

Congress

BULLETIN



PUBLISHED BY CANADIAN JEWISH CONGRESS

VOL. 27 No. 5

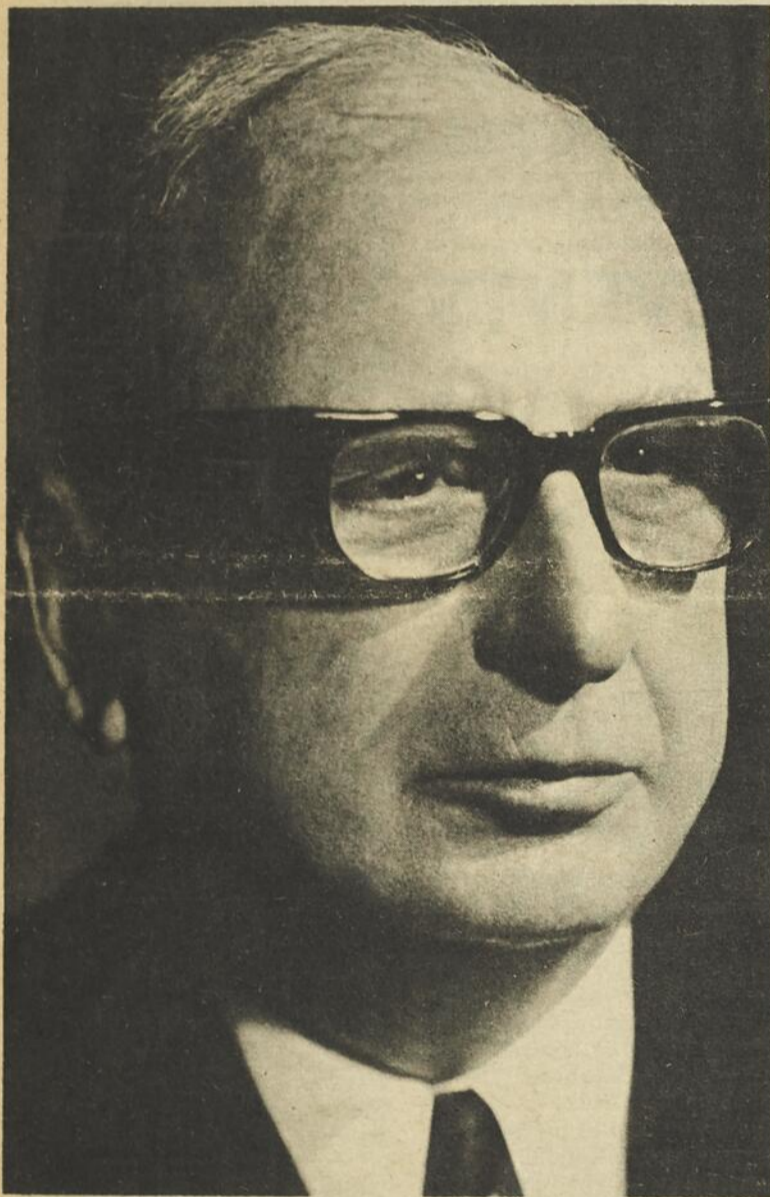
MONTREAL, QUEBEC

SEPTEMBER, 1971

KOSYGIN TO FACE SOVIET JEWRY ISSUE

CJC Calls National Solidarity Week

COMMUNITY MOURNS



SAMUEL BRONFMAN, C.C., LL.D., beloved Canadian and world Jewish leader, died in Montreal July 10, 1971. His deep sorrow at the great loss and some vignettes recalled from a lifetime of close personal association are expressed on page 3 in a special Bulletin interview with Monroe Abbey, Q.C., President of Canadian Jewish Congress of which Mr. Bronfman had served as President for 22 years until 1962; also on page 3 is the text of the warmly personal, deeply emotional eulogy delivered at the funeral by Saul Hayes, Q.C., Congress Executive Vice-President.

BASIC POLICY REVIEW TO HIGHLIGHT PLENARY

MONTREAL — First full-scale review of the role, character and directions of Canadian Jewish Congress since its founding over 50 years ago will be the central, overriding theme of the 16th Plenary Assembly — the triennial national convention of Canadian Jewry — here this November.

From all parts of Canada, representative leaders and communal activists will gather in Montreal November 13 to 16 for discussions, debates and decisions which are expected to chart Canadian Jewry's social, cultural, educational and — in the broadest sense — political destinies for at least the coming decade.

"It will be a delegates' convention," according to Monroe Abbey, Q.C., Congress National President. "There will be a minimum of (star) guest personalities, all major sessions will be devoted to just a few basic subjects of prime concern, discussion leaders will replace the usual array of 'speakers,' and the ordinary delegates will have their fullest opportunity to make their opinions count."

Resolutions Invited

Reports from the various Regional Congress offices indicate that the attendance from across the country is already well on the way to exceeding even the massive turnouts which have characterized Plenary Assemblies in recent years.

The representative and democratic character of the convention is being ensured by the delegate allocations, under the provisions of the Congress Bylaws, which reach out to all sectors of the communities, to groups large and small. The arrangements for elections of delegates have been authorized by meetings of the respective Regional Councils in all four Regions of Congress.

Pre-convention Resolutions Committees are already at work in the Regions, screening and

(Continued on page 8)



PROF. MOSHE DAVIS
'North American Scene'



DR. YAACOV HERZOG
Featured Speaker

Simchat Torah Rallies To Launch Protests



I AM MY SISTER'S KEEPER, says this solemn demonstrator in Montreal, one of 40 Jewish women garbed in black robes

A giant manifestation of protest and concern for Soviet Jewry will greet Alexei Kosygin when the Soviet Premier visits Canada in October.

Starting the week before he arrives with Simchat Torah mass rallies of solidarity with Soviet Jewry on Tuesday, October 12, the Jewish communities across Canada will culminate their expression of concern in a National Solidarity Week for Soviet Jewry starting October 18, the scheduled date of Kosygin's arrival for an eight-day visit.

Marking that day and opening the National Solidarity Week will be a Vigil and a 24-hour hunger strike in Ottawa, the place — either in front of the USSR

(Continued on page 2)

and veils who carried out a two-hour Silent Vigil in front of the Soviet Intourist/Aeroflot office to protest Soviet violations of human rights of its Jewish citizens. Similar Vigil will greet USSR Premier Kosygin in Ottawa on October 18. See adjoining story and additional picture inside.

Postage-paid-in-cash at third class rates — Permit No. 10,019. Bulk — en nombre. Return postage guaranteed.

CONGRESS BULLETIN, 1590 McGregor Street, Montreal 109, Quebec

**16th PLENARY ASSEMBLY
CANADIAN JEWISH CONGRESS
NOVEMBER 14-16, 1971* MONTREAL**

Comment: Issues Never Faced Before

Every three years, committed and representative members of the Canadian Jewish Community, through a process of democratic elections, are able to express their views on the problems and concerns of the Jewish people of this country at a National Assembly.

We are now on the eve of the 16th Plenary Assembly of the Canadian Jewish Congress, which is the forum for the statement of views of all kinds, of dissent, analysis, criticism and, very often, praise.

The Plenary Assembly must meet, whatever its agenda. But in the 16th, which takes place at the Queen Elizabeth Hotel in Montreal from the evening of November 13 to the afternoon of November 16, some very extraordinary dimensions have been added to the routine portrayal of Congress activity of the three years preceding and the account of stewardship during those years.

The fact has to be faced that even in this three-year period some very fundamental issues, which were not debated at the preceding Assembly, have come to the fore for the Canadian Jewish Community and for Congress — and these will form a very important part of the forthcoming Assembly.

It is commonplace at any convention of any group to say that it is "at the crossroads." This banality usually covers quite routine agendas. In truth, however, the Canadian Jewish Community, if not at the crossroads, is facing nevertheless serious choices as to the directions to be taken. In Canada generally mores and the style of life have gone through some rapid, surprising, even startling changes within the past three years. Questions which were taboo three short years ago are now subjects for open discussion.

Forum where can reason together

The Jewish Community is not immune from these shifting concepts. More particularly for Canadian Jewish Congress, serious and honest discussion is being engendered by varying concepts of how best Jewish life should have meaning and continuity. One must presume good faith in every point of view. But good faith doesn't guarantee good judgment.

It is up to the only representative national forum in Canadian Jewish life, the Plenary Assembly, to bring forward the proponents of the varying views to reason together. And if we are serious about democracy, then we have to accept its verdict.

Many of the questions of centralization and decentralization, of priorities of the one as against the priorities of the other, of structure and of methodology, all pose new issues which did not confront previous Assemblies. The real challenge to the Jewish Community will not only be what are the decisions, but equally — if not more so — the democratic method of arriving at such decisions.

Unless duly appointed representatives instructed or uninstructed — preferably instructed, we would think — from all facets of Jewish life, make up the delegations, no real, lasting decisions will emerge. If, however, the public takes seriously the intensity of the problems — some of which have been outlined — that require debate and decision, then a true expression of Canadian Jewish views will surface.

It is from these decisions that the Congress in the next three years will derive its working papers. From them will also come its mandate, its authority to act.

Tremendously Exciting Plenary Assemblies

In the past we have had tremendously exciting Plenary Assemblies, and very vital ones. How could it be otherwise when we faced such problems as the refugees from Nazism, the grim 1939-45 World War period, the postwar rehabilitation era? How could it have been otherwise with the problems which we as Canadian Jews faced in the United Nations and most particularly on the issue of the creation of the State of Israel and its survival? How could it have been otherwise with the new generation which did not inherit quite the traditional and cultural legacy of their fathers and grandfathers?

Today is different only in that the problems carry different faces. But the decisions are for the continuity of a Jewish existence in a pluralistic society very harmonious to it but posing the essential need of a national organization through which some of the directions can be charted and their implementation realized.



TIMED FOR U.S.S.R. DAY at "Man and His World" in Montreal this summer, a Silent Vigil is conducted by black-garbed Jewish women in front of the Intourist/Aeroflot office as a protest on behalf of Soviet Jewry. The silent women carried placards in English, French and Yiddish, and the Vigil was conducted with quiet dignity and unmarred by any incidents.

VARIETY OF EVENTS

(Continued from page 1)

Embassy or on Parliament Hill — not settled at presstime.

The solidarity Week was proclaimed in a mobilization call issued by Canadian Jewish Congress to Jewish communities which, in the words of President Monroe Abbey, Q.C., "will be gathered as one great unified force to demonstrate with strong albeit peaceful militancy our deep and abiding concern for our Soviet brethren."

Delegation Sees Sharp

Meanwhile, a CJC delegation to Ottawa on September 17, led by Mr. Abbey, was given strong indications that the Canadian Government would be taking a very firm stand on the Soviet Jewish issue during the discussions with Mr. Kosygin.

The delegation, which met with Hon. Mitchell Sharp, Secretary of State for External Affairs, asked the Government to reaffirm to the Soviet Premier its concern for Jews in the U.S.S.R., to request that the flow of Jewish emigration to Israel be increased, that amnesty be granted on humanitarian grounds to Jewish prisoners sentenced in connection with their struggle for emigration, and that steps be taken to effect the joinder of families between Canada and the U.S.S.R. in accord with the declaration on freedom to emigrate made by Kosygin in 1966. Led in many instances by local Action Committees for Soviet Jewry, all major and many smaller communities will be holding mass Simchat Torah rallies on the 12th. These will take a variety of forms:

Flashlight Parade

In Montreal, the demonstration will start with a mass rally in Dominion Square in front of the Cenotaph, at which the main speaker will be a Russian Jewish girl who has recently immigrated to Israel. Following a program of song and a Francophone choir, there will be a flashlight parade led by youth bearing chains and 50 Torah scrolls borne by religious leaders from synagogues throughout the city, to the U.S.S.R. Consulate, where the assembly will join in song and dance.

In Toronto, again led by the student youth, the participants will march from Queen's Park — the Legislative Building grounds — to Nathan Phillips Square for its organizers to attract an attendance topping the 10,000 mark.

In Winnipeg, the Simchat Torah rally on the 12th will be held as a city-wide mass gathering at the Rosh Pina Synagogue, and in Vancouver as an outdoor special service at the Beth Israel Synagogue.

Rabbinic Conference

During the Solidarity Week a number of events were being organized on an almost daily basis in the various centers, with one of the special national plans being the mooted holding of an all-Canadian Rabbinic Conference for Soviet Jewry in Ottawa, being considered at presstime by the National Religious Affairs Committee of Canadian Jewish Congress.

Name Chairmen Of Committees

WINNIPEG—

The following appointments of committee chairman were announced by Abe Steinberg, past Regional chairman, at a meeting of National Council Western Region of Canadian Jewish Congress on September at Rosh Pina Synagogue:

J.C.R.C. — J.J. Wilder, Winnipeg chairman; Guy Kroft, Regional chairman; Education & Culture — Zalman Selchen; Religious Affairs — Mrs. Min Heft; Foreign Affairs — D.I. Victor; Archives & Research — Joe Lavitt; Action Committee for Soviet Jewry — Moische Kaufman; Fundraising — Ed Vickar; Budget & Finance — Sidney Sheps; Committee on Yiddish — Gabe Broder; Constitution — Abe Anhang.

CJC Backs Education Bill in Que.

Complete restructuring of the school administration on the Island of Montreal, which has been forecast a long time ago (and long overdue) is, it would appear, in its final stages. The National Assembly of Quebec started hearings on Bill 28 which would, if approved, revamp the education system in Montreal.

The new look would not do away with the denominational schools which are so unique to Quebec, and would maintain separate Protestant and Catholic schools. The novelty of the Bill is that it would induce a unified school administration for all types of schools, rightly assuming that the constitutional guarantees for separate school administrations and one school board could administer all types of schools.

CJC In Favor

The Bill would also project more forcefully the obligation of school boards to establish non-confessional schools. Parents have the option of choosing the type of school they want their children to attend and the language of instruction, French or English.

Canadian Jewish Congress is on record as supporting the new approach. Congress had submitted an elaborate brief to the National Assembly on Bill 62 which was introduced by the previous Government of Quebec and which was also based on the same principle. The Congress is also submitting a brief on the pending Bill with suggestions for strengthening the parental options, linguistic choices and generally the highest quality of education on all levels.

The proposed changes do not affect the position of Jewish Day Schools which now have "associate" status and receive per capita grants for children attending elementary (including kindergarten) and High Schools.

Congress BULLETIN 

Published monthly except July and August by the Canadian Jewish Congress, 1590 McGregor Avenue, Montreal, 109, Quebec, to report on the activities of Canadian Jewry and matters of interest to them.

National President
National Executive Vice-President

Monroe Abbey, Q.C.
Saul Hayes, Q.C.



CELEBRATING HIS 80th BIRTHDAY — Samuel Bronfman is shown with his beloved wife Saidye and two close friends and co-workers: Monroe Abbey, Q.C., President of Canadian Jewish Congress, at left, and Sol Kanee, Chairman of the National Executive Committee of Congress, during the celebration of Mr. Bronfman's 80th birthday last March.

He 'Melted Antagonisms' CJC President Recalls

BY DOROTHEA CHEIFETZ

The impact of the tremendous loss to Canadian, and indeed to World Jewry, on the passing of Samuel Bronfman, comes into sharp focus on the eve of the Plenary Assembly, Monroe Abbey, Q.C. President of Canadian Jewish Congress, told the Bulletin in a special interview.

Affectionately, at times betraying his deep emotion, Mr. Abbey retraced the highlights of the momentous years during which Mr. Bronfman served before and after he became President of Congress in 1939.

Reviewing a friendship which spanned some 50 years, Mr. Abbey assessed the man, the visionary leader, the proud Jew and Canadian, blended into a remarkable human being.

They met in the '20's, when Mr. Abbey worked in the drives of what was then the Federation of Jewish Philanthropies of Montreal, now Combined Jewish Appeal and the Allied Jewish Community Services. Mr. Bronfman was new to the Montreal scene, but he quickly rose to prominence in the community demonstrating great talent and a devotion to Jewish causes. He served as Chairman of the Federation Campaign in 1931 and President of Federation of Jewish Philanthropies 1934-50.

Inspired Loyalty

"He inspired loyalty and affection even then, and was known to us as 'Sam' — a man who enjoyed a story and could tell them with the best. He and his family added a new dimension to the community, not only contributing of their wealth, but more importantly, personal interest and time."

Jewish life was fragmented in these early years and "Sam" saw the need of unity when the crises of the late thirties had to be faced. In 1930 he united all the refugee agencies in Canada — JDC, Ort, OSE, Polish Federation and others who had been raising money for refugee and relief work — and forged the United Jewish Refugee and War Relief Agencies. He brought together all segments of the community to launch a War Efforts Committee that rendered exceptional services throughout the country during World War II.

"It was the measure of his remarkable stature as a leader that he was foremost a 'working president'. I remember when the choice of all of us in Congress was to have Sam as the President. Michael Garber and the late Judge Ben Robinson approached him — it was in 1939 — prior to the Assembly convened for Montreal, and I sat in on the Nominating Committee together with Sol Kanee, now Chairman of the National Executive of Congress, who then chaired the Committee. When we talked with him, he insisted that should he become the President, it would be not only in name. He never regretted the amount of time he had to give up and did give up to the position."

Rapport, Affection

Those early years marked the beginning of a life-long association with Saul Hayes, Congress Executive Vice-President. "Saul left his law practice on the invitation of Sam about the same time that he became President. Sam's affection for Saul was unmistakable and they had a wonderful rapport in the concerns of Congress and community."

"The imprint of Mr. Bronfman's leadership was decisive within and without Congress. After my return from Washington in 1950 with Sol Kanee, where we had attended a Conference to develop a four-point program of aid to Israel, we discussed with him the setting-up in Canada of a similar program. He there upon launched the NCLR — the National Conference for Israel and Jewish Rehabilitation. Its 4-point program was a stepped-up campaign for voluntary contributions, the Israel Bond Sales Organization, a company to extend credits for purchases by Israel and the promotion of private investment in Israel."

"He also founded the annual Guardians Dinner for Israel Bonds, in which he was ably helped by his good friend Bill Geddes."

A Working Leader

"Sam was a working leader for Israel — and he cared deeply about the land and the people. It was a memorable meeting on a Sunday morning in early June

(Continued on page 7)

How The City Sits Solitary

EULOGY BY SAUL HAYES

A precious and gracious wife, who shared her consort's interests, loses a husband after 49 years of a marriage which was a heart-warming love story.

Four children lose an affectionate and devoted father who was also guide and mentor.

Nine grandchildren lose their adored grandfather.

Brothers and sisters lose their illustrious brother.

Relatives are bereaved. Close friends feel a pang akin to sickness at their loss.

Acquaintances know a vacuum has been created.

Businessmen lose a valued, respected and honoured associate.

The community suffers a blow that long will be felt in the death of a creator, advisor, worker whose imagination, energy, talent and devotion measurably helped make it.

And so the city, the country, the international community sits solitary and weeps and mourns.

From the wisdom of the Talmud we learn that an orator and Amen-sayer will be punished for false eulogies. Today I take not the slightest risk.

We assess the career of Samuel Bronfman and realize how unique he was, how prodigious were his efforts, how vast was his vision. He could only think big and paint on a very large canvass.

We note many facets: SAMUEL BRONFMAN — philosopher of Canadian life. A statesman who was Canadian through and through and helped his country in so many ways and placed newer and newer designs in the mosaic of Jewish life as part of his Canadianism.

SAMUEL BRONFMAN — planner of organizational unity. Examples: how he created the United Jewish Refugee and Relief Agencies



A PROUD FATHER AND A PROUD SON share a happy occasion — Samuel Bronfman with son Charles at the dedication of the Samuel Bronfman Biblical and Archaeological Museum, a gift of the Bronfman children in honor of their father, in Israel in 1962.

from a half dozen disparate organizations.

—how he engineered the Combined Jewish Appeal despite intransigence of certain groups at the time.

SAMUEL BRONFMAN — architect: for 22 years he guided the Canadian Jewish Congress whose officers gave him unwavering support and on whom he relied and the story of which is told in a specially prepared brochure in his honour on the occasion of the opening of the Canadian Jewish Congress building — the Samuel Bronfman House. Congress under his leadership truly became the Voice of Canadian Jewry at home and abroad.

SAMUEL BRONFMAN — activist: he was never satisfied with smugness and complacency but was ever restless and impatient to create, improve, amend.

SAMUEL BRONFMAN — leader: a man always in the forefront of leading the community.

We gather to pay last respects and farewell. But is it farewell?

Despite our sadness we experience a luminous glow pervading us and feel enriched that it was our good fortune to be blessed with these various Samuel Bronfmans.

Our mourning is relieved by these memories.

To us who knew him well we were struck with two attributes he possessed in his community work. One was his respect for those who went before him — the pioneers. He was fond of say-

ing that a nation's greatest resource is its people. How often he referred to his colleagues and those who created before them. The second was his deeply ingrained sense of democracy. He didn't put it on, he lived it. To see him at work was to get a lesson from a master.

He would never accept a point of order. His answer was invariably, 'Let the man speak even if he is out of order — and besides it takes less time to hear him than to debate a point of order'.

No campaign goals nor capital sum campaigns were ever ordered. When his support was requested and leadership sought (which was most of the time) he would insist that community leadership sit together. He would say, 'If the majority agree we do it, if they disagree we do not,' and he would add, 'and of course I have my views and I'll express them'.

Indeed of Samuel Bronfman it could be said that he could walk with kings but never lose the common touch.

There are three rather illustrative examples of his uncanny ability to work with all.

In 1939, when the dark cloud of war was looming, Bronfman issued a call to Canadian Jewish leadership to present them with his plan. They assembled in Montreal and the Canadian Jewish Congress War Efforts Committee was formed which was to do extraordinary work.

(Continued on page 7)

New Year Greetings From CJC President

The beautiful and hal-
lowed tradition of wishing
your neighbour well for a
New Year is deeply en-
shrined in Jewish life. If we
have forgotten all other slo-
gans, we all vividly recall
the wish for L'Shana Tova.
It is with personal pleasure
that as President of the
Canadian Jewish Congress I
extend for the year 5732 of
the Jewish calendar, best
wishes for the health, happi-
ness and prosperity of every
member of the Jewish com-
munity of Canada.

Although we are, unhappi-
ly, not free from the trials
and tribulations in Jewish
life which in some instances
have deepened, and happily
in others have lessened, we
must be optimistic and be-
lieve that the New Year will
bring surcease from many
problems, and joy and un-
derstanding in the hearts of
all.

Traditionally, we say New
Year in Jerusalem. Miracu-

lously this tradition in a
sense is being fulfilled with
a united Jerusalem under
the aegis of the Jewish
State. It is to be hoped that
the nations of the world will
vouchsafe this for eternity.

Among the other problems
that we face in the Jewish
community of Canada and
the Jewish communities in
less favoured lands are the
gist of the Congress pro-
grams now as they have
been over the past 30 years.

A Happy New Year to the
Jews of these less favoured
lands should be an integral
part of our greetings, as
they are to our own com-
munity. In this sense, this
New Year's message extends a
fraternal message. May ev-
ery member of the Jewish
community of Canada find
the year 5732 in large mea-
sure a fulfilment of their
aspirations and hopes.

MONROE ABBEY, Q.C.,
President
Canadian Jewish Congress



NEW AMBASSADOR OF ISRAEL DR. THEODOR MERON, right, is shown with his wife and son being welcomed on their arrival in Canada at Montreal International Airport, Dorval, in early September by the President of the Canadian Jewish Congress Monroe Abbey, Q.C., second from left, Mrs. Abbey, center, and Alan Rose, Assistant Director of CJC, left.

ACTIVITY REPORT EASTERN REGION

EDUCATION

Carrying out a recommenda-
tion of a Leadership Conference
for afternoon Jewish Education
convened by Congress in Janu-
ary, a summer camp program
was carried out by a team of
three young persons who visited
many camps and conducted
programs to encourage enrol-
ment.

Plans were developed for an
Education Month during the
High Holy Day season including
the publication of a brochure,
etc.

COMMUNITY RELATIONS

The Regional Joint Commu-
nity Relations Committee of
Congress and B'Nai B'Rith
developed a long-range program
including formation of a number
of groups for the various phases
of community relations.

Current incidents of tension
were thoroughly investigated and
remedial program supported.

RELIGIOUS AFFAIRS

Rabbi M. Halpern, who suc-
ceeded Rabbi Allan Langner
President of the Board of Jewish
Ministers, assumed ex-officio
the chairmanship of the Religious
Affairs Committee of Congress,
Eastern Region.

SOVIET JEWRY

A number of programs were
carried out by the Action Com-
mittee for Soviet Jewry including
a vigil on the occasion of Soviet
Day at Man and His World;
presentation of letter to a Soviet
film producer on a visit to Mont-
real and other programs.

The Committee is now prepar-
ing a mass demonstration of soli-
darity with the Jews in the
U.S.S.R. on Simchat Torah.

COMMUNITY SERVICES

The Community Services
Committee arranged two Com-
munity Institutes (Dollard des
Ormeaux and Cote des Neiges
area).

ADULT EDUCATION

Plans are being developed for a
city-wide observance of Book
Month, co-sponsored by the
Jewish Public Library.

PLENARY ASSEMBLY

Arrangements were made for
the election of delegates by
organizations and the commu-
nity at large.

the student population remains
apathetic to Jewish causes, he
said, a growing portion have be-
come involved in the issues of
Soviet Jewry, Israel, and the
Canadian Jewish community.

Mr. Ain, a graduate of the

Israel Envoy Greeted Jewish Community

From **THEODOR MERON**
Ambassador of Israel
to Canada

On assuming my duties as
Ambassador of Israel to Canada,
I look forward to the closest pos-
sible association with the Jewish
Community of Canada, which is
certainly one of the most impor-
tant, most active and most gen-
erous of the Jewish Communities
in the world.

I am particularly pleased to
convey to the Canadian Jewish
Congress the greetings of my
Government as well as my own
personal greetings on the occa-
sion of its forthcoming triennial
convention, the proceedings and
the achievements of which I shall
follow with close interest.

You will be meeting at a time
when the situation of the Jewish
People requires the greatest mo-
bilization of Jewish resources —
moral, intellectual and material.

The Jewish People faces chal-
lenges which require all our
strength, courage and ingenuity.
Millions of Jews are still denied
the fundamental freedoms as
Jews and as human beings. They
can neither live in dignity as
Jews in their countries of resi-
dence, nor exercise freely the
right to leave and live with their
brethren elsewhere.

Unreciprocated

In Israel our yearning for peace
with our neighbours is as yet
unreciprocated. The Arab States
persist in their refusal to talk to
us. In February 1971 Egypt said
that it was prepared to accept
the principle of peace with Israel,
but insisted on dictating in ad-
vance conditions which destroyed
the very purpose and object of
negotiations. The recent meeting
in Damascus of the Heads of
State of Egypt, Syria and Libya,

School of Social Work at Univer-
sity of Toronto, feels that this
year will be a turning point on
York campus and he expects the
Federation to enlist highly-in-
creased support for Jewish causes
among students.

15-Man Board

An advisory board 15-man
Board consisting of six students,
six community leaders and three
faculty has been appointed. Rep-
resentatives from the community
named jointly by CJC and
UJUF, are: Rabbi Emanuel For-
man, Joe Kronick, David New-
man, Mrs. Alan Offman, Jack
Rose and Mr. Ray Wolfe.

and the declaration they issued
on the occasion of the proposed
establishment of their Federation
has dealt a heavy blow even to
the theoretical acceptance of the
principle of peace.

Indeed, the position now
adopted by our Arab neighbours
represents an explicit renuncia-
tion of the objectives of negotia-
tions and peace and a commit-
ment to a doctrine of confronta-
tion even more extreme and neg-
ative than that adopted at the
Khartoum summit meeting.

Nevertheless, peace remains
and must remain our primary
goal.

Knowing that only our own
strength can deter war, we have
continued to concentrate our ef-
forts to acquire the best equip-
ment to counterbalance the un-
ceasing flow of Soviet sophisti-
cated weapons systems to Egypt.

Cites Responsibility

Should there be another out-
break of hostilities, it must find
us prepared. Despite the crush-
ing weight of our defence budget
we have continued to invest in
our economy, consolidating and
enlarging its infrastructure, ex-
panding exports, absorbing great
numbers of immigrants, improv-
ing our educational and housing
facilities and searching for solu-
tions to our social problems.

All the more, therefore, is it
the responsibility of Jewish
communities living in security,
freedom, dignity and prosperity
to give expression to their con-
cern at the dangers confronting
the Jewish People, and to search
for effective ways to combat
those dangers.

I have no doubt that the Cana-
dian Jewish Congress, which has
always so ably represented the
Canadian Jewish Community,
will go on shouldering its respon-
sibilities.

I have noted with deep interest
the major issues on the agenda of
your coming Convention. The
future of the Jewish Community
in Canada during the coming
decade is indeed a subject for
careful study and planning, but I
am truly confident that Congress
will find the right solutions and
directions.

The reaffirmation of Canadian
Jewry's solidarity with Israel —
of which we of Israel are con-
stantly aware — would represent
a heart-warming and encourag-
ing aspect of your activities.

In conclusion, I wish you suc-
cess in your forthcoming Con-
vention and Shana Tova.



JOE AIN
Like father...



STEVE AIN
... like son!

Joe Ain Head And Steve Of Montreal Guides JSF Fund Drive In Toronto

MONTREAL — Largest Jew-
ish fund-raising effort in Canada,
the Montreal 1971 Combined
Jewish Appeal and Israel Emer-
gency Fund is underway, reach-
ing out to garner the pledges of
an estimated 40,000 supporters
this Fall.

General Chairman of the cam-
paign is one of Canada's most
dynamic community leaders and
a top industrialist: Joe Ain, Pres-
ident of Ain and Zakuta, build-
ing contractors, who serves also
as National President of Jewish
Immigrant Aid Service and
Vice-president of Allied Jewish
Community Services.

Honorary Chairman of the
campaign — which will reach
into virtually every Jewish home
in Canada's largest city — is
another notable Canadian per-
sonality on the communal, public
and business scenes, Allan Bronf-
man. Mr. Bronfman has played a
distinguished role in Jewish
communal fund-raising, among
his many varied participations in
public life, since he was co-
chairman of the 1929 effort which
raised the funds to start Mont-

TORONTO — For the first
time in its ten-year history York

University will have a permanent
Jewish student structure on
campus. The Jewish Student
Federation (JSF) was formed this
spring to unite all Jewish stu-
dents at York and will operate
with the cooperation of Canadian
Jewish Congress, Central Region
and the United Jewish Welfare
Fund.

Some three thousand Jewish
students attend York and over
the past few years a number of
small, issue-oriented Jewish
groups have emerged: Progressive
Students for Israel, Student Ac-
tion Committee for Soviet Jewry,
York Hillel and the Israel Stu-
dents Organization. These have
now banded together in the JSF
for the purposes of greater com-
munication and coordination of
program.

Growing Involvement

Steven Ain, Director of Youth
Services, Canadian Jewish Con-
gress, Central Region, and acting
director of JSF, explained that
the primary goal of the Federa-
tion was to expand the grass-
roots membership and enlist
broad-based support among the
Jewish students. While most of
real Jewish General Hospital.

NEW BOOK BY RABBI ROSENBERG

Education Explosion Reverberates Also In Our Jewish Community

By Dr. Stuart E. Rosenberg

Jews had often been miscast by a tragic history which alienated them from their own essential character. They were thrown off the land, kept out of guilds, refused entry into schools, and generally regarded as marginal men — aliens within a host society.

But education has always been an integral part of Judaism. The Talmudic scholars in the shtetl of Russia and Poland have become the doctors, lawyers, engineers, and professors of North America, Western Europe and Israel. As one observer has laconically observed: "The Jewish affect which puts peot (ear locks) on a child in Hungary makes a disproportionate number of Jewish youngsters at Yale University want to be doctors."

A study of American Jewish youth, published in 1970, revealed what everybody seemed to know: "The proportion of Jewish college-aged youth attending schools of higher education may be as high as seventy-five percent — more than double the national average for American youth." The Jews of Canada are little different from their American cousins in this respect, but Canadian social institutions are different. A strong, class structure traditionally kept Jews out of the college-teaching profession. In the 1940's, it was an open secret that A.M. Klein, already internationally read and widely respected, was continually unable to obtain a teaching post at McGill University, his alma mater.

University Presidents

Times have since changed. Canada is experiencing an educational explosion and its sonic booms can also be heard reverberating through Jewish community, coast to coast. The year 1969 marked the appointment of the first Jewish president of a Canadian university, Max Wyman at the University of Alberta in Edmonton. And several months later, in March 1970, Ernest Sirluck, thirty years after his graduation from the University of Manitoba, was appointed its president — the second Canadian Jew to head a university.

In 1970, Canadian universities awarded 1,375 Doctoral degrees, one-quarter more than the number granted just a year before; and the 8,461 Masters degrees awarded in 1970 represented an increase, by the same rate, over the number awarded in 1969.

"The fact is," historian Mason Wade wrote in 1966, "for five years the academic brain drain has been going northward. The old business of having to go down to the States... is just completely over. This is an expanding society with not enough bodies to go around."

These new facts of Canadian life help explain the entrance of Jews into the academic world as a very new, very current, and very unexpected phenomenon. They also reflect another social development — the growing movement away from small shopkeeping and retail stores, which had characterized the



Rabbi Rosenberg, well-known spiritual leader of Toronto's Beth Tzedec Congregation and noted author, provides here the first part of selections based upon the last chapter ("The Academic World") from his forthcoming book "In the Midst of Freedom: The Jewish Community in Canada: Volume Two," published by McClelland and Stewart. The book is a sequel to "The Jewish Community in Canada: Volume One" (reviewed in our February 1971 issue). Publication date is October 9.

older generation, and the increasing entry of the younger generation into new professional responsibilities, previously almost unavailable to Jews in Canada.

Role in Commerce

To be sure, there are more "owners and managers" among Canadian Jews than ever before. But this occupational trend, too, reflects an increasing professionalization: "the professionalization of commerce." Still only some 1.3 per cent of the population, Jews are increasingly prominent in virtually every branch of the retail and wholesale trades. Some operate national chains, such as Tip Top Tailors, People's Credit Jewellers, Reitman's or Handy Andy. In Ottawa, A.J. Freiman is the city's largest department store — bigger than Eaton's or Simpson's. From Montreal, the Steinbergs, starting from the family's neighbourhood grocery store, now own large supermarkets all over Canada and recently in France as well. In Ottawa, the Loeb family and, in Toronto, the Wolfes (Oshawa Wholesale) have done much the same for I.G.A., a chain of smaller food stores. The Hermant family of Toronto has made Imperial Optical Company into the largest organization of its kind in the country.

Out of Saskatoon, Fred S. Mendel had been operating large meat packing enterprises with branches in Argentina and Australia. The Cohen brothers of Western Canada (Albert and Sam in Winnipeg, Harry in Calgary, Joe in Vancouver, Morley in Montreal, and Jack in Toronto) founded and control Gen-

eral Distributors; organized the Saan chain of retail outlets in Western Canada; and in 1962 acquired Metropolitan Stores, returning the chain's ownership to Canada after forty years of American control. The Bronfmans are at the helm of Distillers Corporation-Seagrams, one of the great business empires in the world, with headquarters in Montreal. And in every Canadian city, Jewish builders and developers have helped to revamp the local skyline with modern, high-rise apartments, office buildings, and suburban homes.

Nevertheless, Jews were scarcely represented at the highest level in Canada's corporate institutions. Real economic power was still in the hands of the British charter group.

1 in 7 Professional

It was in the professions, however, that exciting things were happening. Canadian Jews were once only barely represented in the professions. Indeed, prior to 1921, fewer than one Jew in twenty-five was a professional. Then, in the twenty years that followed, the number of Jewish doctors, and lawyers, multiplied more than five fold, and Jewish dentists trebled. But in none of these professions did the Jews constitute even as much as eight per cent of the total then practising in the country. Of all the professions, it was in law that they were most heavily concentrated.

By 1961, however, about one in seven Canadian Jews was a professional. This was three times greater than the proportion of professions in the total country, and this explains why they are more heavily represented in the professions than is any other group. But, as John Porter suggests, "Their high representation in the higher occupational levels should not be confused with power, as it sometimes is."

By the same token, certain occupations in Canada were virtually closed to Jews before World War II. One of these, engineering, has opened up in the post-war period, yet a Royal Commission could report as recently as 1970 that "discrimination, or anticipation of discrimination, still influences the occupational distribution of the Jews. Jews have specialized success-



PROFESSOR MAXWELL COHEN, then Dean of McGill University Law Faculty, talks with students at one of the student-university confrontations in February 1969.

fully as sub-contractors in the mechanical trades in Montreal, because Jewish engineers feel they have difficulty progressing as professionals and therefore turn to other applications of their training, such as mechanical contracting. Their firms then profit from being headed by persons with advanced professional training. The predominance of Jews in real estate development is also due in part to the impression that senior management positions in companies controlled by members of the predominant British or French groups are closed to them."

Clearly, the high levels of self-employment and of educational attainment among Canadian Jews are not only the result of "Jewish mores," but are a part of the natural response of a group that has sought to overcome the discrimination levelled against it.

To Top in Law

In the teaching of law, Jews have been slower to make their mark in the academic arena than doctors in the teaching of medicine. But since the 1930's, lawyer professors have risen to the top of their field. Jacob Finkelman, one of Canada's prominent labour authorities, was a Professor of Law in the Faculty of Arts and School of Law at the University of Toronto from 1930 to 1954, and is now with the federal Civil

Service in Ottawa.

One of the great names in law in contemporary Canada is Maxwell Cohen, who has served as Dean of the McGill Law School. Born in Winnipeg in 1910, he studied at the University of Manitoba and was a Research Fellow at the Harvard Law School before being called to the Bar of Manitoba in 1939. An author and special correspondent for a number of international magazines, he has been a Professor of Law at McGill since 1952 and was Dean 1964-69. In 1965-66, he was chairman of the Minister of Justice's Special Committee on Hate Propaganda in Canada and initiated the controversial "Hate Bill."

Philip F. Vineberg, a law partner of former Senator Lazarus Phillips, was elected head of the Montreal Bar in 1969. This was a "first" for a Jewish lawyer in that province, and was regarded as a breakthrough by members of the profession. In May, 1971, Sydney L. Robins was elected Treasurer of the Law Society of Upper Canada, the first Jew in its 147-year history to head the Ontario Bar.

In 1959, Judge Samuel Freedman was elected Chancellor of the University of Manitoba, the first Jew so honoured in Canada. Mr. Justice Freedman received his LL.B. from the Manitoba Law School in 1933 and lectured there from 1941 to 1959. He was appointed Judge of the Court of Queen's Bench in Manitoba in 1952, and elevated to the Court of Appeal in Manitoba in 1960. In 1971, Prime Minister Trudeau designated him the Chief Justice, almost a year after he had elevated Bora Laskin, one of the country's great academic jurists, to the Supreme Court of Canada.

Probably a Convert

Not all academic institutions restricted Jews, of course. A Jew, Jacob Maier Hirschfelder, a learned Hebraic scholar and an authority on Oriental languages, taught at King's College before it became the University of Toronto. He taught at the College in 1845, instructing his students in Arabic, Syrian and German. He published a German textbook while he was at King's Col-

(Continued on page 8)



DR. ERNEST SIRLUCK
University of Manitoba



DR. MAX WYMAN
University of Alberta

Comment: Need Is Living Education

Several letters have been received, laudatory and critical, referring to the editorial comment which appeared in the last Bulletin issue — "Priorities, Priorities, Priorities." Three of them appear in this issue.

One of the letters asked what was the purpose of the editorial. Perhaps it failed to make its main point which is that education has to be a high priority but universal Jewish interests lie in living education which must form part of the Congress program as much as anything else.

Education is a must. Without it there is no Jewish community with true intrinsic meaning. With it there is no Jewish life except factual knowledge unless it is translated into those concepts which education is all about. These concepts are justice, the relief of the plight of one's fellow man, the totality of the Jewish people.

This is what Congress is all about; this is Congress' program, i.e., Jewish life in its total conspectus. If the editorial failed to make this point, then it was badly written air.

Black Panthers Cited As Disturbing Example

Israel itself is not one gigantic Yavneh. It is a body of people polyglot in origin and polyglot in interests. These people spend their time in a variety of intellectual and non-intellectual pursuits. They have to worry about Jews elsewhere as we do. They have to worry about the social mores of the nation (and the present role of the Black Panther movement though it admittedly is small in numbers is a very disturbing example of what has to worry the people in Israel).

A big difference, of course, is that its educational system is Jewish education. They even have to be concerned to translate the meaning of this Jewish education into a life style of Jewishness. Time will tell whether it will be more than imparting of language and the indoctrination of facts, and in this respect it is the same problem in Israel as it is here in Canada — not in degree but in principle.

There is really no difference of opinion between the view of the writer of the Comment and those who plead for a high priority for education. The only point at issue is to remember that if Congress is anything, it has to be the organization to exemplify what Jewish education is for and why it is essential and to carry out a program which gives education its *raison d'être* and fundamental purpose. Yes, there are priorities, plus priorities, plus still other priorities.

Resolutions, Budgets...But!

I read the article in your issue of May/June '71 ("Priorities, Priorities, Priorities") and was wondering what was the intention of the author. It surely couldn't have been to denigrate the value of Jewish education. Was it then apologia for lack of Congress activity in this field?

Of course it is important to preserve the democratic base of our community. Of course Jews cannot live a Jewish life without concern for Jews in Israel, in the Arab lands or in the Soviet Union. Of course we have to worry about incipient anti-Jewish movements and about human rights and civil liberties.

But Canadian Jewish Congress IS active in all these fields — in some even perhaps overactive.

Not Implemented

The author says that Community Relations "... are terms that have come into disrepute". However, the Community Relations Department of Congress has certainly not been neglected. There are a National Director and a few additional staff members across the country that all occupy themselves with this problem.

On the other hand, a half-dozen Congress Plenary Sessions have adopted resolutions about establishing a department of

Jewish Education. The National Executive has also adopted resolutions to this effect and provided budgets for it. Why were these resolutions never implemented? How should one explain that three consecutive chairmen of the National Education Committee felt compelled to resign because of frustrations?

Priority No. 1

The author writes about the question of Jewish survival. Does he know a better means than Jewish education for Jewish survival? Read Jewish history — read the records of recent local, national and international Jewish gatherings. They all demand that Jewish education be "THE" priority in Jewish life.

The author speaks of orders of priorities. Leaders of world Jewry, as well as the grass roots, demand that Jewish education be considered Priority No. 1. Are they all wrong?

The undersigned could praise with much conviction the activities of Canadian Jewish Congress, the devotion of its leaders and the ability of its staff, but he feels that CJC must recognize Jewish education as a priority and what is most important, it must implement an effective program.

K. Gur-Arie

Montreal

It's Symbol Of Crisis — Not Cure

I have read with great interest your article in the May/June issue of the Congress Bulletin on "Priorities, Priorities, Priorities." As you point out correctly, Jewish Education is now considered by many to be the panacea against the inroads of assimilation and thus disappearance.

In this lies a great danger. For many who so clamour for Jewish Education, it is only another way out of a crisis which they do not comprehend.

In these instances the cry for Jewish Education reflects the symbol of the crisis, not its cure. It becomes another essay in futility because it does not look for causes. In the process priorities are mixed up and people are led to believe that with proper Jewish Education all our problems will be solved.

Essential in Widest Sense

Let me make one point clear. Jewish Education in the widest sense of the word is absolutely essential.

Unless Jewish Education fits however into an overall plan of priorities and is planned and used to achieve a clearly defined purpose, all attempts at making Jewish Education the predominant factor in a fight against whatever constitutes the crisis, are bound to fail.

A number of historical developments have combined to put the survival of Jewry on this continent into jeopardy. A look at these developments might make it easier to understand what has happened and possibly help us to plan a better future.

Static Concepts Collapsed

1—When Copernicus pronounced his new cosmology in the 16th Century, all the static concepts which saw the earth as the very centre of the entire universe, suddenly collapsed. According to Ernst Cassirer it took the combined efforts of all the metaphysicians and scientists more than 100 years to overcome the intellectual crisis brought about by the discovery of the Copernicus system.

Among the great thinkers who tried to cope with this crisis, was Baruch Spinoza. He is important to us in these developments for a number of reasons:

A—He was the first to openly and viciously attack the authority of the Kehillah and tried to destroy a power structure within the Jewish community which had many drawbacks but which contributed greatly to maintain Judaism throughout a most difficult period of Jewish history.

Influenced Revolution

B—The ideas, explored in his "Theologico-Political Tractate"; greatly influenced the philosophers of the French Revolution and thus helped the emancipation of the Jews in Western Europe.

C—His ideas emerged at a time which has many analogies with the present. The political, social and philosophical ideas which the discoveries of Copernicus had sparked, released the people of Western Europe from

(Continued on page 7)

Letters to the Editor

School 'In Imagination?'

The writer is the Rabbi of Chevra Kadisha-B'nai Jacob Synagogue, Montreal — Editor's Note.

Is it a parochial school, or is it a public school?

Is it a school, or is it a special group within a school?

The current issue of *Congress Bulletin* (May/June, 1971) contains a letter, over the signature of Jean-Claude Lasry, extolling the virtues of what the author claims is the first "tuition-free Jewish parochial school", under the auspices of the Catholic School Commission of Montreal. Several paragraphs later, however, we read that the so-called Parochial school offers "entirely free tuition because it is a PUBLIC SCHOOL (emphasis mine, M.B.P.) supported by the C.S.C.M. monies".

The thrust of Dr. Lasry's letter is to promote l'Ecole Maimonide as a Jewish day school which is the outgrowth of a resolution that was passed at the May 1968 Plenary Assembly of Canadian Jewish Congress. Apparently, this resolution called upon Congress to assist in establishing a school which would meet the needs of the large French-speaking Jewish community that has settled in Montreal.

Article Cited

The fact of the matter is that there is no school in Montreal which is known as l'Ecole Maimonide, except as it exists in the imagination of Dr. Lasry and his confreres of l'Association Sepharade Francophone. This is confirmed in an article which appeared in the Catholic School Commission's *l'Ecole Publique*, in the fall of 1970. The article reports that thirteen Jewish students, whose origins are in Morocco and who were between the ages of six and eight, were admitted to the Catholic school l'Ecole St.-Antonin. The class which was comprised of these students was designated by the name of Maimonide.

Nowhere in the article is there the slightest intimation that the Maimonide class constitutes a school within the Catholic School Commission. On the contrary! These students are referred to as "le groupe Maimonide de l'ecole St.-Antonin". That which distinguishes the Maimonide group at St.-Antonin school is that, during the period of the day when religion is taught, the Jewish students have their own class for Hebrew and Judaic instruction.

The concluding paragraph of the article is extremely revealing. It assures the Catholic parents of the measures which the Commission has taken to preserve the Catholic character of St.-Antonin school!

Serious Obstacles

It might be conceded that French-speaking Jews, who have recently settled in Montreal, have been faced with serious obstacles in the matter of education for their children. The identification of the Jewish day schools with English language education may have worked some hardships upon the North African immigrants. It would appear, however,

that many of them have been integrated into the Protestant schools of the Cote des Neiges district, as well as the Lubavitch Yeshiva for boys and Beth Rivka School for girls. According to a letter which was published over Dr. Lasry's signature in the current issue of the *Canadian Zionist*, the latter two schools "seem to be functioning well".

Nevertheless, one cannot object to the desire among the concerned element of the population for a Jewish parochial school whose language of instruction is French. Nor can there be any reasonable objection to the affiliation of such a school with the Catholic School Commission, although a Jewish school may, justifiably, wish to place authorized history textbooks, and the like, under greater scrutiny. But this should be done under the Protestant Board as well.

One would only have wished that l'Association Sepharade Francophone would have really established a separate school where the atmosphere can be authentically Jewish, and the Jewish students do not have to contend with the reality of their minority position vis-a-vis the other students. At the same time, the Catholic School Commission would not have to be on guard lest the Jewish student influence the character of l'ecole St.-Antonin.

Jewish Flavor

The history of Jewish day schools on this continent abounds with examples of a handful of pioneering parents and students founding independent institutions. Parents realized that, if nothing else, the school setting must be permeated with Jewish flavor, and the students must be immersed in an environment which is totally Jewish.

Often beginning with less than the thirteen Moroccan Jewish students who were enrolled in St.-Antonin school, a small, rented house or the basement of a synagogue became the forerunner of most Canadian and American Jewish day schools. Through the dedication and sacrifice of parents and teachers, funds were raised to build schools where Judaism can be taught as a living option for today's youth.

With the best of intentions, this cannot be achieved at St.-Antonin, nor at Hampstead or Iona schools either, simply by organizing "Maimonide groups" within these schools. To refer to such groups as Jewish parochial schools, and to suggest that these are vehicles by which Jewish parents can fulfill their obligations to their children and to our heritage, is to perpetrate a tragic hoax upon the Jewish community. That Canadian Jewish Congress should be allied with such an enterprise is unforgivable, as it undermines anything that is legitimate in Jewish education.

Vision 'Distorted'

One wonders whether there is not too much preoccupation with the "French fact" and too little concern for the "Jewish fact". Or is it the temptation of "free tuition" (Continued on page 7)

SCHOOL 'IMAGINED'

(Continued from page 6)

tion" that has distorted the combined vision of l'Association Sepharade Francophone together with Canadian Jewish Congress, and allowed this travesty against the very concept of Jewish parochial school education to come about?

Dr. Lasry has projected an enrolment of more than one hundred students in September 1971 at the Maimonide group of l'ecole St-Antonin. If this is accurate, then there is certainly justification for establishing a real Ecole Maimonide in separate quarters, and to develop a curriculum which would entitle it to status as a Jewish parochial school.

The question is: will the Catholic School Commission be agreeable to maintaining such a tuition-free Jewish parochial school?

Comparison Attacked

Congress, as the representative body of Canadian Jewry, in any event bears a major obligation in the area of Jewish education throughout Canada. Sephardic education is but one aspect of Congress' overall obligation. The author of "Comment", in the current issue of *Congress Bulletin*, cautions against looking to

Jewish education "as a universal solvent of our problems". Those who fight for the priority of Jewish education are under no illusions. We know that it is not the panacea for the ills of the Jewish community.

Nevertheless, the attempt by the author of "Comment" to draw a comparison between Jewish education and the history of education in the Western world is not relevant. The author betrays his total unrelatedness to Jewish education and the history, let alone the destiny, of the Jewish community when he asks "what is the good of Jewish education if Jewry is to disappear?"

Survival at Stake

Surely, we must be involved in the struggle for democracy. Our concept of G-d and man demands no less. But history has repeatedly demonstrated that the Jewish community can survive fascism in its various manifestations. The Jewish community, however, will not be able to survive without Jewish education — without the Jewish awariness and the Jewish pride that comes from knowing who we are, and why we are.

Marvin B. Pachino

SYMBOL OF CRISIS

(Continued from page 6)

the strict structures within which the Church held them and even the fires of the Inquisition could not stop the forward march of mankind.

False Messiahs

And to the Jews who vaguely felt that something was stirring around them which they did not understand, came the false Messiahs.

Again Unable to Cope

As with Copernicus, the ideas of Einstein and others once again have opened up an entire new spectrum of the world in which we live. And once again we are unable, emotionally and intellectually, to absorb the tremendous impact which the application of these new ideas is bringing in its stride.

Today we have a drug culture, mystical religions, the Jesus Freaks, Hippies and Yippies and abundance of false Messiahs, the 'Greening of America' and Rabbi Meir Kahane.

2—When the Jews became 'desegregated' at the end of the 18th and the beginning of the 19th Century, as Mordechai Kaplan calls it, they were ill prepared for what was to come.

Stopped the Dream

Time was short and before many of the new forms of Jewish communal living had a chance to be tested, the Holocaust not only killed 6,000,000 Jews but abruptly stopped if not completely finished the eternal dream of the Jew in the Diaspora:

To live as a fully accepted member of the society in the country in which he has settled, and at the same time to remain a Jew, often only nominally but still a Jew.

The Establishment of the State of Israel and the events of 1967 have added a further dimension to the problem.

3—Simultaneously with these developments, a major change in the power structure of the world is taking place at this very time which will be of tremendous influence to the future of the Jews on this Continent.

The great empires of the West which have written the history of the World for many centuries, have vanished. The last outpost of Western civilization and the greatest power of the world, is the United States. It is ill equipped, historically and emotionally, to accept the responsibilities which this role requires. The "American Dream" is rapidly fading and the future has become very uncertain.

Instant Solutions

And with it the Jews on this continent have become doubtful of their own future and often even hysterical. The false messiahs have a field day because they alone have ready-made answers and instant solutions which neither the leaders of the community nor the rabbis can give.

The Jewish community is in trouble because it has neither the structure nor the authority to deal adequately with the problems these developments have caused.

The synagogue is in trouble because it has no definite role to play within the structure of the Kehillah.

The Jew is in trouble because the gap of what the decaying society around him requires and what he as a Jew should do or not do, becomes ever larger and unsurmountable.

How can Jewish Education help to alleviate the fears and uncertainties and become the cure rather than the symbol?

Possibly if we put our priorities right and if we know whom we want to educate and what we want to achieve.

Henry C. Fleming
Montreal

EULOGY

(Continued from page 3)

In 1951 he led a mission to Israel; on his return he called a national meeting to report and to endorse his recommendations. From this came the first stepped-up giving for the Israel Appeals, the launching of the sale of State of Israel Bonds; a trading corporation which shipped tons and tons of supplies through a credit corporation, and the start of action to invest in private enterprises in Israel.

In 1967, 24 hours before the Six-Day War, he again convened Canadian Jewish leadership to agree to an Emergency Campaign. He persuaded, even bullied, communities into forgetting all past experiences and to rise to the occasion. And they did.

These are but three of scores of examples of one man's daring, foresight and breadth of vision.

And so though we mourn we also rejoice that this man was so gifted with talents which he gave to the Canadian community, to the national Jewish community and to his own city which he loved so much.

Samuel Bronfman had beliefs and to quote Thoreau such a person is a social power equal to a hundred who only have interests. Through this he learned early life's innermost secret which is to love life through labour for the good of mankind.

Sam did not invent the Canadian Jewish Congress, or Canadian Jewish life or its institutions any more than he invented the distilling industry. But he gave them dimensions such as only a rare leader can contribute. He could think only in big terms.

His credo was terse:

— a love of Canada, a love of his Jewish background and ancestry, a love of big business, and all of these with an overriding regulation which he himself coined 'The horizons of industry do not stop at the boundary line of its plants' nor do those of the community and welfare.

He made mistakes but not petty ones. All great leaders do and this marks their leadership qualities — that they are forever doing, thinking, acting.

The catalogue of his interests fill too many pages to list, but nothing good was alien to him.

Samuel Bronfman must be registered in the Book of Life as a man who truly left his family, his community, his city and his country considerably enriched because he shared his gifts with them.

We mourn the death of a great figure; we are glad that his life was long and so very very productive.

His epitaph:

A modern man who never forgot the lessons of the past.

HE HATED SHAM

(Continued from page 3)

which Sam called at the Montefiore Club in Montreal prior to the outbreak of hostilities of the Six-Day War of 1967. He convened leaders and representatives of all the Jewish communities. From the Atlantic to the Pacific, he always set the pace in giving — and as a result the largest sum of money ever was raised — which was an example to the Jews of the world as it was the first initiative taken.

In 1962 he decided not to run for reelection for the Presidency of CJC. Michael Garber was his successor. Mike was always his strong lieutenant in the years of his presidency and actually one of the Congress leaders from the time of its inception in 1919. He shared this distinction with his lifetime friend A.B. Bennett of Toronto whose career is a chapter of its own. Sam as Honorary President still continued to show his tremendous interest in Canadian Jewish Congress.

He will be remembered especially as a good friend by those whom he liked and admired. He thought nothing of making a special trip to London for his good friend and co-worker Dr. Nahum Goldmann when he heard that he was likely to be attacked at a World Jewish Congress Conference and he wanted to be on hand for his defense. He could be roused to anger and he would use quite picturesque language.

But he was a gentle man, too, and those he liked felt the warmth of his affection which melted away many antagonisms.

Throughout his many years as Honorary President of the Federation, Mr Bronfman sponsored the Closing Dinners of the annual campaigns.

Conveyed Warmth

"I like to remember the occasion when as a past chairman I felt the warmth of his arms around me, with the feeling that his arms symbolized the arms of the community in recognition of an effort on its part.

And in turn, when we gave a dinner to celebrate his 80th birthday, I had the pleasure of making the presentation to Sam, and I endeavoured by putting my arms around him to convey the warmth of our feeling for a person, and a man, and a loving friend, who had done so much for the community.

"It was perhaps the last affair he attended. And not withstanding his illness he kept in touch with all that was going on. I had occasion to call him from Florida when he was not well. He insisted on talking to me. It was our final conversation, just prior to my leaving to attend various meetings overseas. Sam was on his way to the hospital for some treatments but despite this, he talked to me and gave me messages to give to people at the meetings of the various organizations which he helped to found and direct.

Love for Saidye

"I was happy to carry these messages to the leaders of the conferences. A resolution was passed conveying greetings on his 80th birthday and wishing him well, but unfortunately he did not live to receive the congratulations. It was only a few days before that I was called out from a meeting in Switzerland, in a town about 200 miles from Geneva, to be given the news of Sam's

death. Mrs. Abbey started to pack immediately for there was no doubt in her mind that we should return for the final rites."

Mused Mr. Abbey: "If I were to think back to recall my most vivid impression of Sam the man, I would place a priority on Sam the husband, for his love of Saidye was the keystone of his life. Who can forget his singing to Saidye the love song 'Baby Face' while dancing with her at the dinner for him on his 80th birthday? Nor the joy on his face when his beloved Saidye cut the ribbon at the opening of the Samuel Bronfman House — Congress Headquarters.

"Sam's devotion to his family of four children was a heartwarming aspect. His two sons and two daughters bore their father much more than filial respect. They had for him love and admiration. One instance of their feeling for him was the gift to Israel, in his honour, of the magnificent Samuel Bronfman Biblical and Archaeological Museum in Jerusalem.

Enjoyed 'Perry Mason'

"Sam Bronfman was not all business and the complete organization type. He enjoyed TV and his favorite program was 'Perry Mason'. And he loved a gin rummy game. We had many games together on our trips, and on one trip back from the West I won a few dollars which I kept and still have — to remind my wife when she reproaches me on occasion — 'why can't you be more like Sam Bronfman?' — evidence, that at least in gin rummy, I was a good match for him!

"How he hated sham. He looked for honesty in people, and he disliked those who would fawn on him.

Elicited Consensus

Mr. Abbey pointed out that during Mr. Bronfman's leadership in Congress he gained the support of persons of all views. He could speak Yiddish and was at home with newly-arrived immigrants and the Yiddishists; it was during his Presidency that Moishe Dickstein, leader of the Labour Zionist movement, was so active in Congress. He was usually able at meeting to obtain a consensus without bringing matters to a vote. He boasted in fact that there was no need to take votes at the meetings he chaired.

Mr. Bronfman's life was so involved with Canadian Jewish Congress, a Plenary Session of the Congress unanimously resolved to build in his honour a Congress Headquarters. The magnificent building — the Samuel Bronfman House — was completed and at the historic opening, at which Mr. Bronfman was present, many dignitaries and world Jewish leaders, participated in the ceremony.

Mr. Abbey concluded with deep sentiment. "Sam was a legend in his lifetime. We are, all of Jewry, diminished by his loss, yet enriched by the legacy he left behind. Under his leadership, in Congress, he shaped what is truly the Parliament of Jewish Canada. We, as 'Sam's boys' as he called us, have an enduring heritage in his example of love for his fellowman, love for the country in which he lived, and for Eretz Israel. He planted a mighty orchard which will continue to bear nourishing fruit for years to come."

'DEADLINES' SET FOR DELEGATES

MONTREAL — Observance of two "deadlines" is being urged on delegates and others intending to attend the 16th Plenary Assembly of Canadian Jewish Congress here in mid-November.

Nathan Gaisin, Chairman of Congress Eastern Region who is also serving as chief convention coordinator, appealed to delegates to send in their accommodation reservations to the Queen Elizabeth Hotel well before an October 16 deadline set by the hotel.

At the same time, Mr. Gaisin announced that a "package deal" of \$22 has been established to cover the three luncheons, the one convention banquet, the reception on the opening Saturday night, as well as the registration fee — and that delegates wishing to get the "deal" send in their pre-registration cheques to the Congress national office, 1590 MacGregor Steet, Montreal, well before November 1.

Said Mr. Gaisin: "In both cases, delegates — and others intending to come to the Assembly — will be doing both themselves and the convention administration a big favor. In the hotel's case, they have really put themselves out for us this year (original dates for the convention at the Queen Elizabeth had been set for late June, and then postponed) and the availability of rooms is clearly quite limited at that time in November."

"Carrying through our 'package deal' on behalf of all those attending will only be economically feasible if we have commitments well ahead of the Plenary dates (November 13 to 16), and that is why we are posing a 'deadline' of November 1 — and if at all possible, earlier."

PLENARY HIGHLIGHTS

(Continued from page 1)

processing formulations on the wide range of topics which Jewish communal interest embraces, ranging from Jewish education to Soviet Jewry to youth. As usual, any member of the community as well as any communal group is being invited to submit resolutions to the committees via the respective Regional Congress offices.

'Congress and Community'

"Congress and the Community" — a discussion of Congress in its relationships with both national organizations and the local Welfare Funds or Community Councils — is expected to spark probably the most wide-ranging debates ever held at a Plenary Assembly. And, though the major discussion on this subject is slated, as of now, for the luncheon and afternoon sessions on Monday, November 15, Conference planners have let it be known that they will maintain a flexible approach to scheduling and, if necessary, will extend the time for this, or for that matter, any major topic.

The first session, to be held in Shaar Hashomayim Synagogue on the Saturday night, November 13, will feature one "star" personality expected to attract a heavy attendance: Dr. Yaacov Herzog, renowned intellectual and diplomat, former Ambassador of Israel to Canada, now serving as Director-General of the Israel Prime Minister's Office.

Memorial Tribute

Proceeding a plenary session on "Foreign Affairs" on the Sunday morning, there will be the official opening of the convention at 9:30 a.m., presenting a Commemorative Ceremony honoring the memory of the late Samuel Bronfman, dean of North American Jewish leaders and long-time President of Congress, who passed away on July 10 last. A special guest on the occasion will be Dr. Nahum Goldmann,

veteran President of World Jewish Congress, who will participate with President Abbey in the Memorial Tribute.

The "delegates' convention" aspect will really swing into action at 10:45 a.m., Sunday at the Foreign Affairs session, which will discuss such areas of concern as Soviet Jewry and the situation of the Jews in Arab lands. This session, like all the other proceedings following the Saturday night assembly, will be held in the Queen Elizabeth Hotel.

Youth, Education

Other major subject sessions, and their scheduled times, are: Congress and the Youth Scene — Sunday afternoon; Jewish Education, the Communities and Congress — Monday morning; Canadian Jews and General Canadian Concerns — Monday night.

Another highlight of Sunday's proceedings will be the luncheon address by Prof. Moshe Davis, head of Institute of Contemporary Jewry at the Hebrew University in Jerusalem, discussing "The North American Scene." A noted authority on contemporary Jewish life, particularly pertaining to this continent. Prof. Davis occupies the Stephen S. Wise Chair in American Jewish History and Institutions at the Hebrew University.

Also on Sunday, at the evening banquet, Mr. Abbey will deliver his report as outgoing National President.

Elect New President

Saul Hayes, Q.C., well-known CJC Executive Vice-President, will deliver the keynote address on "Congress and the Community" at the luncheon session on Monday.

Nomination and election of a new President and other National Officers takes place as the last matter of convention business on the Tuesday. Under the Congress bylaws, Officers including the President — but not including the Executive Vice-

EDUCATION EXPLOSION

(Continued from page 5)

lege, and followed it with a Hebrew grammar book.

Yet Hirschfelder probably a convert to Christianity in order to advance in the Protestant-dominated nineteenth century — a not uncommon phenomenon at the time, in Europe, as well. But there was one major pre-Confederation college professor, Jewish academic, the Reverend Abraham de Sola.

That great Rabbi and scholar from England assumed his post as leader of the Spanish-Portuguese Congregation of Montreal while Hirschfelder was probably still teaching in Toronto. It is of interest to note that Abraham de Sola was appointed Professor of Hebrew and Rabbinical Literature at McGill University in 1848, and subsequently became professor in the Faculty of Arts and a lecturer on Spanish literature. **The Occident**, an important American Jewish magazine, noted of de Sola's election to his professorship:

"It is the first time a Jewish minister has obtained a public appointment in any form in America, and it is more to the credit of both, the appointed power and the appointed, that he was chosen without regard to creed." In 1858, McGill University had conferred on him the degree of LL.D., the first Jew to receive this honour. His academic appointment terminated only with his death in 1882.

Jewish Physicians

In the twentieth century, across the United States and Canada, an unusual institution has grown up — the Jewish-sponsored hospital. Today there are some eighty of these hospitals and specialized medical institutions located in thirty-five North American cities. Toronto has its New Mount Sinai, and Montreal, the Jewish General. As early as 1928, with the stimulus given it by Rabbi Chaim Zvi Herson, Winnipeg Jews had unsuccessfully attempted to make Mount Carmel Clinic, a new institution they had built in the city's north end, into a Jewish hospital.

They are all regarded as "sectarian institutions with a non-sectarian in-take policy." Why a "sectarian" hospital with a "non-sectarian" program? What accounts for "Jewish hospitals" in virtually every North American city with a Jewish population of thirty thousand or more?

To be sure, at the outset, there was concern on the part of some communities that Jewish dietary food be available for observant Jews who needed hospital attention. Clearly, this was not the prime consideration.

The major factor motivating the founding of Jewish hospitals was related to the very special needs of Jewish doctors who were

President and Executive Treasurer — can serve no longer than three consecutive years in their respective offices. Mr. Abbey has served that term now.

In addition to the major sessions, a number of Congress departments and interest groups will be dealt with at early morning meetings of delegates.



DR. ALTON GOLDBLOOM
"You are a Jew"

faced with patent discrimination on the part of the medical establishment which controlled hospital training and doctors' staff appointments. In the earlier decades of the century, Jewish graduates of medical schools in North America, in addition to facing the stiff anti-Jewish quotas of their schools, also had to worry about gaining admittance to the community hospitals, either as interns-in-training or, later on, when they needed to treat and gain admittance for their own patients.

Bias Dies Hard

This was before legislation was used as a tool to eradicate discriminatory practices against minorities. The best way to overcome these problems, in the judgment of the leaders of the Jewish communities of the time, was to build "Jewish hospitals" in order to create medical and scientific opportunities for the Jewish doctors which were denied them or were in very short supply elsewhere. Ironically, of course, this also helped to reinforce the built-in bias of medical schools to keep Jewish doctors off their faculties. Since there were opportunities for Jewish doctors to staff "Jewish hospitals," there was now less pressure on the others to accept and to receive them on their own faculties and staffs.

Times have since changed. The growing involvement of governments at all levels in the health and welfare of all citizens has made all private hospitals dependent upon the state. And in the process, Jewish doctors and scientists are becoming more and more a part of health services and state-supported hospitals.

But prejudice against Jews in Canadian medical and dental schools and in private hospitals dies hard. Dr. Alton Goldbloom of Montreal, one of the country's great pediatricians, who is 1944 became the first Jew to hold a chair in medicine in any Canadian university, described some of the difficulties he had faced in the early days of his career, when he first sought a hospital appointment in Montreal in 1917. The head of a department had told him: "You must remember, Goldbloom, that you are a Jew, and while it makes no difference to me, there are some on the faculty to whom it does. I will undertake to train you, but don't ask or expect an appointment."

In his charming autobiography, **Small Patients**, published in 1959, Dr. Goldbloom went on to describe his reactions:

"At the time, I had little heart or hope for any recognition either at McGill or any of its teaching hospitals, for this was not to be last of such interviews. I was to be constantly reminded that for no other reason than race I was to be denied equal opportunities with others and by such nice people; devout churchmen, elders in their church, generally friendly gentlemen, famous philanthropists, ignorant of the etymology of the word — sad, compassionate, friendly professors either protesting their innocence and blaming their colleagues or accepting the full onus with the defence that the hospitals were Protestant institutions, which they were not, and that, except under the most unusual circumstances, they would not favour the appointment of any but Protestants."

The Code: P, C, J

Dr. Goldbloom went on to become Chairman of the Pediatrics Department at McGill as well as head of the city's Children's Hospital. But the difficulties he faced were similar to those met by one of Toronto's first Jewish doctors. In 1960, Dr. A.I. Willinsky published his autobiography, **A Doctor's Memoirs**, in which he described his disappointment when he found it impossible to get an appointment as an intern in the Toronto of 1908: "It was bitter to find that, because I was a Jew all doors were closed to me when I graduated... It was in 1929, when the Toronto General Hospital began to accept one Jewish intern annually, and the other hospitals followed suit. The radical change came only after the Second World War."

Jewish students of dentistry fared no better until recently. Jews from the West were obliged to rely upon McGill or the University of Toronto for education in this field. An open secret, among Jews, was the harsh, restrictive quota system in Canadian dental schools. Very little on this subject has reached the printed page, but in his memoir, **Storm the Gates of Jericho**, which he published in 1964, Rabbi Abraham L. Feinberg wrote:

"A few years ago, under a Dean who claimed that Jews lack manual dexterity, many potentially competent Jewish students were barred from the University of Toronto Dentistry School for failure to pass aptitude tests. During my term as Chairman of the Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith, I placed on the desk of President Sidney Smith an enrollment list in which every member of a dental laboratory class was identified by the code-letters P, C, and J. Dr. Smith did not inquire how, or through whom, the tell-tale sheet came into my possession. (It was filched by a student whose name I had refused to know.) I assured him I would not divulge the sensational episode to the press, although certain political elements would have been delighted to charge the University with religious bias. The following academic year introduced a new Dean."