

CONGRESS BULLETIN

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Bronfman Lauded For Leadership Of Past 10 Years

The Jewish community of Canada expressed its appreciation of the services of Samuel Bronfman of Montreal as national president of the Canadian Jewish Congress since 1939 by deep and spontaneous tribute paid to him at the Eighth Plenary Session of the Congress and by re-electing him for the sixth two-year term.

Speaker after speaker at the Plenary Session pointed to the fact that the period of office of Mr. Bronfman coincides with the greatest responsibilities of Canadian Jewry and with the greatest achievements of the Congress. Mr. Bronfman's presidential address was in effect a survey of the world picture of Jewry and of Canadian Jewish developments during the past decade.

The Plenary Session elected J. Irving Oelbaum as president of the Canadian Jewish Congress in Ontario, succeeding B. Sadowski, M.B.E., who has served during the past four years.

Monroe Abbey of Montreal and Sol Kanee of Winnipeg were re-elected as heads of the Congress in the Eastern and Western Divisions respectively.

Perhaps the most important constitutional change put into effect by the Eighth Plenary Session in Toronto was the creation of a new Pacific Division of the Canadian Jewish Congress consisting of the Jewish communities in British Columbia, notably in Vancouver, Victoria, New Westminster and Trail. This division, which is now headed by Esmond Lando of Vancouver as president, will have the same status as the previously established Eastern, Central and Western divisions. The offices of this division will be at the Jewish Community Centre, 2675 Oak St., Vancouver. Ten members from British Columbia will sit on the Dominion Council of 300.

The Dominion Council, which was elected at the Plenary Session of the Congress meeting in Toronto, will again be representative of every Jewish community and every shade of opinion to be found in Canadian Jewry.



Samuel Bronfman

Executive As Elected At Toronto Meeting

NATIONAL PRESIDENT

Samuel Bronfman, Montreal.

NATIONAL VICE-CHAIRMAN

Michael Garber, K.C., Montreal

NATIONAL VICE-PRESIDENTS

Monroe Abbey, Montreal.

Sol Kanee, Winnipeg.

Esmond Lando, Vancouver.

J. Irving Oelbaum, Toronto.

NATIONAL TREASURER

Joseph H. Fine, K.C., Montreal.

HONORARY VICE-PRESIDENTS

A. H. Aronovitch, Winnipeg.

S. Belkin, Montreal.

A. B. Bennett, Toronto.

Allan Bronfman, Montreal.

Israel Freeman, Toronto.

Edward E. Gelber, Toronto.

M. A. Gray, Winnipeg.

Noa Heinish, Halifax.

Samuel Kronick, Toronto.

L. Phillips, K.C., O.B.E., Montreal

Ben Robinson, Montreal.

Ben Sadowski, M.B.E., Toronto.

A. D. Samuels, Regina.

F. Schwartz, Edmonton.

F. I. Spielman, Montreal.

Charles Walfish, Vancouver.

H. Wolofsky, Montreal.

S. J. Zacks, Toronto.

GENERAL SECRETARY

H. M. Caiserman, Montreal.

Session Reaffirms Congress Interest In World Problems

The Plenary Session of the Canadian Jewish Congress reaffirmed the interest of the Jewish community of Canada in the world-wide problems of the Jewish people and restated its determination to work for the furtherance of Jewish survival in other countries and the strengthening of Judaism in Canada.

In keeping with this mood, the Congress greeted most warmly the Jewish community of Israel and urged that the new city of Jerusalem should be recognized as an integral part of the State of Israel.

The Congress decided to continue its work on behalf of war-disrupted Jewish communities through the relief program of the UJRA. The Congress noted the generous co-operation which it has been receiving from the Government of Canada and from the numerous Jewish organizations in this country in its immigrant settlement program and expressed its gratitude to them.

On the domestic scene, the Congress decided to intensify its activities in the organization of the local communities, to further Jewish education, to strengthen the youth organizations of the community and to continue its program of combatting anti-semitism.

The work of the social and economic research bureau of the Congress and the national archives and library of the Congress were singled out for special commendation.

The delegates to the Plenary Session expressed their thanks to the Yiddish and Anglo-Jewish press of this country for their consistent support of the Congress program during recent difficult years and for their excellent work in interpreting the problems of current Jewish life to the reading public of this country.

Congress will make available at a later date the texts of address given at the Eighth Plenary Session by Dr. Israel S. Chipkin, Avraham Harman, Nahum Goldmann, Dr. Ira Eisenstein and A. M. Klein.

Proceedings

Eighth Plenary Session

Canadian Jewish Congress

Toronto, Oct. 22-24, 1949

Session on Jewish Education:

Chairman: Edward E. Gelber

Invocation:

Rabbi David Ochs (Toronto)

Shalom Shalom Larachok v' Lacarov, peace and harmony to those who come from far, to those who come from the farthest parts of this country and who also come from near. The healing of the wounds of our people depends to a large degree on the unity which exists in our work for our community. Peace and harmony to those who are far away and to those who are near. May the spirit of peace, harmony and understanding reign in our deliberations and may God's blessing be upon them and make them successful. At the same time I want to draw attention, my dear friends, at this solemn moment, to the fight which the Jewish people throughout the world is waging for the crown of Zion, for Jerusalem, as the capital of free Israel.

Let us rise and read a psalm, the hymn for the sake of Jerusalem. (Psalm 126).

Rabbi Reuben Slonim (Toronto)

As chairman of the Arrangements Committee, I bid you welcome and I hope that you will find Toronto a cordial host. I should like in your behalf and in my own to extend thanks to the members of the National Arrangements Committee for the difficult task of bringing this Convention into being. I have completed this address at this point and I have pleasure in turning over this meeting to your permanent chairman of this Session, Mr. Edward E. Gelber. It is not difficult job to

make such an introduction as there is so much one can say about Mr. Gelber. He is one of the top intellects in the Canadian Jewish Community and he is one of our great public speakers. But what draws me to him is that he is a maximalist Jew and that he has a keen faculty for emphasizing the constructive and the positive aspects of Jewish living. One of his great loves is Jewish education, which he has enriched and expanded by his own contribution.

Chairman:

I find myself again in an accustomed place, in a slot as it were. People have a tendency to become typed and it would appear that I have become typed in some degree in Canadian Jewry, or at



Rabbi Reuben Slonim of Toronto, chairman of the arrangements committee of the Plenary Session.

least at Canadian Jewish meetings and Canadian Jewish Congress assemblies. No one seems to give me the credit in having some knowledge and some understanding of activities in areas other than the education field. Could I not, for example, be made chairman of a Public Relations Committee meeting? Perhaps I too, have a love of anti-semitism that some of our people seem to have. Perhaps I, too, am an expert in expounding or giving an exposition of public relations and anti-semitism. And so, too, other areas of activities in which the Jew necessarily has to engage. All these seem to pass me by.

As far as Congress work I am happy and proud to find myself typed as one who has a profound conviction and deep attachment to the necessities and to the implications of Jewish living enriched through Jewish education. We are living now in an era that perhaps is not as glamorous and is not as exciting as the one that our generation has known for 10 or 20 years. The stresses are beginning to recede to some degree and to become weaker, and for that we are duly grateful. This is not say that Jewish problems have been solved with the emptying of camps in Europe or the re-routing of populations from one end of the world to the other, to the vast and glorious life that is expanding in Israel; that all these problems are finished and that no need should be felt on our part to assist further in the effectuation and implementation of these large tasks.

No one deludes himself in to thinking that the responsibility of world Jewry, particularly of American Jewry, has ended. With the creation of the Jewish state we recognize and we em-



Congress veterans, B. Sheps of Winnipeg and M. Dicktein of Montreal

brace gladly the new obligations that are imposed on us just because of Israel

But as the years go on this era of excitement in which we have lived will recede to a point where we will require more and more stimuli to enable us to maintain that intimate sense of connection with the Jewish people wherever it happens to find itself. We come now perhaps to more humdrum and more prosaic tasks. The task is that of creating and maintaining and enriching a Jewish life in our own midst that shall have power and that shall bring a sense of satisfaction to ourselves and to those who come after us. It is precisely on this junction that the work and importance of the Canadian Jewish Congress assert themselves to a larger degree than we have known in the last few years. Congress has to engage in prosaic tasks: the supplying of teachers, the implementing of scientific curricula for Jewish schools, the provision of a whole host of activities and undertakings that shall make Jewish life desirable and worth living and bring satisfaction to our adherents. While this may not have the glamour and excitement of the refugee work and war effort work and even of work for Israel, this work is nevertheless of importance to the continued worthwhile existence of the Jewish Yishuv in Canada.

It is with a sense of profound satisfaction that I read in a release of Mr. Bronfman's speech that will be delivered tomorrow that the most important implication of Jewish living is giving full stress to this new and emerging need for an emphasis of major proportion on Jewish living here, for Jewish da, without its glamour and without its

living here in our country which can only be stimulated and propagated through a Jewish educational system that is alive to our needs and that is responsive to the peculiar problems of living in our time.

This Plenary Session, it seems to me, is the beginning of a test of our seriousness with regard to Jewish living in Canada. We must take away from this Plenary Session a sense of stimulation with regard to this prosaic problem, and I underscore the words "this prosaic problems" of Jewish life in Canada—excitement and without all these things

our generations has known. If we allow another 10 or 20 years to go by without stressing the need for our own living here — who knows but there may not be a Jewish Yishuv, in the restricted sense of the term, that would wish to continue in the sense as we understand it at this stage of our history. We must not forever allow ourselves to be deflected from this main task in Canada of making provision for our own needs.

We have to strike a balance, not necessarily a quantitative balance, but a qualitative balance, as between life here and our responsibilities and duties to Jewry everywhere in the world, and it is because of that that I have a sense of satisfaction and pride in those who arranged the Conference.

This Plenary Session sees fit to give major emphasis to the problem of Jewish education by putting it at the very top of the agenda. This opening session of the Plenary Conference is devoted to Jewish education and I summon you further to recognize the challenge of our time and the challenge of our work.

The responsibility for our continued meaningful existence is in our hands and cannot be guaranteed by any outside body or any outside force. It is we who must discharge this duty to ourselves and to our generation if we wish Canadian Jewish life to have something of spiritual and qualitative substance in the generations that are to come

Dr. Israel Chipkin delivered an address on Jewish education which will be made available at a later date.



A. M. Klein addressing a luncheon session with Gurston Allen of Toronto presiding.

Lavy M. Becker (Montreal):

I am very much tempted — a temptation to which I will succumb — to make a speech, because after all, how often does one get such a large audience and one that is representative from coast to coast, and select, at that? But you have been very attentive to a thought-provoking paper and you ought to have your innings to bring to our attention the problems that are with you in your own communities, the problems of the small community and the problem of the large community, in many forms and in many parts of the whole country — the general problem of education as it stands in your community not only with regard to your children but your whole educational program in your own communities.

It is with some pardonable pride that at this moment I point to a record of some of the achievements in the field of Jewish education in the Canadian scene which are brought to light, not only because we have them in our record but also because of some of the things that Dr. Chipkin brought to our



Lavy Becker

attention about the same situation on the same arrangements in the United States. For example, he spoke of Sunday schools and the growing number of children who attend this form of minimal Jewish education.

It will probably interest you to know — and I take some pride in it — the experience of the city of Montreal, where there has been a decrease in the number of children who go to Sunday Schools, a very large decrease. The first all-day school was organized in Montreal 21 years ago and today there are

nine all-day schools in the city of Montreal and therefore it is easy to understand that the proportion of the children attending those schools has risen from 3% of the children to 17%. It will also be of interest to know that in the city of Montreal in 1911, 38 years ago, of the children of school age, of the total number of Jewish children of school age in the city Montreal, 11% went to some sort of organized Jewish school. A large number of others had private tutors and went to the private schools, but 11% went to organized schools and today (the figures are rather of 1948) in the city of Montreal 43% of the Jewish children of school age go to organized schools of one form or another. I know that this particular figure will be of interest to Dr. Chipkin. I want Dr. Chipkin to know that through the efforts of the research department under Louis Rosenberg, F. R. Econ, S., of our Canadian Jewish Congress, we have a large set of statistics, particularly about the city of Montreal, which, with Dr. Chipkin's help, should go in the form of an article in a forthcoming issue of your Jewish Education Magazine because we are very proud of the accomplishments in that direction in Montreal and in Canada generally.

I would like to bring to your attention, however, at this point, that when we talk about Jewish education and the interest that the Canadian Jewish Congress has in Jewish education, that Congress has had a relationship with Jewish schools across the country in the last few years through the IGUD, the national organization of Hebrew schools in Canada, whose work in its national form is supported by Congress.

Congress also has a considerable interest in what is happening to young people in Canada and through the Jewish Youth Councils and through the National Council of YM and YWHA's in Canada, whose representatives are here at the Congress at this Plenary Session and with which the Congress is very closely associated. We have our interest in the development of Jewish young people and their Jewish interests on the Canadian scene and we have also been sufficiently aware of their need to give help to those people who spend their time studying and as a result of their training are in a position to make contributions to the whole area of Jewish scholarship. We have supported many of our outstanding scholars in this country in the publication of their works, which again is a source of great pride to us. The Congress has also participated and is participating in a number of very special projects which come up from time to time.

Now for example, we are engaged in stimulating, along with other educational institutions in the various cities, the celebration of book week on a community-wide basis.

Finally, I would like to bring to your attention the fact that we have done some things that will probably go down in the history of Canadian Jewry. At the last Plenary Session some two and a half years ago, you reaffirmed your interest in the preparation of teachers for the schools of all Jewish communities in Canada and you were especially aware of the need for providing teachers for the smaller communities who found great difficulty in getting well-trained Jewish teachers of their own and at that time you also indicated your desire, the desire of Canadian Jewry, that the two already existing Jewish teachers' seminaries, one known as the Jewish Teachers' Seminar and the other as Hebrew Teachers' Institute, should, insofar as it is possible to do so, be merged into one, although you also said that the failure to do so should not prejudice the Canadian Jewish Congress, and therefore Canadian Jewry, in supporting both institutions. That support was forthcoming during these last two years since we met.

During these two years the effort also continued to bring together these two seminaries with different ideological interests and attitudes and philosophies. That merger has now been accomplished and I want you to know that it has been accomplished without the giving up of one iota of the ideological philosophy of each of the two bodies that were concerned. Because there was vision, because there was understanding, because there were professional leaders and the lay people of the boards of these institutions who understand the importance of the continued development of teacher-training program, because there was the will to do it, this great event in Canadian Jewish history and in Canadian Jewish education was accomplished and I know you will be proud that it has been so. The fact that this was accomplished however, does not mean that we are now ready to sit back.

There is a great program that we have yet to develop. Some of its forms we are familiar with, others we are not yet certain about. What will happen in the area of Jewish thinking and Jewish education now with the Jewish State in Israel and with its influence? I am not sure that many of us are certain as to what will come, except that we know that much inspiration will come to us. We only know this: that there is a major difference, Jews in Israel 11

by virtue of one culture. We, on the Canadian scene, will have to continue to live on the basis of two cultures. And our adjustment to that kind of a situation makes necessary our concern with Jewish education on the Canadian scene with Canadian problems and with our own adjustments to a bi-culturalism or a dual culturalism. We ask all of you to do a great deal of thinking with regard to your own problems in your own communities as to what will happen in the next years. We are more and more aware of the fact that we must give more time and attention and, as Dr. Chipkin pointed out a number of times, to provide more monies in our own communities for well-organized Jewish education so that we shall be the integrated Jewish community that we want to be.

Chairman:

The Canadian Jewish Community owes to Mr. Becker a deep debt of gratitude for having brought about this merger of the seminaries and I think public recognition should be given for his efforts in the immense task and for his skill in handling what is at best a very difficult situation. The fact that we have now in Canada for the first time in the whole history of this North American continent a single seminary which will satisfy all legitimate needs of all groups of schools for teachers is indeed a very welcome phenomenon.

National Dominion Council (Toronto Members):

Gurston S. Allen, Mrs. A. B. Bennett, K. Berger, M. Biderman, Dr. Rose Bronstein, David A. Croll, K. C., M. P. L. Enkin, M. Federman, Rabbi A. L. Feinberg, Prof. J. Finkelman, L. Frechtei, Dr. K. I. Freiman, A. E. Gelber, M. Gelber, J. Gershman, S. Godfrey, Mrs. J. B. Goldhar, M. Goldstick, S. J. Granatstein, S. Grand, A. Green, H. Guralnick, B. Harold, D. L. Harris, M. L. Herman, Dr. P. B. Hurwich, J. P. Katz, S. Kraisman, Bora Laskin, J. Levine, S. Lipshitz, B. Litman, S. Lunenfeld, H. L. Mangel, Elliott Marruss, Rabbi D. Ochs, S. Ogden, William Palca, Samuel Posluns, Rabbi A. A. Price, I. Rabinowitz, H. S. Rosenberg, K. C., J. B. Salsberg, Mrs. H. Samuels, S. M. Shapiro, S. Simon, Sol Spivak, H. Steiner, I. Strashuner, Mrs. S. Strauss, P. Walenstein, Rabbi Judash Washer, I. Weinberg, Hart Wintrob, Louis J. Zuker.

Members from the Maritimes

FREDERICTON, N.B.: B. Medjuck.
GLACE BAY, N.S.: Wm Chernin.
HALIFAX, N.S.: Nathan Green, S. S. Jacobson, Sol Offman, M. I. Zive.

Dr. M. A. Reguer (Montreal):

There is no place in modern Jewish life for any feeling of inferiority. The objective of all Jewish educationists is to ensure the psychological and spiritual equilibrium and health of the younger members of the community. It is gratifying that the Canadian Jewish Congress is recognizing the priority of Jewish education. Mr. Samuel Brontman, the national president, recently said: "We look for the answer to our future in what we hope and pray will be a more normal and peaceful era. We may well again search for the key in the eternal teachings and the culture of our people." I also wish to quote further from the statement of Mr. Brontman: "The objective of this program must become clear to us if we are not to lose ourselves in the maze of sectional ideologies, differing opinions and institutional interests; in that maze the precious content of what we seek will be attenuated. In the final analysis our objective is in the hearts and minds of the individual members of community.

"The ideals of Jewish philosophy and of the Jewish faith as they have developed throughout the ages, must become the ideals of the Jew in Canada. This, too, is study, but it is more than study. It is Torah in the broadest sense of this word. It is knowledge plus human

objectives. Here is the area of values, of the ends for which we live, of the purposes of living and struggling."

In approaching the question of the union of the two seminaries we found no insuperable difficulties in reaching the highest common factor of all groups in Canadian Jewry. Shloimeh Wiseman of the schools which stress Yiddish more was the educationist who stressed the importance of teaching the Hebrew of Bialik and of Lamdan; the same broad and generous attitude was evident from other representatives who participated in the negotiations.

J. Rabinovitch (Toronto):

The Congress has always interested itself in Jewish education but in the past few years this matter has not received the full attention it deserves. This has been due to public apathy rather than to disinterest among Congress leaders. Jewish teachers are idealists in the sense that they stand for ideals that are often not appreciated; they call for vision, awakening. Humility is not a trait that goes well with the functions of a militant Jewish teacher. The teacher must have a more widely recognized position in the community. He must add his experienced voice to the councils of the community. The inspiration and dignity of learning which he can inject can be a very valuable enrichment to the voice of our Jewry. The affirmation of Jewish living

MONCTON, N.B.: M. M. Baig.

SAINT JOHN, N. B.: A. R. Isaacs, Wm. Kaplansky, Jos. Lieberman, Dr. J. Tanzman.

SYDNEY, N. S.: Mrs. H. Cohen.

SAINT JOHN, N. B.: A. R. Isaacs, CORNER BROOK, Nfld.: J. Swirsky.

Western Members

WINNIPEG: B. Aisenstat, Leon Bell, Harold Buckwald, S. Cherniack, Max Cohen, B. Duboff, M. Faerman, S. Fink, J. Fleishman, S. Hart Green, K. C. M. Kowel, R. Kushnerov, S. Kussin, M. Lachter, D. Levin, Harry Levin, M. Lucow, D. Matlin, N. Medzen, M. Moser.

S. B. Nitikman, D. Orilkow, Mrs. I. Plattner, Mrs. B. Plotkin, Sam Sair, N. Selchen, S. M. Selchen, B. Sheps, A. M. Shinbane, K. C., A. Simkin, D. Slater, I. Solomon, J. Steinberg, Mrs. Goldie Steinberg, A. Studnitz, I. Victor, S. H. Weidman, S. Yaffe, J. Yanovsky, B. Zaretky, J. Zukon.

MANITOBA: G. Grubert, Beausejour; J. Goldberg, Brandon; P. Buckwald, Dauphin; I. H. Greenberg, LL.B., Portage la Prairie.

SASKATCHEWAN: M. Wise, Assiniboia; L. M. Vogel, Eastend; M. Mandel,

Estevan; H. I. Richman, Humboldt; S. W. Kesten, Leader; E. Vickar, Melfort; E. L. Sier, Melville; H. Goldman, Moose Jaw; M. L. Hock, North Battleford; H. Cohen, Prince Albert; A. Abrams, Regina; D. R. Levene, Regina; L. D. Promislow, Regina; Sam. Promislow, Regina; Dr. D. M. Baltzan, Saskatoon; E. Bricker, Saskatoon; F. Miller, Saskatoon; Dr. A. Singer, Saskatoon; N. Nadler, Shaunavon; Wm. Abells, Weyburn; Mrs. H. Portnuff, Yorkton.

ALBERTA: Dr. M. Bay, Calgary; Joe Cohen, Calgary; L. M. Fratkin, Calgary; H. A. Goldberg, Calgary; Ben Pearlman, Calgary; Sol Saper, Calgary; M. Wolochow, Calgary; J. D. Dower, Edmonton; W. Margolus, Edmonton; L. Pekarsky, Edmonton; H. Weisler, Edmonton; J. Klinger, Lethbridge; M. E. Moscovitch, K. C., Lethbridge; Joe Levinson, Medicine Hat; H. Olyan, Vegreville.

Pacific Coast Members

VANCOUVER: Hy Altman, Norman Brown, Moe Cohen, Paul Heller, H. B. Kahn, Mrs. Jean Rose, S. H. Rosen, Sam Rothstein, Joe Satinov, S. Tannenbaum, TRAIL, B.C.: I Levi.

can come most clearly from the Jewish teacher who has the background, the sympathy, the breadth and the firmness to impress this popular ideal upon the plan for Canadian Jewry which is now emerging.

Rabbi D. Ochs (Toronto) criticized the convention arrangements for not including a representative of Orthodoxy on the discussion agenda and for not having Kosher arrangements at the meals, especially for not providing a Kosher meal at the luncheon at which the consul-general of Israel, Mr. Avraham Harman, was to be guest of honour. Sunday schools are a curse upon Jewish education, yet they have the largest enrollment of any type of Jewish school, he said. The Congress should appeal to all parents to give their children a fuller, more intensive education and not to be content with a minimal program, he said.

Chairman:

The choice of speakers was made without reference to their religious beliefs.

Shloimeh Wiseman (Montreal) :

The consensus of Jewish opinion is that Canadian Jews want to remain Jews. In Montreal, half of the Jewish children of the community attend Jewish schools. There is still much to do along the lines of Jewish educational development. Parochial schools offer an educational program which is a joy-

ful and integral part of the full life of the Jewish child. Opposition to such schools is waning.

Establishment of Israel raises the danger of smugness. Some may feel that the Jewish community of Israel will carry the full obligation of perpetuating Jewish culture. Israel will give us much, but it will only give as much as we will be prepared to accept, as we train ourselves for reception, for elevation of spirit. There are no barriers between Jews in Israel and Jews in other countries. Jewry is indivisible wherever Jews may live.

In Canada we tend to neglect the smaller Jewish communities spread across the country. It is the fate of the residents of those communities to bring sacrifices and to make strenuous efforts for the sake of Jewish education, but Canadian Jewry as a whole can do much to help them. There are any number of technical instruments for the solution of this problem: travelling libraries, correspondence schools, boarding schools, circuit teachers. The initiative and means for this program must come from the nation-wide community.

Jewish education is the basis for sound public relations and is the best instrument towards this purpose. A more Jewishly motivated Jewish life is bound to evoke self-respect and respect from our neighbours. Canadian Jewry has been relatively successful in its educational program and in its search for unity because there was uni-

versal confidence and tolerance, recognition by each group that all other groups are seeking truth and God their own way. At the same time there has been consistency: each group has remained true to its ideals and its program. The Congress must centralize and systematise the respective points of view, bring together all groups and all institutions.

Sholem Stern (Montreal) :

Canadian Jews have achieved more than American Jews but not as much as Jews in the Argentine, for example. The development of our parochial schools is at the expense of our advanced evening classes and many Jewish children in this country still are not receiving any Jewish education. The Jews of Poland have emerged from their tragedy to reconstruct their educational system on a very large scale. It is important for the Canadian Jewish Congress to support the literary activities of Jewish authors in Canada, for where there is no Jewish literature there is no Jewish life.

Dr. Diamond (Toronto) :

The principle of community-wide direction and responsibility will certainly improve the educational practices which have been developed in past years. The vocation of Jewish teaching must be elevated to the point where Jewish parents are willing to consecrate their children to it. Not until then will we have done our duty to this sacred cause.



J. Zipper, Montreal educationist, at the exhibit of the work of Jewish school children

Morning Session, Oct. 23:

Chairman: Samuel Bronfman

It is my great pleasure to welcome you to the Eighth Plenary Session of the Congress. In doing so I am reminding myself and reminding you that we are observing this year the thirtieth anniversary of Congress, started in 1919 following the First World War. I could, if I had time, review the growth of Congress in that period but it will be covered during my presidential address. However, I thought it important in welcoming you this morning to outline the developments in Congress as we see it now. To begin with, Congress has developed to a point where it is recognized world-wide. Mr. Hayes has a list of messages from all over the world, from some of—I am happy to state — our new Jewish communities. I mean old become new and again able to send messages. I refer to such communities as the Jews of Greece, Italy, Germany and others. These are important to us to the extent that they can gather together again to send these messages of encouragement.

Congress has grown, as you all know. Most of you have seen the growth of Congress as it has developed only in the past few years. One significance in geography is much more significant than its numbers. I refer to the new province of Newfoundland which has become the tenth province of Canada. As Jews who are interested in the word "minyan" we now have a full "minyan" of provinces who are all represented in the Canadian Jewish Congress.

Also Congress has become a great democratic institution. It is what it has always been talked about and written about. I refer to the extended numbers of the Dominion Council that represent the headquarters of Congress in every community of Canada. We now have a National Executive, a National Dominion Council; meetings are held regularly by that council. We are an organized body on a businesslike basis to interest ourselves in everything that affects the life of our Jewish community.

The increased importance of Congress, I would say, developed ten years ago — not because some of us were smart, not that those of us in office then had better plans than those of us before — but great necessity made it necessary. The war made Congress become a functioning body. It gave it importance but gave it great respon-

sibility and I cannot help in my opening remarks to this Plenary Session be proud and happy to congratulate all the delegates who are here and the delegations who have come during the past four sessions. The Jews of Canada have co-operated and collaborated in the work of Congress. Canadian Jewry has fulfilled the responsibilities and has grown in stature in the years. It is recognized all over the world and at home and by government as the representative body of Jewry.

Its activities have developed as a result of the war but during the war we had to build war services, we had to function with all other sections of the community in the war effort — in the Red Cross, in financing the war. This we had to do as citizens of our country during the world war in which Canada was engaged. In addition to that we had the care of our own Jewish people at home and abroad. We knew what was happening to the Jews of Europe and we had to enter into the relief field. We entered into relief settlement field before the war when farmers came to this side in 1938. We entered into relief settlement and refugee rehabilitation when the internees came here during the war and we were actively engaged in bringing people to these shores from the unfortunate countries of Europe and giving these people a new chance at life on these shores.

On the world scene we have collaborated and have been on the councils of the Joint Distribution Committee, with whom we have worked on relief of the other side. We have attended their meetings and have been in Paris last year and again this year.

We have been on the councils of the World Jewish Congress, which carries on the political work and tries to redeem for the remnants of Jews in Europe their civil rights, their human rights, etc. We have been at San Francisco, where the United Nations was formed and we have been influential with our own government in the results that have been obtained for Jews through the efforts of our Congress in Canada.

We have been on the councils of the Zionist movement and in the establishing of Israel and that is something that I think the Canadian Jewish Congress has something to be very proud of. Because I recall from time to time, when things looked very dark and when

people were despairing, there never was a time when Canadian Jewry gathered together in organized thinking and working in the Canadian Jewish Congress ever lost faith that eventually we would have a Jewish State of Israel as a home for our people and the Canadian Jewish Congress has gone on record on innumerable occasions.



Congress President During a Momentous Decade

We have been on the councils of the ORT all over the world and the OSE, which is a health organization looking after the sick and the children of decimated Europe.

On the home scene we have concerned ourselves with Jewish education. I am very glad, very happy and very proud of the meeting last night. It was an eye-opener to many people who attended the opening session of the Canadian Jewish Congress on Saturday night, and participated in the opening session of the Canadian Jewish Congress having to do with the Jewish education. There again I am proud to indicate to you the way Congress works. The watchword of Congress is unity in the communities of Canada. In Jewish education we have had a great problem to get Jewish educationists together into one body. So much so that when Congress undertook to form a seminary we could not get the two groups to get together in one institution. We voted the money and we voted to establish one seminary but it ended up in two seminaries.

The Congress was not dismayed. We

worked with and supported both seminaries over a period of two years, little by little. We are fortunate in having one of our members of our council Mr. Lavy Becker, who was assigned the job of uniting the two seminaries and it is greatly to his credit that he was able with much pains to bring matters about so that even in Jewish education we now have one seminary for the Dominion of Canada. I congratulate Mr. Lavy Becker and I congratulate the Congress for having brought this about.

We work today with the YM-YWHA's; we have joined in with them to work for the youth of Canada. It is a most interesting thing that we are trying to develop for as you all know, the youth is of vital importance and we felt that the Congress should co-ordinate and help the YM-YWHA's get together and work in association with the Congress. We have now to carry on with the community planning-operations that will somewhat tie in with the older movements of the communities — in trying to establish a uniform planning basis in all our communities across Canada.

Then again we have the old question of public relations. That is an old story in Congress, but we know that we have to get to a bigger job on the home scene and take a greater interest in public relations. Again, as I have stated to you, as we work with other organizations abroad, in Canada we work with the B'nai B'rith on public relations, we work with the YMHA's on the youth council in Canada, we work with the educational organizations in Jewish education, we work with the social agencies and with the JIAS

in setting those who we bring to our shores to give them a chance in becoming established in this country, we work with the Zionist Organization in their work here, we work with the welfare organizations across Canada in connection with those we bring to our shores who need our support and the help from the welfare organizations, and we work with the National Council of Jewish Women, which has been of inestimable help to us. And we work with innumerable smaller organizations in each of the large communities of Canada. It would take me too long to enumerate all such groups but all know the organization that we work with.

I feel certain that our deliberations we will be blessed with harmony and a fitting appreciation of the importance of friendly discussion, expression of viewpoint and the adoption of decisions that should redound to the benefit of the Jewish community of Canada.

I would ask you to rise now in memory of the active workers we have lost since we last met. We have lost among the important people of our communities: Rev. Dr. Herman Abramovitch of Montreal, Mrs. Rose Dunkelmann of Toronto, A. Osofsky of Winnipeg. Dr. Moses Scherzer of Montreal, Moses Surchin of Montreal, Adolf Wellkovitch of Montreal, H. E. Wilder of Winnipeg, Martin Wolf of Montreal and David Zimmerman of Vancouver.

Rabbi Feinberg's sister passed away this morning and that is why Rabbi Feinberg is not here today.

We pause for a minute in reverent memory.

Resolutions

Thanks to National Officers

WHEREAS the national officers of Congress have given generously of their time, energy and talents in the consideration of manifold problems confronting Canadian Jewry as reflected in the activities of the Canadian Jewish Congress;

WHEREAS the sound judgment of its national officers is responsible for the constructive record of the Canadian Jewish Congress in resolving many complicated matters, therefore,

BE IT RESOLVED that this Plenary Session expresses its deep appreciation and the recognition of the valuable services rendered by the national officers of Congress and the great personal sacrifices their work entailed.

Thanks to National Director and Staff

The Plenary Session notes with deep satisfaction the contribution made by the National Executive Director and his staff in the discharge of their duties in the service of Canadian Jewry and expresses its appreciation of their untiring efforts.

Thanks to the Arrangement Committee

WHEREAS the National Arrangements Committee devoted a great deal of time and effort to the preparation of this conference and contributed so much to its success,

BE IT RESOLVED that the Plenary Session acknowledge with gratitude and appreciation the work of the national Arrangements Committee. The Conference would be remiss in its duty if it failed to acknowledge with thanks the hospitality provided by the Toronto Section of the National Council of Jewish Women in the reception held for the delegates.

Thanks to Resolutions Committee

RESOLVED that the Plenary Session acknowledges with gratitude and appreciation the splendid contribution of the Resolutions Committee towards the smooth running of the Session.

Pension Fund for Employees

WHEREAS employees of Congress have been loyally and faithfully discharging their responsibilities without, however, any provisions for retirement;

WHEREAS communal interest requires the best possible people for Jewish communal service and must assure them of proper recognition and financial security, therefore

BE IT RESOLVED that the National Executive of the Canadian Jewish Congress work out a Pension Fund scheme for the employees of Congress, and

THAT other Jewish organizations be urged to do likewise.

Public Functions

BE IT RESOLVED that it is the policy of the Canadian Jewish Congress to make every effort to ensure that food catered at public functions of the Canadian Jewish Congress be in accordance with the laws of Kashrut.

CONGRESS BULLETIN

Issued monthly at 493 Sherbrooke St. W., Montreal to report on the activities of Canadian Jewry as organized in the Canadian Jewish Congress and the United Jewish Relief Agencies. Authorized as second class mail, Post Office Department, Ottawa.

Reports of Regional Chairmen:

Report of Monroe Abbey Chairman, Eastern Region Submitted by Saul Hayes.

If I were to give a report of Congress activities carried on in Eastern Canada since the last Plenary Session I would have to read almost the entire printed report which our national executive director has submitted to the convention. The eastern Region has, of course, participated in all the work of the Congress that has a nation-wide application. The Eastern Region is also the seat of national head-quarters so that the activities of a national character center in our division. In addition we, in Eastern Canada, acting as the reception group for incoming refugees coming across the Atlantic, have a special responsibility which comes readily to the imagination. In addition, the Jewish community in the metropolis of Montreal have had a special responsibilities as Jews living in a French-speaking environment.

I shall not attempt a full report of activities but I would like to advert to certain phases and problems as they present themselves to us. These may also appear in your own communities, although possibly in another colour or with another emphasis.

Canadian Jewry has had a most fruitful period of activity during the past two years. In a sense the fruit of preceding, frustrating years of seemingly futile effort has come to us. During the war years we worked hard to secure large-scale immigration of Jews into Canada. It did not really come to pass until after our last Plenary Session in 1947.

While we combatted the hydra of anti-semitism, dealing with one case while another was developing, surpressing it here while it came to the surface in seven other places—all the time praying for the surcease which would give us an opportunity to deal with the problem systematically—we are now at that moment of relative serenity that offers us the chance really to destroy the seeds of race hatred and irreligious bigotry so that never may Hitlerism or Fascism strike root in Canadian soil.

We promised ourselves that when peace would come we would turn our mobilized energies to the creative tasks of our culture and our educational institutions. We are keeping the promise we made to ourselves. We have established a teacher's seminary. We have brought unity to clashing ideologies of our schools. We are encouraging our writers and scholars. Our research bureau is dealing creatively with the realities of Canadian Jewry. Our archives are being systematized in our new quarters.

In regard to the education problems which have been the subject of Congress interests in the Eastern Division, tribute should be paid to the men who were responsible for the unification of the two seminaries. They were headed by L. M. Becker who was ably assisted by Samuel Harvey and Clarence Gross as well as others such as L. Zuker, Shloime Wiseman and Ben Beutel.

The Eastern Division of the Congress is the largest in the country in terms of population and is therefore, a mecca to many people, especially for refugees and immigrants. All of us would wish to have tribute paid to the considerable number of Jewish organizations that stand ever ready to assist Congress in all its undertakings and responsibilities, among them, in particular, the social service departments of the Welfare Agency, Jewish Immigrant Aid Society, and

Council of Jewish Women.

In this process we have come to take for granted a phenomenon for which we dared not hope a decade ago. In spite of human and institutional failings, our community institutions are functioning as a unit; they constitute a unity and each performs its functions in a total plan centrally conceived and integrated, so that the harmony which we had so long dreamed of has come about and has multiplied our efficiency with the result that we have been able to undertake and to carry out tasks which might have been beyond our scope and vision in earlier years. To take only one example—the War Orphans Project. I once asked Mr. Hayes to prepare for me a complete list of co-operating organizations in Montreal who contributed in some measure to this vast undertaking. The list which he gave me was a veritable directory of the organized Jewry of Montreal. I am certain that this is as true of every other Canadian community.

This is an achievement in community organization which, like the others of which I have spoken, is the fruit of years of intense work. It is perhaps strange that we have achieved greater success in community organization in the areas that are more difficult to work in, in the larger communities where there are more persons and interest, greater institutional loyalties, greater range of class and educational differences, more heterogeneity of cultural composition than in the smaller communities. Perhaps the presence of trained, professional staff helped. Perhaps it has been the sheer concentration of community leadership. In any case it is a fact and I believe that our next step is to concentrate on the smaller communities, which are important beyond their proportions in the national frame of things.

We in the Eastern Region have a peculiar problem in this area. Our smaller communities do not cluster about the metropolis but are far away. It is a great distance from Montreal to the Maritimes and there are few small Jewish communities in the province of Quebec. The matter of the Maritimes is giving the Division a good deal of concern and we are developing plans to strengthen these activities in some of these communities. This is not to say that the Maritime Provinces have not responded to every appeal of Congress at all times.

In this connection I am proud to welcome the closer union of the Jewish communities of Newfoundland who had anticipated Confederation and have functioned with the Eastern division for some years even when that beautiful island was an independent Dominion. We are glad that they are now part of our own Canadian community and we consider this a rare occasion for mutual congratulations. The distance geographically remains great but we shall do our utmost to bring to them and to ourselves the utmost benefits of closer cooperation within the Canadian Jewish Congress.

In regard to public relations generally, there have been several matters which have been giving us a good deal of concern. There have been a number of reports about restricted covenants and discrimination and so on. They seem to be out of line with the general feeling of confidence, almost buoyancy, which some of us have in regard to conditions as they exist today which some of us have. In public relations work generally it is impossible to gauge matters with a view to predicting their course. It is possible only to

Speak of conditions as they are at any given time.

I would in particular like to say a word about our relations with our neighbours in our province.

The problem of French Canada makes our division distinct from the other provinces of Canada with the possible exception of the city of Winnipeg. In French Canada we have had many interesting problems. It is heartening to know that there have been many definite advances and very many definite marks of progress in the relationship between the Jewish community of Canada and French Canada. There are a number of dramatic aspects of this story and there are a number of routine ones. Never in the history of the Jewish community of Canada have relations with French Canada been better.

There are many erroneous notions current about the people of the Province of Quebec which do much harm to Canada as a whole and impede national unity. I am confident that some day they will be clarified. The sooner the better. I shall not dwell upon the basic and often repeated fact that the Jewish community has no more severe problems to deal with currently in regard to prejudice than do Jewish communities in other parts of Canada. But I will assert that we have a more interesting and a more important problem. The mutual relations between Jewish Canadian and French Canadian have to be resolved. They are on the way to being resolved. Much that is interesting has been done in this field by committees under the successive leadership of Joseph H. Fine, K.C., and Samuel D. Cohen. Some facts on their achievements you will find in Mr. Haye's report to this convention and I certainly do not propose to reiterate them here or to add to them. But I would like to advert here to two facts.

I would like to emphasize that the problems of our public relations which centre on the Province of Quebec are not of provincial interest. They are the problems of Jewish relations with Canadians of a certain ethnic origin, of a certain linguistic group, of a certain creed, of certain cultural traditions who are to be found in all parts of Canada and constitute an important, vital element of the Canadian compact.

The problem of all of Canada is the finding of stable, creative, powerful relationships between various groups. Insofar as we are on our way towards a solution we are solving or anticipating a problem that exists or may exist in all

parts of the country. Think carefully of your own community and you will recall that you, too, have to face this relationship or that you may have to. It is wise to give thought to these matters before they develop into problems.

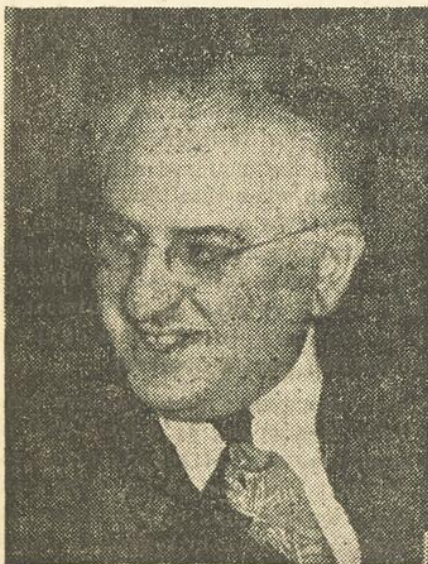
There are a variety of facets to this relations problem. It impinges on the direct problem of anti-semitism, on immigration work, on Israel and on the current question of Jerusalem's fate, on educational theory and organization, on constitutional questions of all types, on our political traditions. It cannot be exaggerated.

I would not like to suggest that we have solved it. We are working on it. And I respectfully submit that our work is a major contribution to the entire problem of Canadian unity and Canada's domestic future which, in its essence, depends upon the feasibility of permanent groups of Canadians of varying origin, differing culture, creed and language and varying aspirations, dwelling side by side in peace and mutual respect. Here is another case of our devotion to our group problems resulting in a great gain for the country as a whole.

Finally this public relations program as we are working is demonstrably the outcome of many years of searching, studying, experimenting and developing methods and procedures. There are veterans of Congress in this room who can remember its beginning well more than a decade ago. Here is another example of those who plant in tears reaping in joy.

I believe that at least one conclusion is apparent from what I have said. Our considerable achievements during the immediate past are a tribute not only to ourselves but to those who labored before us. I cannot but believe that this is exactly the form of the tribute that they would have chosen if it were given to man to choose his reward.

In Canadian Jewish Congress work, as in Zionism, we meet now in happier mood for to our times has fallen the blessed lot of reaping the harvest planted years ago, watered by sweat and by tears of good Jewish citizens who thought not of self but gave endlessly in energy and devotion that our generation should have. Together with this heritage we have the duty of gratitude and respect to those who came before and the duty to continue the strife so that those who come after may not know of our problems and of the woes that came before them. To this, I have no doubt, this Plenary Session will rededicate itself.



J. I. Oelbaum
Head of Congress in Ontario

Members Of Dominion Council

MONTREAL:

B. Aaron, Phillip Abbey, David August, I. Babb, E. E. Barkoff, Harry Batshaw, K. C., David Becker, Lavy M. Becker, Ben Beutel, J. H. Blumenstein, Isidore M. Bobrove, Abraham Bronfman, Harry Bronfman, Mrs. Samuel Bronfman, O.B.E., Mrs. H. M. Caiserman, Joseph H. Caplan, K.C., Leon Chelfetz, Samuel D. Cohen, Horace R. Cohen, O.B.E., B. Constant, Mrs. Leon Cresthol, K.C., Moishe Dickstein.

H. A. Miller, Capt. W. Sebag Montefiore, M.C., M. H. Myerson, Mrs. A. D. Paltiel, Israel Rabinovitch, Mrs. Anna Raginsky, Sr., J. Reich, Mrs. Ben Robinson, Louis H. Rohrliek, K. C., A. Rosenberg, Julius A. Rosenfeld, Jerry Segall, J. Shapiro, K.C., Abraham Shurem, Sholem Shtern, Councillor Max

Seigler, Mrs. H. Singer, Harris M. Silver, B. Silverberg, Samuel Silver, Mrs. C. Surchin, Joseph Sternthal, B. Tanenbaum.

J. Torchin, Mrs. Solomon Vineberg, B. Usheroff, M. M. Wasserman, H.S. Weiser, Albert Eaton, I. Eiley, Dr. Joseph D. Fieldman, Joseph N. Frank, Rabbi Solomon P. Frank, H. Freed, Mrs. M. K. Freedman, Nathan Gaisin, Mrs. M. Garfinkle, Harvey Golden, Samuel Guttman, S. Greenfeld, H. S. Greenwood, M. M. Grover, Clarence R. Gross, Samuel Harvey, Maurice Hartt, K.C., M.P., A. A. Heaps, M. Herscovitch, Michael Honigman, Mrs. E. Kravitz, David Kirsh, Leon Kronitz, Harold Lande, J. Leitner, Samuel J. Littner, S. L. Mendelsohn, K.C. Israel Medresh, Shloimeh Wiseman, Frank White, S. Winkler, Rabbi S. M. Zambrowsky, Jacob Zipper, L. Zucker. QUEBEC: Sydney Lazarowitz.

Report of Sol Kanee (Chairman, Western Region):

The activities of the Western Division of the Canadian Jewish Congress during the period of close to two and a half years which has elapsed since the 7th Plenary Session can be roughly summarized under two headings: A) Implementation of national policies in the Western Region, and B) The formulation and implementation of regional policies designed to meet the peculiar needs of the Jewish communities of Western Canada.

The activities which come under the first heading are as manifold as the national projects of the Canadian Jewish Congress. During the war years the necessity of subsidizing and directing the rescue, relief, and rehabilitation of stricken Jews overseas was so overwhelming that all other activities played a secondary role only. Since that period, however, the work carried out with so much vigor and determination by the Jewish communities of the United States and Canada began to assert itself and, as a result, an increasing number of European Jews, particularly those from the D.P. Camps of Italy, Germany, and Austria, have been transferred to permanent places of settlement.

This fact enabled the Jewish communities of Canada to turn their attention to an increasing degree towards the local scene and to concentrate more than ever before on the needs of their own particular local communities without, however, relaxing their concentrated attention to the problem of overseas relief, and their determination to finish the job which has been so far carried out with such great success.

The Jewish community of Canada, and the Jewish community of Western Canada, entered a new field of activities which had not yet been open at the time of the last Plenary Session, and which involved both the mitigation of overseas distress and the marshalling of communal resources. It is the field of settling and rehabilitating immigrants in our midst. Thus a third heading can be added to the two which we mentioned before, the settlement of immigrants in the Western Division.

The main item of national policy which had to be implemented by the Western Division was the national commitment towards the overseas relief program of A.J.D.C. The Western Division is expected to contribute 20 per cent of the national objective, which figure is arrived at on the basis of comparative population statistics.

The Western Division was able to fulfill its obligation faithfully. During the calendar year 1947 the Western Congress office remitted a total of \$234,756.43 to the national office. This sum does not include monies collected as trust remittances for J.D.C. nor does it include the monies sent from Vancouver to the National office. In 1948, the Western Congress office remitted a total of \$277,971.40. Vancouver remitted in 1948 the sum of \$48,000 so that a total of \$325,971.40 in cash was remitted to the national office by the Western communities during 1948. To this we have to add 1948 collections remitted in 1949, collections in local communities for the Orphan Project, collections of clothing for shipment overseas, all of which will bring the Western contribution to national fund-raising to close to \$400,000 in 1948, which we regard as a peak year for Congress-U.J.R.A. achievement in Western Canada.

Progress can also be reported in fields of regional jurisdiction. In the field of community-organization the Western Division is able to report marked progress.

(1) In the city of Calgary, progress in the field of organized fund-raising was achieved by the establishment of the Calgary Jewish Welfare Fund, which collects funds both for local institutions and for the Congress-U.J.R.A. program.

(2) In Fort William, Ont., a joint campaign appeal of the C.J.C.-U.J.R.A. and the Zionist Organization was launched in 1948. It is impossible as yet to determine whether this experiment will prove to be successful, and whether it

will form the basis of future joint fund-raising.

(3) The most important development in communities west of Winnipeg was the process of consolidation of communal activities in Vancouver. By the establishment of the Vancouver Jewish Administrative Organization a firm foundation was laid for the activities of the community in all fields of Jewish endeavor. As an all-embracing community council, the Jewish Administrative Organization of Vancouver is the first organization of its kind in Western Canada and may thus lead the way in the important field of community organization in the West.

Due to the process of consolidation enhanced by the Jewish Administrative Organization, Vancouver also was the first Western community to launch a U.J. Appeal in 1948. The appeal proved to be highly successful.

(4) Progress in the field of consolidation of community organization can also be reported from Winnipeg. The most important event in the field was the agreement between the Winnipeg Jewish Welfare Fund, the Zionist Organization, and the Canadian Jewish Congress, to raise funds jointly in the spring of 1950. The agreement was made on a tentative basis for one year only, but it is fairly safe to predict that it will form the basis of a more durable arrangement for the future.

One of the most important centripetal forces in the city of Winnipeg is the Winnipeg Congress Council. It continued its work devoted to the implementation and co-ordination of Congress activities in Winnipeg, and has truly become the Winnipeg Congress organization on the local level. Repeatedly the Winnipeg Congress Council was called upon to implement projects which were not part of its routine activities. When the first orphan groups arrived in Winnipeg in the fall of 1947, it was the Winnipeg Congress Council which raised the funds to meet the emergency by appealing to its affiliated organizations. When the National Clothing Appeal was launched, it was again the Winnipeg Congress Council which implemented it and contributed the bulk of the Western clothing contribution.

The annual campaign of the Winnipeg Jewish Welfare Fund is strongly supported by the People's Division of the Winnipeg Congress Council, which not only provides the Welfare Fund with many canvassers but also represents the most important agency for bringing new subscribers to the Welfare Fund.

If at any time the Jewish community of Winnipeg will establish an all-embracing Community Council, the Winnipeg Congress Council must be regarded as one of the two organizations which, historically, have made the most important contribution in preparing the community for its establishment. The other organization is the Winnipeg Jewish Welfare Fund.

The establishment of the Winnipeg Vaad Ha'ir through the joint efforts of the Canadian Jewish Congress and the Winnipeg Welfare Fund in 1946 has proven to be of value. For years ritual slaughter in Winnipeg had been exposed to controversies which proved to be greatly damaging both to the prestige of the Jewish community and to the interests of all parties connected with kosher meat. The Vaad Ha'ir, in which Congress still takes a prominent part, continues to function effectively, and despite the usual occasional difficulties and friction, the organization has successfully functioned for over three years, and has won a reputation for business-like administration.

A close working agreement was also established in the West between Congress and the Jewish Immigrant Aid Society. The two organizations are carrying on closely co-ordinated activities on the national level, but their co-operation is even more far-reaching in the Western region. Congress covers the Western JIAS budget over and above the allocation which it receives from the Winnipeg Jewish Welfare Fund. In return JIAS refrains from fund-raising in Western

Canada. Furthermore, Congress and JIAS have pooled some of their administrative resources. The two offices share office space and stenographic assistance.

Increased attention was given to the problem of Jewish education. In this rather complex field, the Western Division has a problem all of its own. Larger centres such as Calgary, Edmonton, Winnipeg, etc. were grappling with a problem common to all communities in Canada and the U.S.A.: the lack of trained Jewish teaching personnel. They regard the establishment of the united Montreal teachers' seminaries as a constructive attempt to solve this problem. The peculiarly Western problem, however, is the situation of Jewish children in the small Western communities who have no access to regular Jewish teaching facilities. Something had to be created to bring Jewish education to these communities. In 1948, a Jewish educational camp was established on an experimental basis at Sandy Hook, Man. Children who did not have the opportunity of attending other Jewish schools were invited to come to the camp, the facilities of which were made available to us by the Winnipeg B'nai B'rith. The parents paid a nominal fee for the maintenance of the children, while the Western educational budget of Congress paid for the educational facilities. The attendance was quite low in the first year, but it doubled when the camp project was repeated in 1949. The children came from small communities such as Minitonas, Portage la Prairie, Swan River, Holland, and McCreary in Manitoba; Raymore, Semans, Buchanan, Esterhazy, Preeceville, in Saskatchewan; and Boyle, in Alberta. It is fairly certain that the Educational Camp will become a permanent institution created by Congress to serve one of the most pressing needs of small Western communities.

Congress financed public relations work in the West and maintained a separate Public Relations office for a period of two years. While the services of a fulltime director have not been available since November 1948, public relations work is still carried on by the Western Director of Congress.

I mentioned in my opening remarks that the reception of refugees in our midst created the most significant development of the period between the seventh and eighth Plenary Sessions. Let us first consider the project which required the most intensive and unique effort on the part of all our major communities, the Overseas Orphan Project. It was entirely new in scope and nature for the Western Division.

The people in the West proceeded from the assumption that the Orphan Project would require the opening of homes

to children from abroad and that the aim in promoting the Orphan Project should therefore be to find as many free homes as possible. This indeed was the approach originally used. But when the first orphan group arrived, it became clear that we were dealing not with children but with young adults. The Western Orphan Committee immediately changed its policy by placing the emphasis on paid foster homes and adopted the principle of making the children self-supporting as quickly as possible.

The War Orphans Project in Western Canada is implemented by a placement committee consisting of representatives of all communities in which orphans were placed. The chairman of this committee is the president of the Western Division of the Canadian Jewish Congress. The central office where arrangements for distribution were made was the Western office of the Canadian Jewish Congress. Matters pertaining to the selection of children and homes both in Winnipeg and in Western Canada were handled by the Winnipeg office of the United Hebrew Social Service Bureau. Outside of Winnipeg, the selection of homes was supervised by local committees, and it was particularly gratifying that in every community a number of ladies were found who, by virtue of their energetic devotion to this project, greatly facilitated the arranging of homes for the children.

Distribution and placement of the children alone was not enough. The children needed permanent supervision, assistance in various adjustment problems of a purely personal nature, and in changing of homes, employment, schooling, etc. For all these problems the Jewish Family Service Bureau of Winnipeg (formerly U.H.S.S.B.) assumed responsibility. Job placement in Winnipeg was handled by the office of the Canadian Jewish Congress while the communities outside of Winnipeg handled it through local employment committees.

Throughout the implementation of the Orphan Project 214 orphans came to Western Canada and were settled there. At a meeting of the Western Orphan Placement Committee in December 1948 it was unanimously decided that the Orphans Project should not be a burden upon the National Treasury, so that all expenses incurred for Western Orphan Placement had to be covered from local funds, quite apart from the usual contributions to Congress-U.J.R.A. The West has succeeded in carrying out this program with the exception of a recent request of the Vancouver Orphan Committee for an allocation towards the local Orphan budget. Otherwise no national funds were used in the implementation of the Western Orphan Project.

By far the heaviest load of Western Orphan Placement



Prof. Jacob Finkelman of Toronto, Dr. M. Levine of Hamilton and Donald B. Hurwitz of Montreal at the session on community organization.

was carried by the Winnipeg community. In all, 120 orphans were at one time placed in Winnipeg. A number of children who came to Winnipeg have since left for the East, others who were originally placed west of Winnipeg have since come to Winnipeg.

The project was handled with the following expenditures: August to December, 1947, when the project was still in the initial stages, the sum of \$3,292.88 was spent. During the peak year 1948, Winnipeg spent \$26,350.31. From January to August, 1949, the amount spent was \$10,816.93.

We were successful in adjusting the children in productive employment at a very fast rate. There will, of course, remain a few cases who will continuously require supervision, and who will remain community responsibilities for a long time. But the percentage is surprising small, and we are particularly gratified that few such cases have occurred in the communities west of Winnipeg, which are not equipped to handle them in view of lack of trained social service personnel. In the few cases which did occur, our Winnipeg Committee always agreed to a transfer to Winnipeg in order to avoid difficulties for the Western communities.

In the tailor and furrier projects, a few figures will speak for themselves. On the basis of comparative statistics, not only of the population but of the respective industries, it was felt that Winnipeg should settle approximately 7% of the garment workers and Vancouver 2%. In actual fact the settlement figures were higher. With the tailor movement alone Winnipeg received 205 tailors, or 361 individuals. Of them, 101 were Jewish tailors, or together with their families, there were 193 Jewish people who came to Winnipeg with the tailor movement. Vancouver received a total of 59 tailors or 81 individuals. Of them, 36 tailors or 54 individuals were Jewish.

It is noteworthy that during the time of the strongest influx, when the East was particularly anxious to find an outlet for surplus labor, Winnipeg alone was able to settle at times as much as 12% of the incoming transports. We owe thanks particularly to the two labor unions which worked so closely with us on this project, the International Ladies' Garment Workers Union (A.F.L.) and the Inter-

national Fur and Leather Workers Union (C.I.O.) Through their organizers they maintained closest contact with the Western Congress office and rendered exemplary service to our cause.

We managed to administer the Tailor and Furrier movements at a surprisingly low cost. During 1948, which saw the arrival of nearly all the tailors placed in Winnipeg, the total spent for them was \$2,833.25. The total spent for the furriers (22 furriers and their families were received) was \$34.80 in 1948. The reason for the low expenditure was our policy of making them self-supporting without delay.

There was one immigration project in which the Western Division was called upon to play a particularly prominent part. I say "the Western Division," but actually the full credit for this particular project should go to the community of Vancouver. I am, of course, referring to Operation Flying Dragon, the J.D.C. operation by which about 200 Jewish refugees were transferred from Shanghai for temporary stay in Canada. There were a few craftsmen amongst them who came to Canada permanently. These refugees were flown in to Everett, Wash. and from there they were transported to Vancouver for distribution. The Vancouver community rose to the occasion, and tendered the refugees a most cordial welcome. From Vancouver they were distributed to all parts of the Dominion but, as the port of entry, Vancouver took a very considerable share of immigrants. Winnipeg, Calgary, and Edmonton equally received refugees from Operation Flying Dragon.

Looking back upon the work of the Western Division during the period since the Seventh Plenary Session, I dare say with that our Division has lived up to its pledges and has faithfully carried out all projects delegated to us by the national office of Congress. We have endeavored to make the opinions of the West felt at the National Councils of our Congress organization. Our purpose at all times has been the welfare of all Western Jewish communities, of Canadian Jewry as a whole, and of our overseas brethren, who have been and still continue so much in need of our assistance.



Benjamin Robinson, K.C., chairman of the war orphans committee of the Canadian Jewish Congress in Montreal, addressing the session on the United Jewish Relief Agencies presided over by Arthur E. Gelber of Toronto, D. R. Levine of Regina, Samuel Harvey of Montreal. Noah Heinisch of Halifax and Esmond Lando of Vancouver also addressed the session.

**Report of Ben Sadowski, M.B.E.
(Chairman, Central Region):**

There have been more glamorous periods for the Congress than the period between 1947-1949 but there has been no lack of work. As a matter of fact, Congress has been busier during the past two years than ever before. Our United Jewish Relief settled over four hundred youngsters in Ontario under the War Orphan's Scheme and over three thousand newcomers under various other schemes were established, incurring expenditures of over \$325,000.00. When the full story of the settlement work is told, I am sure that our community will gain stature from the work of the members of this committee.

The devoted members of the United Jewish Relief Committee have endowed its policies with the warm human relationship so necessary to the morale of our newcomers. I wish to pay tribute to the Jewish Family and Child Welfare Service, the Hebrew Free Loan, the Jewish Vocational Service, the Jewish Immigrant Aid Society, the Young Men's Hebrew Association, the needle trade unions, the Jewish Public Library, the Labour Lyceum, the Old Folk's Home, Bnai Brith Organization, Folk's Ferein, National Council of Jewish Women and other organizations for their co-operation in this program. Such an extensive program required discipline and the co-ordinating effort of our committee necessarily was therefore and important one.

The United Jewish Relief Committee has resolved most of the conflicts which have arisen in the course of its work. But there is one problem that needs to be cleared away, I refer to the direct services which Congress is unnecessarily saddled. I would urge Congress in

Ontario to step out of this case-work field immediately. I know that many are of the opinion that these services should be continued within the framework of Congress. But we have been told by Miss Palefsky, who is an extremely competent person and has been brought here by Congress to do a survey job, that Congress should not do this directly and many members of the executive agree with her. I am convinced that this session should decide to transfer this work to the Family and Child Welfare Service Agency. Congress has a large co-ordinating job to do and it has no right to divert energies doing work which agencies established for that purpose could do.

Other areas of Congress work have not been neglected. Services to communities in the region have shown improvement in the recent years. We must admit that Congress has been remiss in providing services to the smaller communities in the past, services which they have been urging us to render for many years. Three zones including some fifty communities in Southern Ontario have been functioning with a fair degree of effectiveness. Northern Ontario still presents a problem mainly because of distance and transportation difficulties. The zones meet every three months in different communities. Congress field staff is charged with implementing their decisions. A conference on Jewish education in the smaller localities in our region is being planned for the near future. Local communities are assisted in securing rabbis and teachers and in developing education and public relations, organizing community councils and even obtaining the services of specialists in the building of synagogues and community centers.

The improved services are due to the pressing demands of the representatives of these smaller communities. We have outgrown the period when the service rendered consisted of mimeographed directives.

It has been suggested that Congress organize a community council in Toronto. I believe that this is contrary to the trend and conditions. I believe that the wisest course for Congress and the Welfare Fund is to develop a clear relationship and a clear division of responsibility in this area. Congress and the Welfare Fund each have responsibilities in the community. In my opinion, each has been enhanced by the effectiveness with which it has done its job. We have done a better job in Canada than has been done in the U.S., but the problems of national and local relations are bound to be more vexing in a community of five million than in a community of several hundred thousand.

The emphasis on the special conditions of our Canadian living is fruitful in the field of public relations. We have developed a public relations program based upon our own needs and conditions and assisted in part by what we have adapted from American experiences so that we can be quite proud of the achievements and the program of the Canadian public relations set-up. Unity of action is vital in this program in interpreting Canadian Jewry to the Canadian people as a whole. We have this unity which is nothing less than a blessing. It makes possible dignity and efficiency.

The sound approach to all our problems which, in the final analysis, stems from the unity we have achieved has resulted in greater attention to education. The Congress and the Welfare Fund have finally established a bureau of Jewish education for the city of Toronto. An administrator has been appointed in the person of Dr. Joseph Diamond. I am hopeful that this bureau will correct many of the deficiencies in Jewish education in the city and in the province. At this moment I would caution against the imposition of impossible projects on this institution such as the restoration of the life of Jewish communities of Europe on our Canadian scene.

Youth councils function in Toronto, Windsor, Hamilton and other communities. The Toronto Youth Council has a number of successful projects to its credit.

Every group in the community is represented on the Regional Executive Committee which formulates policy. The co-operation of this committee has made my task less difficult than it would otherwise have been.



Among the Orthodox delegates to the Plenary Session were Rabbi K. Baum and J. P. Katz of the Mizrahi Organization of Toronto.

Report of Joseph H. Fine, K.C. (National Treasurer):

I want at the outset to pay tribute to Mr. Saul Hayes, National Executive Director and to the controller of our organization, Dr. M. Unterberg, I suppose that it will be nothing but reiteration of common knowledge that during the two and a half years since the last previous plenary session I have found them both to be conscientious servants of the Canadian Jewish community.

The treasurer of an organization of the size and scope, and the interlocking structure such as the Canadian Jewish Congress, with its three regions, two sections, participating agencies, co-operating agencies, valid fund raising techniques, overseas connections, and the multitude of various lay committees, has a two-fold responsibility.

One, is the trust to guard well the public monies, and to scrutinize all disbursements and expenditures, so that the contribution made by the Canadian Jewish community will have its maximum result.

The second, is to bear in mind at all times the broad lines of the structure of the Canadian Jewish Congress and its overall objective to mirror, through its work, the real efforts of the Canadian Jewish people as citizens of this Canada of ours and as Jews, to represent, defend them, and to enable them to do their share in the alleviation and protection of our brethren wherever required, in any, yes, even the remotest corner of the world.

In recognition of this two-fold responsibility, I now present to you my report, which I very humbly accompany with several observations for your consideration.

The first, is that our work in the field of rescue, relief and rehabilitation has proved far more costly than anticipated, for it is impossible, in the circumstances and in the effect of the war years upon the lives of the people, to place the problems of immigration on the same level as we heard our fathers describe them when they first came to these shores. Today conditions are vastly different. Our concepts of living standards and of the responsibility of the community and the state to the individual have advanced immeasurably, so that from a physical and material point of view our responsibility is greater. Moreover, to these irrefutable facts concerning physical and material change, we must also bear in mind the vastly altered mental attitude of our rescued DP's, orphans and other refugees, as a result of the impact of wartime suffering in concentration and in displaced persons' camps. Therefore, whosoever wishes or pretends to com-

pare the immigration movement of today with that of the 1890's or even of the 1920's, is merely evading stark realities. Unfortunately, too many communities have failed to appreciate these realities and to respond to the situation, so that our financial position has been precariously bad for more than a year.

The second, is that there has been a growing feeling that the need for the work on behalf of our brethren in Europe terminated with the recognition of the State of Israel. This is a hope and wishful thinking far beyond the actual facts, for while the need for closer relations with the JDC, the ORT and the OSE has lessened, the work of these organizations, in assistance, in rehabilitation, in trade training and in medical care for those who still remain in Europe and those who are in North Africa, in China, as well as the unemployable hard core in Israel, is still of tremendous scope.

This third, is that while the Jewish people of Canada have been generous enough, both individually and as an entity, to applaud the day by day work of its Canadian Jewish Congress in its many-faceted operations, they have by no means at all, through all their communities, contributed to the treasury a sum adequate to carry on these essential activities.

I have made the above observations not in any carping or critical tone, but

by way of an introduction to the general figures, the audited financial reports since the last plenary session. As treasurer, I now table these reports, which may be scrutinized by any delegate upon application to Mr. Unterberg, our assistant treasurer.

At this stage I want to disabuse your minds of any fear that I may impose upon your patience by, I confess, a boring repetition of figures which each one of you has in the kits furnished to the delegates, and which you undoubtedly will examine very carefully at your leisure. I know that you fully realize that these ostensibly cold figures concern the very hot and powerful ammunition, without which it would be impossible for us to achieve any results whatsoever, no matter how brilliant may be the conception of plans and programs of activities. However, by citing a few examples I shall, in my inadequate way, endeavour to convey to you what is involved in our many-sided and diverse operations. If, perhaps your inquiring minds will demand other information, either now or later during the session, I shall be at your disposal.

When you read that our public relations program over the period of 2½ years, that is, from the date of the last plenary session in January of 1947 to June of 1949, has cost you \$223,618.40, I trust that it will convey to the delegates a picture of the energy and thought that has been expended in the delicate negotiations with provincial,



Joseph H. Fine, K.C., of Montreal reading his treasurer's report. At left is S. Kanee of Winnipeg.

federal and municipal authorities, of the hours and days spent by volunteer leaders, workers and the staff in planning programs to safeguard our religious, civil, political and economic rights, to promote better understanding between the various racial and economic groups in our country through the Canadian Council of Christians and Jews, French Canadian Public Relations, the Joint Advisory Labour Committee, the Canadian Association for Adult Education, and the use of film and radio, to launch an intercultural program.

In addition to all this, that you will realize that this price paid for the work of our press office, the Congress Bulletin, the various law cases which were supported, our demarches in connection with the Outremont School Question.

When you read that in the refugee youth program you expended in approximately 1½ years the sum of \$587,487.26, to which must be added other amounts totalling over \$100,000.00, which were expended prior to June 1949, but which were paid thereafter, I sincerely hope that you will realize that 1,142 young human beings of our faith have been rescued, and that their lives are being refashioned and contributed to our Canadian Jewish community as part of a new generation, a part which might have died or been lost to the Jewish people, which, after the holocaust, needs each and everyone of its children.

When you note that in other refugee programs you spent approximately \$600,000.00, an amount which, with payments made subsequent to June 1949, totalled almost \$750,000.00, you, I sincerely hope, will appreciate what it means to rehabilitate thousands of Jewish families, not merely thousands of Jewish individuals.

When, also, you see that we remitted during the period of the report, to the JDC, the ORT, the OSE, the WJC and other affiliated organizations, the sum of \$1,043,906.26 for relief overseas, and at the same time spent \$1,549,769.41 for the purchase, collection and shipment of food, clothing, medicine and other supplies from Canada to Europe and Israel, I am confident that you will realize that the money you raised really contributed to the saving of the lives of the hundreds of thousands of our brethren who were in the camps as well as in other areas.

Many a time when I signed cheques I was appalled at what seemed to me to be tremendously large sums, but as I look at the entire picture, I wonder how we Jews of Canada made so few

dollars do so very very much.

I do not intend to go any further into the details of the various expenditures even in a cursory way, because if I were to do so, I might trespass upon the territory and the reports of the Regional presidents or committee chairmen reporting on our program. I have no intention to do so, and I assure you that whatever observations I have made were merely to apprise you of certain basic propositions to serve as a sort of backdrop for my Treasurer's report.

I now will give you just a broad outline culled from the audited figures, the report of finances for the years 1947 and 1948, it being obviously impossible to have an audited statement for the year 1949, which is still current, and to read to you in connection therewith the letter of the chartered accountants which accompany the audited statements.

In 1947 we received \$1,744,216.03 in cash and we spent \$1,781,814.88.

In 1948 we received \$1,832,431.30 and we spent \$2,300,204.93. Up to June of 1949 we have received \$836,730.44, and have expended to that date \$647,168.04, with commitments for this period far exceeding this figure. In all, over the period of 2½ years, we have collected \$4,433,377.77, and have spent \$4,729,187.85, and in addition thereto, sums amounting to almost \$200,000.00 since the beginning of July 1949, fig-

ures which are not shown on the report in your kits, since these latter were prepared up to that date. The result is that we have had to resort to borrowing considerable amounts from the bank, our indebtedness at times reaching over \$615,000.00.

I respectfully submit the above report with these concluding remarks: Jewish life has gone through terrible crises, particularly from 1933 and continuing to the present date. The overall situation now may not be as perilous as it was when our brethren were being consumed in the crematoria. While we have undoubtedly achieved gains, these must be carefully nurtured and consolidated lest we lose them. We cannot be retrogressive or static, for a people cannot live through the soul shaking events as we have for 15 years and be able to or pretend to be able to slide into the same groove trodden in pre-Hitler years. We must maintain a strong, vibrant, alert and decent Jewish community, and to do so it is necessary that all of us across the breadth of our great country, from the tip of Newfoundland to the Pacific Ocean, endow the treasurer, whoever he may be, with resources to pay for the program which we all share and take pride in sharing. I know you will do your part in conveying this urgent plea to your respective communities.



Congress veterans at the Session included Samuel Kronick of Toronto and L. Zuker of Montreal.

H. M. Caiserman (Montreal)

It has fallen to my good fortune on this thirtieth anniversary of the convening of the First Canadian Jewish Congress to recall the memory of those days, those achievements of the pioneers who laid the foundations of the impressive structure which this Canadian Jewish Congress is today.

Then, too, we found ourselves at the conclusion of a world war. Then, too, the relatively obscure Canadian Jewish community found itself faced with the obligations which the default of the old world heaped upon us. Then, too, Canadian Jewry saw the need for unity, for speaking with a single voice, especially when it came our turn to speak out before the peace conference and to intervene on behalf of the Jewish DP's of those days.

Above all, Canadian Jewish feeling towards Palestine demanded full and passionate expression in support of the Balfour Programme, the programme which came to flower and glory in our own days in Israel restored.

As we look back upon it we can easily recall the difficulties which we had in convening the First Canadian Jewish Congress. Many influential and honest members of the community opposed the formation of the Canadian Jewish Congress on various grounds. We succeeded and accomplished much good. Our voice was heard for the first time in plenary session assembled in Montreal. It was heard in Versailles. It was heard in Ottawa.

Our representatives went to war-torn and pogrom-blasted Europe to restore the broken and ravaged victims of war and revolution. But our internal Jewish opposition and our lethargy were strong. As a matter of fact, they were strong everywhere and the Jewish Congress movement of those days failed everywhere. It failed in the United States. It failed in Britain. It failed everywhere except in Canada. In Canada, too, after several years of fruitful activity it faded out.

The story of its revival in 1934 is well known. But I would like to dwell for a moment longer on the thinking which was current back then.

In 1919 what did we want? How did we imagine our success would appear? What form would it take? If I have the right to speak in their names, especially in the name of the Nathan Gordons, of the Lyon Cohens, of the Reuben Brainins, of the S. W. Jacobs and the Wilders and the Ossovskys—

In the name of those who have passed on and in the name of the scores who are fortunately with us—I would like to state in general terms that the record of the past ten years is almost exactly what in our dreams and hopes we then envisaged. It was the dream of those founders that if a world war should again break out as it did in 1939, if tragedy should befall our people as it did in 1933 with Hitler, if we should have to defend ourselves against liars and attackers, if we should have to strive for Palestine, if we should have occasion to add to our numbers by immigration, there should be a central, effective Jewish organization to do the work on behalf of the Jewish community.

In terms of democracy and human beings it was the dream of the pioneers that the Congress should be composed of men and women from every community, from every group from Victoria to Halifax. St. John's has since been added to the widened Canada's broad horizons. When I speak with so much gratification of what the Congress has accomplished particularly in this past decade, I should like to add a particular tribute to the leaders who have chalked up a noble record in combatting anti-semitism and our war record, in overseas relief, in settling refugees, in education, in community organization and many other fields.

I would like to add one more comment. The past decade which corresponds to the term of office of our National President was the period of our most representative and most stable and therefore the most democratic set-up in all our history and perhaps anywhere in Jewish organizational life. I believe that the efforts of Mr. Bronfman and his associates in bringing into Congress elements of our community who in other countries stand far from the Congress movement, in developing procedures and relationships which enable all sections of the community to work together without sacrificing their interests are an achievement in high statesmanship.

This tact and policy and statesmanship is the fruition of the dream of the founders of the First Canadian Jewish Congress. History and life do not stand still, nor do they move in perfectly straight lines, but I am convinced that however great the differences wrought by time, we are in the same position envisaged by the Canadian Jewish Congress founders thirty years ago.



S. D. Granek
St. Catharines delegate

Montreal Star Notes Achievements In An Editorial

Said the Montreal Daily Star in an editorial.

"There was an understandable note of jubilation in the address made to the Canadian Jewish Congress by its president, Mr. Samuel Bronfman. Most of its members are strongly Zionist in sympathy and many of the Congress activities since the war have been directed to the promotion of Zionist aims. Zion is now established and it is natural that both pride and relief should be reflected in Mr. Bronfman's speech.

"Establishment and recognition prove to be, of course, only the beginning of Israel's problems as an independent state. It is a country relatively small in area, not richly endowed with natural wealth and with a population which will undoubtedly grow faster than the population of any other country in the world. Immigration is the keystone of all its policies. These facts will not be easy to handle in a world already deeply disturbed and one in which freedom of trade is dislocated by the deep unbalance of international commerce.

"In these circumstances Mr. Bronfman's practical emphasis upon the strengthening of international organization through the United Nations is sound advice. Not only the people of Israel but those of many other lands as well will find that only in a framework much larger than that of national sovereignty can there be an advance toward security and peace."

Luncheon Session, Oct. 23:

Chairman: Ben Sadowski, M.B.E. (Toronto) :

Saul Hayes (National Executive Director) :

My report is printed. I think it gives the conspectus of Congress activity so that even those who run may read. To me it is a thrilling story not because of its style, certainly nor for its quality of prose or its chronicle of events. It is important and exhilarating to be part of a dynamic community which is fully or partially aware of what it means to seek satisfaction out of Jewishness, Canadianism, humanitarianism and liberalism. It is important to me personally to be part of this passing pageant. I don't know what the outcome is to be—who ever does?—but I do know that the community has not failed to take on every one of the demands or requests. All that is needed is for a claim to be substantiated and you have an immediate response.

The fact, however, is that I am on the programme and stand before you in 1949 faced, as we all are, by a battery of problems. I cannot help but be reminded of a joke which is going the rounds in Israel. Two refugees recently arrived have settled in a kibbutz, are toiling and straining. Finally, one rests on his plough and says: "You know, Shmul, our fathers and forefathers for two thousand years have been waiting for this—and it has to happen to us." Yes, it is all happening to all of us. No rest, no surcease from problems, no sitting back, no possibility of forgetting the overseas picture. Yes, destiny says these things have to happen to us.

Such feelings permeated my very being when I was in Paris from October 9th to 13th, listening to the departmental and country directors of the J.D.C. unfold the story of European and North African Jews, their trials and tribulations and the impact of all of this on Israel itself. The picture was almost unrelieved in its dark tones and sombre hues. I would certainly like to report to you that the overseas relief job is over but, frankly, it isn't and I therefore cannot say so.

Instead, therefore, of giving you a resume of the Canadian scene and the record of accomplishments, which are in my report, I shall devote my brief remarks to a summary of the overseas problems as outlined in Paris at the J.D.C. Conference.

When I listened to the mathematics of overseas relief, of the closing out of the camps, of the termination of program in Yugoslavia and in Bulgaria, and of the ukase against the program in Rumania, of a forced lessening of program in Hungary and, notwithstanding all of this, the maintenance of the J.D.C. bill of expenditures for 1950 on virtually as 1949, I remembered the story of the Russian who says to you that two and two make four; you say certainly; he says four and four make eight and you say yes; eight and eight make sixteen;—you say, of course; he says sixteen and sixteen make six hundred thousand and you protest that it is nothing of the sort; he then looks at you in despair and wails: "You don't understand the Russian soul!" I found it difficult to understand the European soul. Despite all the subtraction and all the constructive work that has been so usefully done in the past three years, the problem remains with us. May I give you, in brief form, the reasons which make this position inevitable.

1.—Refugees and displaced persons have moved from one locale to another but in many cases the refugee problem has thus merely been shifted but not solved.

2.—Western European Jewry cannot take care of its refugee problem. It is all it can do to take care of itself. This is particularly true of France, Belgium, Sweden and Holland.

3.—The political situation in Moslem countries is of a character unknown in the previous thousand years of Jewish settlement in the Middle East.

4.—Relief and rehabilitation in North Africa is an integral part of the Israeli problem of population, immigration and defence.

5.—It makes no sense to continue a relief program of a Jewish organization for Jews if their educational, cultural and religious life is permitted to evanesce.

6.—The hard core of the refugees is a new phenomenon which name will, unfortunately, become as familiar to you as that of displaced persons.

7.—The IRO, International Refugee Organization, which has carried some of the burden, may go out of business in June 1950, leaving an emergency program for voluntary agencies.

8.—"Shearith Hapletah" and "Klal Israel" continue to be beliefs by which United States and Canadian Jewry wish to abide.

To spend a minute or two on each of these points:

1.—The refugees merely shifted their residence. It is perfectly true that the displaced persons camps are almost a thing of the past and that the refugee problem in Austria, Germany and Italy is receding into oblivion. It is not perfectly true, by any means, that these people have been taken care of. The largest number of them happen to have gone to Israel where some of them constitute a problem for the J.D.C. Others are in France and in Belgium awaiting some form of emigration though still a charge on J.D.C. Still others are in Canada, Australia, Sweden, where they form part of the community problem. In Israel, many who came cannot work. They are unemployable by reason of the trauma of war and camp experiences or because their skills if they have any, are not in demand, or because they are sick or blind or lame or mentally unable to cope with the problems. In other words, the relief problem for European Jewry is not at an end because the camps are disappearing.

2.—European Jewry cannot take care of the refugee problem. I spent some time in Paris finding out why it was that French Jewry and Belgian Jewry could not take on the problem of assuming the responsibilities arising out of the influx of refugees. The answer confirmed what I knew from long distance: that French Jewry had lost a great deal and since the restoration of its community has ETAOINHRDSH care of its own indigent and handicapped. It has been unable to take care to any extent of the alien Jews who entered either for temporary asylum or in transit and, of course, it could not take part in the problem of raising monies for the total J.D.C. treasury to take care of the entire problem

even outside of France. It is just beginning to take on the other problems now and yesterday French Jewry opened its first campaign for 2,500,000 francs, approximately \$700,000, for the general program of the relief and rehabilitation. Belgian Jewry did not measure up to its responsibilities, I am afraid, and no success attended the efforts of the J.D.C. to insist that Belgian Jewry respond as American or Canadian or South African Jewry responded. Swedish Jewry is small and there are three times as many refugees in Sweden as indigenous Jewish population. The Swedish Jew is a fine Jew as I know personally, having been there in 1946. It is not to be expected that they do more than they have been doing for so many years. Dutch Jewry was practically annihilated and what was left had all it could do to take care of its own. And so you see, presently and for some years to come European Jewry, though it may have recovered, cannot be a factor in this whole situation.

3.—The deterioration of the situation in Moslem countries. It is well known to everyone who reads a newspaper or listens to a radio that the position of Jews in North Africa is a very bad one. It is true that for centuries they lived in squalor and under certain oppressions. It is equally true that their economic status is very low. American Jewry never bothered about these things since the problem seemed quite removed in the same way as hundreds of thousands of Chinese and Burmese were also living in such conditions and the feeling or responsibility towards North African Jewry did not exist. As was to be expected, the Alliance Israélite recognized some part of this problem insofar as it affected either metropolitan France or colonial France in Africa. The Alliance program was in education and it did an excellent job, even in primitive ways, over a period of fifty years.

You can skip the fifty years and even the centuries and come to the year 1945, when at the end of the war the fight for a Jewish homeland as a State was one of the important post-war phenomena. A by-product of this thrilling and strenuous struggle was the virtual captive position of Jews in Moslem countries. There is one factor in this situation which I find difficult to understand. Those people with whom I have talked in the United States and Canada are very remote from the North African situation. They don't think it is their problem but Israel thinks it is its problem and when Israel talks of maintaining an "open door policy" of its immigration, it means just that; it means that Jews who can pass medical tests can enter Israel because they are Jewish. There is no distinction as to whether the Jew comes from Poland, Rumania, Hungary, United States, Canada, or Iran, Iraq, Southern Asia or Tripolitania. We are the only ones who are making the distinction. These things remind me of a conversation overheard on a New York subway. One girl says to the other "Surely you're not going to marry him. I know you are Jewish but he is even more Jewish". It would appear that we are not too excited about North African Jews because they are even more Jewish.

Everybody seems to be frightened by the immensity of the problem of the 800,000 Jews in North Africa. They conjure a vision of hordes of dark-skinned Jews from the fastnesses of Iran, the mellahs of Casablanca, from the dry streets of Tripolitania, from the dangerous areas of Morocco. They say that a relief and rehabilitation program is not a work that could be undertaken by all the resources of the United States Government, let alone private relief organizations. They would be right. Only there is no connection between the program necessary for North Africans and this thought of relieving the situation in North Africa. But it so happens that the present possibility of Jews maintaining any

kind of a livelihood in North Africa or even remaining alive, is a slim one.

It also happens that Israel is very anxious to have these Jews even if they are old people and poor migrants from the point of view of accepting an occidental way of life. The fact is that the young people and the people to be born will make the best settlers, with all due respect to my Polish, Rumanian and Hungarian friends, to myself, my friends and relations. Also, many of the people such as those from the Yemen and Tripolitania are tremendously good artisans, craftsmen and agriculturists. I am not a confidant of those responsible for high policy in Israel and it is obvious that anything I say can only be a personal assessment of what I believe to be the facts. I believe that Israel is very anxious to have North African Jews. Certainly is anxious to have the good element and by good I mean the young, the healthy, the trained.

The difficulty about emigration of Jews from Moslem countries to Israel is that without some kind of a feeding program, for the young particularly, and a health program they will never be able to enter Israel without deleteriously affecting the population in Israel which the authorities will not allow—and quite rightly will not allow. Fortunately, the diseases which plague the Jews of Moslem countries are cheaply and quickly eradicable. Even a minimum public health program will create miracles.

The whole situation is not a difficult one. It requires certain staff and certain education but it is not the insuperable one usually imagined. The young people are undernourished and must be built up for immigration purposes. The sick have to be healed and the hard core, if otherwise healthy, have to be removed. This is the extent of the program in North Africa. It is wholly and fully related to immigration to Israel.

5.—There is also the matter of maintaining Jewish life where it exists. The devastation that accompanied the war and the break-down of all services made Jewish life so chaotic that a restoration was impossible without attention to the educational, religious and cultural needs of the communities. Without a program in Czechoslovakia, Poland, Hungary and, for that matter, Austria, Germany and Italy where religious organizations must be maintained and educational programmes encouraged, the Jewish communities might be lost. There would hardly be any point in doing any relief work for the Jews in these countries because they would disappear as Jews. Entire communities have been without religious functionaries for year, for example.

6.—The hard core. The hard core is not difficult to explain but it depends on who is telling the story. When Canada talks about a hard core problem, it is not interested in doing anything about it because our health regulations and public assistance laws do not permit of the entry into Canada of hard core cases.

When the United States talks of hard core, it also talks of a position very close to that of Canada.

The IRO means still another thing by hard core. Here they mean people who find it difficult to emigrate even though they may be in the best of health but because they cannot qualify for an American, Canadian or Brazilian scheme. They are, therefore, hard core. North African hard core is still another thing and many of the really hard core of North Africa will never get out of North Africa.

When Israel talks of hard core, it is still another thing—because it means that people get into Israel, but once

they get in they are either unemployable permanently or unemployable for some time.

The hard core that I want to talk about is an amalgam of all things.

Israel recognizes the importance of doing something about those who are not emigrable elsewhere and is quite prepared to accept this hard core. The hard core in Israel who will not add to Israel's productivity but, on the contrary, will be a problem for Israel, numbers many thousands. The hard core of people left in Germany and Austria number a few thousand. The hard core of those who will get out of North Africa but on arrival in Israel will become hard core will number a few thousand.

In order to deal with this problem the Jewish Agency and the Israeli Government and the JDC have entered into a tripartite agreement. This agreement calls for an expenditure of \$15,000,000, half of which will be contributed by the JDC and the remaining half by the Israeli Government and the Jewish Agency. The Israeli Government's contribution will take the form of construction and buildings. The project, which will be for the hard core, sick and disabled, will receive rehabilitative care under the supervision of a Board of Directors. The operation will be financed thus for a minimum of fifteen months.

May I say, parenthetically, that the entry of the JDC into Israel is nothing new. Our own good friend, H. M. Calserman, wrote a pamphlet about two years ago which was a very excellent one showing JDC program in Israel almost from the date of its establishment. The first JDC ship to sail on a mission of mercy went to Palestine in 1915 and in 1917 a loan bank was established there. From 1918 to 1922, JDC defrayed half of the cost of a Hadassah medical mission. Nearly every Youth Aliyah child had his transportation costs to Israel paid for by JDC. The new program is both necessitous and a tradition with JDC.

7.—The IRO is on its way out. We all know that the IRO, at its annual meeting, was given until June 1950 to wind up its affairs. How it is going to do it, I don't know unless some kind of a new agency of the United Nations or of the Economic and Social Council in a special department will take the legacy of its problems. In any event, if it goes out of business either in whole or in part, the work which it is doing now for refugees and displaced persons, including Jewish ones, will have to be done by voluntary agencies. This will throw a burden on the JDC which I frankly don't know how it will be able to meet. It is impossible to indicate what will happen but I want to enter into the area of discussion the thought that if the IRO goes out of business, as it is supposed to, all plans which are now predicated on the IRO staying in business will have to be extensively revised. Even if there is a six months hoist, which the General Council of the IRO agreed to on October 19, the difficulties which I outline will remain, though in lesser form.

8.—In order for American Jewry to continue its support of a program for the rehabilitation of overseas Jewry, and note I said overseas Jewry and not simply European Jewry, it has to re-dedicate itself to a proposition of historic significance which has brought great lustre to American Jewry. It has to believe in klal Israel; it has to believe in the unity of a people and the oneness of a people. If it does not believe in it, it can shrug its collective shoulders and say, North African Jewry is not my problem any more than South African Negroes are, or any other group struggling for existence.

It is not my business to tell Canadian Jewry what to do;

it is my business only to tell them what I have seen and heard with my appreciation of the evidence. In this connection I have to stress that there is no purpose in deluding ourselves with the possibly comforting thought that the job for the rescue, relief and rehabilitation of overseas Jewry has been accomplished.

What does all this add up to? Again, let me make it clear that I am not selling any ideas or advocating any causes. I left Paris with the firm resolve that I would tell you what the facts are without varnishing and colouring them or suppressing them. I hope I have been true to my resolve.

Let me give you the picture then, briefly, of what happened in 1948 and 1949. \$71,000,000.00 was spent by the JDC in 1948 and \$56,000,000.00 will have been spent by the end of 1949. Here is the tabulation:

	COUNTRY PROGRAM	EMIGRATION	ALL OTHERS
1948:	42 million	20 million	9 million
1949:	26 million	24 million	6 million

This is a very simple story to set down but it does not tell you the details of cooperatives, loan funds, hospitals, relief program, feeding stations, supplies, old age homes, etc. Merely transfer your own community to Europe and you will have an idea of what it means.

What is the 1950 program? Here is where the mathematics course comes up. The 1950 program calls for—

- the hard core cases, particularly in Israel;
- the feeding and medical program, mainly for people in North Africa;
- immigration costs;
- the balance of the program in European countries to the extent to which it has to be maintained and can possibly be withdrawn.

Can this be done? We are finding a quite understandable let down in fund-raising so that though this program must cost very nearly as much as the 1949 program (and if the IRO goes out of business may even cost more) there is no way of gauging the response of Jewry which, of course, includes Canada and South America. Stripped to bare essentials \$50,000,000 will be needed unless I am way out of line. I don't know how this circle will be squared.

Part of the answer, but only an infinitesimal part, is that something will happen on heirless property laws where by the Jewish community will be able to take care of themselves and their problems as a result of payments to a communal treasury on the value of property taken by the Germans or the local Nazi quislings and for which there is no heir. I would not discount this, however, if I were a banker. The difficulties are many and the complications are so great that the amount to which it could relieve JDC will not be in the millions.

Other than this possible relief, I don't see any increment except through fund-raising. The battle for funds, and let us be honest about it and call it by its proper name, is between local causes and overseas causes and is going to continue unless all our communities here and in the United States raise monies for every cause without preferring one to another. I am afraid otherwise that we have the story of classical dimensions of the rabbi who gives advice to everybody and it seems to be contradictory advice; when he is told that he has done this, he turns to his critics and says: "You, too, are right."

Mr. Hayes was followed by the Israeli Consul General in Canada, Mr. Avraham Harman. The text of his address will be made available at a later date.

Session on United Jewish Relief Agencies:

Chairman : Arthur E. Gelber (Toronto)
Co-chairmen : Samuel Harvey (Montreal)
D. R. Levene (Regina)

Mr. Gelber :

We meet seized with serious responsibilities, a mood which is not unknown to us. For years Canadian Jews have been cognizant of their role in the destiny of our people. We didn't set the scene but, as actors in a macabre play, we had the choice of accepting the roles destiny offered or of rejecting them. We chose to act. In the past two years since we last met in plenary session much solid work has been done.

First and foremost in our tasks have been the contacts with government so that we could press our claim for rescue and relief. Much success attended this phase and from the fall of 1947 through to these very days, we can report the most exciting immigration movement in our history. It took several forms:

a). **Close Relatives:** We were the first to suggest that Canadians should be permitted to bring their kin to this country. We advocated this in delegations to the authorities and publicly before the Senate Committees and by resolutions. We urged other responsible groups in Canada to do the same. We also pressed for liberalization of the original legislation. As a result, many thousands of people were able to reach these havens who otherwise would have been unable to qualify. We are pleased with these results. Not only did it benefit Canadians seeking to help their relatives but it is cumulative in effect since every immigrant can apply for his relative.

b). **Group Schemes:** In 1947 the first Jewish artisans arrived after many deliberations and much planning. Since then several thousand Jewish displaced persons arrived as garment workers, furriers, milliners. The scheme is a creation of humanitarianism wedded to economic need. The arrivals had varying degrees of skill and many problems fell to the United Jewish Relief Agencies and to those with whom we made arrangements in splendid co-operation for the functional work of settling the workers. The heartaches were many but so were the satisfactions. This phase of immigration is almost over though we are currently working on an additional plan involving single dressmakers.

c). **War Orphans:** Everyone knows of the plan mooted first in 1942 and reinaugurated in 1947. This dramatic and important rescue scheme involved the entire community. Great tribute should be paid to the social workers who gave so much to ensure the success of this movement.

d). **Special Projects:** Yeshiva Students — special arrangements had to be made to rescue two groups of yeshiva students. The Immigration Department deserves thanks for recognizing our representations in these matters.

Shanghai — We were called upon to assist Austrian repatriates caught in China. Again our Government was most understanding in giving world leadership in a plan to rescue these people before the East was sealed off.

I have mentioned only the principal phases of immigration.

It is a recognized fact that immigration today is not what it was in the days of the late 19th century and early in the 20th. In the first place, the displaced person or refugee comes almost without freedom of choice. The devastating effects of the war years have produced a psychology which, for good or bad, makes it impossible for a war victim to arrive in the new world with the same attitudes his

father or grandfather may have had before him. Also — and let us be honest about it — the members of our sophisticated community today would rather pay money than turn the parlour into a bedroom or double up so that Cousin Shmul can be accommodated.

Finally, the new immigrants are almost wholly an urban group and we cannot take advantage of selected settlement in rural or moderately urbanized communities.

These are out a few of the problems but they begin to highlight the day-by-day functions which the UJR has been called upon to assume.

Many agencies are involved in the task of assimilating the new arrivals.

The family and child welfare agencies in Winnipeg, Toronto and Montreal are of tremendous importance. The Jewish Immigrant Aid Society plays a very important role, particularly in the initial stages. Voluntary groups such as the Council of Jewish Women share some of the burdens. The community of Halifax has had perhaps a disproportionate share of the problems. Noa Heinisch, our stalwart, has never once refused to take charge of onerous duties. He and his colleagues have even had to find accommodation for 100 arrivals over the Holy Days. Quebec City is also so situated. Vancouver had to bear the brunt of the Shanghai movement and our Esmold Lando did yeoman service in meeting this crisis. Over it all, the UJRA has had to assume responsibility for the Jewish Community of Canada and vis-à-vis the authorities.

The UJRA program continues overseas with main emphasis on the JDC program. This will become lesser until, the hope is, it will recede into nothingness, but certainly for 1949 and 1950 this possibility is still only a hope. The UJRA continues to support ORT and OSE in their respective fields of endeavour.

This in blacks and whites is a superficial drawing of a picture. I have put in few shadows and nuances. You can understand the daily routine and problems in an undertaking of such magnitude.

Many seem to have the idea that every displaced person or war victim ought to be in Israel. This has affected our program to some extent because of inhibitions created. We worked on the theory that not one of us would play God. We made available immigration possibilities which European Jewry was free to accept or reject. We knew that not everyone would want to go to Israel. Israel's problem of desperate seriousness was in some small part relieved by our immigration plans and policy.

Housing was and continues to be a serious problem though we have been able to some extent to master it.

To the extent to which it is possible, we have placed these people in jobs in which they could make the greatest contribution to themselves and to this country.

In a movement of the size of ours it was inevitable that many people should feel that they did not receive the welcome or the material support they wanted. They may be right but our policy had to be to extend benefits to the greatest possible number. Thus many a person who felt that he should have received a \$5,000 loan to set himself up in business was turned down because \$5,000 could be used to help scores of people and could not be allocated to one case.

Comparisons may be both odious and invidious but we feel that the record of Canadian Jewry in settling thousands of refugees was accomplished at a lower per capita cost than in any other country except Israel.

Government authorities have been most co-operative. Difficult and complicated plans were brought to fruition only because the Immigration Branch administrators were willing to listen to us and assist in unravelling complex problems.

There is no reservoir of people in camps or in countries where migration is facilitated so that the peak of immigration has been reached and passed.

There will be other special schemes and an influx of relatives particularly relatives of the recently arrived. Our program, therefore, must be sustained for at least another year or two. We are in the midst of our work on these projects and we will not know for a year where we will be.

The emergency program was the most important aspect of over public life of the last few years. It was of the utmost significance not only because of those whom it aided and assisted in building a new life but also because of what the Canadian Jewish Community has received — an infusion of new stock which will play its part in achieving the aspirations of Jewish life in our generation and in time to come.

Noa Heinisch (Halifax) :

We in Halifax have special responsibility for the reception of refugees. We have many problems to meet in this work. Generally speaking officialdom at the port is most co-operative and understanding in dealing with these problems. These people are confused and bewildered and suspicious of officials and volunteers when they come here. This is said not by way of complaint; our workers are uplifted by the supreme importance of the work and we try to understand the thinking of these immigrants. At no time has a Jewish immigrant arriving in Halifax been detained for lack of funds to pay for further transportation or for his immediate maintenance. The means for the continued relief program of the Joint Distribution Committee and for the program of the Canadian Jewish Congress must be found in the months and years to come as the means for this work were found in the past.

Benjamin Robinson (Montreal) :

Anyone who has had anything to do with refugees knows that it is important that their reception should be warm and understanding and should serve to revive their faith in humanity. Smaller communities seem to be able to do a better job in this regard than the larger cities because they seem to get closer to the personal problems of the refugee. This is shown clearly by the reports we have had from the west and from Halifax. Even in the large cities we could have achieved more at a lesser cost if our citizenry would get closer and take a more personal interest in the lives of the newcomers. By and large the integration of the orphans has been very sound; the number of problem cases we still have is insignificant. Congress can be more than proud of the contribution it has made to the lives of more than one thousand orphans whom we have brought to our shores. The work in any such program must be handled by agencies and specialists in social work as well as by volunteer workers, but I believe that a volunteer who has long been in this kind of work can do this work better than a man whose main qualification is formal training in this field. This is not said without recognition of the fact that without the social agencies we would have failed in our work. The Jewish Immigrant Aid Society and the National Council of Jewish Women, especially, have set an example in this mode of endeavour.

Saul Hayes :

The issue is not between social workers and volunteers. It is between good and bad volunteer workers. Social workers welcome the co-operation of volunteer workers in the execution of the program. The problems arise when vol-

unteers of undoubted good faith but often of uncertain quality create more problems than they resolve. It is of course, just as true that there are some social workers who are not up to their job, as well. But I do not think that there is a cabal of social workers to keep volunteers out of the work of receiving, welcoming and settling the refugees who are coming to our shores.

A Delegate :

This conference should give more specific direction to the representatives of each of the smaller communities in regard to what they can do for the reception of immigrants, in addition to raising funds for the United Jewish Relief.

A. Green (Toronto) :

Greater emphasis should be given by Congress to its educational work in the Yiddish language which would insure that all sections of the community are reached.

Mrs. A. Wilensky (Toronto) :

Those who are responsible for the settlement of the refugees should be very careful to make certain that there is no exploitation of their need when they arrive here, either in employment or in housing. I think that there should also be a much stronger attempt at understanding their particular needs and backgrounds. If we understood these people better, we would not feel so often that they are carping or complaining.

Chairman :

The first part of your remarks is so true that Congress has been forced to go into the field of providing housing facilities for the refugees.

D. Weiss (Montreal) :

I think that it is unwise to discuss the question of which is better: social workers or volunteers or to conclude that one is more important than the other. It is a sounder relationship to consider social workers as the partners of the volunteers in a joint effort of the entire Jewish community. The fact that social workers are paid for their work is merely incidental. They are paid for thirty-five hours a week and they work all the other hours of the week not because they are paid but because they are Jews, member of the community. If they were not Jews they would not stay at this work a day. In regard to the quality of professional workers I might say that, as a rule, in general every community gets the professional staff that it deserves. Our problem in regard to the reception of immigrants is far from resolved. It would be an error to consider the refugees' program solely in terms of receiving them when they land in this country. Rather than reception, our main concern is to follow through and in this regard we expect to do a considerable job yet. To this end we will have to have more professional staff and a highly trained professional staff. For the immigrants themselves we will need further scholarship resources and more vocational analysis and training. We will need better housing and more scientific, psychological analysis of their problems. Above all, we need a plan approved by the entire community for the handling of this program.

Delegate :

I note from the statistics of the 85,000 DP workers who have entered Canada that almost all of them have been brought in by some six industries. I think that this is a deplorable situation and an effort should be made by whoever is concerned with the problem to allocate the displaced persons into various industries. This would be a service to them and would be a service to Canadian immigration policy generally, for it would obviate certain repercussions in labour which we are all anxious to avoid. By the same token, I think it is an error to concentrate the Jewish displaced persons in the needle trades.

Mr. Braunschwig (North Africa) :

It is very pleasant to come to this country and hear a discussion about good workers and bad workers, volunteers and social workers. In our field of work our problem is to get any kind of workers at all and to achieve anything at all in view of the great task facing us. We appreciate the progress made in this continent and we sent young people to this country to be trained in social work. The Alliance Universelle Israelite has been engaged in its field for about eighty years. From this fact it might be assumed that it has not done very much as it has been in existence so long and it still has work to do, but the fact is that it has accomplished a good deal. The position of the Jew in the Moslem countries has changed considerably after the establishment of the Jewish State since Jews are to varying degrees hostages in Arab hands. The position of Jews in Arab countries is worse insofar as these countries are politically more independent and economically less advanced.

In other countries, such as French North Africa, conditions are more tolerable and we have time to prepare newer and better generations of Jews. We have lost some six million Jews in Europe but the Jewish people have gained about a million Jews in the Mediterranean area. These Jews are Jew just like you and me except that they had another history and other background. They are not offended if one does not speak Yiddish to them. They feel Jewish, they think Jewish and they have no problem of dual loyalties. The interest of these people in Palestine is not only due to the exterior pressure under which they live and their desire to live as equal citizens in a free country but even more because they are all religious and the return to Zion is what they have prayed for and longed for sincerely every day of their lives. Now the political opportunity is given them and the return to Zion is a simple matter of course. I have been to Palestine and I have seen the problem of the integration of these people into Israeli life. It is basically due to the fact that Israel is a most Western nation and these people are to a greater or lesser degree Oriental people. The cost of operations in this area is lower than in most other countries because of living standards and traditions. The Alliance is responsible for the Jews and elementary general education of some 50,000 children in the area. It finds that it can carry on operations at about the cost of \$40.00 per child per year.

Dr. J. D. Fieldman (Montreal) :

I am requested by the OSE Organization in the United States and in other countries to extend to the Congress in Canada their sincere good wishes and their congratulations upon the splendid war orphans project carried out in Canada. As is well known, the OSE interests itself in the work done for Jewish children everywhere, notably in Israel and North Africa.

Samuel Harvey (Montreal) :

He have begun our immigration work without much preparation. In the course of the work we have made some mistakes, but we hope that we will not repeat these mistakes in future movements. I have been in Europe and I know that many Jews there look forward to the opportunity to migrate to this country. We should continue our efforts with the government to secure permission for groups to enter this country. The government has been friendly and generous in the past and will probably give us permission to bring groups in from time to time. We should also urge upon all immigrants who enter to become self-supporting as quickly as possible, for the sooner they are settled, the more immigrants we will be able to bring in from among those who seek our help. Comparisons are made between the relative effectiveness of professional and of volunteer workers. The Talmud says that the Lord desires the heart

of man. It matters not whether a man who is devoting himself to this work is a volunteer or a professional worker. The Lord will prosper all those whose hearts are in the work.

S. H. Greenwood (Montreal) :

When we hear of the work of the Congress in so many fields of activity we are encouraged to call the blessing of the Lord upon all who engage in it. We shall return to our communities with renewed confidence in the leadership of Congress and with determination to support this work. The Congress has been generous in its support of the ORT program. I wish to assure the Congress that these monies are being carefully disbursed in the world-wide program of the ORT. For example, in North Africa the ORT is carrying out an effective program which teaches trades that fit into the industrialization program of those countries. Such trades are useful, also, to the North African immigrants who came to Palestine. A new ORT Organization is being formed in Canada which will work closely with the Congress.

Mrs. Vineberg (Montreal) :

What is the policy in regard to the provision of higher education for young refugees coming to this country?

Chairman :

Congress policy is not to allocate funds for this work from its general funds, that is for education of those here. In Toronto we have obtained some additional funds for this purpose outside the regular Congress budget.

Mr. Robinson :

When it is advisable to provide such facilities, funds for this purpose should be secured from private funds, not from Congress general funds.

Mr. Green :

It is not proper for Congress to refer a need, which a Congress worker or a Congress committee recommend, back to the community, to authorize begging or schnorring — for a program which is properly within the province of Congress. Moves resolution seconded by Traub, that Congress reconsider its policy in regard to providing scholarships for those who have begun their advanced education.

W. Solkin (Montreal) :

Immigration work has become much more complex and scientific since the first World War. The lay members of community can contribute more than has been done so far by opening their homes and by providing employment.

The organizations should maintain closer contact with the immigrants, especially after they have become established in employment, and should help to integrate them into the social life of the community.

Esmond Lando (Vancouver) :

Mr. Gelber has pointed to the fine attitude of the government in regard to the questions that concern us. I do not know of a single government anywhere which has extended to Jews the courtesy which we have had from the Canadian Government. The work of the Halifax community has served as an inspiration and model for such port communities as Vancouver who begun this work much later. This meeting is of the general feeling that there is no conflict between the paid workers and the volunteer workers in the community. We know that we need all we can get and all we can afford of both types of workers. The work of the housing committee in Toronto, in purchasing homes for housing refugees is an excellent program deserving emulation in all communities. In Vancouver, too, we have purchased a home which we use as a clearing centre. The program of welcoming immigrants may be lessening, but the job of integrating them into the community has just begun.

Session on Community Organization:

Chairman: Prof. J. Finkelman (Toronto)

Co-Chairman:

Dr. M. Levine (Hamilton)

William Kaplansky (Saint John)

Donald B. Hurwitz (Montreal)

I have been invited by the arrangements committee of this Plenary Session to introduce the subject of community organization for discussion here at this session. I will therefore confine myself to a statement of several facts and developments in this field. I do not propose to utilize this opportunity to outline my personal opinions on any of the problems with which this field abounds. It is the purpose of this special session, as I understand it, to evoke opinions in the course of the discussion and to reach such decisions as the delegates may see fit.

The organization of Jewish communities on this continent is a subject that goes back quite far in our history. However, activity in this field has been greatly spurred by the events of the past decade or so. The rise of Hitlerism in Europe, the tremendous obligations which this tragic development has heaped upon the shoulders of American Jewry and the influence of developments in Palestine have established deeply in the minds of every Jew on this continent the need for permanent organization to deal with our common problems and the need for an effective instrument of carrying out the common wishes and the decisions of our communities. It has also become increasingly evident that our own problems of Jewish survival and of the continued creativity on the spiritual plane are deserving of the fullest attention and the most effective leadership of which we are capable.

The Jewish communities on this continent have therefore been maturing at a very rapid pace and the total budgets of all Jewish institutions functioning on this continent is only a partial index of this development. With the increased attention and means devoted to the solution of our common Jewish problems has come an awareness of the importance of a central organization in each community to speak for and account to that community and to furnish a platform for the discussion of the problems of that community. The development has not been the same in each community. There are different patterns and different methods developed in different communities but each in its own way has gone in the direction of local centralization and the tendency has been towards the co-operation of the local community organizations with the national institutions.

In Canada, we can all see this developing in the increasing number of community councils closely attached to the national organization of the Canadian Jewish Congress. I might say that I do not share the fear that the establishment and development of the national Committee of Canadian Welfare Funds and Federations will shift the balance within the Canadian Jewish community.

It is difficult to define the forms which local community organization takes. There is a difference between a welfare fund and a community chest and between each of them and a community council. But there are no pure forms of any of these institutions and the essential element of their functioning really lies in the nature of the services which they render. I would conclude by emphasizing that the welfare of the Jewish citizenry on the entire continent demands the continued and stimulated development of these central community organizations.

Mr. Bennett (Toronto)

I did not hear all the remarks of Mr. Hurwitz but I have heard enough to venture a comment. I recognize the thinking behind Mr. Hurwitz's remarks and I believe that he has no business coming to this Canadian convention to tell Canadian Jewry how to organize. We in Canada have developed in the course of the years a body of community experience which has proven useful when we have applied it to the problems of our organization.

The Jews in the United States have made any number of mistakes in this field which Canadian Jewry will do well not to repeat. The development of the Canadian Jewish Congress along lines which are peculiarly Canadian, responsive to the situations and the needs of our Canadian environment, is a case in point.

The Canadian Jewish Congress has become established as the prime organization of the Canadian Jewish community and any organization of the communities must be based upon the central position of the Canadian Jewish Congress in our community life.

Rabbi A.A. Price (Toronto)

The subject of community organization is a very important one and if we will succeed at all in imposing our thinking upon the future reality of the Jewish community, it is important that we think solidly and with full responsibility.

I have all the confidence in the world that in the future our communities will be well organized, probably better organized than they are today. What I would like to ensure — and I am certain that the masses of the Jewish community agree with me — is that the future organization of our communities should be a Jewish organization, Jewish in content and fully in accord with the meaning of the word Jew and with the religious traditions of our people. It would be no gain at all to have a highly organized community which would not be based upon the religion and the religious culture of our people.

M. H. Myerson (Montreal)

I deeply regret the remarks of Mr. Bennett in regard to Mr. Hurwitz. The Jewish community of Montreal, and I dare say of all Canada, is deeply proud of the great talents of Mr. Hurwitz and we are very pleased that we have his services in the guidance of the Combined Jewish Appeal of Montreal and of the Federation of Jewish Philanthropies of our city.

He has contributed very much to the thinking and to the activities of Canadian Jewry and I am tempted to take this opportunity to express my personal high regard for him as a person, a regard which I know is shared by thousands of members of our community.

But I wish to be more general about it. Mr. Hurwitz represents in his person an entire group of servants of our Canadian community who are bringing to us the benefit of the thinking and the experience of American Jews. It is all very well to emphasize the specific conditions and requirements of the Canadian community. This is a healthy development. But there is no sense in being provincial about it and we cannot say to a person that because he is not a Canadian he has nothing to tell us.

On the contrary, I have noticed that many of these who come to serve our community from the United States are keenly aware of the special conditions existing in our community and are careful not to impose their American ex-

perience and their American conclusions upon the Canadian problems.

No one is more careful in this regard than Mr. Hurwitz and I am certain that we all owe him thanks for coming here and the arrangements committee of the Plenary Session thanks for inviting him here to speak to us.

Frank Miller (Saskatoon)

The Saskatoon Jewish community is the sixth largest in the Western Region. Despite this fact it is only a medium-sized community from the point of view of Jewish population structure in the Dominion.

The total number of Jewish individuals in Saskatoon is 696. Of their number, 290 are children under 18, a remarkably high number of young people. The number of Jewish families in Saskatoon is 198.

Fund-raising in Saskatoon is strictly divided into campaigns for the various external causes and the campaign for local needs. I daresay that we can be proud of the result of our external campaigns. A brief survey for 1948 may suffice to show you what we did. 1949 fund-raising is not completed yet and would therefore give you an incomplete picture. We raised the following sums for external causes in 1948:

U. I. A.	\$34,000
Canadian Jewish Congress	16,000
Hadassah	12,800
Histadruth	4,300
Pioneer Women	2,940
Mizrachi	5,000
J. N. F.	2,800
Aid to Israel	6,000 (Cash and Clothing)

\$73,840

If we add smaller external campaigns such as the one for \$1000 for the Hebrew University, etc., we find that the 198 Jewish families of Saskatoon spent about \$75,000 for external campaigns, or roughly \$378 per year per family. I do not want to make unfair comparisons since I am aware of the different distribution of wealth in small, medium and large communities, but it may still be interesting to note that corresponding giving in Montreal would mean a total contribution of \$7,500,000 for overseas collections. This may give you an idea about the effort which our community has made.

But this fine record is marred by the fact that we did not do full justice to our local institutions. The large number of children of school-age alone shows the size of our need. Our communal institutions at present are the following: Talmud Torah, Synagogue and Chevrah Kadishah. Our community employees are the rabbi and the shochet-mohel.

We have established a community budget for local institutions (not including Chevra Kadisha). This budget amounted to \$18,000 in 1948 (1949, \$20,000). This means that less than 20% of the monies we raised for all Jewish purposes are used for the benefit of the local community. We do not complain about this situation. We are proud that we were permitted to contribute to such an extent towards overseas relief. But, on the other hand, there is a rather strange phenomenon. While our overseas objectives are always reached and even over-subscribed we are always in the red as far as local work are concerned. Somehow there is a laxity of the community in fund-raising for local institutions. Overseas relief was always collected on an emergency basis and our local work seems to have no glamour.

The situation is that we can look back upon a fine record of achievement for overseas relief but at the same time have fallen short of our duties towards our own com-

munity. What will be the remedy? The most promising one seems to be a proper community organization. If the community will be properly organized it will create one organization as the sole instrument of its fund-raising activities and by combining the budget for external causes with the local budget will provide us with a guaranteed budget for the local institutions.

Another problem which community organization could solve would be our chronic shortage of lay workers.

When local appeals are successful this is due to the devotion of a few people who are working overtime to put them over successfully. By combining the appeals we could also combine and pool our resources of manpower and put it to more economical use. If such a supreme communal body will be run by a democratically elected community council, a new interest in Jewish community affairs will be created and Jewish activities in general may be stimulated to a large extent.

There is one argument which I heard frequently in our community. What is going to happen in case of a retrogressive movement in economic affairs? Would not all Jewish fund-raising suffer? True enough, it would. Would it then not be unwise to combine all appeals since there would be a terrific shrinkage of the overall contributions?

I do not deny that there is some merit to this argument. Combined fund-raising will cut down on the overall total. But I firmly believe that we should even risk to cut down on the total result of our collections if by this process we can strengthen our Jewish communal structure which alone can guarantee that our children will be brought up in a truly Jewish spirit.



M. M. Sumner of Windsor addressing the session on community organization. To the left is Miss F. Hutner, executive director of the United Jewish Welfare Fund of Toronto.

Dinner Meeting:

Michael Garber, K.C., (Montreal) Presiding

Chairman: It is my pleasure and privilege to welcome you to this dinner session of the Plenary Session of the Canadian Jewish Congress. I want to congratulate the arrangements committee for their excellent arrangements, not only of the dinner but also of all the preceding sessions. It is again my privilege to preside at a session at which the presidential address is to be delivered.

Everyone feels that we are meeting in convention a little more relaxed than previous conventions have been and for this reason it was felt that the presidential address should be given at the convention dinner. I am glad to have the opportunity to say on behalf of the national executive of which I am vice-chairman, how much we all appreciate having him on this executive and how pleasant it is to work under him and with him.

It is ten years since Mr. Bronfman has assumed his duties, and I am sure that we are all very happy that these ten years have elapsed so quickly, that Congress has grown and we hope that Mr. Bronfman will continue to lead this great organization for many years to come.

It may sound strange that the only fault that I have found with Mr. Bronfman is that he is a little too democratic for my taste. He believes in letting them talk, but I sometimes wonder whether he is not always thinking of the famous line of Gilbert and Sullivan,

"Let them exercise their brains
and their cerebellum too,
In the end they will vote
As I tell them to":

Presidential Address

by Samuel Bronfman:

On September the first of this year,—but seven weeks ago—the world had occasion to note, with feelings both of tragic recollection and grateful relief, that ten years had passed since was declared that war which had made lurid the life of this generation. The period 1939—1949 will go down in history, I have no doubt, as one of the most decisive decades in the annals of mankind. One has but to think of what might have been had the fortunes of war gone otherwise than they went to come to the realization that in these ten strenuous years not only millions of humans but thirty centuries of civilization were plucked from the burning. Decisive as this decade has been to mankind at large, it has been even more so in the history of our people. These have been the years which saw the slaughter of one-third of our total world-population, which stood menaced with the threat of complete destruction; and which brought, as the tide of events turned, not only salvation and rescue of the Remnant, but also, as if by some miraculous intervention, the fulfilment of age-old dreams and hopes. No other decade in our history, I think, is so terrible with threatenings and so vibrant with triumph as these, the ten dramatic years which mark both the end and the beginning of contrasting chapters in our people's history.

You will forgive me, therefore, if in the retrospect which I now intend, I not only cast a backward glance upon the two year period which has elapsed since last we met, but take also into my view the flame-lit and smoke-filled perspective which stretches back to 1939. The period coincides with the period during which it was my privilege and responsibility to preside over the affairs of Congress. I am proud from this vantage-point to declare that in the momen-

tous events the recollection of which I am about to evoke, Canadian Jewry—though geographically located, as some then thought but think no longer, on the sidelines—played the role not of a mere spectator, but of an active, a valiant, an energetic participant.

Our minds run back to those days in the fall of 1939 when, the tocsin having sounded, the Canadian Jewish Congress, which wise and good men had earlier established, transformed itself from the forum of discussion it had largely been into a day-to-day functioning instrument. The first result was that there developed in Canadian Jewish life a sense of communal unity not hitherto experienced and henceforth never to be impaired. Thus fortified the Canadian Jewish Congress was able to make, through its efforts in recruiting, finance and auxiliary services an impressive contribution to the war effort. And Canadian Jewry, emerging from the struggle with a record and a roll of honour second to none, knew its duty splendidly accomplished, knew its bond with country and cause again sealed with the red seal of sacrifice.

After the war—the wreckage; here, too, the Canadian Jewish Congress, launching through its associate agencies campaign after campaign to bring aid and sustenance to the tens of thousands of victims of Nazism, played its proper role. Statistics there are to indicate the full extent of these activities in war and in peace, but no statistical record ever compiled can possibly reveal the full scope and implication of the grandiose themes in which our country and our people stood engaged.

Consider it: in this one decade we participated unto victory in the most terrible war which ever threatened mankind. We saw the crematoria rise, and saw them razed to the ground. We rescued—alas, after so great loss—the remainder of our brothers in Europe. We sustained them, destitute and homeless. We continue to sustain them, until their brighter day, too, shall shine. We participated in the effecting of great migrations of people. We made possible for them, not without the generous help of our Government, a great sanctuary. We stopped the dark history of Hitler; we helped to turn history towards brighter tomorrows.

The Canadian Jewish Congress also made, within the limits of its essential Canadianism, its contribution to international discussions and decisions. We were present at the founding sessions of the United Nations at San Francisco, concerned there with the declarations touching human rights and the stipulations for minority protection; our Mr. Hayes participated in the Paris Conference on peace treaties; we maintained friendly and cooperative ties with organizations devoted to Jewish affairs on the world scene; but above all, we saw that there was given utterance, again and again, to the positive sentiments of Canadian Jewry with regard to the establishment of the State of Israel.

That consummation, all Jewry rejoices, has come to pass. The dream of twenty centuries now stands before the world—a deed accomplished. For the ghettos of Europe and the mellahs of Islam, homelessness is about to see its termination, and for a million of our brothers—and more to come—Jewish history now moves in its own path and according to its own tradition. Reference to Congress statements throughout the years will amply demonstrate that despite the vicissitudes and vacillations of international policy we never lost faith in this the eventual outcome. That faith, indeed, was founded upon our trust in the conscience

of mankind, our belief that most people most of the time do the best that they can, and our conviction that the stateless and the homeless could not settle for less than a home and a state.

I am proud as a Canadian to declare that in the constitutional accomplishment of this end our own statesmen, Prime Minister Mr. Louis St. Laurent, the Honourable Mr. Lester B. Pearson, the Honourable J. L. Hilsley, Mr. Justice Rand and the great mentor of Canadian statesmanship, the former Prime Minister Mr. Mackenzie King, played most distinguished and effective roles. All Jewry is grateful to them for the voices they raised on behalf of a just and peaceful settlement. I wish also to signalize here our profound appreciation of the attitude which the United States took towards this grand solution. Nor do we, at these expressions of gratitude, forget the first of our friends; I am convinced that in the decades to come, when the history of the continuing Jewish State shall be written, it will be therein indicated that, though the birth of the State took place on May fourteenth, 1948, the seed of its conception was sown on November second, 1917, when that great British statesman, Lord Balfour, first spoke in the name of the British people. It is true that for a while there appeared to be in the British foreign policy a deviation from the Balfour tradition. For our part, we never had any doubt but that deviation was temporary; it is now, therefore, with a sense of friendly satisfaction that we note that the British representatives at Lausanne, recently discussing the future of Palestine, took up a position of wholehearted support of a viable State of Israel. British foreign policy thus has resumed its traditional attitude, and the long cordial history of Anglo-Jewish relations, shadowed for a space, now promises to glow again with the faith which presided over King James' translation of the Bible, the fellow-feeling which moved British legislation toward the extension of democratic rights, and the hope which impelled the Government of His Majesty King George the Fifth to issue its famous letter.

Thus Canadian Jewry was able, through its support of this movement of sanctuary, to help rescue its European brothers towards the east. It rescued them also towards the west. Beginning with its facilitation of the settlement in Canada of Jewish refugee farmers as early as 1939; moving on towards its efforts to empty the local refugee camps and to bring their innocent detainees—students, technicians, able-bodied men—into the Canadian army, Canadian schools, and the Canadian economy; bringing to these shores refugee rabbis and other men of culture; making arrangements for the admission of 1000 Jewish orphans from unoccupied France, an enterprise unfortunately then frustrated; attending before Government with briefs touching the immigration laws—in all of these undertaking, the Canadian Jewish Congress laboured with zeal and energy. The immediate retrospect of the past two years is even more gratifying with rescue and achievement. Following upon a statement of immigration policy enunciated by the Prime Minister Mr. Mackenzie King, The Canadian Jewish Congress implemented an Order-in-Council for the admission of 1000 Jewish war orphans, an admission later extended to another 210. As a result of the liberalization of immigration rules covering the admission of relatives, thousands of Canadian citizens and their next of kin have been happily reunited on our shores. The special schemes sponsored by our Government for the entry of tailors, furriers, milliners, lumber workers, domestics, nurses and rabbinical students helped further to swell the quota of new Jewish Canadians. It is indeed, estimated that 1948 saw the largest Jewish immigration into Canada in perhaps 35 years. We are grateful to, and proud of, our Canadian Government.

These activities—in war and in peace, upon fields national and international—stand vividly to the credit of the Canadian Jewish Congress. If I were asked: How was it possible that Canadian Jewry, comparatively so few in numbers and those numbers not compact but extended across the length and breadth of this Dominion—how was this Jewry able to encompass these no mean achievements? I would answer: Because we are citizens of no mean country. The success which we have recorded would have been impossible if Canada were not a free and prosperous democracy. Our prestige before the Jewries of the world would not have been what it is were it not for the prestige which our country enjoys among the nations of the world. The Israeli solution might have gone otherwise were it not for the large-hearted and broad-minded stand adopted by Canadian statesmen and by Canadian leaders; indeed the U.N. recommendation with reference to Palestine might not have been what it was did not Canada enjoy its extraordinary prestige in that Assembly. The immigration figures which we have cited might not have been there, were it not that Canadian authority and Canadian officialdom, considering at once the needs of our country and the dictates of humanitarianism, came to the problem with vision and generosity. Congress, celebrating this year its thirtieth anniversary, has certainly, in deeds as well as in years, some of age; but it has done so largely because Canada has entered its prime and maturity. It is good to be part of this great Canadian scene, and as Jews in the Canadian Community we owe as much to the task of building a strong Canada. And for those of us who believe in cultural pluralism and national unity, the more we do to strengthen Canadian Jewry, the more we do to strengthen Canadianism; the greater our achievements as Canadian Jews in all our efforts, religious, cultural and humanitarian, the more have we fulfilled our duty as Canadians.

I would, however, be doing Canadian Jewry a grave injustice if, through this record of achievement and victory and success, I gave you the impression that that Jewry now considers its labours done and is prepared to rest upon its laurels. No such illusion is cherished. Much, much, very much still remains to be undertaken. There is, first of all, the consolidation and final wind-up of our overseas work, work which entails not only the clearing of the DP camps which still remain in Europe—no little task—but also the sustenance and the keeping of those thousands who have been moved from Europe to Israel but have not yet been assimilated into an economy which in one year saw its total population increased by twenty-five per cent. Among these Israeli newcomers are many who constitute long-term cases of social welfare, men broken in the ordeal who, though transplanted to a friendlier milieu, are still far from healing. It is unfair—and indeed, impossible—that that population which while in camps at Belsen was the concern of all world Jewry should become, in camps near Haifa, the sole concern of a state still struggling towards viability. Until in their own country they can stand on their own feet, it is upon us to uphold and support them. Certainly we must not allow ourselves, towards the end of our long endeavour, to jeopardize what has already been accomplished, — to lose through present weariness what through past energy we have gained.

Intimately connected with these works of rehabilitation is the fate of the Jewries under Moslem rule. They number about one million souls. They live under conditions of the abjectest poverty and severest discrimination. They constitute, in the hands of their Moslem governors, hostages continually in peril. And too long have they been the forgotten tribes of Jewry. From Yemen, from Iraq, from Africa, they long towards the frontiers of Israel, a state whose existence has come to them with the impact

of a messianic revelation. For their sake, and for the sake of those whom we have already helped toward Israel, we must come to their aid. Ladies and gentlemen, we might have been seventeen million Jews upon the face of the earth. We are only eleven million. Such diminutions must not be permitted to occur again! We must strive, therefore, for long-term solutions, not palliatives and alleviations. Moreover, of those eleven million, only five—the Jews of this continent—can be said to be leading unpressured lives. The privilege brings with it its duty! The duty, humbly but with determination, we assume.

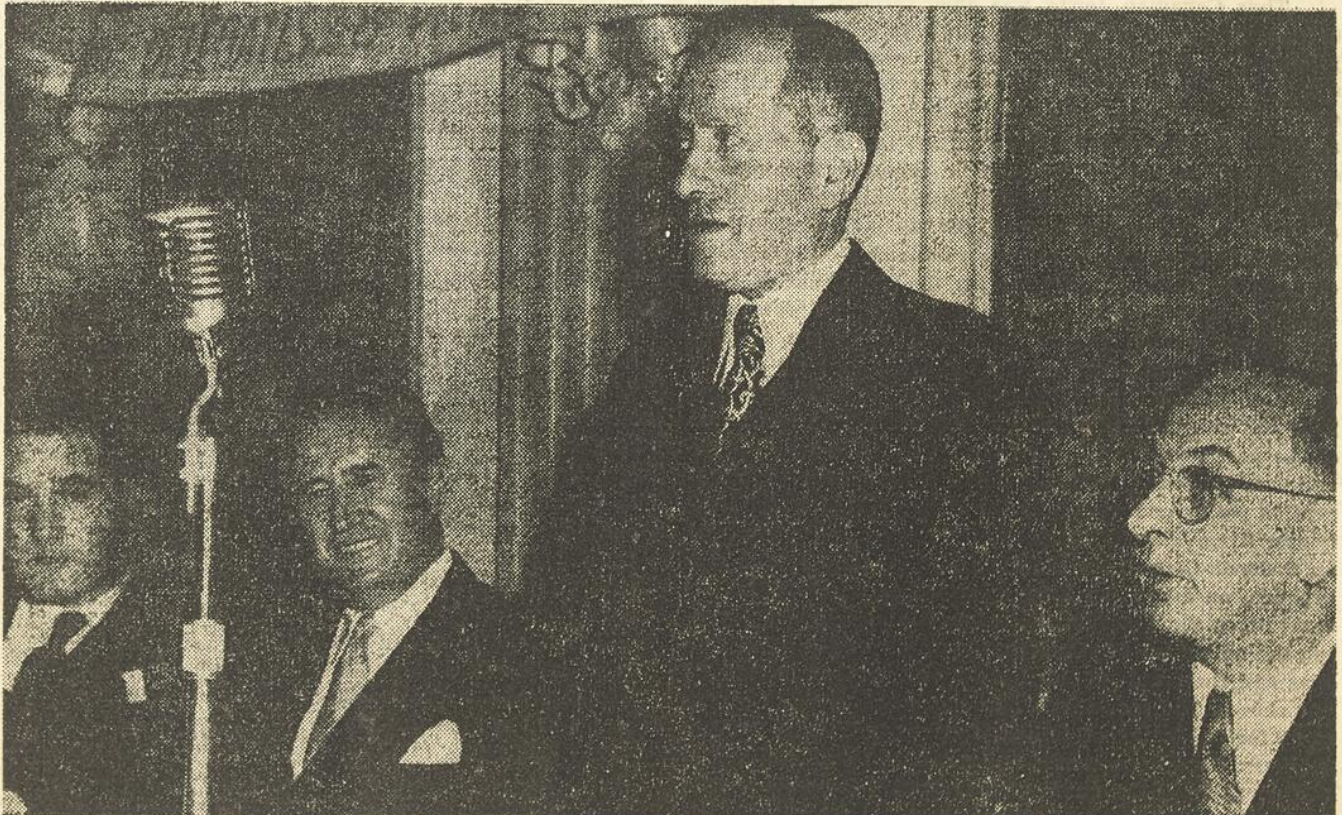
There stand before us also, now come to the foreground in the un-hectic years, the imperatives of our own local Canadian Jewish life. Here impressive beginnings have been made. The work which the Canadian Jewish Congress has done in the field of education, through the establishment of teachers' seminaries, through the publication of distinguished literary work, and through the conduct of research projects of important aspects of our community, singles it out as unique amidst organizations of its kind. Our public relations program, too—whether intervening in the isolated instances of racial discrimination or active upon the wider canvass of public opinion—is one which has justly deserved the acclaim it has evoked.

Still, upon the agenda there loom many objectives of the first importance. Much remains to be done to assure the Canadian Jewish community of an adequate supply of teachers, of a discipline of Jewish education in harmony with both modern needs and ancient tradition, and of the creation in every community of a Jewish ambient which will strengthen our youth in their love and respect for our heritage. Above all there is the challenge of creating a community of a typically Canadian Jewish impress. This is our country, and here, with the resources of our Judaic tradition, and through the channel of our country's progress, we mean to make our contribution to civilization. Jewish life cannot al-

ways be run at a fever; after the crises and the emergencies there are the day-to-day normalities of communal organization, communal culture, and communal life. We shall not ever sever ourselves from the plight of our brethren abroad; the aspirations of our brothers at home, however — our Canadian-Jewish destiny — must now engage our efforts more than ever before.

It is under this orientation that our program of instruction for newcomers to our land is envisaged, and under this orientation that our general educational policies are to be formulated. The advent of the State of Israel, I think, lends support to this view—that State launched upon its sovereign autonomous path, we can now the better in our own way and in our own communities develop the course of Jewish tradition. For from the existence of the State of Israel we derive a pride and satisfaction which must inevitably facilitate the accomplishment here of our own cultural designs with satisfaction and pride.

There are indeed many consequences which flow from the fact of the establishment of the State of Israel. The first of these is that we—like the members of our Government—though not of it, are for it. We must aid in the safeguarding of its political gains, we must see to its economic consolidation. The second consequence, it appears to me, is the necessity for a change in many of the concepts and much of the vocabulary current in our life before it was realized. May the fourteenth 1948 marked the end of an era; it brought also to an end the usefulness of slogans and attitudes which hitherto have had their *raison d'être*. Until that date we had been face to face with a spiritual aspiration; after it, with both spiritual aspiration and a legal international fact. It is because the spiritual aspiration still remains ours, though the legal entity involves not our allegiance, that there is need now for new orientations and new outlooks — fraternity making its gesture from its separate households, co-religionist calling to co-religionists from



Michael Garber, K.C., of Montreal, vice-chairman of the national executive, presiding at the dinner which was addressed by Samuel Bronfman, national president (right) and Dr. Nahum Goldmann, chairman of the World Jewish Congress (second from the left). At the left is Avraham Harman, Israeli Consul-General

their respective places of worship.

The fulfilment of the imperatives which stand before us are impossible, as were the achievements which already enter into the record, without the devotion of all our members. That devotion the Canadian Jewish Congress has enjoyed to the full. We were moreover fortunate in that the Jewish community of Canada was able through all these years to muster extremely talented and devoted people for the work undertaken through the many communities.

The talents these people gave was combined in a magnificent display of teamwork resulting in achievements of heroic proportions. Their name is legion and even to indicate to you the names of the leaders from the Maritime provinces through Quebec and this province across the prairies to British Columbia, would be a recital taking longer to give than my entire address this evening. I do, however, wish to pay tribute particularly to the members of the National Executive Committee, who, acting on the mandate given to them from the Dominion Council which in turn received its mandate from the last Plenary Session, worked so assiduously and with such ability to resolve the many problems and to think out the many plans.

At this point may I pause to recognize the growth of our own Dominion and to note with the satisfaction I share with millions of Canadians that Newfoundland, the oldest crown colony, is now a province of Canada. We formerly talked of the interest and contribution of citizens from Cape Breton to Victoria. Our vocabulary has now changed so that we will, in future, say from St. John's to Victoria. We welcome Newfoundland Jewry and are sure that they will be quick to find their niche in the Canadian unity in the same way as the tenth province.

We are called upon in Congress to do many things, a great number of which do not appear in any report of ours nor in the work of our particular committees. The advice of Congress is sought by dozens of organizations across the country and we are truly in a position of being the conscience of the country. Your Executive Committee has discharged this obligation with rare diplomacy, tact and ability. May I say that in this team, all have played their parts but you will understand if I signalize our regional and sectional chairmen—Mr. Sol Kanee of Winnipeg, for Western Canada; Mr. Ben Sadowski, M.B.E., for the province of Ontario; Mr. Monroe Abbey for the Eastern Region; plus Mr. Michael Garber, K.C., Vice-Chairman of the National Executive Committee; Mr. Esmond Lando of British Columbia; Mr. William Kaplansky of the Maritime Section; and Mr. Joseph H. Fine, K.C., our National Treasurer. Their very positions call upon them to represent their own colleagues and their own Executive Committees and other committees and sub-committees. I, as National President speaking for all of you, am sincerely impressed as always, with their contribution. Their predecessors in the years before that have truly earned the gratitude of all of us and their records shed lustre on their names. This is not to ignore the fine record of many others as well, the officers and workers in many other organizations working closely with us, cooperating with us and joining with us in producing contributions in a variety of fields of endeavour.

I am happy also to pay tribute to the many cooperative agencies with whom we have worked for the common good. I refer particularly to the B'nai B'rith, National Council of YMHAs and YWHAs, Jewish Immigrant Aid Society, the Canadian Council of Jewish Federations and Welfare Funds, to mention only the organizations with which we are in daily and close association. There are, of course, dozens of others and to

omit their names is not to omit the recognition of the part they play in the totality of efforts.

On the world scene, the cooperation of the Joint Distribution Committee and of the World Jewish Congress has been of inestimable value. I wish also to express my appreciation and the appreciation of our officers of the talents and tireless service of our Executive Director, Mr. Saul Hayes, of our General Secretary, Mr. H. M. Caiserman, of the Regional and Departmental Directors and of the members of their staffs.

Tomorrow, October 24th, is an anniversary date of some significance to all Canadians. This is the day set aside throughout the civilized world to commemorate United Nations and is called "United Nations Day". There can be no question that the only hope for Canada and its citizenry is if the United Nations day by day, week by week, month by month and year by year, gets stronger and stronger so that in truth it becomes the ethical voice of mankind with increasing respect for it and authority vested in it. This cannot be done if the leaders of small nations play hob with the principles of the United Nations. Canada has earned by sheer merit a most enviable position at the top rung of nations, big or small. She has been able to maintain this position of leadership because of her desire to see a stable world and an orderly relationship between nations. Every Canadian citizen, therefore, must continue to support this bi-partisan policy of parliament. The United Nations is the cornerstone of Canadian foreign policy. The extent to which the United Nations is weakened, Canadian foreign policy is in a perilous position. The extent to which the United Nations is strengthened, strengthens Canada's public position and the security of its inhabitants.

I cannot but note how inspired and well-omened a provision it is that the United Nations should convene its sessions here on the North American continent. Thus surely there must redound an effective advantage to the thinking of the various delegates come here from all parts of the world to discuss and plan the world's future. For here upon this continent they are able to see a living illustration of how the highest doctrines of the United Nations, the doctrines of racial collaboration and ethnic harmony, are put into practice. The peoples of the North American continent are as varied in their origin as are delegates to the United Nations; yet—and this is the miracle which true democracy has achieved—behold them here welded into a single-devoted unity!

Delegates to the Eighth Plenary Session! They are high and serious undertakings which I have indicated as belonging to the immediate future. Granted the continuance of a peace that the world has so richly deserved I have no doubt of their fulfilment. Canadian Jewry which has acquitted itself with distinction and honour through the years of crisis has it in itself, I know, also to assume and successfully perform the essential tasks of the years of untrumpeted constructiveness. We look forward indeed to an era, not yet with us but surely in the coming, when our energies will be devoted not to the mending of things destroyed but to the active creation of positive values—an era in which our Canadian cultural institutions will move from strength to strength and in which our contribution to the further growth of Canada will be greater than ever before. Already our country has won new importance and added stature in the councils of the world; we who are part of that destiny are to its noble objectives unalterably committed. In the building of things material and in the fashioning of things spiritual, Canada is making rapid strides towards the future; Canadian Jewry is of that forward march.

Mr. Bronfman was followed by Dr. Nahum Goldmann whose address will be published separately.

Problems of Larger Communities:

Chairman :
Sol Kanee (Winnipeg)

Saul Hayes:

The subject matter of today's session is to discuss the nature of the problems peculiar to communities of that size. This session was convened on the theory that such problems exist — synagogue, public relations, centre movement, etc. — so that we can obtain an amalgam of thought on that subject.

If I may outline these problems I might mention that of recreation, not only for the young, but for all ages; another is adult education; this is one of the most difficult problems in Jewish education. Giving out material is not at all the same thing as getting this material used on a sustained basis. It will take soul searching and effort to resolve this problem. How can we best organize the community on a basis of community council, or on a functional division? Fund raising is a very complex problem and is an aspect of Jewish living which deserves greater attention than it has been receiving. Fund raising is often the only magnet which unites the entire Jewish community and evokes enthusiastic group activity on a broad scale. If it had not been for the concentration upon fund raising during the past decade many communities would be completely removed from Jewish living on this continent. Fund raising is not a necessary evil or an aspect of complete sterility in Jewish life.

In Winnipeg and Toronto, for another example, we have serious problems of Kehilot, the question of authority on meat slaughtering. The Congress is far from a perfect instrument but it seeks to be the organization of Canadian Jewry and it therefore is in the respective communities so that there will be the link with the national executive, the Dominion Council and the Plenary Session. It cannot do this if it vacates the field of community organization, for the sum total of Jewish life is the sum total of the functioning of the component institutions of Jewish living as are available. There is a possibility we can envisage having in each centre truly elected and democratic community councils on the local level and these local councils sending their delegates to the biennial Plenary Sessions of the national Congress. There is a deviation from this proposal where-by local councils would be established

to deal with various local problems such as education, recreation, religious affairs, etc., so that each council is representative of various organizations, each of which retains its autonomy, and that council must be representative of the community and must be affiliated with the Canadian Jewish Congress.

There is a fear among some that if the Congress does not enter into this field of organization it will lose touch immediately with the community. The fact is that the offices of Congress are more interested in unity in Jewish life,



Sam Smurlick
(Delegate from Hamilton)

in the absence of chaos, in system, than they are in the institutional continuity or in the prestige of the Congress as an interest. There are some who feel that they have a vested interest in the sense that they have devoted energy and have considerable experience in organizing the communities both in the sense of fund raising and of providing social services. These groups are represented in the Canadian Committee of Welfare Funds. They feel they should have an equally important part in the organization of the communities. I happen to believe that there is no conflict between any of the interested workers and that an agreement can be worked out satisfactory to all concerned. Many do not agree with me on this; some do. There is an honest difference of opinion and I am sure the difference can be resolved.

Chairman :

There is a difference of opinion between those like Mr. Hayes — who believe that we may not achieve a truly representative and a truly well-organized community set-up on the local as well as on the national level in our lifetime — and others, such as Mr. Sumner — who think we are pretty nearly there already. If, however, this problem on the local level is impossible, or at best very difficult, how are we going to tackle the immediate problem of identifying the local community with Congress? Congress on the national level has done a magnificent job, but it has not tied in the local communities.

B. Robinson (Montreal) :

I am probably touching on very delicate ground when I refer to the desire of the left-wing element of our community for a greater voice in the community. Can we resolve this by taking them inside our organizations and thereby preventing them from doing more harm than if they were kept out? The attention of the world is focused on the infiltration of that element into the country and into the hearts and into every aspect of communal life. It is a burning question and it will probably be increasingly felt that the methods used by these people are dangerous to us as a community. We are bound to be condemned by the process of association. I have no suggestion to make on this question but I ask have we a policy or a program towards this problem.

S. Saper (Regina)

While I agree with the views of Mr. Robinson, I have come to the conclusion that it is not the business of Congress to seek to control the thoughts or opinions of any member of our community. If we tried to, we have no means to enforce these policies. In regard to the question of bringing Congress to the communities, I think we should be guided by the accepted principle of local autonomy. Conditions in each community are different and can be dealt with best by the local people. There must be a link between the national organization and the local Jewish Congress. Mr. Kanee recently suggested that the national director should tour all the communities towards this end.

B. Robinson:

Every large community has a relationship and a responsibility towards the small communities in, so to speak, its orbit. It might be a useful inquiry if we obtained from these smaller communities a distinct notion as to what we in the larger cities can do for them and what they can do for us. They feel isolated from Jewish life; no one services them with guidance and education. That is a responsibility of Congress.

W. Solkin (Montreal) :

What we need is more democratic organizations in the community and much less centralization than we are having. It is the democratically organized local community which will resolve its problems, and only with the assistance of directives or representatives of national organizations.

In regard to the relationship of the smaller and larger communities: In Montreal we find that people from smaller communities outside use our facilities. They send people to our Mount Sinai Sanatorium and to our Old People's Home. Their children attend school in Montreal and benefit from our Hillel Foundation, which is maintained by Montreal Jewry. It would only be fair to ask for some measure of support from the Jews in the outlying communities. However, Congress appeals to these communities for funds for the UJR as separate entities, and if we come to them for funds we find ourselves running into the problem of duplication.

B. Sadowski (Toronto)

There is a growing appreciation in the smaller communities of their responsibilities for some of the "local" institutions in the larger cities, such as our Jewish hospital in Toronto. This appreciation is growing — and will find a channel — because of the emergence of community councils. I would like to advert also to the reference made here that the communities of this country call upon Congress for a wide variety of services. They call upon Congress, but Congress cannot meet these requests because it does not have the equipment to do so. If it were to seek to obtain these facilities it would become as large as five or six of the largest Jewish organizations in the U.S. For instance, in the case of a need of a community centre, the Jewish Welfare Board have a service that surveys and helps determine the population trend and the best location for a centre, helps to plan it, provides architects, plans, sketches.

This program is beyond the scope of Congress facilities. What we need is not duplication of activities, or added expenditures, but unity, organized, strong communities with representative councils as their spokesmen. That is the foundation of a strong Canadian Jewry and a strong Congress.

L. Zuker (Montreal)

The organization of communities is desirable, but it need not take the form it assumed before there was a Congress. In those days all smaller communities turned with their social welfare problems and their economic problems, for example, to the Baron de Hirsh Institute of Montreal. Now the Congress is the central agency and it is important that Congress maintain very close contact with them. Instead of biennial congresses, Congress should meet in zones every few months. For example, there is no meeting of minds in regard to education. Our seminary carefully studied the question of teachers salaries; after it set up a scale and published it all the applications for teachers in small communities were withdrawn. We have a case of a teacher who went to a small community but was not assisted in finding any housing at all and had to spend six months there in a hotel. He had to leave.

Chairman:

I understand that is being done in



M. Sumner
(Windsor Delegate)

the central zone and will be followed in the west.

M. Selchen (Winnipeg)

We are discussing community councils, but we must remember their relationship with the welfare funds. These latter have control of funds and thus exercise a strong influence; this is bound to reduce the effectiveness of the community councils.

M. M. Sumner (Windsor) :

The brightest spot in the picture of community organization in Canada is the medium-sized sector, the middle-sized communities. The community council has demonstrated efficacy and so did the welfare fund. They will probably soon become effective in every city. The principle of professional direction has also been accepted universally. The trend of emphasis from fund gathering to total participation in educational, religious and cultural functions of Judaism is also nationwide. In fund-raising there is the problem that the tremendous background of events in Israel last year is absent last year and this is reflected in the effort to raise funds for world needs. Even holding the line is a difficult achievement this year.

Another problem that I would like to note here is this: the smaller communities have only in recent years been organized for large scale giving and for common programs. The need for recreational centres, youth programs, adult education and similar activities which have long been a landmark of the Jewish scene in the large cities are not yet clear to the medium-sized communities. We must as soon as possible plan in our overall financing, notwithstanding our other obligation, to take into consideration the capital needs of our own communities. We propose to set aside funds in our own community for our future local needs and we must prepare for the shift of emphasis from overseas to our own community needs, so that the important machinery we have built up during the past decade will be useful to our own communities when overseas needs become less, as they are bound to do.

In the field of immigration, the trend has been to funnel this movement to the large centres and not to spread it out all over our dominion. There is a sense of frustration in regard to this question in the smaller communities. Congress has already done very much on the zone level. This will in all probability develop into one of the most important areas of Congress activity.

A Delegate :

In Winnipeg we have succeeded in impressing upon all groups of the community the full realization of the work and the potentialities of Congress program. When the problem of the Kehillah came up it was the unanimous wish of the community that Congress deal with this question. If Winnipeg could do this, why can not other centres? The task is a difficult one, but it can be resolved.

Miss F. Hutner (Toronto) :

In Toronto we are experiencing the same problems as other communities of medium size on the entire continent. We are beginning to feel that we have to deal with our own problems. While stimulation may come from other centres, we in Toronto have to meet a plan which will meet the problems of Toronto. Our community has tripled in the last 25 years. The coming of a considerable number of D.P.'s has further complicated our problem. We have turned to Congress and to the Committee of Federations and Welfare and Funds. There are two self-study committees at work in our community, of welfare fund and of Congress. At some point the two bodies will have to come together and then we will have the benefit of the wisdom and the experience of both. Speaking as secretary of the Committee of Federations and Welfare Funds I might recall that we have already given much service of that type to various communities.

For example, when some leaders of the Kingston community felt that they wanted to go a little farther in the question of sound organization they contacted the Congress. Upon investigation they found that they could well utilize the technical experience and knowledge of our committee and we all together returned to Kingston and were able to help in organizing the local council. There has been no duplication of effort between our committee and the Congress in the larger communities and I feel that there will not be any in the smaller communities. I agree with Mr. Saper that the important element is the local set-up in each community. That is the deciding factor. In one community it is the B'nai B'rith which is the leading institution, in another the Zionist organization, in a third the synagogue. The national group can only stimulate in a general sense and provide the technical assistance which may be required. Through the coming together of Congress and the Committee of Federations, the local communities will be able to see their problems more clearly.

Chairman :

I agree that this getting together will advance the problems and the sooner we dispose of the academic questions and cope with the issues the better off we will be. There is nothing to fear from the clash of opinions on these issues.

W. Solkin (Montreal) :

There are in Canada two institutions engaged in this work of stimulating and assisting the further organizing of the local communities. One of these, the Committee of Welfare Funds, has an American affiliate which, in effect, introduces three agencies into this field. It is undeniable that this brings about a distinct duplication of effort and an unnecessary waste of community effort and thinking. It is contrary to good practice to take a going concern to add to it another concern and put the two together, without real fusion, in order to do an additional job. This can lead to the job not being done at all. Since we do have Congress, the

soundest answer would be to strengthen an expand Congress where necessary and let it do the job rather than bring in another institution into the picture and have the two work to the same end. One organization, not two or three, should be authorized to do the job.

Saul Hayes :

I wonder whether the various communities across the country who make various requests for services to such national organizations as the National Council of Y.M.H.A.'s are really prepared to meet the costs of such services. There is sometimes a considerable space between the needs of the communities in order to resolve their respective problems and the readiness of the communities in terms of payment for such needs. Specifically, if on the one hand we add up the various resolutions and decisions of Plenary Sessions in terms of dollars and cents and on the other we note the response of the communities when we come to them for funds to deal with their problems we will find a large gap.



Members of the societies' division of Congress in Toronto: Samuel Traub, A. Leyevisky and H. L. Mangel. In the background are maps showing the Jewish population distribution in Montreal, Toronto and Winnipeg prepared by the research bureau of the Congress.

Problems of Smaller Communities:

**Harry Hertz (Cornwall),
Frank Miller (Saskatoon)
and Nathan Green (Halifax)**
Co-chairmen
S. D. Granek (St. Catharines) :

The history-making events of the past decade and more have brought to the Jewish community leaders the realization that in order to assure creative Jewish living in Canada they must give thought to the establishment of sound community planning agencies in their cities and towns.

Obviously the problems of the smaller communities are not the same as those of the cities with large Jewish populations. For one thing, we in the smaller communities are not able to engage competent professional staff to look after our communal affairs, and therefore the obligations of our residents must be proportionately greater than the participation of the lay workers in the large cities. As board members and as committee workers it is our duty to create in our communities all the facilities and services necessary for dignified living. The synagogues, the Jewish school, the fund raising organization and the public relations committee—all of these together express the desire of the community for an organized Jewish life.

Volunteers, working diligently, should see to it that the synagogue is a dignified institution, attracting both young and old; that the aims and objectives of Congress are carried out effectively; that youth organizations are encouraged and guided to an awareness of the problems of the community.

Civic affairs demand our unqualified interest. The rehabilitation of European immigrants continues to demand our attention. Welfare funds raising substantial sums for local and overseas needs must have effective leadership. These institutions and causes must be assured of continuous qualified leadership, and the only way of doing this is to encourage our youth to participate in our communal life at every level.

With the gradual liquidation of the D.P. camps of Europe, the establishment of the State of Israel and the slackening of the economic tempo of the war years, there are disturbing signs of a desire on the part of a great many to slacken our fund-raising efforts. This dangerous tendency may yet lose for us everything gained through great toil and sacrifice, both in Israel

and in the diaspora. As lay workers, we must therefore study the budgets and programs of all national and local agencies, to acquaint ourselves with all the problems facing us. We must know that there are Jews in Europe, in the Arab countries and even here in Canada, who are in dire straits and need our help. The work of public relations and Congress must continue and the infant State of Israel cannot be left on its own. Only by understanding all these needs ourselves can we properly interpret them to the members of our community and obtain the desired cooperation from it.

The lack of physical facilities and personnel makes it difficult for smaller communities to make available to the youth a proper place and a well-organized program of recreational activities. We ask ourselves over and over again: Can we afford to spend money on community centre buildings? How can we provide our adolescents and our young men and women with a constructive recreational program which will be both enjoyable and instructive?

I think it is of prime importance that lay workers give serious consideration to these problems. Wherever possible community centre buildings should be erected, and the National Council of Y.M. and Y.W.H.A.'s, which is affiliated with Congress, should be consulted in planning this aspect of the community's program. For a sound recreational program, in my opinion, is an effective instrument in interesting our youth in a Jewish way of life.

The problem of Jewish education is without doubt the most serious one facing the small community. Heated debates take place as to whether Jewish education is the responsibility of the entire community or only of those sending children to the Talmud Torah. Should welfare fund money be used to subsidize Jewish education? Should Yiddish or Hebrew be the language of instruction? Ought we to emphasize religious instruction or should we have a Shula type of curriculum? Is it important to have a Sunday School and what type of a program should we have for it? Far too many of our boys leave the Talmud Torah when they become Bar Mitzvah knowing, in my opinion, little or nothing of the history of their people and of their great heritage. Little or no attention is paid to the Jewish education of our young girls.

Apparently we seem to forget that when one educates a boy one educates an individual but that when educating a girl one educates a family. How can we expect proper Jewish homes without educated Jewish women?

Are you, in your communities, still discussing the advisability of using welfare fund dollars for a program of adult education? How much is being done in the small centres to acquaint its members with the accomplishments of our great men and women, of the past and present in art, literature, music and science?

Our problems are many, and the answers must be found. I hope that the speakers who will follow me and the experience of the delegates present will enable us to consider these many problems and to indicate solutions for some of them.

B. Lapin (Toronto)

My function, as I understood it at a briefing in the wee small hours of this morning, is to act in a kind of complementary role to Mr. Granek. I am to present the community problems which he discussed as a layman from the vantage point of a professional worker in the field of community organization.

The fact is that speaking of an expert on Jewish community organization is much like speaking of an expert on Jewish life itself. This is one field in which there are no doctors and no patients. We do have different parts to play but discussion of these differences might well be deferred until community organization experts appear in sufficient numbers on the Canadian Jewish scene to make an examination of the differences between lay and professional workers meaningful.

I think, therefore, that I will put the few minutes at my disposal to best use if I devote myself to one area of community work which requires consideration from a group such as this. In that way I may perhaps initiate a discussion on a tangible question upon which action can be taken by the delegates present when they return to their respective communities.

What I am about to say is known to a number of communities in the Central Region, and I hope they will bear with me if I am going over ground already familiar to them.

If community organization sounds a bit academic, let's bring it closer to home and examine the whole issue on the basis of the questions some of your representatives often ask when they consult us on local problems. The most frequent one runs something like this: "How can I get more people to become active in my community work. There are a few of us now who are doing all they can—raising funds, teaching Sunday School, working in public relations and any number of other things. We need a few more volunteers desperately. How do we go about enlisting them?"

For these harassed community workers, the answer is very simple and straightforward—start working toward the organization of a community council! As long as you look upon your community work as so much splintered activity carried out by different people with little relationship among workers, the projects are bound to remain on the shoulders of a few hectic people. But each of these activities is an aspect of a total community life which requires a total kind of organization to interest the whole community. In that way your fund-raising will not be something that is engaged in two weeks of the year; your public relations program will not be something invoked only when there is an anti-semitic article in the local paper; and the Jewish education will not interest only the Jewish parent with a youngster about to become a Bar Mitzvah.

In that way you will also assure that young people of experience and ability starting at their level gradually move up to assist the more mature leaders in important community work. In that way many conflicts are overcome because the leaders are made responsible to the community as a whole.

With this increased energy and greater participation, a community can move forward to uncover additional unmet needs as they come into focus.

The familiar rejoinder to the suggestion of a community council is that the community council is something which requires professional assistance. In this respect, I would ask you to recall the remarks of Mr. Granek. Because of the conditions prevailing in the smaller community as described by Mr. Granek, the laymen must carry the burden of his community's work. Even with a professional field worker on the scene, he will only be able to give guidance. The job must still remain yours.

Very often the overcrowded community leader is afraid of being bogged down with additional work of bringing

what he considers yet another organization into existence. I want to point out that the community council is not just another organization. It is simply your organized community at work.

When the lay worker begins to consider the possibility of a community council, he wants to know "How do you go about organizing one?" Here I will quote to you from a memo which had I occasion to send several weeks ago to Mr. Harry Jackson of St. Thomas, a community now taking the first step towards a community council,

"I raise this question to point out that thinking of the community in terms of a few hectic men rushing around is a thing of the past. Such efforts deprive the overworked individuals of the satisfaction of their efforts, and the inactive individual of the experience of living a creative life as a Jew."

One thing that has been established at this conference: Jewish life exists not only in Toronto, Montreal and Winnipeg, but also in the many centres of Canada. These communities have a right to create a Jewish experience in their own localities such as is prevalent in the larger cities of our country.

Mr. Caiserman:

I am very glad that arrangements at this Session permit a separate discussion of the problems of the smaller communities — separate from the discussions on the larger communities; my only regret is that all the officers and Congress leaders who are interested in the larger communities and who are at the other session, are not here.

I am sure they take a genuine interest in the problems we are discussing here. It is time we ceased to be apologetic about the problems of the smaller communities. It is true that each of them is small and that even in the sum total they represent a minority of Canadian Jewry. I would wish more Canadian Jews lived in smaller towns, although the great intellectual powerhouse of Canadian Jewry is of course concentrated in the larger cities. Life can be, and often is, rich in smaller communities. Economic conditions are not so hazardous as in the larger cities and you do not have the extremes of riches. It might be better in many ways if there were a more even distribution of Jews across the country and in many more centres.

I think we should also remember that the basic ancient unit of Jewish organization is the Minyan — any 10 Jews constitute a quorum. This tzibur is equivalent in its powers to the tzibur of hundreds of Jews.

A Minyan can conduct community prayer, it can have a Sheliach-Tzibur, it can read the Torah, it can select and engage and empower a rabbi. It is a full-fledged community. Let us consider the smaller communities, even if they number no more than a minyan, important and equal in privilege to the large cities.

We have many problems which will require not only sporadic discussion at infrequent conference but day-to-day study. I am very glad that the Central Region of Congress has named a full-time staff-man to serve the smaller communities. This is an important beginning and it proves again the abiding interest of Congress in this question for many years. It goes back to our resolutions on Kehilas.

I also want to recall that the Central Division has in the past done excellent work through its zone conferences. Now this will probably be followed up on a routine basis, now that we have staff.

But I would suggest that this question be considered on another level as well — that there should be a standing committee on service to the smaller communities. This committee could study current and changing needs, formulate policies, evaluate programs and supervise staff. This Congress committee could maintain contact with other Jewish organizations which seek to reach the smaller centres or functions there, especially those who send speakers to these centres.

I am not certain that this Plenary Session is the proper platform to set up such a committee, but I would certainly suggest that it authorize the national executive to deal with this question along such lines.

Of one thing I am certain: continued plugging at the problem such as we are doing today will eventually result in the solution of the problem.

Congress has a tradition of such successes; I need only mention the Joint Public Relation Committee, which from a modest beginning grew into a powerful service organization for Canadian unity; or the UJR, which also developed from a beginning to a great relief organization known in the entire world. Every beginning undertaken by the Canadian Jewish Congress develops in time into a planned activity for the benefit of Canadian Jews.

I am convinced that a special committee for community organization of smaller communities which you have just adopted for recommendation to the resolution committee, will pave the way for Congress activity in the direction of such resolution.

Session on Public Relations:

Chairman:

S. D. Cohen (Montreal)

Dr. M. Bay (Calgary) : Report Submitted

We are living in an era when important history is being made, the atomic age when civilization is fighting for its very life. We are living in an age when the tiny state of Israel is coming into being, when the shattered remnants of European Jewry are being moved in wholesale numbers to be rehabilitated in their own state.

At such a time, it is understandable that many should feel that in comparison public relations is unimportant, to the point where it is almost indecent to devote attention, effort and material resources to that work.

Let us not, however, overlook a few pertinent facts. Every phase of Jewish activity rests upon understanding between Jews and Gentiles. The right to earn a decent livelihood, the peaceful practice of our religion, the education of our children, our Zionist aspirations, the very privilege of contributing money to help re-establish our co-religionists in a Jewish homeland—all of these have existed only in certain parts of the world and only at certain times.

During recent months when the fate of Israel hung in the balance, surely it was of immeasurable value to us to have the good offices of influential nations, our own included, who received our representatives with courtesy and listened to them with the respect which they deserved.

In many parts of the world our Gentile friends were pleased that the Jewish people were getting their own homeland. Even in Great Britain the government was compelled to withhold information from its own people, and I have no doubt that fear of public opinion prevented them from going as far as they would have liked.

There are few of us who believe the establishment of a Jewish state in Israel will eliminate the problems which have faced Canadian Jewry in the past. Life for most of us will go on as before.

History teaches us that in many countries Jews have lived at peace with their fellow citizens, sometimes for centuries and then have been stripped of their rights. We must still live in an environment which does not change fundamentally despite our successes in Israel or the emptying of the D.P. camp. We must raise our children to be normal human beings. We want them to live in peace, to be educated in our universities, to work in our industries, to grow and to live their lives with dignity. In short, we must practice good public relations.

Hand-in-hand with our determination that no last minute relaxation on our part will threaten the State of Israel, hand in hand with our recognition of our obligation to our less fortunate brothers in other countries must go an equal sense of responsibility to our own families and to those who look to the Canadian Jewish Congress to protect their interests right here in Canada.

It is important to remember — and we in the West have never forgotten it — that a public relations program will be best carried out when we think and act on a national scale. We have every right to be proud of the work in public relations carried out on the national level by our Montreal office. To those of us who watch for them, the results are unmistakably clear. They are evident in the improved treatment by the press of so much of our news. They are evident in the beginnings of a new understanding of Jews by whole blocks of Canadian citizens. They are evident in the sympathetic understanding which we so often receive at

Ottawa. In these and numerous other ways, we are reminded of the progress which has been made by the wisdom and patience and energy of our national officers. Let not the absence of sensationalism blind us to the good work being done. Inter-racial understanding is not something which will come in response to claptrap and hullabaloo. It is rather a delicate plant which must be carefully tended. We must learn to recognize favourable soil. A thousand seeds must be planted so that one may germinate. We must care for our little seedlings, tiny oases of understanding which must be watered and sheltered in order that they may reach maturity and bear fruit and reproduce. It is a job for experts.

All this can best be done on a national scale. The parliament of Canada governs the whole country, though it is located in Ontario. It can best be approached by men who can speak for all the Jews in Canada. Our radio networks, our news syndicates, our telegraph lines all run from coast to coast. News must be handled on a national scale.

Even the people of Canada are constantly moving from one part of the country to the next. Any public relations program which is provincial in scope and outlook is doomed to failure.

This national effort may be divided for the purpose of further discussion. There is executive effort and co-ordinating effort. By executive effort, I mean the things that can be done on a national level, the things I referred to so briefly a moment ago. This phase of activity has, we believe, been commendably done in the past, especially when we consider the slender resources of men and money which have been spared for that work. Of course, we hope that this effort may be extended and multiplied. There is so much that can be done.

By co-ordinating effort I mean promoting teamwork, taking steps to see that plans which are national in scope are carried out on a regional level when necessary. It means, for example, advising and encouraging and helping the West or any part of the country.

Of this type of effort, we in the West have seen woefully little. I cannot believe that our national office can be well informed on the Western situation because to my knowledge, there are few if any trained observers to send in reports. By the same token few, if any, directives are received by the West from the national office for translation into action. Nor are there any qualified persons with the time and training to carry out such instructions even if they were received. The result is that public relations in the West in any positive co-ordinated sense is virtually non-existent.

It is around this problem that I wish to build the bulk of my report. Let me at this time present some of the highlights of the Western scene. Except for the city of Winnipeg, there are no heavy concentrations of Jewish people. Most small towns in Manitoba and Saskatchewan and a few in Alberta each have one or a few Jewish families. Our cities like Edmonton, Calgary, Saskatoon, Regina are small, and have not more than a few hundred Jewish families each. Manifestations of anti-Semitism are, therefore, more subtle. With the exception of Social Credit publications, a few foreign language papers and lunatic-fringe papers of small circulation, there are few outspoken signs of anti-Jewish feeling. But it is there in all its intensity.

In Alberta, the Social Credit Party holds the confidence of the masses of the people. It is true the provincial leadership has dissociated itself from anti-Semitism, but its na-

tional leaders have not and the mails are filled with poisonous literature. In Saskatchewan there are large concentrations of Germans who are particularly susceptible to anti-Semitic propaganda. Their most influential paper has recently undergone a change in editorial staff and we have reason to expect a marked improvement, but it will still bear careful watching.

We do not find the problem of restricted hotels and resorts, but the private golf and athletic clubs, the social clubs, the service clubs are as bigotted as any in the East. Whole industries are barred to Jews. Even the provincial universities are not free of discrimination. In Alberta there is compulsory teaching of religion in the schools, with particular embarrassment at Christmas and Easter. The governments of Manitoba and Alberta have both refused to support anti-discrimination legislation on grounds that there was no need for it. In Saskatchewan, such legislation is already law, but has never been tested. Even this apparently more sympathetic attitude of the C.C.F. government in Saskatchewan is not an unmixed blessing. The general policies of the C.C.F. are, of course, not universally popular and there is a noticeable tendency in some circles to identify the Jews with the Socialists in a manner which is helpful to neither.

In Alberta the provincial government refused to grant an amendment to Calgary's city charter as requested by the city council in order that it might deal effectively with racial discrimination. The formation of a mayor's committee in Winnipeg is bogged down for the same reason.

Lest I be regarded as an apostle of gloom, let me hasten to add that there is another side to the picture which is both a promise and a challenge. There is everywhere in the West a vast reservoir of good will which needs only to be tapped. There are influential citizens, clergymen, editors, managers of radio stations, writers, lecturers, school principals and teachers and businessmen, there are organizations such as the Junior Chamber of Commerce and numerous others who have demonstrated their willingness and eagerness to help the situation. In most Western cities there have sprung up spontaneously groups which have as their objective the promotion of better understanding between ethnic groups.

It is my belief that there is a strong feeling among thinking people that something must be done to combat race prejudice. I believe that now is the time to exploit that tendency. Now, when we have finished a war which was waged upon racism, now when all have enough to eat and there is not the same temptation to resent those who may appear to be strangers within our gates, now when the Western World is beginning to realize that it is not wise to permit the Communists to claim exclusive interest in minority rights—now is the time to map out and implement a program of positive public relations.

I have spoken of influential people who want to help. They must be shown how. Citizens groups need guidance. Some have already fallen into pitfalls which might have been avoided if one experienced man had been available to point the way.

There are at least six teacher-training colleges in the three prairie provinces. I venture to say that none of them have a course in the inter-racial aspect of human relations, but that all or most of them would be willing to co-operate in a sound campaign to educate the students along those lines. What a tremendous contribution it would be if a substantial percentage of our graduates and student teachers were so trained that they understood the damage that is done to immature minds by race prejudice, if they were trained to detect it and to combat it in their own school! Some of them, it is true, would not be receptive to such

teachings, but a substantial proportion are quite willing to help once they learn that their help is needed and what form it must take. Our schools have recently become mental-hygiene conscious. It is not a big step to include good racial manners into this program, but someone must do this work, someone who is qualified by training and experience.

The opinions of Canadians are formed by the home, the church, the school, the radio, the newspaper, the lecture platform. All of these opinion-forming agencies can be reached through a properly directed public relations program.

Unfortunately, however, we in the West have not one properly qualified man available to direct such a program. We have numerous volunteer laymen who have been given generously of their time. We have the part-time services of the Western Director of Congress who is badly overworked without our problems added to his load, but we have no trained experienced man who can prepare and direct a comprehensive public relations program.

At the Western Public Relations conference in Winnipeg, last July, the necessity of hiring such a director was again emphasized. We also came to the conclusion that we must set our sights higher than in the past and pay a higher salary for a better man. All the men who came to us in the past were incompletely trained. We believe it will be a wise expenditure to spend more money for better value.

The advantages of having such a man are, I think, obvious. He could carry out the regional activities mentioned before; he could act as a trained observer to report to the national office; he could help to implement national policy in the West and help to form that policy; he could act as a trained trouble-shooter to deal with unfortunate incidents which may occur. He could activate and advise and supervise volunteer workers throughout the West. Not the least of the many advantages of having such a man would be that he would act as a tangible evidence of the good work that Congress funds are accomplishing. As such he would, I am sure, more than pay for himself in increased revenue in the West.

In every democratic organization, there can never be complete unanimity of opinion, but majority opinions must be arrived at and must be respected by all. The National agreement between Congress and the Bnai Brith is the constitutional basis of the work of the Joint Public Relations Committee. At the recent conference in Winnipeg only one slight modification of this agreement was suggested, and even this did not detract from the spirit of cordial co-operation between Congress and Bnai Brith in the public relations field.

It is my fervent hope that no one will succeed in creating discord by rallying Congress blocs or Bnai Brith blocs in what should rather be a homogeneous, harmonious committee. It is right and proper for Congress and Bnai Brith to discuss Public Relations problems separately at their respective meetings, but to call Congress caucuses or Bnai Brith caucuses for the purpose of instructing members of the Joint Public Relations Committee not prepared to discuss and to listen and to arrive at an intelligent decision after a democratic exchange of ideas, but rather with fixed directives received and settled in advance of that meeting—to do this would make a farce of our meetings and reduce to fiction the idea of co-operation between Congress and Bnai Brith.

This whole problem can be solved in an intelligent democratic way if we will only stop thinking as Easterners or Westerners, Bnai Brith or as Congressmen and start thinking as Jews.

Mr. Cohen :

Before proceeding further with our discussions I would like to call upon Councillor Max Seigler of Montreal to make an announcement. Mr. Seigler has been in public life for 20 years. During this entire period he has never taken any step that could affect the public relations of the Jewish community without consulting the representative institutions of the community, notably the Canadian Jewish Congress.

Mr. Seigler :

The statement that I wish to make is one in which you will be deeply interested. I wish to make a statement about the banning of the picture "Oliver Twist." Recently I had a long interview with the Premier of the Province of Quebec. I drew to his attention the fact that more than 6,000,000 Jewish people were slaughtered in Europe by every conceivable means and that it was propaganda such as the Oliver Twist picture and such cartoons and articles which carried the same message, which poisoned the morals of people until they were ready to kill. I told the Premier that it was my opinion that he would not want anything of that kind happen to any people in the Province of Quebec.

You are probably aware that the Canadian Jewish Congress has also made representations to the provincial government in reference to this film in Quebec and our committee in Ontario has dealt with the question.

I am very pleased to say that not only did he listen very attentively to everything that I had to say about the desires of the Jewish people about the picture Oliver Twist, but he assured me that he would sincerely try to do something about it. Subsequently the Premier telephoned my office and told me that the picture has been banned in the Province of Quebec. I am very pleased that the Hon. Mr. Maurice Duplessis saw fit to take this action.

A motion of sympathy to Rabbi Feinberg on the passing of his sister was adopted unanimously.

Mr. Cohen :

I was very much interested in the report of Dr. Bay, and I am pleased that he covered the ground that he did. He has spoken of the nation-wide problems that present themselves to our vigilance in regard to anti-semitism and he has told us of the situations they have to face in Western Canada. I believe that I can assure him on behalf

of all the delegates here assembled that we do not consider those western problems as local. We are deeply interested in them. We share their concern. We stand behind them in any action that is undertaken to meet these problems. Furthermore, these local problems are not really local.

The anti-semites among the Social Creditors may be numerous in Alberta, but they are just as active in Quebec and their ambitions certainly include Ontario. We would indeed not be wise to ignore these developments because they arise in the West. Strasser appears in Saskatchewan to publish anti-semitic literature, but he comes from Quebec and may return to our province. It is the very spirit of the Canadian Jewish Congress that what occurs in the West is of concern and relevance to the East.

Another aspect of Dr. Bay's report that has interested me in particular is that dealing with the German element in Western Canada. It highlights a very important fact that is all too often overlooked. Mr. Samuel Bronfman referred to it last night in his presidential address when he spoke of cultural pluralism and national unity. Canada is composed, and in all probability always will be, of people and groups of differing cultural background. One such group is the Jewish. In Western Canada there is a wide gamut of cultures and backgrounds. In Quebec we are concerned largely with the French Canadian group which is a majority in the province, a recognized partner in the Canadian Confederation guaranteed in status by the constitution; and everywhere else in Canada French Canadians are an important minority, well organized, loyal to the group, proud of their unique traditions and devoted to their group interests, particularly the Catholic Church.

Any Canadian group and every Canadian citizen must take account of this Canadian reality or find his aspirations and intentions somehow incapable of realization. Living as Canadian citizens means living with all Canadian groups, of whatever language or creed.

Our enemies when they were active, especially during the years just before the war, realised this fully from their studies of geopolitics and concentrated their propaganda in this country upon French Canadians. And not without results. The name of Arcand did much to justify the stereotype about a Fascist Quebec that quickly gained universal currency. If you ever have occasion to glance back upon the daily press of Montreal of that period you will certainly be chilled by the thought of how

close we came to the abyss during those hate-filled, tense years.

It was a very difficult period for our Joint Public Relations Committee with the B'nai B'rith to deal with, I assure you. Jewish public relations experience—except for the shtadlonuth type—has always been rooted in countries with a democratic, libertarian tradition such as Britain, France and the United States. But in French Canada we found ourselves facing powerful language differences and cultural barriers of very old standing. There was the old separation of French, English and Jewish neighbourhoods and very many other hindrances to understanding.

This work of penetrating the barriers between the Jewish and Christian cultural groups has been a two-way traffic. Our viewpoint has been placed effectively before the Canadian community. At the same time, we have helped spokesmen for Christian Canada make contact with representative Jews and Jewish institutions. We had arranged for a priest to deliver a lecture at the Jewish Public Library in Montreal and another priest and newspaper representatives attended an orthodox Passover seder. We have arranged for a film showing on Jewish problems for priests. A series of articles by young Jews were published in a Catholic youth magazine, etc.

Initially, French Canada was known as a hot-bed of anti-Jewish feeling in Canada. Today, on practically every level, French Canada is as free of anti-semitism as any other section of Canada. The Jewish community of Canada realized that we must live on cordial terms with our Roman Catholic neighbours who constitute so large a part of the Canadian population and that we must lose no opportunity of improving these relations.

Furthermore, it is obvious that anti-semitism can be fought most effectively when it is at an ebb. This is an auspicious period for basic educational work by those who would deprive the dealers in race hatred of a dangerous instrument in the time of their need.

The Archdiocese has set up a special committee to deal with Jewish questions. This committee has published a number of pamphlets against anti-semitism and in favour of Jews and has disseminated them widely to churchmen and to the press. They have also arranged for radio programs. When we referred certain cases of anti-semitism to their attention, they acted on them promptly and effectively.

One of the dramatic achievements in the fight against anti-semitism in French Canada, the suppression of the

anti-semitic periodical *Le Goglu*, was carried out through this committee. This is one of the few cases of the closure of a periodical by non-governmental group in Canada. *Le Goglu* had been banned by the government early in the war as a subversive publication, but when the Defense of Canada Regulations were revoked after the end of the war, it recommenced publication as viciously anti-semitic as ever. The case was referred to the authorities and the Comite St. Paul urged the editor to suspend publication, or at least to modify his policies. The editor refused obedience, even though he claims to be an observant Catholic. He even wrote a nasty letter to the monsignor who had made the representations. There was an unseemly exchange of correspondence in which the anti-semitic accused the Comite St. Paul of having fallen victim of a Jewish plot and of conducting a campaign of philo-semitism at the behest of the Jewish community. However in spite of his resistance, the publication

Ontario Members Dominion Council

BELLEVILLE: Allen Diamond.
BRANTFORD: Louis Henkle, M. White.
BROCKVILLE: J. Smith.
CHATHAM: A. Weinberg.
CORNWALL: Harry Hertz.
GALT: B. Sniderman.
GUELPH: Jack Foster.
HAMILTON: Leon Barnett, Samuel C. Smurlick, M. D. Goldblatt, Dr. M. H. Levine, G. Pollock, Harold A. Minden.
KINGSTON: S. J. Cohen.
KIRKLAND LAKE: Max Kaplan.
KITCHENER: D. Acker, Joe Brown, B. Joseph.
LINDSAY: P. Houzer.
LONDON: A. B. Gillick, Max Grafstein, Rabbi D. Kirshenbaum, Bernard Wolf.
NIAGA FALLS: H. Rosberg.
NORTH BAY: Henry Wiseman.
OSHAWA: S. Einhorn.
OWEN SOUND: Frank Cadesky.
PETERBORO: F. Pulver.
PORT COULBOURNE: R. Dwor.
SARNIA: A. M. Lampel.
SAULT STE. MARIE: I. Davis.
ST. THOMAS: Harry Jackson.
ST. CATHARINES: S. D. Graneck.
STRATFORD: J. Greenberg.
SUDBURY: J. Leve.
TIMMINS: M. Edelstein.
WELLAND: H. Carrel.
WINDSOR: H. M. Cherniak, Jacob Rash, Rabbi Samuel S. Stolman, M. M. Sumner.
WESTERN ONTARIO: Sam Stitt, Fort William; I. M. Linitzky, Kenora.

was suspended and the publisher was so displeased that he published an attack upon the clergy for their pro-Jewish policies.

It was the chairman of this same committee who established an important precedent when he condemned a public figure by name for making anti-semitic statements.

Clearly, anti-semitism does not present today an immediate menace to the Jewish community. As a matter of fact, overt acts of anti-semitism are rarer today than they have been since Hitler came to power in Germany.

Nevertheless, no member of the Jewish community in Canada would allow himself to be deluded by this state of affairs. It is clear that even the seeds of antisemitism constitute a great danger. For we have all seen anti-semitism grow with frightening rapidity under certain economic and political conditions.

The Jewish community has become sufficiently sensitive to realize that however few may be the manifestations, anti-semitism has attained a measure of recognition and respectability which are in themselves dangerous.

I would not like to give anyone the impression that the problem has been resolved, that anti-semitism has been uprooted, that equality and acceptance are the rule, that the barriers have been broken down, that there is no anti-Jewish propaganda or anti-Jewish organization. I cannot do this and I certainly warn against smugness or over confidence in this field of public relations.

But very much has been done to convert the situation. Every day, almost, we come across instances of goodwill, of increasing closeness, of greater understanding. If you will read this section of Mr. Hayes' report to the delegates of this session carefully, you will

find much that is encouraging and probably something that is illuminating. It is submitted to you not as laurels upon our brows but as encouraging signposts proving the effectiveness of our work and of our pioneering methods. My predecessor, Joseph H. Fine, K. C., initiated the special program of activities which is still continuing.

Although there is no immediate cause for undue concern, the resources of the Canadian Jewish community are mobilized currently in the defense of the Jewish position. This is also the defense of Canadian democracy and of the Canadian idea of the peaceful co-existence of problems of different cultural backgrounds united in a common loyalty and in common interests.

Before we hear Rabbi Feinberg's paper, I would like to advert to another very important development in our Region. You have probably all read in the press of the current suit in the Quebec courts in which Jewish tourists from New York are suing a hotelkeeper in the Laurentians because he ordered them out of the premises in the middle of a cold night because they were Jews. This legal action is an important proceeding in the continent-wide movement to establish by statute and by interpreted law the moral principle that anti-semitism is abhorrent to democratic civilization. I submit to you that this movement is one of the most progressive in the annals of all mankind, for it is a step to having the enforceable law declare itself by that much closer to the ideals nourished by the best in man. Here is another case in the nearly universal generality that when a Jewish citizen or a Jewish community fight for their rights and their interests they at the same time advance the greater good of a wider human entity than their own.



Avraham Harman, Israeli Consul-General in Canada, with Saul Hayes, national executive director of the Canadian Jewish Congress.

Dr. A. L. Feinberg (Toronto) :

(Address read by Sydney Harris)

The world's treatment of the Jew is a barometer of its spiritual health. More than ever, anti-Semitism indicates ferment, unrest and pressure wherever it occurs; as always, it gives warning of social disease and decay. In fact, general antagonism toward Jewry goes to the root of the moral problem in our age. It is the mark of human imperfection, the "original sin" that reveals the conflict between good and evil. If the Gentile world can conquer the ages-old prejudice against the Jew, an obstacle to progress will be removed, and mankind proves its capacity for growth. Like a clot in the blood-stream of Western civilization, ancient Jew-hatred clogs up the arteries of society, preventing the full circulation of life and light. Since the rise of Hitlerism in Germany, mankind has known how dangerously anti-Semitism can be employed against democracy. It is the instrument of brute power, of blind instinct in all phases of the human struggle for a better world.

Therefore, a program which seeks to defend the Jew and enlighten his neighbours, and open up the traffic-lanes of mutual understanding, is vital not merely to us as a Jewish community, but to the land in which we dwell. This broad conception of our function in public relations confers upon us a mantle of dignity. When a Jewish organization strives only to safeguard itself from the injustice of anti-Semitism, it has not reached a mature, profound and genuine comprehension of its task. We are attempting not only to protect our own interests against wrong, but far more — to protect Canada against a wickedness which disrupts reason, negates religion and launches a chain reaction of explosive prejudices and disunity.

To me, the conflict with anti-Semitism in all its manifestations is simply the crucial sector in the universal and endless battle-ground for brotherhood and justice. There are other fronts as well — among them the abolition of colour bigotry against the Negro and Chinese and Japanese, and the further securing of freedom of conscience for minor religious sects. They too must be our concern. Anti-Semitism, however, has a special antiquity and meaning; it is bound up with the spiritual fate of our whole Judeo-Christian society. As a duty to the world and to our children we must lead the powers of liberalism in a constant war on anti-Semitism, pursuing it with vigour, courage — and with faith.

Faith — in Canada — is the keystone and justification of our entire program. To everything the Joint Public Relations Committee of the Central Region has undertaken, this faith has given dynamic impetus. Without confidence in the fair-mindedness and the potential decency of the Canadian people, on what basis can any appeal be made to their conscience and reason? Ultimately, the success of our efforts will be determined by the masses of common people. Unless they have a sincere love for democracy, a true belief in the right and a respect for facts, an endeavour to remind them of democracy, to underscore right and to reveal the facts would obviously be a waste of time.

I am convinced that the people of Canada want a maximum democracy, and will choose the right, when the truth is placed before them. Therefore a forthright, open, uncompromising contact must be made with their minds and hearts — not an apologetic whisper, not a political "deal", but a direct approach to the people. Let them decide! This principle has unfolded itself, as the product of inevitable logic, in several situations, which I shall briefly outline.

Frist, the restrictive covenant. Last spring, a decision of the Ontario Court of Appeal upheld the validity of a racial restrictive covenant on a property at Beach o' Pines resort, and thus sustained the opinion of Justice Schroeder, who had reversed the famous verdict of Justice McKay in 1945 declaring such covenants a violation of public policy. It would be idle to deny that the Court of Appeal's decision delivered a severe blow to the morale of those who strive to implement, in social forms, the maximal meaning of democracy. Together with all opponents of divisive prejudices, we were keenly disappointed.

Yet we have not scuttled all hope, nor ended our battle. The issue is too important for withdrawal; we would thereby commit a breach of responsibility, not only to Canadian Jewry but to Canadian democracy, if we deserted a cause which involves so clearly the basic principles of fellowship and freedom in a democratic order. Of course the outlook is discouraging; two strikes, literally, have been called against us. For that very reason, the Canadian Jewish Congress, as the overall instrument of Jewish ideals and spiritual leadership, must continue the conflict — to the Supreme Court of Canada, highest tribunal in our Dominion. I am proud that your Public Relations Committee, on the urgent recommendation of the Central Region, with the constant guidance of its legal subcommittee, has chosen a courageous and dignified course.

Shall we yield to defeatism? Shall we assume that the same considerations which dominated the Ontario Court of Appeal will determine the Supreme Court of Canada? For one thing, even judges, expert in the law, and bound by iron loyalty to its directives, are yet differentiated by the same nuances of personality and background that define all human beings. Have not some of the most vital decisions of the United States Supreme Court, for example, been reached by a vote of five to four? As a recent article in the "New York Times" suggested, the law was the same for all — but they differed in temperament.

By virtue of the infinitely diverse possibilities of human nature — and also with unquestioning trust in our legal advisors — the Congress has refused to accept the Court of Appeal decision as the final judgment of Canada on restrictive covenants. And even if the Supreme Court of Canada finds these covenants unshakable in law, the people of Canada may brand them as unacceptable in spirit. Then the law will be changed to meet the requirements of the spirit!

When the Ontario Court of Appeal handed down its adverse decision, I stated my personal view that public opinion would advance beyond the legalistic interpretation of the judges. Last July, the Canadian Institute of Public Opinion polled a nation-wide sampling of 2,125 people on their willingness to sign a restrictive covenant. 68% declared they would not sign, and 19% voted in the affirmative. It is my humble conviction that many of the 68% had been stirred and shocked by the realization that a strict and narrow concept of law in a great province like Ontario would permit such direct and deliberate violations of democracy as restrictive covenants . . .

The ultimate legal verdict, by the Supreme Court of Canada, cannot be foretold. Competent and consecrated legal counsel will plead the case for decency and democracy. Our determination to place this crucial issue before them is based on faith — faith in the people of this Dominion. Not only the august and impeccable judges, but the common human stuff, the men and women throughout Canada, will sit in judgment. The Court shall become a forum wherein the vital principles of Western democracy can be enunciated

and the limitations of current statute made known. Once the people realize the gap between the demands of democracy and the laxity of law, they will democratize the law. . .

Faith in the people had dictated, also, our procedure to obtain fair employment practices legislation in Ontario. Our proposals have suffered rejection in official and government circles, and indifference even in those areas of religion which have indicated, in other matters, a keen understanding of social responsibility. Yet, whenever the issue of Fair Employment Practices was debated before a mass audience, the response warmed our hearts. The vast human resources of the labour movement, again and again, have been assembled behind the banner of equal opportunity for jobs regardless of race, creed or colour. The progressive and forthright pronouncement and practice of labour leaders has immeasurably strengthened the champions of F.E.P. legislation. Furthermore, as with restrictive covenants, public opinion polls justify our faith.

The fight for fair employment is no less crucial, on the economic front, than the fight against restrictive covenants is on the social front. One involves the basic need of livelihood, the other involves the need of status and self-respect. Both rest on the spiritual truth that there is no second-class citizenship in a democracy, and on the practical truth that the citizens of Canada endorse that proposition . . . The Public Relations Committee of the Central Region will invigorate and sharpen its effort to have an F.E.P. act passed

in Ontario. Patience, long perspective and tenacity are required; this cannot be achieved in a day. But we have faith; the people will some day insist on such legislation, when the evidence is "in" . . .

Since the last Plenary Session of the Congress in Montreal, two tremendous events have taken place on the international stage. One is the establishment of the State of Israel, recognized by the Canadian government. The moral vision, political intelligence and personal integrity of men like Hon. Lester Pearson and Justice Rand played a significant role in the realization of the ages-old Jewish hope. Jewry not only in the Dominion, but throughout the world, may well congratulate itself on the constructive contribution of the Canadian government. Israel has ceased to be a dream, which could be fashioned to fit our wishes; it has now become a reality, facing the facts in life. The problems of a mature, practised power lie heavy upon this infant state. Towards their just and helpful solution, it is our hope that Canada will direct itself. Stabilization of Jerusalem as the Israel capital; a true evaluation of the Holy Places with possible U.N. supervision; the establishment of territorial boundaries that will provide security and viability; reciprocal economic relations between the vast material resources of Canada and the need of Israel — these are some immediate questions for which the Canadian government and people can help spell out an answer.

The vast majority of Canadian Jewry will remain in Can-

Resolutions

Archives and Library

WHEREAS the development of a National Archives of Canadian Jewry has been fully endorsed at previous Plenary Sessions;

WHEREAS the national headquarters of Congress at its present premises has adequate facilities for safekeeping of such records —therefore

BE IT RESOLVED that the Plenary Session of the Canadian Jewish Congress recommend the continuation and expansion of the National Archives and Library of the Canadian Jewish Congress and call on the National Executive to provide financial support for gathering, assorting and cataloguing of all available material.

World Jewish Congress

BE IT RESOLVED that the Plenary Session extends to the World Jewish Congress its warm greetings and assurance of full appreciation of its work;

THAT the Canadian Jewish Congress continue its fullest co-operation with the World Jewish Congress and, wherever deemed advisable, urge the Government of Canada to lend its support to the resolutions of the World Jewish Congress in international matters.

Formation of Pacific Region of Congress

RESOLVED that a fourth Region of Congress be formed to be known as the Pacific Region of Congress. The new Region is to include the present British Columbia Section of Congress.

Dominion Council

RESOLVED that the membership on the Dominion Council of Congress be reduced and that the Council include

the following: 100 members of the Eastern Region; 100 members of the Central Region; 90 members of the Western Region and 10 members of the Pacific Region.

RESOLVED that all nominations to the Dominion Council must be presented to and approved by the Plenary Session.

Publications

WHEREAS the Canadian Jewish Congress issues many publications to keep the public informed of its manifold activities, and

WHEREAS it is desirable that such publications receive as wide a circulation as possible, including those who are conversant with the Yiddish language only, and

WHEREAS Congress in its program includes the granting of subventions to Canadian Jewish authors,

THEREFORE BE IT RESOLVED that this Plenary Session urges the National Executive to establish a committee on publications, to be charged with such duties as may be allocated to it from time to time in connection with the above.

Yiddish and Anglo-Jewish Press

WHEREAS the Yiddish and Anglo-Jewish press with a sense of public spirit has been giving constant co-operation in presenting the problems and the work of the Canadian Jewish Congress to the community and in the dissemination of information on Congress policy, its views and aims as well as the records of its accomplishments,

BE IT RESOLVED that the Plenary Session gratefully acknowledge the good offices of the Yiddish and Anglo-Jewish press of the Dominion;

THAT the Jewish community be urged to extend every and all possible assistance in the development of the Yiddish and Anglo-Jewish press.

ada; even during the last period of Jewish sovereignty, nineteen centuries ago, the bulk of the world's Jewish population dwelled outside of Palestine. Here, in this great Western Dominion, our children are rooted, in deep loyalty. Spiritual bonds with Israel, as the cradle of Hebrew religion and history, and abiding concern for the welfare of Hebrew religion and history, and abiding concern for the welfare of its people, cannot be uprooted. Love for ancient fatherland is no more inconsistent with the patriotism of the Jew than with that of the Scotsman or French Canadian. In fact, it is a token of one's capacity for reverence.

The nurture of political and economic friendliness between the Canadian and Israeli peoples and the education of our neighbours in the righteous claims of Israel to their sympathetic consideration, are a proper function of the Public Relations Committee, in active partnership with Zionist organizations. To that end I urge that steps be taken more closely and effectively to co-ordinate the respective policies and techniques.

A few moments ago, I mentioned two significant international events since the last plenary session. One, the revival of Israel's independence, has rejoiced our hearts. The other fills us with disquiet and anxiety. I refer to the revival of Germany's power. After my visit to both Israel and Germany this past summer, I am convinced that they are the focal points of human destiny. One has a fresh, redemptive role and message for mankind, as a dynamic agent of democracy and progress; the other has already begun to resurrect the Nazi dream and device of world conquest. Between these two opposite poles, the fabric of history will be woven. I deem it possible to assert that the treatment accorded Israel and Germany, will be a barometer of the of the wisdom of the Western powers.

Analysis of the complex political background and entanglements is not relevant or necessary at this time. I must, however, set down a basic principle, as follows: Just as the Jews of Canada are obligated by their special relationship with Israel to familiarize Canadians with the problems of the Israeli, for the benefit of both peoples, so must we help Canadians achieve realistic understanding of the portents in neo-Nazi Germany. We owe that duty to Canada, and to world Jewry.

Germany again threatens to become a center of insane nationalism, militaristic cunning and racial arrogance. And, if mankind has a short enough memory, she will exploit Jew-hatred as a potent weapon of influence and conquest. Nazism and anti-semitism are the Siamese twins of intellectual and moral decadence. The Jew, because of his exposed position and sensitivity, is especially equipped to discern this monster, and give warning of its presence. As national co-chairman of your Public Relations Committee, I assure you that we shall be vigilant and uncompromising to prevent the infection of Canada with Neo-Nazi anti-semitism, not only to safeguard the Jewish community, but to immunize this great Dominion against a virus which seeks to undermine and destroy its moral fibre.

Already at least one symptom of danger has come to view. Otto Strasser, erstwhile estranged crony of Hitler, and now a resident of Canada, has written scurrilous, Streicher-type, anti-semitic editorials for a German-language newspaper in Regina. I do not believe that Canadians of German descent generally welcome the leadership of Otto Strasser, although some of his old Nazi colleagues and followers in the fatherland eagerly await his return to

authority among them. Yet the insidious tactic of Nazi propaganda cannot be discounted. Our government in Ottawa has proved its awareness of Strasser's menace by refusing him permission to re-enter Germany. The Congress will watch his activities here with keen interest, and with faith in the essential good sense of the Canadian people.

This address was intended to be a reminder of fundamental principles, rather than a recital of projects and achievements. Very briefly, however, an activity-outline may be recorded: In the field of radio we have maintained close relationship with CBC; during the past two years it has provided a number of programme series in the interests of group relations, such as "The Dream", "In Search of Citizens", "In Search of Ourselves", the broadcast commemorating the first anniversary of Israel and the various citizens' forum programmes on fair employment laws and racial discrimination. The CBC is conscientiously and meaningfully fulfilling its obligation as a public servant and deserves the highest commendation for its efforts.

The Canadian Association for Adult Education is another national agency which has constantly followed a course in fullest keeping with the best ideals of Canadian citizenship, striving for cohesion and understanding in the pluralist culture of this country. With their publication, "Food for Thought", their Committee on Group Relations, the citizens' and farm forums, they have immeasurably raised the level of the understanding of citizenship responsibility in this country.

We have maintained close links with the local film councils and boards throughout the country. The National Film Board and the National Film Society have given every assistance to film showings and stimulation of intercultural understanding. Several hundred prints have been placed first on the circuits of the National Film Board and subsequently in film libraries across the country where they are useful for discussion groups.

The Canadian Citizenship Council and the Citizenship Branch of the Department of State are two examples respectively of agencies with whom our relations have been both cordial and practical and who have enabled our programme to be followed through at all levels in our Canadian society.

A programme especially suited to the trade unions has been in effective operation since January 1948 under the direction of a joint advisory committee which includes representation from the Jewish Labour Committee, the CCL and the TLC of Canada. Executive secretaries in Toronto, Montreal and Winnipeg take care of the administrative work of getting material to the Trade Unions through their shop stewards and meetings.

The Canadian Jewish Congress has received and welcomed the most fruitful and valuable co-operation with the Canadian Council of Christians and Jews, which, under the inspired and inspiring directorship of Rev. Richard Jones, has become one of the most constructive movements in our country.

Of course, my friends, it is obvious and axiomatic that every Jew in Canada should regard himself as a member of the Public Relations Committee. A potent instrument for good-will is our own character. By moral dignity and lofty ethics, by self-respect and fidelity to the teachings of Judaism, we shall attain internal security, and make the best contribution to the life of Canada. With faith in the Canadian Gentile, and in the Canadian Jewry, your Committee will discharge its duty.

Max Federman (Toronto) :

As a labour delegate I would like to commend the Congress for its truly excellent activities. Rabbi Feinberg mentioned the work of his committee in the field of labour. I recently attended the conference of the Trades and Labour Congress in Calgary and there I heard a report of the effort being made in this country by labour groups to combat anti-semitism. This excellent program is encouraged by the Congress, the Jewish Labour Committee and by the joint labour committee to combat anti-semitism. This report was well received by that conference and by the local press. If the Jewish Congress had done nothing else during all these years but lead in this labour program it would still deserve the support of every Jew in this country.

Louis Herman (Toronto) :

The press quoted Congress as stating that there have been no cases of anti-semitism in Canada during the past two years. The problem of fighting anti-semitism is not a problem for the Jew alone but for every Canadian and our committee should place this fact before the general public. There is no room in Canada for second class citizenship. Such press announcements do much to mislead the public and our own Jewish community.

There is active anti-semitism in employment and education, there is propaganda by British Israel and there is discrimination in summer resorts. Such statements are part of an outmoded, outdated hush-hush policy for which there is no room in our program. The situation in Canada today approximates that in Germany in the 1920's. The courts in Ontario have not ruled discriminatory clauses illegal and a daily newspaper in Toronto has published any number of editorials criticizing our people. A similarly misleading report was issued by the head office last spring when it reported that the Canadian public is well aware of the Canadian Jewish war record. That is simply not so. I recognize that much has been done, but much more should be done and that can be done.

Mrs. Friedman (Montreal) :

The women's liaison committee in Montreal has pioneered in this work and I sincerely urge the delegates from other centres to consider whether they can usefully set up such a committee in their home town. In Montreal we have organized all the women's groups who are interested in public relations. We have been active in educational groups, especially on the F.E.P.C. and

on the Human Rights Declaration and we have been deeply interested in radio programs and have put forth suggestions which radio broadcasters found useful. The community centre movement has interested us deeply. The educational technique of doing public relations work has won the support of our women's organization.

Mr. Biderman (Toronto) :

I rise in regard to the reports of the revival of fascism in Western Germany. It is important to underline at present who is responsible for the revival of this Fascism not only in Western Germany but in many parts of the world. Unless we do this we will make the same mistake as we made in 1933 and 1934; and we will fail to fight against those who are responsible for the war that followed. We should realize that the American State Department and the American forces in Germany are not doing anything to stop the revival of Fascism. The struggle against anti-semitism in Canada is part and parcel of the world picture today. We must realize that the revival of Fascism is a threat to the survival of Jews anywhere and is a threat to all humanity. We must fight for equal citizenship and for more security; we must support all who stand for progress and we must fight any form of reaction.

Ben Nobelman (Toronto) :

You cannot fight anti-semitism by pretending it doesn't exist. I am afraid there is a reluctance by some leaders of Congress to criticise the Federal Government. In the United States the Jewish Congress has not been afraid to speak out against the policies of its government when it has thought it necessary to do so. We have been told that the government has done fine work in admitting 15,000 Jewish D.P.'s That is a small number out of 200,000 immigrants admitted during the past four years. At the same time a number of Vichyites and Nazis and Fascists have been admitted. Yet Congress has taken no stand on the matter. Six Jewish DP's have been deported for illegal entry. Not enough pressure was put on to permit them to remain in this country. Rabbi Feinberg told us of the Fascist writings of Strasser in Western Canada. How did Strasser get into Canada in the first place? Why he should be permitted to stay in Canada? Vers Demain of the Social Credit Party has published the Protocols and other anti-Jewish propaganda, yet we are told anti-semitism in Quebec is diminishing. We must fight for a national bill of rights and

the F.E.P.C.

I. Medres (Montreal) :

The Canadian Congress of Labor has also done excellent work in fighting anti-semitism. I had the opportunity of observing the deep impression created at its Ottawa convention by the report given there on the war on prejudice. This is particularly important since a whispering campaign against DP's is gaining ground to the extent that poorer poorer employment conditions arise. This is the most important time for an intensive campaign against race hatred, and Congress and the Jewish Labor Committee are to be commended for setting up the necessary activity in this field. In this connection it should also be noted that the representatives of the Histadrut perform a useful function in setting Canadian labour straight on the realities of the Israeli situation and on Arab-Jewish relations. In regard to the province of Quebec, the fact is that anti-semitism has lessened very much there. There are many reasons for this development, but one of the most important causes lies in the excellent work done by the Congress in this field and in the valuable contacts with churchmen and laymen which it has developed. Congress is doing the proper thing in stating that anti-semitism has indeed decreased.

Saul Hayes :

I would like to say that in my opinion Mr. Herman not only has a perfect right to criticise and even from the point of view of the amenities is in perfectly good order to have made his objections in my absence. This is a session on public relations and if he has a point of view I think he has done quite the right thing in expressing it even in my absence. If I was not here it was my own fault and not his.

On the merits of the case, I would like to make a few general statements in connection with the press report and, secondly, in connection with the statements made about public relations generally. I will deal with the second one first because it is fresher in my mind, particularly in regard to the comments of Mr. Nobelman.

I don't know whether Mr. Nobelman knows the facts and is avoiding telling them to you, or whether he doesn't know them, in which case he falls into the trap of expressing an opinion on a subject on which he is not informed.

I want to talk on the matter of immigration of DP's. First, it was not true to say that there were 200,000 DP's and only 15,000 were Jews. The real

facts are that all but 70,000 were British migrants to this country. So if you want to get the real facts of the case you have to compare the 15,000 Jews against 70,000 DP's and not against 200,000. The second question on immigration is one that we had to face practically. I agree that Mr. Nobelman is entitled to have a viewpoint on it and we would have listened to it as we have listened to others. He should have said that you must take the chance of abandoning 15,000 to 20,000 people in order to get the principle established of protesting the entry of Ukrainians or others who may have a bad record and who are also displaced persons; that we should have suffered the consequences for the sake of raising the issue out of principle—never mind whether we get Jews in or not. As Mr. Salsberg knows—because he consulted me on it on his return from Germany—we were put in a position of either fighting for a principle or getting the people in. We may have been right, we may have been wrong, but we were put in a position of choosing whether we wanted to get in these thousands of Jewish people.

In the matter of furriers and tailors we had worked out a system whereby we would get a number of these people into the country and as far as we knew the majority of people applying were to be Jewish. We hoped that if we brought in eight or nine thousand people, eighty or ninety per cent of them would be Jewish. When the scheme was already in operation, we understood that the Cabinet met and decided that they could not permit 100 per cent of the applicants under any one scheme to be Jewish. Any scheme that would be developed must be open to all displaced persons appearing before the commission. We fought it in principle, but we decided that we would take our chances and get as many of these people into the country as we could rather than insist on the principle and have it a one day's wonder in the papers that we are not interested in any immigration scheme which limited the proportion of Jewish settlers. We took the practical approach.

I want to also discuss Mr. Nobelman's viewpoint — because I am sure it is shared by others—that the controversy is between a soft-spoken policy and a militant policy. I know that he knows this is not the dichotomy at all. We can be soft-spoken when the good sense of the people of the board suggests that we be soft-spoken. We can be aggressive when it is called for to be aggressive, truculent when it is called for to be truculent and hush-hush when

this is called for. When it is called that things be done by the back door, you do them that way. When it is called that you do them by a march to the House of Commons, you do it that way. As a matter of fact we have at the present time several instances where we have followed a truculent and aggressive policy indeed. What about the Quebec synagogue situation? What about the Ryans and taking them into court? What about the matter of going to the Supreme Court on this restrictive covenant case? What about the matter of the Plage Laval incident in which our good friend, Moe Herscovitch, who is at this convention, was an innocent victim? Do you call this hush-hush? If you say so, you are purposely ignoring the facts because you know otherwise and if I am getting a little bit heated it is because I am getting tired of the



Mrs. Noa Heinich
(Delegate from Halifax)

implications that it is one or the other. It is not one or the other. When a group of people meet to discuss the situation and decide to do it one way, you do it that way. When militancy is called for, you are aggressive. It is not one thing or the other.

The only complaint that Mr. Nobelman might have is that when we suggest that we follow back-door policy in one particular case we are wrong. You can't say that the Canadian Jewish Congress or the Joint Public Relations Committee of Congress and B'nai B'rith do not adopt a militant attitude. It has adopted a very militant attitude on any number of things. When we went before the Senate Commission on Immigration and set the scene for it, the first thing we charged—and that was on the front pages of every paper in

the country—was that there was a discrimination against Jewish immigrants into this country. We said it brazenly, we said it aggressively. It does not make sense to flood the papers with complaints that Jews are being discriminated against just because some people get a neurotic thrill out of hearing that the Jews are being battered down all the time. I don't get such a thrill.

The next point I want to make is on this question of discrimination decreasing in Canada. It is true that discrimination is decreasing; it is not true that anti-semitism is decreasing. I never said—and I want say it at this moment—that anti-semitism is decreasing in Canada.

We are dedicated to the principle that you may be able to eliminate anti-semitism to some degree but you will never, never, never eliminate prejudice because this is something fundamental and may take centuries to do. People are not constituted to have their prejudices removed. Do not get the idea that there is no discrimination. Even today in the State of Israel there is discrimination of European Jews against Moroccan Jews, of Polish Jews against German Jews. If you are going to get the idea that you are going to live in a perfect state, whether it is in the Jewish state in Israel or in a Jewish community in the diaspora, you are going to be in a very curious mental situation. What we are trying to do in the public relations committee — and Mr. Herman is a valiant member of it and we all recognize his usefulness in this work—is to develop an intelligent program that covers the various aspects of work and to see to it that discrimination is removed, that discrimination which is a blot on our society and which gives us feelings of humiliation and inferiority. This discrimination must be removed.

In regard to the press report that discrimination is decreasing, I have already said and I can back it up with facts, that that happens to be an accurate statement of fact. We never said that anti-semitism is decreasing. I could resort to the usual cliché that I have been misquoted but I do not wish to do this. What has happened is that the editors have removed paragraphs from the report and have not used the paragraphs which they did not want to use which is what always happens and the editors are acting in good faith. I am not charging bad faith on anybody's part.

No one in his right mind would claim that there have been no cases of anti-semitism in this country in the

past two years. I would not make any such statement and no one made such a statement. What I have said in my report is that there has been in the past two years the same kind of overt cases of anti-semitism as we have had in earlier years, and that happens to be true. There have been no situations in the past several years of Arcands or of burning of synagogues. We have not had the kind of trouble at beaches and summer resorts that we used to have.

That may not last and I am not suggesting that it is going to last. I hope it will last. We may have these cases again. Such things may be happening even as I am speaking to you. But the fact is that at the time of my writing the report this happened and happens to be true—that we have not had such cases of overt anti-semitism for a number of years.

There is another statement to which I wish to advert. The report says that there has not appeared anything in any daily newspaper in Canada against any racial or religious group. That happens to be another statement which is true by and large. But it is the kind of statement which, in a court of law, you could challenge. I have had cases drawn to my attention by Mr. Herman of at least one newspaper in Toronto whose reports, whether in the editorial columns or in the news columns, have indicated racial bias. But it is true by and large that there have been any number of cases which a vicious anti-Jewish press could have played up against us and which the press did not exploit. And that is the situation for which we have to be thankful even though—and I am stressing it even to the point of boring you—we cannot be sure that the situation will not change tomorrow or the next day. But it happens to be a fact and the way the press of Canada, the 800 dailies and weeklies of this country, co-operated with us in placing the facts about the Jewish war effort before the public is an instance of it.

Another instance is the matter of immigration. They have not had the field day in the matter of immigration which we might have expected. We have had a large Jewish immigration into this country and in the main the press has received it very fairly. We have had several exceptions, occasionally in a mining paper in the north country or a snide paragraph in a paper here and there. But it is true in the main—and I want you to look at these things in the main—that the press of Canada has been responsible and friendly and has not given us the grief

and anxiety and the worry which in past generations the community has had under such circumstances. There is some evidence to the contrary and Mr. Herman is not only within his rights but he is performing his duty when he brings it to our attention. But no one should view these programs except in their full context.

No one in his right mind believes that there is no anti-semitism in Canada. No one in his right mind believes that there is no discrimination in Canada. We have to fear all these things and we have to be prepared for these things. If we are not acquainted with this situation, we should be censured. But we are acquainted with it and that is why we are fighting for a fair employment practices act, that is why we have spent a session on Saturday afternoon studying group libel to see whether it is good or bad. I want to tell you about that. It so happens that there is a definite difference of opinion about this in Jewish life. It is not that there is a unanimous opinion which Saul Hayes refuses to follow. There was a very distinct difference of opinion at the representative session which we had on group libel on Saturday as to whether we should have group libel laws in this country. Now it is easy to make a long and clear statement as to why we should have it but if you are not acquainted with the views and facts on the other side as to why we should not have it, you are certainly not well equipped to analyze or criticize opinions on the question as a whole. There is a definite difference of opinion as to whether a Bill of Rights is a good thing for Canadian Jewry. The people who are on one side are just as sane, just as intelligent and just as honest as those who make cogently impressive speeches on the other side. Until we get, not a unanimous opinion, but a predominant majority opinion, it is futile to say that we do not recognize these questions, that we ignore them or that we follow a hush-hush policy. It makes a fancy story to say so, but it does not have a scintilla of evidence to support it.

Now, the record is clear to my mind. One should read the report of the Joint Public Relations Committee of Congress and B'rai B'rith. There is no need to pick out newspaper reports for criticism. I know that Mr. Herman has enough information to criticize the program itself on any number of grounds—for not being intensive enough, for not being extensive enough, for not having enough funds at its disposal, for not having sufficient number of people engaged in the work. But I certainly

do not think that a newspaper report is relevant to our discussion and I certainly do not think that there should be a pretense that we are not aware of these questions. For instance, the story of the seven people who came here that Mr. Nobelman and others think that we did nothing about. He does not know the facts and if he is not aware that we got three of them back into this country he certainly does not know the facts. And if he feels that we could get many more Jews he should know that we haven't got them to apply. If he thinks that we could get many more domestics and farmers and others into this country he should know there aren't any who apply. If he knows the facts and is suppressing them he is misleading the public.

Globe and Mail Welcomes Session In Editorial

VOICE OF JEWRY

"The Canadian Jewish Congress is holding its eighth plenary session in Toronto during this weekend. It speaks well for this congress and for Canada that the organization has the unique position of being the official voice of Jewry in the Dominion. The congress signifies that religious and racial freedom here is complete and that no borderline sets the Jewish people apart from any other group of Canadians—a comfortable accommodation which many countries cannot claim.

"One result is that all Canadians are acutely aware of the sufferings of the Jewish people throughout the world during the period from immediately before the war until today. One-third of their world population has been wiped out since 1939, with unknown numbers probably still alive, but in places also unknown to the world. Yet the past decade also has brought them some triumph, some new hope for the future, in the founding of their own State of Israel—a re-establishment of a spiritual and cultural homeland to which the still oppressed may look for succor and from which the free may draw inspiration.

"United Canadian Jewry assumed double burdens during the war and postwar years. In addition to helping our general war effort with energy and material aid, they had the special burden of assisting their fellows in lands where oppression was ruthless and unrelenting. It is with sympathy and admiration that Toronto welcomes the current plenary session."

Closing Sessions:

Chairman Samuel Bronfman :

Mrs. Lily Steinberg (Winnipeg): Report of Credentials Committee.

I have had the pleasure of attending every Plenary Session of Congress since 1934 and have thus had the opportunity of witnessing the progress of Canadian Jewry in every field of communal endeavour. The addresses at this session doubtless provide both food for thought and incentive in working for a more wholesome Jewish life in Canada. The credentials committee is composed of delegates from every division. 317 accredited delegates are registered — 94 from the eastern region from 6 centres, 59 from the western region from 8 centres, 164 from the central region from 26 centres.

Prof. J. Finkelman (Toronto). (Report of Resolutions Committee)

(Reads resolution on education).

This resolution is compounded out of nine drafts submitted to the committee — adopted. I hope that this resolution covers the draft resolution formulated at the session on the organization of the smaller Jewish communities.

(Reads resolution on all-day schools.) This resolution is brought to the floor but is not endorsed by the resolutions committee.

Steinberg: This resolution was voted on in committee and passed.

Resolution moved by Kronick and seconded by Weinstock.

Lando (Vancouver): This resolution singles out one type of school. I move that the resolution be amended to include all types of Jewish schools.

Chairman: I will ask Mr. Lando to withdraw his amendment and will put the resolution to a vote.

Lando: I bow to the chair. Resolution carried.

Finkelman: Reads resolution — on IGUD — Carried.

Resolution on Hebrew Culture Organization—carried.

Resolution on thanks to Government on immigration—carried.

Resolution on thanks to co-operating organizations in immigration — carried.

Resolution on co-operation with JDC and UJR — carried.

Resolution on IRO and successor agency:

Garber: The resolution should state that we ask our government to follow such a policy in the UN.

Hayes: As one who has to work on these questions from time to time I might suggest that such a change would not serve the purpose. We should not tie our hands to work only on the level of Ottawa; we often have to work with voluntary co-operating agencies on a more direct basis in regard to the UN. Resolution — carried.

Community organization — carried.

World Jewish Congress:

Salsberg: This resolution calls for a few remarks on a phase of work which is vital to the WJC. This organization had an attitude to the world body which is not very clear. I am one of those who believe that this body should be an integral part of the World Jewish Congress. When the World Jewish Congress had its meeting in Montreux this body decided not to send delegates. On the other hand at a meeting of this world body in Paris the Canadian Jewish Congress saw fit to cable to a member of the Congress then in Europe and authorize him to represent the Canadian Jewish Congress. Rabbi Perlzweig and Mr. Gershman had asked for mandates to represent our Congress at Montreux, but the Dominion Council meeting, after some discussion, decided not to give anyone any mandates on behalf of Cana-

dian Jewry to this meeting. We should be part of the World Jewish Congress because the problems that concern us in Canada cannot be divorced or separated from the world problems of Jewry. They are issues which overlap and go beyond the boundaries of this country and the World Jewish Congress often deals with problems which concern us very keenly. At this time large sections of mankind are concerned over the threat of war. The World Jewish Congress is a body of persons of different beliefs, different political allegiances, etc. This is the way it is and the way it has to be.

The Canadian Jewish Congress has an opportunity to lead the world Jewish body in making it clear that world Jewry stands for peace and that we stand with all forces that stand for peace. At the resolutions committee I moved in that direction but I was voted down and my resolution is not coming up before you. I promised to bring forward a minority report to this session. The World Jewish Congress should have taken a clear and more positive attitude on a question that concerns Jewry more than any group. We should add our views on a question that concerns Jewry more than any group. I believe we should add our regrets that the World Congress did not adopt such a position.

Gelber: The World Jewish Congress has very wisely decided not to take any stand on the difficult and delicate question of East-West relations. Whoever reads the Jewish press is pained by the intemperate, violent denunciations that issue from Poland and other parts of Eastern Europe. It is painful because of the important work which the World Jewish Congress is doing. It is true that our affiliation has been a loose one. We have in the main supported the World Jewish Congress. I am in agreement with the view that we should not take a position on the controversial question and that we should continue to support the Congress.

Finkelman — reads resolution on legislation against antisemitism — carried.

Resolution on CBC — carried.

Resolution on National Council of Y's — carried.

Resolution on Youth Councils — carried.

Resolution on Research — carried.

Resolution on Archives — carried.

Resolution on Jewish press:

Dickstein: The time has come to recall and to record that there are many members of our community who still read and speak Yiddish.

Religious and Kashrut — carried.

Dickstein: I am in favour that all Jewish functions, and not only those of Congress, should be Kosher. But this resolution casts a reflection upon the Congress in which the orthodox groups participate. It implies that Congress functions hitherto have not been Kosher. Orthodox Jews do not agree on what is Kosher food and on the minima of Kashrut. I would therefore request the rabbis to have the resolution withdrawn, with the understanding that the officers of Congress will seek to observe Kashrut in arrangements for functions in the future. A debate on this is undesirable.

Chairman: We have maintained unity in the Canadian Jewish Congress because no block or group has sought to impose its views upon the other members of the community. In the interests of this unity I would like to see this resolution withdrawn.

Delegate: As a member of the arrangements committee I would want it known that we have attempted to have a Jewish caterer come in and prepare the meals for our convention. Mr. S. M. Shapiro introduced the suggestion and all members of the committee concurred. We were unable to do it and I see that the resolution is not practical for it

cannot be carried out.

Chairman: I believe that the remarks of the last speaker prove that the resolution is not necessary, for it shows that Congress has always attempted to have Kosher food whenever practical.

Rabbi D. Ochs: I would like to advert to the statement made by Mr. Dickstein that not all Jews agree on what is Kosher. Only a rabbi can rule on this question. Here we had a conference with orthodox delegates from Montreal, from Toronto, from Winnipeg and from other places and they were unable to attend some of the sessions. A number of delegates had to walk Saturday afternoon to the Talmud Torah to have their lunch. Some couldn't have any lunch at all. The Congress could have had a Kosher lunch, and not wait for the last week before making arrangements. If Congress would take action in this regard and see to it that all Jewish conferences and banquets were Kosher, facilities in Montreal and Toronto would certainly be created. I am therefore in favor of leaving this resolution on the agenda.

Babbi S. Zambrowski: The present practice is not fair to religious delegates. They are not permitted by their conscience to eat trefah, but there is nothing contrary to the conscience of the non-religious in eating Kosher. The implementing of this resolution will facilitate the full participation of all elements of Canadian Jewry in the Congress.

Sadowski: I think that with slight changes in text this resolution could be rendered acceptable to this convention.

Oelbaum: This problem is an old and difficult one and has troubled Jewish organizations for many years. The B'nai Brith, for instance, has standing instructions to all its officers to use all and every means to ensure that its functions are Kosher and acceptable to all its orthodox members. Resolution carried.

Chairman: reads resolution on national executive carried.

Resolution on —Executive director—carried.

Resolution on — Pension fund—carried.

Resolution on — Training personnel — carried.

Resolution on National Council of Women — carried.

Chairman: Before returning the chair to Mr. Bronfman I would like to move another resolution (reads resolution on Pacific Region). This resolution recognizes an existing fact. The B.C. section has, during the past few years, maintained direct liaison with national headquarters without the intervention of Winnipeg. The people in Vancouver have done very well without the help of Winnipeg. This was recently exemplified in the way they handled the movement from Shanghai to which I referred in my report. The fastest growing Jewish community in Canada is Vancouver. They are now establishing their own community organization on a standard which, I am sure, all other communities will eventually follow.

Lando: I want to thank all the speakers and delegates for their generous remarks. I am certain that B. C. Jewry will not disappoint your hopes and expectations. (Resolution carried.)

Hayes: I would like to introduce a resolution to acknowledge the work and the sacrifices of the committee which prepared these resolutions. I should not single out any names but I must mention the chairman, Mr. Blumenstein, and Mr. Shapiro. (Resolution carried.)

Dickstein: Report on committee on committees. This committee had but half an-hour's session, for the conference is proceeding so smoothly that there were few problems to resolve. One important decision was to reduce the number of the national Dominion Council, for it has grown too large and unwieldy. This will make certain that the national executive will be responsible to a functioning body, the dominion council.

Myerson: Report of nominating committee. This session

is about to decide who is going to govern and who is going to implement the decision passed by you. The nominating committee has come to a unanimous decision on the slate. To begin with we have the position of national president. As Dr. Goldham said last night, Canadian Jewry enjoys a tradition which is enviable in that it has a man who is universally recognized as the fitting and proper man for that position. His name of record is Samuel Bronfman, but the name that comes out of the heart out of every Jewish man and women in the Jewish community is Sam Bronfman. He has achieved a position that no one else has ever achieved in the Canadian Jewish community. This position comes to him by virtue of his practical vision and practical wisdom, his quick energy, dynamic force. He has exercised his greatest abilities on the scene of Jewish communal activity. In addition he possesses "folkstimlichkeit," the ability to feel with everyone who suffers. This is the thirtieth anniversary of the establishment of the Congress and the tenth of Mr. Bronfman's presidency. We hope that Mr. Bronfman will lead the Congress for at least another decade.

Bronfman: I thank you for your kind remarks. I was pinching myself to make certain it is really me. I am grateful for your confidence. I have always felt that in business life or in family life in communal life every person gets out as much as he puts into it. Having taken pause after my ten years I am happy to accept for the next two years.

Biderman: I would like to add another nomination for honorary vice-president. We have heard many speeches about the unity which we have attained. But this unity is not achieved until all sections are represented among the national officers of Congress. I therefore nominate J. B. Salsberg to this office.

Salsberg: I want to thank my friend Mr. Biderman and at this opportunity I want to congratulate the officers elected. Mr. Biderman nominated me out of a desire to extend the basis of representation at the upper levels of Congress leadership so that every section of Jewish life will be represented. However, in order to avoid an unnecessary vote here, I would like to have his agreement to withdraw my nomination, but I hope that the Central Region at its first meeting will see fit to give representation to our group, which is active and devoted to the program of the Congress.

Sadowski: I feel a little sorry that I am retiring from the very active position of president of the Congress in Ontario. My sole reason for this action is that I have a very important and difficult responsibility in this community which is just under way — our \$6,000,000 hospital. I am extremely happy that Mr. Irving Oelbaum has accepted the leadership of Congress here. He will have all my hearty and full co-operation. Without doubt we will have a smoothly functioning organization under him.

Oelbaum: I enter upon this new responsibility with a good deal of trepidation. To the degree that my physical qualifications permit. I will do all in my power to advance the cause of the Jewish community. I count on all sections of the community to assist me in this task. The Congress can be successful only by the co-operation of all groups.

Lando: The birth of a new division has been accompanied by no few pains. Mr. Moe Cohen should receive the thanks of Canadian Jewry for this achievement. Canadian Jews will never have occasion to be ashamed of their brothers on the Pacific.

Bronfman: This is the end of the fifth Plenary Session since I have become president ten years ago in this same city. Congress has grown much; this is the largest plenary session we have had and tremendous interest has been shown in this conference. Congress is growing because of the grand personnel, the excellent men and women who are giving of their time to help the growth of a fine community. The Lord blessed our conference with harmony, pleasure and happiness and may you all enjoy the same in your homes.

Resolutions:

1. Greetings to Jewish Community of Israel

The Canadian Jewish Congress on the occasion of this, its first Plenary Session since the establishment of the State of Israel, sends sincere and heartfelt greetings to the State and People of Israel.

We express our profound admiration and esteem to you who have done so much to attain Statehood and appreciate the courage, sacrifice and devotion which has made this historic event possible. Your heroic efforts are an enduring inspiration to us and to all men of goodwill.

It is our conviction that Israel, will once again, be the source of great spiritual influence and of great activity, which will benefit and enrich all humanity.

We are deeply cognizant of your extraordinary creative achievement in receiving within the boundaries of your state, small in area and modest in resources, 300,000 Jews during the first 18 months of your existence. We pledge to you our continued and unstinted support in your herculean task.

Jerusalem

Mindful of the significant contribution which the Government of Canada has made to the solution of the Palestine problem, this Plenary Session of the Canadian Jewish Congress urges our Government to support policies concerning Jerusalem for a practical and democratic plan as a permanent basis of settlement.

Built and inhabited almost entirely by Jews, the new city of Jerusalem should be recognized as part of the State of Israel. In its hours of darkest travail, it was only the Jews of Jerusalem, cut off from the civilized world by invading armies, who defended it.

The proposal for international supervision of the Holy Places in Jerusalem and throughout the State of Israel, meets in adequate measure the legitimate interests of those concerned with the Holy Places.

This Plenary Session of the Canadian Jewish Congress urges the Government of Canada to support a plan for Jerusalem which heeds the democratic will of the Jews of the New City to be one with Israel and the proposal to ensure adequate supervision of the Holy Places through the good offices of the United Nations.

Overseas Relief

WHEREAS the situation of Jews in many parts of the world continues to be grave and these Jews still have to be assisted in their rehabilitation and in their plans to emigrate, and

WHEREAS the Canadian Jewish Congress fully recognizes the outstanding work of the American Jewish Joint Distribution Committee in mobilizing world Jewry in the cause of rescue, relief and rehabilitation with which work the Canadian Jewish Congress, through the United Jewish Relief Agencies, is proud to be closely associated, and which objectives continue to call for huge expenditures,

THEREFORE BE IT RESOLVED that the Plenary Session of the Canadian Jewish Congress calls upon every Jew in the Dominion of Canada and upon every organized body in the community to continue to exert every effort in support of the work of the United Jewish Relief Agencies of Canada,

Immigration

a) BE IT RESOLVED that the Canadian Jewish Congress convened in Plenary Session, expresses its sincere appreciation to the Government of Canada for its sympathetic attitude to the admission of immigrants and particularly for the co-operation and assistance extended to Congress in the war orphans and other projects in which the Jewish community was vitally interested, and

THAT the Canadian Jewish Congress urges upon the Government of Canada further broadening of existing immigration categories to permit a greater influx of immigrants into our country.

b) WHEREAS the war orphans and other projects of the Canadian Jewish Congress were successfully implemented by bringing to Canada several thousand newcomers, most of whom are on their way to self-sufficiency and independence, and

WHEREAS the Jewish Immigrant Aid Society, the local welfare agencies, the Y.M.H.A.'s, the National Council of Jewish Women, B'nai B'rith Organization, B'nai B'rith Women's Organization, and other organizations have rendered invaluable service in meeting the newcomers, providing them with initial counsel and with guidance and assistance in their efforts for personal integration into the Canadian Jewish community, and in administering the funds provided by Congress for these purposes,

THEREFORE BE IT RESOLVED that this Plenary Session of the Canadian Jewish Congress expresses its deep appreciation to all those organizations who work in close co-operation and association with the Canadian Jewish Congress and who make possible the successful absorption of the new arrivals into the Canadian pattern.

International Refugee Organization

BE IT RESOLVED that this Plenary Session recommends to the National Executive that before the termination of the beneficent activities of the International Relief Organization, it make all the necessary representations for the establishment of some suitable successor agency to carry on this humanitarian work for the protection of refugees until the need no longer exists.

Community Organization

WHEREAS democratic community organization on the local level is of utmost importance to the development of a dynamic communal life, and

WHEREAS Congress, in virtue of its prime position in Canadian Jewish life, has taken steps to organize communities throughout Canada to assure the fullest utilization of all available resources for the common good, and

WHEREAS a Congress committee on community organization has been constituted with instruction to invite representatives from all existing organizations now functioning in the field of community organization,

THEREFORE BE IT RESOLVED that this Plenary Session urges the National Executive Committee to intensify its activities for the implementation of a well-rounded program of community organization; and that in pursuance of this policy, it invite the co-operation of all existing agencies; and that it take advantage of all technical skills and resources available for this purpose.

National Survey on Personnel Needs and Standards

WHEREAS Canadian Jewry has for some time been concerned with the problem of the availability of adequately trained personnel for Jewish communal agencies, and

WHEREAS there is a necessity for an integrated program for the training and recruitment of such personnel,

BE IT THEREFOR RESOLVED that the National Executive join with other interested organizations in sponsoring a national survey of personnel needs and standards in all Jewish communal service agencies in Canada.

AND THAT it take advantage of all technical skills and resources available for this purpose.

Legislation Outlawing Discrimination

BE IT RESOLVED that the Canadian Jewish Congress carry out an active public campaign for legislative action by all competent governmental bodies in Canada against all forms of discrimination and unfair employment practices and to provide equality of treatment and opportunity for all Canadians, regardless of race, creed or origin;

AND THAT the Canadian Jewish Congress invite the cooperation of every group in Canadian life willing to support these objectives.

Films and Radio Programs on Intercultural Relations

BE IT RESOLVED that the Canadian Jewish Congress expresses its appreciation to the National Film Board and to the Canadian Broadcasting Corporation for their fine contributions in advancing the cause of inter-group relations and expresses the hope that they will enlarge their efforts along these lines.

Education and Culture

WHEREAS there is an urgent need for a comprehensive educational and cultural program to meet the pressing needs of Jewish education in Canada, especially in the smaller communities, and

WHEREAS it is of the utmost importance that appropriate national and corresponding regional committees be set up to develop and carry on an intensive program of activities in all phases of Jewish education and culture, including art, music and drama;

BE IT THEREFORE RESOLVED that the incoming National Executive of the Canadian Jewish Congress appoint a national committee on Jewish education and culture, with the establishment of corresponding regional committees, and

BE IT FURTHER RESOLVED that the Canadian Jewish Congress consider the appointment of a national educational director to administer the policy and program formulated by such committees.

Day Schools

The Plenary Session notes with satisfaction the report that some of our Jewish communities are achieving gratifying results in their Jewish educational endeavours through the establishment of all-day Jewish schools.

Educational Institutions

RESOLVED that the Plenary Session of the Canadian Jewish Congress congratulates the many members of the community and the several educational institutions who are devoting their efforts so successfully to the expansion and improvement of our educational institutions;

WE NOTE the work done by the Canadian Association of Hebrew Schools and the Association of Jewish Schools of Canada and urge the National Executive to continue its interest in and support for these institutions.

Keren Hatarbut

RESOLVED that the Plenary Session notes with satisfaction the good work of the Hebrew Culture Organization,

the Keren Hatarbut, in furthering Hebrew Cultural work in Canada.

Youth

WHEREAS the importance of developing and establishing Youth Councils on a local level and a Canadian Jewish Youth Council on a national level is recognized, and

WHEREAS previous plenary sessions of Canadian Jewish Congress agreed that biennial meetings of the Canadian Jewish Youth Council should be held in conjunction with plenary sessions of Congress, and

WHEREAS the last Dominion Council meeting of Congress approved the publication of a national Jewish Youth Magazine, and

WHEREAS the establishment of local councils is of vital importance for the development of a strong Canadian organized Jewish Youth and

WHEREAS the expansion of a valuable activities has been curtailed because of lack of adequate personnel, therefore

BE IT RESOLVED that the Plenary Session urge upon the National Executive that future plenary sessions include arrangements for meeting of the Canadian Jewish Youth Council, and

THAT the necessity of resuming publication of a national Jewish Youth magazine be recognized, and

THAT full time staff in each region be appointed to carry out the work of the Youth Councils, and

THAT an advisory youth committee, upon which shall sit representatives from the Canadian Jewish Youth Council, be named to discuss implementation of the above mentioned policy.

National Council of Y's

WHEREAS the participation of the younger element of the Jewish community in all matters of community interest is vitally important for the purpose of integrating our youth into the community and to prepare it for future leadership;

WHEREAS it is important that the co-ordination of youth work be done with the least possible duplication of functional activities;

BE IT RESOLVED that this body recommend to Canadian Jewish Congress executive committee to continue its co-operation and support of the activities of the National Council of Y's.

Social and Economic Research

WHEREAS the Bureau of Social and Economic Research of the Canadian Jewish Congress has been doing valuable work in providing factual and scientific background material on the many aspects of Canadian Jewish life, and

WHEREAS the continuation of Social and Economic Research into Canadian Jewish life is important in providing data on the manifold problems facing Canadian Jewry,

BE IT RESOLVED that the Bureau of Social and Economic Research continue its functions along such lines as the National Executive may determine.

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