committee, the five-member committee created a list of "five alternative proposals" to determine the future of Camp Hatikvah.<sup>32</sup> The names of the five proposals listed by Lou Hilford were Camp Hatikvah Status

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<sup>29</sup> ZOC and ZOC Charitable Fund Incorporated, Camp Hatikvah Income Statement for the period ended September 30, 1975. Ontario Jewish Archives, ZOC Fonds: National Camps Association series: Camp Hatikvah sub-series, Fonds 28; series 2-4, File 1.

<sup>30</sup> A Presentation on Behalf of the Hazkifut of Canadian Young Judaea, September 21-22, 1973. National Camps Association/Zionist Organization of Canada. ZOC Fonds: National Camps Association series: Camp Hatikvah sub-series, Fonds 28; series 3, File 16. Camps meetings and reports - 1973-1975. pg. 2.

<sup>31</sup> Lou Hilford, Meeting of Camp Hatikvah Research Committee, Correspondence and reports, 1973, July 18, 1973. Vancouver, (British Columbia, Canada), Fonds 28 series 2-4 File 2, ZOC Fonds, Ontario Jewish Archives, Toronto, Canada. July 24, 1973.

<sup>32</sup> Ibid.



Quo, Camp Hatikvah Retrenchment, Camp Hatikvah/Camp Miriam Amalgamation, Canadian Zionist Camp Restructuring, and Camp Hatikvah Sale.<sup>33</sup>

An earlier letter from Lou Hilford, dated May 31, 1973, provided more details for each of the five proposals. Hilford and the committee had to consider the most suitable choice out of these five plans to fix the financial problems of the ZOC. The first proposal, “Camp Hatikvah Status Quo” was the most logical decision for the ZOC to continue running the summer camp, because it meant the camp would continue to operate autonomously on at least \$15,000 dollars per year minimum.<sup>34</sup> Camp Hatikvah would remain competitive with other summer camps in the Western Canada region by not increasing fees for summer campers to stay cost effective for parents. However, Camp Hatikvah would not have enough money to run the summer season because no more money came from the ZOC. The camp needed to set up fund-raising campaigns to raise funds from parents and other entities to repair and maintain of structures and amenities.<sup>35</sup>

The Camp Hatikvah Research Committee considered a second proposal titled “Camp Hatikvah Retrenchment” to reduce their expenses by cutting down the summer season from seven to four weeks. The plan was to allow other organizations such as the Diabetic Association of British Columbia to rent the summer camp for part of the summer, from which the camp would have benefited monetarily.<sup>36</sup> The Camp Hatikvah Committee indicated to the Canadian Diabetic Association that Camp Hatikvah would need a 10 percent increase to rent out the summer camp for 1974 because in 1973, the summer camp had “an operating loss of

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<sup>33</sup> Ibid.

<sup>34</sup> Lou Hilford, Future of Camp Hatikvah, Correspondence and reports 1973, 31 May 1973, Vancouver (British Columbia, Canada), Fonds 28 series 2-4 File 2, ZOC Fonds, Ontario Jewish Archives, Toronto, Canada. pg. 1.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

\$19,123.00.”<sup>37</sup> According to Lou Hilford, the ZOC considered this second proposal because in previous years, the Diabetic Camp was at full capacity and made significant profits during the first half of the summer compared to the second half of the summer, when the camp was under capacity.<sup>38</sup> However, the proposal did not benefit the ZOC culturally because even though Camp Hatikvah would have made significant sums of reserve cash upon which the camp could continue to run, the committee rejected the proposal for having too negative an impact on the campers themselves, valuing the finances “at the expense of operating a full summer of Zionist camping.”<sup>39</sup>

The third proposal offered by the committee was “Camp Hatikvah/Camp Miriam Amalgamation.” The plan was to relocate another Jewish-Zionist summer camp in British Columbia onto Camp Hatikvah’s more extensive property. This proposal was determined based on the Jewish population of approximately eleven thousand in British Columbia in 1973.<sup>40</sup> The ZOC felt that operating two separate summer camps at a lower capacity was not worth the money. The two summer camps would coordinate better on one property to “provide the necessary funds for the physical expansion necessary to accommodate Camp Miriam.”<sup>41</sup> A major concern with the proposal was that each camp would interfere with the other when organizing summer camp activities and programs in limited space. There was also the problem of which summer camp would have ownership of buildings and land.<sup>42</sup>

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<sup>37</sup> Ontario Jewish Archives, ZOC Fonds: National Camps Association series: Camp Hatikvah sub-series, Fonds 28; series 2-4, File 2. Camp Hatikvah Committee Meeting 8:00 p.m. Tuesday, November 11/73. Dec 20, 1973. pg. 1-2.

<sup>38</sup> Lou Hilford, Future of Camp Hatikvah, Correspondence and reports 1973, 31 May 1973, Vancouver (British Columbia, Canada), Fonds 28 series 2-4 File 2, ZOC Fonds, Ontario Jewish Archives, Toronto, Canada. pg. 1.

<sup>39</sup> Ibid.

<sup>40</sup> Lou Hilford, Future of Camp Hatikvah, Correspondence and reports 1973, 31 May 1973, Fonds 28 series 2-4 File 2, Vancouver, British Columbia, Canada. pg. 1.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

The Camp Hatikvah Research Committee's fourth proposal was "Canadian Zionist Camp Restructuring." The purpose of that proposal was to reorganize the Canadian Zionist summer camp system into three main summer camps, including the Quebec-based Camp Biluim. The committee created this proposal because the 1970s was a period of economic stagnation, and Jewish summer camps throughout North America were "suffering from a combination of declining attendance and rising costs."<sup>43</sup> The Zionist Organization of Canada thought it was best to sell multiple summer camps to alleviate the debt, invest the proceeds and focus on only three summer camps. However, the committee decided not to select this proposal even though Hilford even admitted in the letter "that all Zionist Camps in Canada already have or will have the economic problems of Camp Hatikvah."<sup>44</sup> The Camp Hatikvah Research Committee looked at four separate proposals, but they had one more proposal to look at.

The Camp Hatikvah Research Committee's fifth and final proposal, "Camp Hatikvah Sale," was the decision that the Zionist Organization of Canada chose to alleviate part of the debt. The ZOC had the summer camp (including the camp, land, and buildings) inspected and valued at approximately \$430,000 in 1973. The equivalent price of the value of the summer camp would be around \$2,732,000 in 2022.<sup>45</sup> However, the decision to sell Camp Hatikvah did not turn out well for the ZOC. There was a potential for disaster as Hilford wrote that selling Camp Hatikvah "would mean the elimination of General Zionist Camping in Western Canada and could have disastrous long-range effects on both Young Judaea and the adult Zionist leaders of tomorrow."<sup>46</sup> In addition, the ZOC would effectively gain money from the sale of Camp

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<sup>43</sup> Lou Hilford, Future of Camp Hatikvah, Correspondence and reports 1973, 31 May 1973, Fonds 28 series 2-4 File 2, Vancouver, British Columbia, Canada. pg. 2.

<sup>44</sup> Ibid.

<sup>45</sup> Lou Hilford, Future of Camp Hatikvah, Correspondence and reports 1973, 31 May 1973, Fonds 28 series 2-4 File 2, Vancouver, British Columbia, Canada. pg. 2.

<sup>46</sup> Ibid.

Hatikvah, a summer camp to which the parents of the Vancouver Jewish community had been donating for decades.

The Zionist Organization of Canada announced their proposed plan to sell Camp Hatikvah during a meeting with the Vancouver Jewish community on February 6, 1977. Avrom Siegel, national chairman of the ZOC Camp's Association, said that selling the summer camps "was a solution to the problem of rising costs and a declining budget."<sup>47</sup> The Vancouver Jewish community's reaction was full of outrage, displeasure, and protest at the proposed sale of a piece of their culture. The Vancouver Jewish community had monumental stakes in the future survival of the summer camp, and they did not want the ZOC to sell Camp Hatikvah.<sup>48</sup> The Vancouver Jewish community raised money and kept donating throughout the years to help the summer camp grow and prosper, while (in their view) the ZOC was biding their time, waiting to see if they would be able to sell the summer camps in the open.<sup>49</sup>

The reaction of the Jewish community went beyond British Columbia and made its way to the larger Jewish communities in Toronto, Ontario. In a letter to the editor of the *Canadian Jewish News* on April 15, 1977, the national executive director of Canadian Young Judaea, Ian Borer, gave his own opinion on the situation.<sup>50</sup> Borer stated that the Zionist movements including the ZOC were moving away from teaching Zionist education by trying to sell Camp Hatikvah. Borer also mentioned, in connection with the article "Money Problems Spark Austerity in Zionist Body, "that Camp Hatikvah has been losing \$20-25,000 a year."<sup>51</sup> The CYJ

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<sup>47</sup> JWB Staff. Protest Proposed Camp Hatikvah Sale. Vancouver: The Jewish Western Bulletin, March 3, 1977. SFU Digitized Newspapers. pg. 3. <https://newspapers.lib.sfu.ca/jwb-29540/page-3>.

<sup>48</sup> JWB Staff. Protest Proposed Camp Hatikvah Sale. Vancouver: The Jewish Western Bulletin, March 3, 1977. SFU Digitized Newspapers. pg. 1. <https://newspapers.lib.sfu.ca/jwb-29547/page-1>.

<sup>49</sup> Ibid.

<sup>50</sup> Borer, Ian. Camps must not be dissolved, says reader. Toronto: The Canadian Jewish News, April 15, 1977. SFU Digitized Newspapers. pg. 5. <https://newspapers.lib.sfu.ca/cjn2-32432/page-5>.

<sup>51</sup> Ibid.

did not incur the debts, but it was the ZOC that was having enormous monetary problems. By selling Camp Hatikvah, the only Zionist camp in British Columbia and Alberta, the ZOC would “deprive the 150 campers each summer of an opportunity to begin to explore their Zionist identity.”<sup>52</sup>

The Vancouver Jewish community’s outrage led to change for the Zionist summer camps at the end of the 1970s and into the early 1980s. Instead of selling Camp Hatikvah to another organization or company, the Zionist Organization of Canada made a deal on February 17, 1977, to sell the camp to the Jewish Community Fund and the Council of Vancouver, which had been founded by the Jewish community in 1960 and 1950 respectively. The organizations paid on behalf of the Vancouver Jewish community.<sup>53</sup> The deal had significant ramifications for the future of summer camps in Western Canada to become separate entities. A motion by the ZOC executives forced the ZOC to “not proceed with its proposal sale, transfer or advertisement for the sale of the Camp Hatikvah site until Sept. 30, 1977.”<sup>54</sup> The Vancouver Jewish community was no longer happy with how the ZOC ran the summer camp, and they wanted to split from the ZOC to forge their own path. The Western Canada Jewish community took it upon themselves to take control of the finances and find ways to deal with the debts held by the summer camp.<sup>55</sup>

On February 9, 1978, there was a change in the relationship between the Zionist Organization of Canada and the Camp Hatikvah Research Committee during a meeting to determine their plans for the summer camp.<sup>56</sup> There was great news for British Columbia’s

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<sup>52</sup> Ibid.

<sup>53</sup> Protest Proposed Camp Hatikvah Sale. The Jewish Western Bulletin, March 3, 1977. pg. 1.

<sup>54</sup> Ibid.

<sup>55</sup> Protest Proposed Camp Hatikvah Sale. The Jewish Western Bulletin, March 3, 1977. pg. 3.

<sup>56</sup> JWB Staff. Camp Hatikvah will open through JCFandC support. Vancouver: The Jewish Western Bulletin, February 16, 1978. SFU Digitized Newspapers. pg. 1. <https://newspapers.lib.sfu.ca/jwb-28672/page-1>.

Jewish community and the campers as the camp would be open for the summer of 1978, and the ZOC would not be involved due to their dispute over the camp's ownership.<sup>57</sup> A meeting held on February 7, 1978 by the Jewish Community Fund and Council gave "special financial support to the extent of \$12,500 for the camp."<sup>58</sup> A survey sent out to parents of summer campers from 1977 by the Camp Hatikvah committee indicated that 80 percent of campers would re-register. The ZOC may have been too quick to give up on summer camping because their "projections for 1978 operations indicated that further losses of \$10,000 to \$15,000 would be experienced."<sup>59</sup>

There was a significant change for the Canadian Jewish summer camps in 1980 when the Zionist Organization of Canada transferred Camp Hatikvah to the Canadian-Jewish community in Western Canada. The deal gave the newly formed Camp Hatikvah Foundation control of Zionist summer camping in Western Canada, allowing it to focus on providing programs without the oversight of the ZOC. A new light was at the end of the tunnel when the Western Canadian-Jewish community appointed "Maurice Paperny of Calgary as provincial chairman of the drive in Alberta."<sup>60</sup> An organization located outside of British Columbia no longer ran the summer camp, and that meant the Western Canadian Jewish community had full control over their own programs. However, the Camp Hatikvah Foundation had troubles when the title of Camp Hatikvah was transferred because there was no more monetary help from the ZOC.<sup>61</sup> The Camp Hatikvah Foundation called on the Western Canadian Jewish community, and former members

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<sup>57</sup> Ibid.

<sup>58</sup> JWB Staff. Camp Hatikvah will open through JCFandC support. Vancouver: The Jewish Western Bulletin, February 16, 1978. SFU Digitalized Newspapers. pg. 1. <https://newspapers.lib.sfu.ca/jwb-28672/page-1>.

<sup>59</sup> Ibid.

<sup>60</sup> JWB Staff. Camp Hatikvah 'Capital Drive' Develops Momentum. Vancouver: The Jewish Western Bulletin, January 31, 1980. SFU Digitalized Newspapers. pg. 5. <https://newspapers.lib.sfu.ca/jwb-26827/page-5>.

<sup>61</sup> Ibid.

of Hatikvah to help fundraise money to pay back the \$300,000 mortgage debt on the summer camp.<sup>62</sup>

By October 1983, there was another change in Camp Hatikvah's financial position under the Camp Hatikvah Foundation compared to its previous financial position under the Zionist Organization of Canada. The summer camp received more donations from the Vancouver Foundation to upgrade facilities, starting with \$15,000 if "the same figure can be matched by community donations."<sup>63</sup> The move to independence was great for Camp Hatikvah because according to an article from the *Jewish Western Bulletin* on October 13, 1983, the summer camp held a successful "Gold Plate Dinner" on October 27, 1983, to drum up the donations.<sup>64</sup> Camp Hatikvah made substantial gains, becoming much more successful during the 1980s than it had been with the ZOC. The newspaper wrote that Camp Hatikvah was "operating at full capacity in recent years and has had to turn away applicants."<sup>65</sup>

When Camp Hatikvah became independent from the Zionist Organization of Canada, there were less restrictions on the Jewish summer camp community's fundraising events. Camp Hatikvah continued its partnership with Canadian Young Judaea and held dinners and events with other organizations to obtain money to reduce its debt.<sup>66</sup> The summer camp received money from fundraising and used the donations to upgrade and modernize their amenities. For example, the camp upgraded "a cabin for 10 persons, and made renovations to both the dining-hall and

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<sup>62</sup> Ibid.

<sup>63</sup> JWB Staff. Camp Hatikvah hosts Gold Plate Dinner. Vancouver: The Jewish Western Bulletin, October 13, 1983. SFU Digitalized Newspapers, pg. 3. <https://newspapers.lib.sfu.ca/jwb-23475/page-3>.

<sup>64</sup> Ibid.

<sup>65</sup> Ibid.

<sup>66</sup> JWB Staff. Vancouver Foundation, community support upgrades Camp Hatikvah. Vancouver: The Jewish Western Bulletin, March 1, 1984. SFU Digitalized Newspapers, pg. 10. <https://newspapers.lib.sfu.ca/jwb-23191/page-10>.

kitchen.”<sup>67</sup> The Canadian-Jewish community had their own reasons for being highly involved in the system of the summer camps and felt a weight off their back when they left the ZOC. Once again, the Canadian-Jewish summer camps became a system to bring the Jewish community together, as Prell had stated were the same plans as the American-Jewish summer camps.<sup>68</sup>

Therefore, after the tremendous challenges in the 60s, 70s, and 80s, the Camp Hatikvah Foundation continued to support the Canadian-Jewish community of Western Canada through the Zionist summer camp, Camp Hatikvah in British Columbia. Camp Hatikvah held an event on November 23, 1987, called “The Third Session” to fundraise more money “towards the construction of a new dining hall and kitchen facility.”<sup>69</sup> The Jewish community of Western Canada including former summer campers, staff members, parents, and supporters felt deeply connected to Camp Hatikvah, and many Jewish organizations continued to give financial support to Camp Hatikvah in the late 1980s.<sup>70</sup> If not for the community’s decision to take control of their camp from the ZOC, Zionist summer camping in British Columbia would have been lost.

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<sup>67</sup> Ibid.

<sup>68</sup> Prell, “Education: Summer Camp, Postwar American Jewish Youth and the Redemption of Judaism,” 80.

<sup>69</sup> JWB Staff. Hatikvah’s ‘Third Session’ offers evening of fun. Vancouver: The Jewish Western Bulletin, November 12, 1987. SFU Digitalized Newspapers, pg. 8. <https://newspapers.lib.sfu.ca/jwb-20707/page-8>.

<sup>70</sup> Ibid.