

Congress

BULLETIN

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Comment: VIOLENCE AND DISSENT

Les cris de conscience like the voice of the turtle is heard throughout the land. Canada is a deeply troubled country and people are wondering just how much liberty must be limited in order that it be possessed. It is of passing interest to recall that this is exactly what perturbed Edmund Burke, parliamentarian, philosopher and champion of civil liberties. Some fifty years later it also worried the arch-apostle of liberty, John Stuart Mill, who had to recognize that self-protection of members of society justifies and warrants interference with liberty of action. In wartime it is taken for granted. Then, that very cornerstone of liberty of the individual in a society ruled by law — habeas corpus — is temporarily suspended.

Now in 1970, all over the civilized world and at our own hearth, the situation brings us fairly and squarely into the realm of the individual's right to dissent, the boundaries of such dissent and the role of representative organizations. One of the outstanding and fairly unique features of our democracy and part of its life-style is the importance of organizations. One, therefore, has to address oneself to two phases of dissent in these troubled times: the individual's and the organization's.

The complications of the discussion are enormous and do not lend themselves really to anything but discursive treatment. One can only come to personal conclusions leaving argumentation to the imagination.

Let us postulate dogmatically certain conclusions:

—Truth is very illusory and does not necessarily emerge from dialogue or confrontation. In any dialogue or debate the victory often goes, not to the proponent of the truth, but to the one who is more skilled in dialectic and oratory and even in the art of polemics.

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Golda Meir in Toronto



Photographed above at the Beth Tzedec Synagogue, Toronto, on November 1 are from left to right: Monroe Abbey, Q.C., national president of Canadian Jewish Congress; Israel Ambassador to Canada Ephraim Evron; and Israel Prime Minister Golda Meir, who addressed the overflow audience and was the guest of honour.

Five thousand members of Toronto's Jewish community crowded Beth Tzedec Synagogue on November 1 to hear Israel's Prime Minister Golda Meir. The sanctuary was filled, the banquet hall immediately adjoining was opened up, the chapel, the upstairs mezzanine hall, the youth as-

sembly and the basement — all these additional spaces were used to accommodate the overflow attendance. Those out of range of her sight viewed the Israel Prime Minister on closed circuit television in their respective auxiliary hall.

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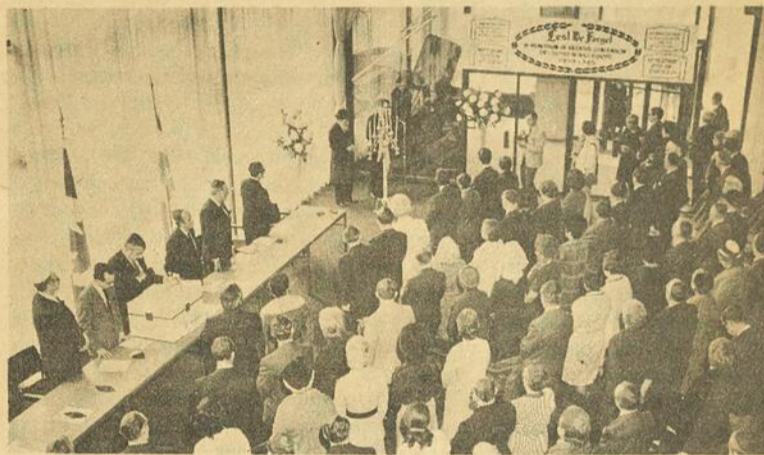
6,000,000 Jewish Martyrs

Permanent Memorial Dedicated

Approximately 200 specially invited guests, including Congress leaders and representatives of organizations, assisted in the dedication of a Permanent Memorial to the 6 million Jewish martyrs, victims of the Nazi holocaust, at Samuel Bronfman House, Canadian Jewish Congress National Headquarters in Montreal on October 4, 1970.

The Memorial, a stained-glass window created by Montreal artist Marcelle Ferron, dominates the Entrance Lobby of the Samuel Bronfman House and is an abstract composition symbolizing not only the martyrs' sacrifice but the legacy they left behind for continued Jewish survival. The legend... "And in their deaths bequeathed to us a life, a life that will endure for evermore" appears of the left-hand corner of the memorial in Hebrew, Yiddish, English and French.

Monroe Abbey, Q.C., Congress president, chaired the event and noted in his remarks that "The Samuel Bronfman House, which was recently opened in Montreal, is the centre for Jewish activity in Canada. It is fitting that a permanent memorial to the martyrs of the last world war be housed within its confines. It is a striking and



A cross-section of the invited guests at the Dedication Ceremony of the stained glass window, created by Montreal artist Marcelle Ferron, as a Permanent Memorial to the Six Million Jewish Martyrs of the Nazi holocaust, installed at Samuel Bronfman House.

impressive work of art which will serve to remind all those who enter the building that we must never again permit such horrendous decimation of any race, colour or creed to happen at any time in the future."

Also participating in the program were: Israel's Ambassador to Canada, His Excellency Ephraim Evron; Prof. Monford Harris, Department of Religious Knowledge, Trinity College, Toronto; Lou Zablow, a member of Congress

National Executive Committee and chairman of Congress Foreign Affairs Committee, Eastern Region, and a leader of the Association of Survivors of Nazi Oppression; Prof. Arthur Lerner, National Chairman of the Congress Yiddish Committee, who spoke in Yiddish. Rabbi P. Hirschprung conducted the religious part of the dedication assisted by Cantor Solomon Gisser.

Story on Window and more pictures on page 3.

CJC Statement on Poverty

The Canadian Jewish Congress Statement on Poverty which was submitted by Congress to the Special Senate Committee on Poverty, at their invitation during August 1970, was made public by the Committee on October 15.

The brief, signed by Monroe Abbey, Q.C., CJC National President, and Rabbi W. Gunther Plaut, National Chairman of Congress Religious Affairs Committee, was by way of a general statement advancing broad recommendations, which will be developed in detail after the White Paper on Poverty has been made public.

Congress apprised the Senate Committee, in a covering letter accompanying the brief, that it intends to establish a "National Committee representative of all segments of the Jewish community, for an intensive study of Jewish commitment to the eradication of poverty, to consider the recommendations of the White Paper. The Committee will consider the three dominant factors in any contemporary program of preventing and eradicating poverty, namely, some form of guaranteed annual income; the parti-

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Rosenberg's Book Launched

"The Jewish Community in Canada"—Vol. 1 by Rabbi Stuart E. Rosenberg of Toronto was launched in Montreal at a reception November 5 at CJC National Headquarters, The Samuel Bronfman House, co-sponsored by publishers McClelland & Stewart and Congress. On November 4 the book was launched in Toronto at a dinner reception.

Mr. Monroe Abbey, Q.C., Canadian Jewish Congress national president, chaired the reception,

which leading members of the community attended. Mr. Jack McClelland and Rabbi Rosenberg delivered short addresses.

Rabbi Rosenberg's book which took eight years to research, write and publish, in an attempt on the part of a single author to write a national history for the general reader and not for the specialist yet, at the same time, will undoubtedly prove useful for serious students as well.

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RARE BIBLE PRESENTED



Photographed in CJC National Library at Samuel Bronfman House, Montreal are (from left to right): Saul Hayes, Q.C., executive vice-president of Congress, and Jacob M. Lowy examining the King James version of the Bible published in 1611, which Mr. Lowy presented as a gift to the library to mark the opening of the building.

**JEWISH BOOK MONTH
NOVEMBER 20 - DECEMBER 20**

Education - A Vital Issue

Jewish Education

by Stanley M. Cohen

It is obviously unfair to offer generalized comments about the state of Jewish education in Canada today. How, for example, can one speak of a city like Montreal, with its highly developed day and afternoon schools, in the same sentence as a city like Fredericton, whose Jewish school-age population is barely enough to sustain a single "cheder"? How, also, can one examine the "yeshivot", with their dedication to virtually a single purpose, using the same criteria that can be applied to an institution like the Jewish People's Schools, with its progressive methods and integrated curriculum?

Thus, it is important to keep in mind that in assessing the general condition of Jewish education in this country, there are obvious exceptions. Recognizing that, what does one find? A generally good system of schooling which is geared primarily to classical objectives but which is in danger of failing to move with the times.

We suffer from a failure to define the goals of a Jewish education — if, in fact, there can be a consensus among Canadian Jews on such goals. But until we clearly understand our objectives, how can we establish viable curricula?

We suffer from the danger of complacency. We know the high regard in which Jewish schools have been held by the community, both Jewish and general. We know that our pupils have gone on to public school systems or to universities and acquitted themselves admirably. We have a historic commitment to learning and scholarship. We recognize education as essential to our survival as a people. Yet we are still too preoccupied with making our way in an alien society by citing university admissions statistics as proof of the excellent job we are doing.

We suffer, too, from a failure to recognize that the majority of our children are not immigrants or the children of immigrants. Their goals and values and frustrations are very different from those of preceding generations. They have different thoughts about their Jewish particularism in the midst of a pluralist society. They were born after the Holocaust and after the struggle for Statehood. They have not encountered the same degree or type of anti-Semitism that confronted their parents.

At the same time, however, their feeling of greater security within the general society has resulted in many of them turning away from the family-centered, community-minded Jewishness of their parents. And many of the things we accepted, they insist on questioning.

We suffer from a paternalistic attitude towards parents — an assumption that the school is always right, that parents should be seen but rarely heard, that if there are members of the boards of directors of our educational institutions who happen to be parents, then parents are adequately represented in decision-making. The theory and the facts do not always correspond.

We suffer from a failure of the community, particularly in our larger centres where there is more than one synagogue or school, to recognize its collective responsibility for Jewish education. Our schools jealously guard their individual autonomy, often in the face of the best interest of the overall community. And even in those instances where the community — through its formal organizations — is prepared to render financial assistance, we are apprehensive that such a move will automatically infringe on our prerogatives.

We suffer from the failure to make Jewish teaching a respectable profession. We do little to encourage young people to consider it as a career. Our teacher-training institutions do not today generally attract our most capable graduates. The curriculum they offer is still

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Jewish Teachers' Conference in Montreal

A Jewish Teachers' Conference was held in Montreal November 4/5 sponsored by Congress, Eastern Region, in association with the Federation of Teachers of Jewish Schools.

There was a full attendance of the faculties of all schools (day and afternoon) and over 400 teachers participated in the various sessions. The guest of the conference was Dr. Rudolf Dreikurs of Chicago, an internationally known authority on Dynam-

behaviour (according to established standards).

"As for the tremendous competition" which feeds the students' enthusiasm today, it prevents an understanding of different points of view.

"We are involved in a collision program where everybody is against everybody else. It is part of the competitive system where everyone tries to get ahead," he said.



Photographed above at the closing session of the Jewish Teachers' Conference held in Montreal are members of the head table and senior teachers who were honoured for 25 years of service to Jewish education.

ics of Classroom Behaviour, who also conducted Plenary Sessions on problems presented by teachers and discussed the special classroom problem related to the dual program of Jewish Schools and the double load carried by students.

The conference opened at 8 p.m. November 4 with Dr. Rudolf Dreikurs speaking on "Dynamics of Classroom Behaviour" and "Teaching of a Dual Program" with Mr. Arthur Candib as chairman.

During the course of his remarks Dr. Dreikurs said "Today's schools are mistake centred. Our schools teach how to prevent mistakes or how to correct them. Such a preoccupation fosters a competitiveness that eventually destroys spontaneity and creativity among young children.

"The schools show how to turn clever children into stupid adults in the shortest period of time. When a child misbehaves, students and teacher should get together to help, and not punish, him. One contributes to delinquency when one looks down on someone who does not

"In fact, the less competition taught in the school, the better the student will be able to cope with it in the 'real world'." Dr. Dreikurs recommended classroom integration as a solution to the frenzy of seeking the status of the "moral, intellectual snobbish" student.

"If we can succeed to treat children as a group, they can learn they are each other's keepers. We have to see what is common among different pupils in a class and to build on that. Let the good student help the poor, and they can move ahead together," he said.

"That conformity does not mean submission," he added — "merely a working with others. Those students who find it hard to integrate have to be understood. We have to ask 'why?'"

The speaker invited the conference to respect the opinions of students saying "anyone can change—in fact our job is to promote change—if his own private logic can be reached."

"You cannot argue with a child," he said. "You have to understand him. A whole generation of superiors has failed to provide children with insight into their actions.

"One should never talk with children in a conflict situation. Don't begin talking until the child is willing to listen. That eliminates 70 percent of the talk."

On November 5 the morning session was devoted to a presentation by Dr. Dreikurs on "Collision Course in Education" with Mrs. Anne Moss chairing the session. Mrs. D. Ulin thanked the guest lecturer. The afternoon session comprised simultaneous workshops under the following cate-

gories - a) Hebrew: Afternoon Schools - Discussant, Mrs. Bracha Tritt; Teaching of Tanach - Discussant, Arya Bar Natan. b) English: "Comparative Approaches to Pre-School Education" - Discussant, Mrs. Joan Charlab; "Comparative Approaches to Elementary Education" - Discussant, Mrs. Edith Laufer. c) French: "Role of French Specialists in the Implementation of Curriculum of Jewish Schools" - Discussant, Mrs. D. Ryba; d) High Schools: "Teacher-Pupil Relations in the High Schools". Discussants, Rabbi Israel Armon and Mr. Brian McCarthy — Chairman: Mrs. Greta Matus.

Tribute was paid to senior Jewish educators: Messrs. S. Dunsky, S. Lerner and Y. Shtern, which was conveyed on behalf of the conference by Rabbi Wilfred Shuchat. Mr. Leon Teitelbaum, chairman of the Education Committee of Congress, Eastern Region, spoke in recognition of senior teachers of 25 years service. Twenty-four teachers were so recognized. The conference was greeted by the Israel Consul in Montreal, Mr. P. Shanan. Dr. M. Schwartzben, chairman of the Arrangements Committee for the conference, presided at this session.

Public Education

Educators have failed to make education significant for either the individual or society, according to the Secretary General of the Canadian Teachers' Federation.

Norman Goble of Ottawa has been a senior staff officer with Canadian Teachers' Federation for six years, a classics teacher for 15 years and is the father of two sons attending university. Addressing the Ottawa chapter of the Canadian College of Teachers, he has called for a revolution in education.

"To change the systems of public education to the point where they will make a significant and successful contribution to the development of young people will require a revolutionary effort far beyond any that

has yet been attempted—a simultaneous revolution in content, in procedure, in attitudes, in administration and above all in the role of the teacher," he said.

"The need for revolutionary change is, I believe, incontestable, and there is very little evidence that revolutionary change is within sight. We suffer from the obstinate hangover of the wrong kind of authority, the persistence of the concept of static goals."

But education must also be the instrument of improvement for society as a whole and Mr. Goble questioned whether educators are providing a corrective influence on the behaviour of society.

Dangers from pollution are so

clearly documented and so imminent that they are the major factors of our near future, he said.

"Is their dominant importance reflected in our education? How far have we gone in developing a curriculum which teaches comprehension of the dimensions of these problems, teaches the skills needed to combat them, and implants the desire to act in ways that will turn us from our present commitment to destruction?"

On the question of significance in education both to the individual and society, he said: "Our children are right when they insist that we must look beyond immediate expediency and decide what it is that we really value. We created nothing if we do not create values. It is our reluctance to face the implications of these facts that has led us into the enormity of failure."

He reminded the College of Teachers that all members of society, good and bad, pass through the education system.

"Teachers have tomorrow's Canada in their hands. The sad likelihood is that they will neither make it nor mar it, but that it will pass from their hands quite unaffected."

Congress BULLETIN

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National President
National Executive Vice-President
Press Officer

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

Proposed Western Association of Jewish Schools

A resolution calling for the establishment of a Western Canada Association of Jewish Schools was unanimously approved at a two-day regional conference on Jewish Education in Calgary November 1 and 2. More than 30 representatives of schools and organizations concerned with Jewish education attended the conference which took place at Calgary's Beth Israel Synagogue.

Hymie Baltzan of Edmonton was named chairman of an interim committee with Reubin Cipin of Edmonton as secretary and Bernie Goldstein of Winnipeg as treasurer. This committee will correspond with representatives of all the schools and organizations with regard to proposals discussed at the conference. Arrangements will be made for a further meeting to take place in the next 6 to 8 weeks.

The resolution calling for the establishment of the association included a number of provisional proposals to be considered by the association. It is envisioned that the association would serve as a coordinating and exchange

centre through which schools might deal with problems which they share in common. It was proposed that the association should consider the following matters among others: Teacher recruitment; teacher conferences and inservice training; student enrollment; exchange of ideas on curriculum; student exchange programs, including mid-winter seminars; tours to Israel and other summer projects; and school finances. The resolution also included a provision to approach Canadian Jewish Congress and the Federated Zionist Organization for assistance and support.

The conference was convened on the initiative of Canadian Jewish Congress Western Region. Zalman Selchen, chairman of the Western Region Education and Cultural Committee presided at the opening session. The local arrangements were made by the Calgary Jewish Community Council.

Lavy Becker of Montreal served as the guest discussion leader. Chairman of other sessions were Mel Fenson representing the Keren Hatarbut

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Tragedy and Hope in Stained Glass Window at Samuel Bronfman House *by Lawrence Sabbath*

Marcelle Ferron's stained-glass window at Samuel Bronfman House succeeds in telling a tragic story in a symphony of hopeful color. The verrière acts as a divider between the entrance lobby and the conference room of the recently completed national headquarters of the Canadian Jewish Congress Museum and Archives building. The multi-purpose structure was dedicated May 24 and the verrière on October 4.

The high, floor-to-ceiling window, in contemporary abstract design, is a dramatic burst of reds, blues, yellows, greys, violets and white. It serves as a "permanent memorial to the six million Jews slain by the Nazis." The artist has fixed forever in transparent glass the tragedy and hope of *la condition humaine*. Appearing in the lower left-hand corner of the verrière, and not part of the artist's design, is the legend, spelled out in Hebrew, Yiddish, English and French: "And in their deaths bequeathed to us a life, a life that will endure for evermore."

As if to prove once again that art is the only true international language, Fred Lebensold, architect of the handsome glass and concrete structure, sought out a French Canadian woman to add the final inspirational touch. Some artists show their problems in their work to the onlooker. A few reveal the largeness of their spirit in their creations and in so doing they open the window of vision onto a fresh and unexpected vista of experience. Such a one is Marcelle Ferron, long one of Canada's most distinguished artists. She has been the recipient of numerous awards and honors for her painting and, more recently, for her original research and mastery of *l'art du vitrail*, or, to use a more favored expression of the artisan, *l'art de la verrerie*, the art of stained-glass windows.

Marcelle Ferron was born in Louiseville in 1924, studied with Jean-Paul Lemieux in Quebec and with Jean-Paul Borduas during the Forties. An active member of the influential Automatistes group, she was one of the signatories of the famed Refus global. She left for Paris in 1953, won a silver medal at the Biennale de Sao Paulo in 1961. Her considerable oeuvre is to be found in leading galleries, museums and private collections. In 1966 the Musée d'art contemporain displayed the first examples of her work in verrière and this Spring gave her a large, retrospective showing. Now settled in Montreal, Miss Ferron is represented by the Galerie de Montréal where her most recent work is on view in a one-man show. *Complètement passionnée*, as she says, by stained glass, she has not painted since 1965: "It would be a bit of anguish to go back to it."

Painting in the abstract manner has always been Miss Ferron's style and she has carried over this non-figurative manner into verrière. It is typical of the artist, one of a handful of female verriers engaged in this technically complex and difficult medium, that she accepted the Congress challenge to design a window with a predetermined theme, for a Jewish organization and with a two-month time limit.

"I was intrigued," said Miss Ferron, "for I had never done anything like this before. Mr. Lebensold called me to meet with him and Mr. (Saul) Hayes and they gave me the theme. It seemed to call for something figurative. I didn't want to do anything expressionist in style, it had to be in abstract vein and yet, how to convey all those people? A

thousand and one ideas occurred to me. I have some Jewish friends and I know the word for peace. I wanted to stay closer to the spirit of the Jewish past than to have an expressionist approach and so I thought of taking each of the letters of Shalom and portraying them as destroyed. In this way they would be symbolic of the destruction of the Jewish people.

"The red colors that surround the broken letters represent the fire which consumed the people. The upper section is 'le soleil à moi,' my sun of hope. Connecting the two areas is a bolt of lightning that is both functional to the design and symbolic of the eternal hope that rises from out of the destruction. And so the colors become lighter and brighter as the design moves upwards."

Miss Ferron says she is not a religious person in the socially acceptable meaning: "I did a window for the Eglise du Sacré-Coeur in Quebec. It has 10 narrow panels and an abstract design somewhat in the style of my verrière for the

Métro station, Champ-de-Mars. Yes, the church knew I was not a practicing Catholic and the priest said to me — 'The Church has worked with great success with mécréants, unbelievers like yourself.'" And she smiled, a smile that was alive, warm with colors of the memorial window before which we talked.

As outspoken in speech as in her work, Miss Ferron observed that she had "no direct feelings about the Nazi murders because I must relate to that as a non-Jew, but I can respond on the human plane. Religion for me is an expression of philosophy dealing with life, with death. I don't have a rational *pensée* about those things. In my sense, yes, there is something religious about this work . . . my aim here was to find the spirit of the motif in order to work out a design for the space allotted to me. Of course I would have liked a larger area but this size (24 feet high, 10 wide) was quite satisfactory for what I had to do. No doubt it would have been better to have worked with the architect before the build-

ing went up but you have to realize that this colored wall is just one problem for the architect and certainly not a major one for him. It was a matter of seeking out the right approach for what I wanted to say. What finally emerged was a transposition d'une destruction."

However, before arriving at the final details of the design, Miss Ferron submitted a preliminary sketch in the form of a rough outline on paper, "a few scribbles because I don't believe in making a full scale esquisse. They selected one of the three ideas and that left me the rest of the month to complete the final design which was accepted."

One month's time remained to plan the actual working procedures at her workshop in the Superseal Corp. glass factory in Sainte Hyacinthe. The cooperation between commercial venture and artist has been a close and rewarding one for all parties. Miss Ferron has been studying the ancient art of stained glass since 1965 in France and elsewhere. Within a few years she had achieved a reputation as one of the foremost designers and daring researchers in new techniques.

The art of vitrail reached its apogee with the Gothic cathedrals. What these windows contributed to the magnificent edifices may have been simply one more flower to the richness of medieval craftsmanship, but the mastery of the Gothic glassworkers of Paris and Chartres in color and form has never been surpassed, let alone equalled. A strong factor in their importance was that they were an integral part of the architectural fabric of these churches and cathedrals. Their place in the web of structural design was logically determined from the start and carried through to the finish. These stained-glass windows were made, briefly, as follows: the outlines of the broader areas were laid out in thin bars of iron, then filled in with tiny bits of colored glass soldered together with lead. The effects were varied by means of larger glass sections on which designs had been painted, and the pieces then fired. The results became the illustrated storybooks of the day.

The new techniques have brought about some changes. What they have not altered is the suppleness and brilliance of colors, the translucent mosaic in which color, not subject, is the lasting marvel.

When Quebec, as a gift to Montreal, commissioned Miss Ferron to provide a design for the Champs-de-Mars station, she turned to the Sainte-Hyacinthe firm which provided her with an équipe and a studio. Four months and \$48,000 later the 3000 square feet of verrière, a glorious cloud of color, were installed. Said Miss Ferron: "When man comes out of the grey life he leads during the day, into the color of the métro, it calls him to life. If flowers were grey you wouldn't like them. It's the color that has meaning. Glass has a power that is psychological, that is very powerful."

Miss Ferron's research has resulted in the most advanced techniques to date in the field of verrière. The antique glass panels are now suspended, literally, between two sheets of carefully prepared plate glass. In a sense, the sheet inside floats free. The problem is to control the expansion of the glass caused by sunlight, the element without which verrière has no life. With the aid of plastic dividers or separators, the new technique permits the artist to work with huge areas of glass instead of the traditionally small pieces.

In the hands of Miss Ferron the final effect is glorious, and the work is permanent. "Everything must be impeccable," she explained. "A major problem is to calculate the breathing of the glass when the sun strikes. The reds, for instance, expand while the greys next to them do not. We have to be very

precise because when one writes, with glass one can't make the same changes that are possible with painting. You can't design the same way as with oils and inks. The material conditions the writ-



Marcelle Ferron in front of her verrière at Samuel Bronfman House.

ing. You have to think glass. Now I can work with large masses of color. I find the material superb.

"The idea is to give the greatest quality of efficiency to the glass. It's warm, sensual. In a country like this where there are not many flowers and not much color then I think color is needed . . . Yes, I am content with this window. When one ends a painting, if one doesn't destroy it then one must like it . . .

"You mention that the Jewish faith does not permit graven images of God. It's interesting that by deduction I arrived at the same concept. It is possible to reach the same conclusion by suggesting by the dramatic use of color all the hopes and sorrows of man. I have great confidence in man.

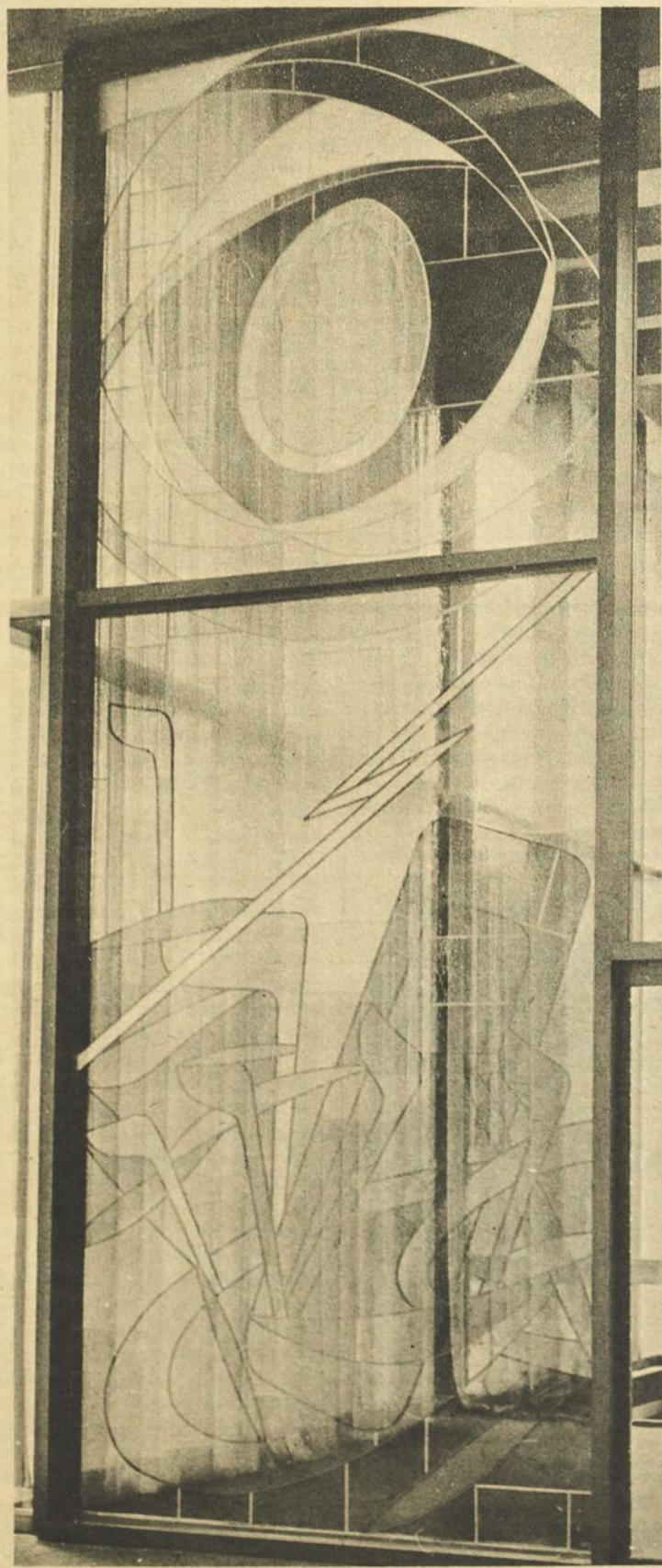
"This work is a step on the way to doing something else. Right now I am experimenting with a kind of glass collage, using scraps of glass to make tableaux en verre . . . I want to find new materials and new secular uses for these glass-curtain walls. I want to make functional systems that will be the cheapest in the world, that will become part of the architectural decor of everyday life."

Teach-In on Soviet Jewry

Over 500 persons attended the opening session (October 25) of the Teach-In on Soviet Jewry organized by the Montreal Jewish Youth Council, under the auspices of the Council and Canadian Jewish Congress, Eastern Region, at McGill University. Guest speakers were Rabbi Abraham Fineberg of Toronto and Eric Goldhagen, director of East European Jewish Studies at Brandeis and a visiting professor at the University of Munich (1969-70). On October 26 the Teach-In featured addresses by Dennis Prager and Gunther Lawrence. A specially-prepared Soviet Jewry Slide Show was presented at both events which were chaired by Harold Gottlieb and Abie Ingber.

McGill University

The Jewish Studies Program of McGill University, established in 1968, offers an interdisciplinary approach to Jewish learning at the undergraduate level. Courses in Jewish culture, thought and history are available to students in several departments, and an intensive Majors Program is provided for those seeking a measure of concentration. In addition to text courses in Hebrew and Yiddish, some courses are offered in English for students who are unable to read materials in the original languages. The 1970-71 courses include: Hebrew Language and Literature; Yiddish Language and Literature; Jewish History; Philosophy; Religious Studies and various courses of related interest. Prof. H.M. Bracken is chairman of the program.



Permanent Memorial to the Six Million Jewish Martyrs of the Nazi Holocaust in the Entrance Lobby of Samuel Bronfman House.

The Origins of Ashkenazic Jewry

by Rabbi Dr. Bernard Rosensweig*

The majority of Jews in the world identify themselves as Ashkenazic Jews. By Ashkenazic Jews we mean those Jews whose forefathers lived in Italy, Germany, France and England, many of whom, after the thirteenth century, moved eastward to Austria, Bohemia, Hungary, Poland and Lithuania. Beginning with the ninth century, they concentrated themselves primarily in Germany and Northern France; and over a period of six centuries, they brought their own unique way of life to a high level of development. It is our intention to explore the origins of this remarkable people.

Early Centuries

The roots of Jewish settlement in Germany can be traced back to the early centuries of the common era. We have evidence that Jews lived as a community in Germany during the first quarter of the fourth century. In edicts which were issued by Constantine in 321 and 331 — and which were incorporated into the Theodosian Code — the Emperor addressed himself to the Prefect of Cologne concerning the obligatory participation of Cologne Jewry in municipal offices, and the liberation of the Jewish communal officers from personal services.

Nor was Cologne the only German city in which Jewish life flourished. Mainz, for example, must have had Jewish settlers in the days of the Roman hegemony. R. Jacob Molin — known as Maharil — the great authority of fifteenth-century Ashkenazic Jewry, informs us that in the cemetery of Mainz he had come upon a monument of a Jewish servant girl, which had been erected eleven hundred years before. It is probable that other Jewish communities were to be found along the Rhine and the Meuse, as well as the Danube, in such places as Augsburg, Regensburg, and the area around Vienna.

With the destruction of the Roman Empire, however, it would seem that all these Jewish enclaves disappeared, and Jewish settlements did not begin to appear again within the territory of the later German Empire until the time of Charlemagne. Our evaluation of this period, in terms of the perpetuation of Jewish settlement, will obviously depend, in part, on whether the Roman towns continued their organized existence into the Dark Ages. While the possibility of the continuity of Jewish communities in this period cannot be ruled out, it is highly improbable that Jewish communities of any numerical significance existed in this area. Certainly, documentary evidence of organized Jewish life on German soil does not re-appear until the Carolingian Epoch.

What were the origins of this remarkable Jewry whose members were destined to become the forefathers of the great majority of Jews today? Who were the forefathers of the Ashkenazic Jews who lived in Northern France and Germany beginning with the end of the eighth century? What were their roots, and how did they develop?

Heritage

The ancestors of Ashkenazic Jewry were a highly homogeneous group, who lived apart from all other branches of the Jewish people for almost two thousand years. During this period of time they forged their distinctive heritage and tradition into a dynamic instru-

Rabbi Rosensweig is a native of Toronto who was spiritual leader of the city's Bais Yehuda Congregation and Congregation Shaarei Tefilah from 1950-1968. He also lectured at Toronto's Teacher's College. He has been spiritual leader of Adath Yeshurun Kew Gardens Synagogue, Queens, since 1968.

ment which played a decisive role in the life of the individual and the community.

It must be conceded that not all scholars subscribe to this proposition. Dr. Salo W. Baron, for example, contends that there was an influx of "Eastern, north African and Spanish Jewry" into Germany during the Carolingian Renaissance; and that the instability of the conditions in twelfth century Germany and Northern France "did not prevent masses of Jews from settling in Western Lands."

However, Prof. Irving A. Augus, whose original insights have re-opened the world of Ashkenazic Jewry to the world of Jewish scholarship, argues persuasively against the position which Dr. Baron has adopted. If, indeed, there were mass migrations of Sephardic Jews into the countries where Ashkenazic Jews resided, why then, do we not encounter even a single mention, in mediaeval rabbinic literature, of a clash of custom between native and immigrant Jews — which would have been inevitable had Dr. Baron's statement been true. Jews have always jealously guarded their ritual and their minhagim. Whenever a number of Jews migrated from one country to another, they brought with them their individual customs in ritual and law; and, eventually these customs affected the religious customs of their adopted land. Nowhere do we find evidence of such a manifestation in the history of the mediaeval Jewish community in Germany. Certainly there were a few Jews of Spanish origin who infiltrated the ranks of Ashkenazic Jewry, but there is no indication of a mass migration.

My own research has led to the same conclusion. When we examine the internal life of the Jewish community in the Middle Ages two significant factors emerge. There is no struggle, in any of the Ashkenazic communities, in regards to the pronunciation of Hebrew, which would have obviously followed a mass influx of Sephardic Jews. This was certainly the case in 16th century Italy following the arrival of masses of Jews from the Iberian Peninsula.

In addition, we are confronted by the interesting fact that in the decision-making process, the Sephardic scholars are practically ignored, as if Spanish scholarship did not exist. How do we explain this phenomenon? Is it possible that the Ashkenazic authorities did not feel the need to use the rulings of the Sephardic rabbis because their communities were

without Sephardic Jews, and they felt a sense of self-sufficiency in transmitting their own scholarly heritage? It may very well be that in these circumstances the decisions of Sephardic scholars were not relevant to the accepted rules of Ashkenazic Jews.



EARLY GERMAN JEWISH POET AND MINSTREL, SUSSKIND VON TRIMBERG, IN POINTED JEWISH HAT

Their forefathers were, in the main, that group of Jews which lived in the Western Roman Empire — probably the activist and idealistic group of Judean Jews, who were carried off by the Roman legions during the wars which ended in the years 70 and 135 c.e. They were, quite naturally, the element which possessed the greatest sense of loyalty to the land and to the faith of their fathers.

This highly dedicated and culturally advanced group went through a further process of selection between the fourth and eighth centuries. During this period, they had to resist the unrelenting attempts of the Christian Church to convert them to the majority faith, as well as the invasion of the Barbarians, who wrought their greatest havoc in the cities, where Jews had their largest concentrations. Obviously, only the most dedicated survived as Jews.

Consequently, the approximately ten thousand Ashkenazic Jews, who lived in Northern France and Germany in the ninth century, were the descendants of those Jews who had undergone this process of "purification." They were men of great business acumen, but more important, they carried forward the traditions of their scholarly forefathers well into the Middle Ages. In keeping with this heritage, they devoted themselves to the study of the Talmud and its mastery.

Inter-Faith Activities



Photographed above at Samuel Bronfman House at a luncheon meeting honouring Rev. Cornelius Rijk, Director of Vatican Office of Catholic Jewish Relations at October 30, are from left to right: Monroe Abbey, O.C.; Rev. Rijk; Saul Hayes, Q.C. Sigmund Unterberg; Rabbi Allan Langner; Dr. Samuel Lewin and Mayer Lévy. There was an informal exchange of views on a number of issues, including the special significance of Jerusalem for the Jewish people, inter-faith activities, implementation of the Declaration on Jews promulgated by the Second Vatican Council; organizational structure of the Jewish community in Canada and in other parts of the world. The preceding evening Rev. Rijk was the guest speaker at a public meeting sponsored by the Cercle Juif de Langue Française, which was attended by approximately 130 people. Mr. Ralph Lalloué, president of the Cercle, chaired the event. Rev. Rijk also addressed a luncheon meeting of the Canadian Council of Christians and Jews during his visit to Montreal.

Pre-Crusade Europe

The Ashkenazic Jews living in Pre-Crusade Europe were a unique people. They were highly literate and thoroughly conversant with Jewish Law and its implications, and they transmitted this law orally from generation to generation. Their decrees, ordinances, traditions and customs were probably more authentic than those of their Sephardic brethren. R. Asher B. Yechiel, a student of R. Meir of Rothenberg and a leading Rabbinic authority in Spain, was able to tell his Spanish respondents that "the sages of Germany received their traditions as a direct inheritance transmitted from father to son from the days of the destruction of the Temple." The scholarship of the Jews in the Rhine communities was on a high level and encompassed a large portion of the population. This was true to such a degree that "towards the end of the tenth century two outstanding scholars of Germany stated generally that in the average community the members of the upper scholarly class outnumbered those of the lower class."

It was these Jews who were invited originally to settle in Germany by Charlemagne, most probably in order to develop the commercial enterprises of his empire. The role of the merchant was vital in a feudal system, and the identification of the Jew with commerce goes back at least to the eighth century, if not earlier. A study of the increasing number of references to the Jews as merchants, which are found in the records of the European chanceries from the eighth century onwards, leads to the inescapable conclusion that the terms "Jew" and "merchant" were used quasi-synonymously; that the picture conveyed by the term "Jew" was at this time "merchant".

"Privileges"

In order to bring these Jews into their orbit, the Carolingians, and the rulers and dukes who succeeded them, offered them certain economic and religious "privileges". There has been preserved three charters which Louis the Pious granted some time before 825, to individuals and groups of Jews. In these charters the life and possessions of these Jews were placed under the protection of the Emperor. They were assured of "security against molestation, liberty of movement and freedom of commerce throughout the Imperial Dominions, exemption from arbitrary tolls and levies by subordinate officials, and equitable procedure in any lawsuit in which the holder should be involved." Contrary to ecclesiastical demands, Jews were permitted to employ free Christians, and their right to engage in the lucrative slave-trade was guaranteed.

Twelve years before the Crusades, the competition to entice Jews into various German communities, in order to stimulate their commercial development, was still going on. In 1084 Rudiger, the Bishop of Speyer, offered them a series of privileges which would induce them to settle in his city. They were permitted to move freely throughout the city as well as at the Port on the Rhine. They could for a small annual quit-rent acquire property on his land. He gave them a cemetery of their own. In violation of a cardinal provision of canon law, he permitted the Jews to employ Christian nurses and male servants, and to sell the Christians wine, medicine, and even meat which was ritually forbidden to Jews. In order to secure the Jewish community he provided them with a separate district surrounded by a wall which they had to maintain, guard and defend.

Internal self-government

Above all, the Jews sought and

received the right to internal self-government, to adjudicate their own litigation, and to live in accordance with Jewish law. They were willing to pay for the right of settling in a community and to engage in business with the local inhabitants; but they refused to give up their personal freedom to become part of the feudal system.

The Jews were able to maintain the rule of Jewish Law, and to preserve the functioning of Jewish Law. Charlemagne granted to the Jews the right to settle all disputes amongst themselves in accordance with Jewish Law. In his privilege of 1084, Bishop Rudiger of Speyer permitted the Jews the right of exclusive jurisdiction in legal disputes between Jews. In the privileges which Emperor Henry IV extended to the Jews of Speyer and Worms, this was pointed out with even greater clarity: "Jewish litigants shall be convicted and judged by their equals and not by others . . . according to their own law."

But all of this was destined to come to a tragic end. The Jews, who had long been spared overt persecution, were lulled into believing that they were secure in the cities of their habitation. However, in the year 1096, the year of the First Crusade, the Jews in the Rhineland were given a jolt from which they never recovered; and when the smoke of martyrdom had lifted, more than one quarter of Ashkenazic Jewry had died.

Golda Meir

(Con't from page 1)

Mrs. Meir's address to the assembly followed a strenuous grinding routine in which the 72-year old political leader had addressed the Canadian Labor Zionists (assembled in convention in downtown Toronto), a special United Israel Appeal luncheon and an Israel Bond dinner. Yet she held the mass audience enthralled for 55 minutes in the evening speaking in her even-toned voice.

Monroe Abbey, Q.C., national president of Canadian Jewish Congress, greeted the Israel Prime Minister on behalf of Congress, noting that "Israel's Prime Minister furnishes the Jewish world with examples of matchless courage and determined statesmanship. She also furnishes the world in general with proof that a small nation with all too few physical resources cannot be a pawn on a world's chessboard to be pushed square to square until sacrificed." Greetings were also expressed by Federated Zionist Organization of Canada; and B'nai B'rith District No. 22.

Christians & Jews

Mr. Monroe Abbey, Q.C., CJC national president; Judge Harold Lande, CJC national treasurer; Nathan Gaisin, chairman, CJC Eastern Region; Joel Pinsky, chairman, Joint Community Relations Committee of Congress & B'nai B'rith, Eastern Region; Sidney Shulemson, chairman, Community Relations Committee, Eastern Region and Sigmund Unterberg, executive treasurer of Congress, represented Congress at the 1970 banquet of the Canadian Council of Christians & Jews held in Montreal October 19.

The Council presented its 1970 Human Relations Awards to Hon. Lazarus Phillips, O.B.E., Q.C.; Hon. Hartland de M. Molson, O.B.E., and Hon. Senator Paul Desruisseaux, C.R., LL.D.

Appointment

Mr. Jacie Horwitz, chairman, International Affairs, B'nai B'rith District No. 22 has been appointed as the first chairman of the Ontario Commercial Registration Appeal Tribunal.

Calligrapher Has Produced His Last Sepher Torah

by Will Lissner

Renowned calligrapher and descendant of generations of scribes, Rabbi Bernard Nuremberger has produced his last Scroll of the Law, the manuscript of the five books of Moses used for synagogue readings.

Mr. Nuremberger is a sopher, which translates as scribe. He is a member of the branch of the Jewish clergy, which, after a rabbinical education, specializes in manuscript writing dedicated to the service of religion.

Mr. Nuremberger, now 81 years old, has devoted his life to producing sacred scrolls for synagogues, ritual writings, like doorpost blessings — Mezzuzahs — and texts used at prayer is phylacteries — tephillin — to direct the thoughts of the wearers to God's teachings. He has also produced rabbinical decrees, such as bills of divorce.

But now, afflicted by Parkinson's Disease, he has had to close his studio-bookstore at 71 Norfolk Street on the Lower East Side and retire to a little study in his ground-floor apartment in Kew Gardens Hills, in Flushing, Queens.

Mr. Nuremberger has not exactly laid down his goose-quill pen, for he still turns out an occasional prayer or blessing. But never again will there be a new Sepher Torah from his hand.

"In calligraphy the spirit of the artist is expressed in the form of the letters and their arrangement," explained Steve Sherman, manager of the Geyer Studio, a center of modern calligraphy at 258 Broadway. "And not only is the artist's personality set down, but his learning. All of us are constantly engaged in research, not only in the development of letter styles but in the culture where it takes place."

Still Examines Scrolls

Mr. Nuremberger's role as a man of learning, specially qualified to serve as sopher, is still left to him. Scrolls and ritual writings are brought to him in Queens to determine whether the text is authentic

and its reproduction according to the law.

Mr. Nuremberger learned his art in the academy for sopherim run by the father, Rabbi Arye Leib Nuremberger, in Cracow, then Austria, now Poland, where Bernard Nuremberger was born.

His father was the first hostage taken by the Nazis in the Jewish community there in 1940. He was

exhorting the people to face their time of trouble courageously, when the soldiers came. The soldiers thought the rabbi was inciting the people so they stood him against a wall and cut him down with a machine gun.

"The people said that as a reward for his piety, the Lord had spared him extermination at Auschwitz so that he might be bur-

ied in the cemetery with his fathers," said one of Mr. Nuremberger's three daughters, Mrs. Sarah Gutmacher.

Mr. Nuremberger and his family were in Antwerp, Belgium, then. After World War I, neither Belgium nor the adjoining section of Holland had a sopher, so the chief rabbi of Belgium called him to Antwerp.

He married the former Scheindel Weinreb of Cracow there 56 years ago.

"Those were happy days," Mrs. Nuremberger said with a sigh. "My husband did his best work there. He turned out a beautiful Sepher Torah for the head of the house of Rothschild in Frankfurt. Then, 28 years ago, a young man came to him and commissioned him to do another exactly like it. He explained that the first one was made for his grand-father."

Found Refuge in France

The Nurembergers left Belgium when the Nazis came in 1940 and found refuge in Boulogne-sur-Mer in France. When the British withdrew from Dunkirk he and his family and members of his community of refugees were near the beach. A party of British sailors encountered Mr. Nuremberger and his group and recognized him as a clergyman.

"Their leader asked if he would like to go along and recite the Psalms for their safety on the boat," said another of Mr. Nuremberger's daughters, Mrs. Faye Hannah Applebaum.

"He said he would, but he could not go unless his whole family could go along. 'Sure, that's all right,' the British Navy man said. So my father adopted as a cousin every member of the community who was willing to go. The boat carried 200 refugees to safety."

The British Government offered him a house in Essex so he could pursue his art far from the besieged cities. But the Chief Rabbi of England called him to London, and he estab-

lished a small studio in the East End.

He worked there until the end of 1946 when he took his family to New York and set up a study, with a little shop attached, at 79 Norfolk Street. There he had a small group of people helping him to produce religious articles while he turned out Scrolls of the Law and decrees.

Sopherim usually produce two torahs a year. At his height Mr. Nuremberger could do three. The work is exacting. The scribe, while writing, must maintain a devout attitude and utter reverently each word before he writes it. The letters must be separated from each other by spaces. Individuality in style is allowed, but within strict limits.

Purification Essential

"It is traditional among sopherim that if the sopher feels he has become unclean, he must purify himself by a ritual bath," explained Meyer Nuremberger, a son, in an interview at Toronto. "Particularly before writing a divine name. My father followed the custom frequently."

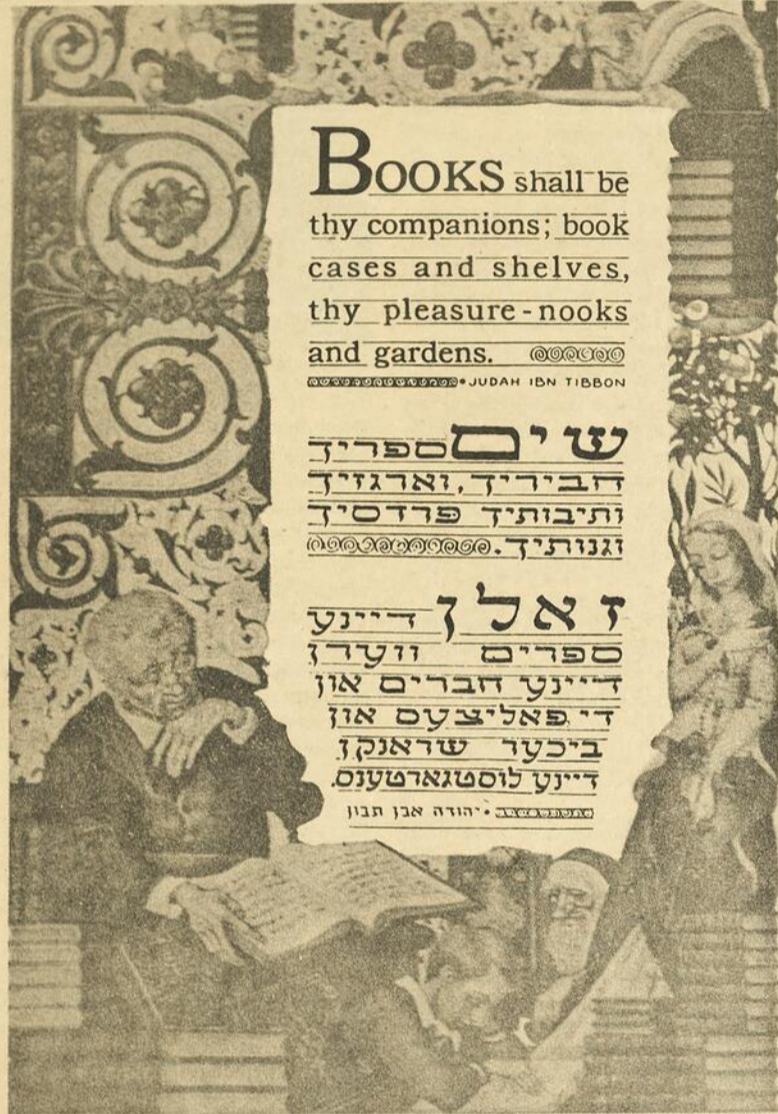
The ritual bath follows a thorough cleansing, even to the paring of the nails. In its course the person undergoing purification must totally immerse himself.

In the writing, perfection is demanded. If a Sepher Torah has three or more mistakes it must be buried. Mistakes may be erased except in a divine name; then the leaf must be rejected. The same care must be taken with blessings and prayers, like mezzuzah for which verses from Deuteronomy are written.

At 81, Mr. Nuremberger still is not bored with his art or dismayed by its tedium. Like Job, he bears the consequences of his affliction without recrimination. But he will not discuss it.

"To him it is a tragic thing," said his wife. "He still has so much to say in his art—and he cannot say it."

* Reprinted from *The New York Times*



Jewish Book Month is being celebrated in Canada this year November 20-December 20.

Books in Review

Grandmother Came From Dworitz by Ethel Vineberg Tundra Press, Montreal

reviewed by Shulamis Yelin

"In every family", says Ethel Vineberg, "there's one who asks the questions, who wants to know his origins, the tales of his grand-parents." In her family, it was Ethel who asked the questions and is able to pass the story on to her grandchildren.

Ethel Vineberg's book, *Grandmother Came from Dworitz*, is the first Jewish children's book published in English in Canada. Published by the Tundra Press, Montreal, it is a thin charming volume, graciously illustrated with 47 black and white drawings by Rita Briansky, and it exudes nostalgia like an old family photograph album.

Mrs. Vineberg wrote this book because she is "the link between the old country and the new." She opens with a thumb-nail sketch of Jewish history to explain how her ancestors happened to settle in Eastern Europe, how they managed to retain their identity, develop their own institutions, and even to judge their own offenders. And all this under the heavy hand of their political overlords, the Czars of Russia. Customs, language and restrictions are indicated, and with a stroke, she brings us into the life of her great grandfather,

Hirsch Mishkofsky, born in Lechovitch, Minsker Gubernia, 1820. The story spans one hundred years and four generations.

Hirsch Mishkofsky, blond, blue-eyed handsome Jew, becomes an inn-keeper, does well and makes a place for himself even among the Russian authorities in the area. In 1853 he marries Mary Yudlevsky and fathers four children. The youngest is a daughter, Sara Elca, whom Mrs. Vineberg remembers as her grandmother. Sara Elca is a privileged girl, growing up in a well-to-do family, with servants and the unusual, — for her time — ability to read and write Hebrew.

Shtetl life

Here Mrs. Vineberg treats us to a quick look into the customs and attitudes of the shtetl, the relationship to servants, the home-making chores of the time and the place of learning in the community. When Sara Elca becomes fifteen, a marriage must be arranged for her lest she "sit at home until she is 19 years, heaven forbid!" Of course, a rich Jew seeks a scholar for a son-in-law, so we visit with Hirsch Mishkofsky, the Volozhin Yeshiva, noted for its brilliant teaching and the elite it graduates. Here we witness the manner in which a proper mate is found as a match for a rich man's daughter, that the best of both possible worlds Torah and worldly goods might blend for the greater glory of God.

Mordche Zisel Shapiro, from

Dworitz, is the 19-year-old light of the Volozhin Yeshiva. How the two young people meet makes delightful reading. Mordche Zisel becomes the husband of Sara Elca in a grand wedding, and scholar that he is, spends ten years in "Kest", supported with his family by his father-in-law. His wife, however, longs for a place of her own, and in 1878, they leave Lechovitch with their four sons and their little daughter, Nechama, to settle in Dworitz in the one-storey frame house left him by his widowed mother.

Jewish values are enunciated as Sara Elca shows her concern for the future of her orphaned servant, Rachel, who is of marriageable age. A marriage broker must be consulted to find her a "good man", and a trousseau and wedding must be arranged. But that is not enough: the *Mitzvah*, (the credit in Heaven), will not be complete unless they themselves attend the wedding. "dressed in their very best, so that they will not think we consider them unimportant," Sara Elca tells her children.

How does a Jew come to inhabit an estate in Russia, to be warned of a pending pogrom by the village priest? Why does he save a little bag of earth to be buried with him in his coffin? What starts Jews again on their wanderings? Mrs. Vineberg answers these intrinsic questions with an anecdote or simply with a statement which reflects our colorful turbulent history.

Times are changing, and Ne-



Photographed above at the Rosenberg book launching at Congress Headquarters in Montreal are (from left to right): Jack McClelland of McClelland & Stewart, publishers of the book; Rabbi Stuart E. Rosenberg; and Monroe Abbey, Q.C., national president of Congress.

Rosenberg

(Cont'd from page 1)

Rabbi Rosenberg's work has been divided into two volumes—the first volume deals with the essential history of the Jewish community in Canada, recounting its development across the country from its beginnings until the present. Readers of the first volume will miss detailed analysis of and commentary on the

movements, organizations and religious trends of the overall Jewish community. These will be found in the second volume which discusses new trends in communal developments in Jewish institutional life as well as contributions by talented Jews to the general well-being of Canada.

Dr. Rosenberg's book will be reviewed in a forthcoming issue of CONGRESS BULLETIN.

America

In 1892, Nechama leaves her parents to come to America, the land of the Statue of Liberty, of opportunity, of education for all. Work in the sweatshop is difficult, but Nechama remembers

(Cont'd on page 8)

Comment (Cont'd from page 1)

—It is not true that violence has always been necessary to obtain reforms. In many cases—yes. In others—no. In many cases it has been succeeded by tyranny, repression, terror.

—Being right is not always a matter of absolute dicta, but a matter of explanations.

These can lead to a credo briefly summarized: an unwavering belief in the right to dissent, the right to be heard, the right to advocate any and all views; that all views have to be expressed, in a civilized manner with emotion and vigor but without violence; society has a right to law and order.

Now where does the dissenter fit in? The issue of dissent and its boundaries and limits has to be examined also in the light of violence. If dissenting groups cannot get what they want, feel powerless and frustrated and choose to be impatient, then discussion gets beyond oral and verbal arguments and violence may indeed break out. If it does break out, the dissenters must be prepared to suffer personal sanctions. They are either right at the wrong time or wrong at the right time or wrong at any time. It is clear that such dissenters, if they go beyond society's rules with wrong estimates of timing and thinking, then they have to pay for this error of judgment. History may call them heroes or saints, but history may also completely forget they have existed. Every element of free speech demands the right to champion an unpopular cause, but democracy also demands the right to refuse it and if the champion of change insists on violence, he has to accept the penalty of his violent views being rejected and suffer the sanctions. In other words, the right to free speech is there, but it does not give dissenters or rebels the right to be deified or sanctified. It does give him the right to be wrong, according to the accepted wisdom of the time, and to pay for his wrongs. This clearly gets to the issue that no society can exist without law and order and penalties for those who are in violation.

Now how about the role of organizations? In our present society pressure groups—very legitimate techniques—and study groups, activist groups, when responsible, and responsible to a large constituency, do represent a cross-section of society and have an obligation to improve the society of their ambience.

Does it have the duty to jump into every fray and fight every battle? Must the Canadian Jewish Congress, for example, qua Canadian Jewish Congress, place all matters of injustice on its plate, act on all issues of deprivation of civil rights and attenuation of civil liberties? Question—Is everything that is pernicious and harmful, the elimination of which is something with which a Jewish organization must concern itself? There is the possibility that Jews will act as individuals in concert, on matters affecting justice and injustice, liberty or oppression, civil rights or civil wrongs.

The subject needs to be explored deeply. But one thing is very clear that our present turmoil is very serious and violent groups wish to destroy our accepted norms of behaviour and our system of governance. An analogy can be made with conditions that forced Burke to assert that liberty must on occasions be limited to be possessed and with Mill that one must interfere with liberty of action for self-protection. The question of the day is not "should it?" but "to what degree?" and "for how long?" This applies to the invocation of the War Measures Act, to identity cards and to any other exceptional statutes.

These are matters of extreme importance for the Canadian Jewish Congress to appreciate and with which to contend. At the 1971 Plenary Assembly in Montreal these questions have been placed on the order paper and the lonely role of responsibility will be examined by all delegates.

The foregoing views are not necessarily those of CONGRESS BULLETIN or of CANADIAN JEWISH CONGRESS.

Association

(Cont'd from page 2)

and Co-ordinating Committee for Jewish Education in Winnipeg, and Mr. Baltzan representing the Edmonton Jewish Community Council.

Attendance at the conference included representatives from the following institutions and organizations: Vancouver — Beth Israel Religious School; Calgary — Talmud Torah, Peretz School and Jewish Community Council; Edmonton — Talmud Torah and Jewish Community Council; Regina — Hebrew School; Saskatoon — Hebrew School; Winnipeg — Talmud Torah, I.L. Peretz Folk School, Ramah School Co-ordinating Committee for Jewish Education and Keren Hatat.

Representatives of the Jewish Students' Association at the University of Calgary made a presentation to the conference concerning the need for Judaic Studies programs at other city level and this was followed by a discussion about the development of Judaic Studies programs at other universities. The students were questioned concerning their own experiences in formal Jewish education.

The conference concluded on Monday morning with a 2 1/2 hour session key-noted by Lavy Becker on the Future of Jewish Education.

Kashruth at Samuel Bronfman House

The Board of Jewish Ministers of Montreal and the Religious Affairs Committee of Congress recently visited the kitchen facilities at Samuel Bronfman House with regard to Kashruth. The committee comprised Rabbi Morris Halpern of the Beth Ora Congregation in Montréal, who is vice chairman of the Montreal Board of Jewish Ministers and Dr. Melvyn Schwartzben, member of the Religious Affairs Committee, designated by Rabbi Allan Langner, chairman of the committee.

Following the visit Rabbi Halpern addressed a letter to Sigmund Unterberg, CJC executive treasurer, in which he stated that the committee was "very delighted to see the obvious care and attention that you have given to make the Kashruth practice not only workable but absolute and we would like to congratulate you for your efforts and accomplishments."

Chomedey

A Canadian Jewish Congress Community Institute will be held in Chomedey December 13 at the Young Israel Synagogue of Chomedey at which time Mr. Murray Spiegel, Q.C., vice chairman of Congress, Eastern Region, will be the keynote speaker.

Impressions of Israel

A Visit to Even Shmuel

by Jacob Beller

The Egged omnibus stopped at a modest-looking kiosk at a point between Tel Aviv and Beersheba. The driver announced it was the station Even Shmuel. A few minutes walk away the thick-shaped Hebrew letters reading Even Shmuel beckoned down at me from a distance. This is the cultural centre named for the Canadian community leader and philanthropist Samuel Bronfman, focussed in the heart of an entire series of new settlements from various countries — the largest number being from North Africa. It is a home for education, culture and agriculture, possessing a medical centre and many other facilities.

In the heart of Even Shmuel is located the structure named for Samuel Bronfman. His picture hangs on the wall along with the photographs of leaders of Even Shmuel and Teddy Kolleck, the mayor of Jerusalem, during a visit in 1961. Throughout the entire centre and in the other buildings (the schools were closed the day I attended) the visitor senses an idyllic restfulness and calm far from the rush and feverish tempo of Tel Aviv, a repose that is fitting for a centre devoted to culture and education.

The mayor of Even Shmuel, Joseph Kirzhner, known to all as Yossi, was away at the time. The director of the educational system, Mordechai Roolfeld, received me in a friendly manner and we had a short chat on the program and activities of Even Shmuel.

The area is not far from Lachish. It was an experiment which the Jewish National Fund undertook in 1948, the first year of Israel's political existence, on a stretch of dunams of land. At that time there were six settlements located in the area, most started and settled by earlier pioneers. In a year's time new settlements had already grown up and by 1955 there were fifteen kibbutzim, six moshavim and eight shitufim (collectivized moshavim). From that point the area advanced with seven league boots. Today there are numerous kibbutzim, moshavim, and towns like Kiryat Malachi and Gath, where manufacturing industry employs hundreds of workers.

In 1950 a central district was organized in the name of the minister Moshe Shapira named Shapir. In this are located fifteen settlements divided into kibbutzim, collective moshavim and workers collectives. Those who live in them are for the most part new immigrants from North Africa. Among them also are newcomers from Persia, Kurdistan and European olim from Hungary, Czechoslovakia, and even native Israeli sabras.

Settlements

Markaz Shapir and Even Shmuel are each district centres. The special function of these two centres is to provide the other settlements with the education of their children, fulfilling the cultural and religious needs and other spiritual requirements of a regular, ongoing nature. Even Shmuel is the centre for the following settlements: Eytan, which houses immigrants from Tunisia and Morocco; Noam, whose settlers are from the same two countries; Shalveh from Tripoli and Morocco; Oneh from Tripoli; Ruchah from Kurdistan; and Zavadiel Olin.

The settlements in the central area practice agriculture and engage in a small measure of manufacture in the nearby towns. Even Shmuel is not only the cultural centre for the communities listed but is an adult education centre, a health centre, an agriculture centre. All the needs of the yishuvim are directed from the district centre.

It is, understandably, not an easy task to create a common interest in culture and education among Jews coming from different countries, each group having grown up under the influence, the culture and the mentality of the countries they stem from.

with the neighboring settlements beyond the official functions. Towards this end conferences, talks and lectures are arranged on the subject of Jewish values, on the story of the rich past. These are given in the schools of each settlement even in



Mr. Samuel Bronfman is photographed above at a reception given by the children of Even Shmuel during his visit there in 1961.

Even the North African Jews differ from each other as their countries of birth too were not identical in education and cultural background. Jews from Morocco, from Turkestan and from Iraq have no language in common. Even the Jews from Morocco differ among themselves. Whereas those from Casablanca and Rabat had used French in their daily life, the Moroccan Jews from Tangiers were Spanish speaking.

Two factors

If the goal of the cultural centre has in any way achieved success two factors have been vital in this: first is that the uniform language is Hebrew. The second factor is that though Jews from various countries do speak different languages, when it comes to religion they are one, all using Hebrew as the Talmudic expression says *Yisrael C'oraitha Chad Hu* — "Israel and the Torah are one." In the area of religion, integration is fairly easy and this leads to harmony and mutual understanding among the disparate Jewish tribes wherever they may stem from.

Even Shmuel has a number of schools including high school and elementary right down to kindergarten with more than a thousand pupils who come from the satellite area. There is a staff of more than sixty teachers not counting instructors in other activities. Special attention is concentrated on the child and in particular the children of the new immigrant. There is a youth centre where evening courses are available for general studies and agriculture. Facilities are available for sport and other pastimes giving the young people the opportunity to meet and know each other. This leads sometimes to romance and "mixed marriages": a sabra will wed a youth from Kurdistan, a Czechoslovak young man will marry a girl from Tripoli.

In Even Shmuel itself all the inhabitants are Israeli-born children of pioneers and early settlers. It was they who initiated the necessary links

private homes in a smaller more intimate milieu where speakers come and comment on higher studies such as Michnayoth and Talmud. Encouragement is given to junior congregations in order to bring to children at the earliest possible age the glorious history of our people and to implant in them a love of their roots.

There is an apparatus which from time to time sends teachers and instructors to examine the state and level of cultural life and to see about the integration and harmony among the new immigrants and what is required for the future. As we have said Even Shmuel is a traditional settlement which is influenced by both Dayan and Shapir where the Yeshiva of the B'nei Akiva or M'tzion and other religious institutions are located.

It can be said that in these areas Jewishness is so tangible it can almost be felt as something one can grasp and touch with one's hand — it is Lubavitch in miniature in Israel. Among the various projects carried out among the immigrants in the area were: a thorough examination of mezuzoth to determine if they were in proper ritual order; a tefillin project to check their ritual kashruth and to make a distribution of tefillin among the youth; a census prior to the High Holy Days to see if there were enough Selichoth and High Holiday prayer books in supply. The motto of Degan Shmuel Torah im Derech Eretz: General culture within the framework of our tradition — the legacy of the generations to pass down from one generation to the next.

The head of the community, Joseph Kirzhner, has made new plans for broadening the activities of all the surrounding yishuvim in all fields starting with education. The younger generation is increasing, new babies are born who will need instruction. This applies to the activities. For all this new cultural and communal buildings are required to house the expanded program.

Canadian Jewish Congress Museum and Archives Acquisitions Selection Committee is currently selecting OBJETS D'ART, INCUNABULA, MEMORABILIA OF JEWISH SETTLEMENT IN CANADA for inclusion in the permanent exhibition in the SAMUEL BRONFMAN HOUSE — Canadian Jewish Congress Museum and Archives Building in Montreal. For further information, please contact: Acquisitions Selection Committee, Canadian Jewish Congress, 1590 McGregor Avenue, Montreal 109, Quebec.



Reuben



Benjamin



Joseph

"Any work of art which depicts the twelve tribes of Israel, simply cannot help but radiate jubilation and a tremendous spirit of strength and splendour," says Norman Laliberte, whose magnificent banners cast just such a spell throughout the auditorium of the new Samuel Bronfman House.

Laliberte's approach to delineating the story of Israel's twelve tribes through the medium of cloth, involves a gifted and highly personalized style of imagery and symbolism. His figures — people and animals — at first view appear elementary and almost child-like in their presentation. But upon closer examination one becomes aware of more than a mere segment of cloth outlining the shape of a king or a lion. Quite suddenly, adjoining symbols, background, positioning and minute details within the figures themselves give them individualized meaning and the overall composition seems to create not only a sense of time, but one of timelessness. The original simplicity gives way to a high degree of sophistication and something historic or intuitive triggers the memory as yesterday and now tend to merge.

"I am more interested in reaching the viewer's mind than I am in pleasing his eye," Laliberte frequently has been quoted as saying. In the Bronfman House banners, he has succeeded in achieving both, admirably. He is conscious not only of Bible as such but of its place in the history, philosophy and life (past and present) of a people.

Laliberte is conscious, too, of the medium in which he works. He gives the cloth its full play — texture, colour, juxtapositioning of hues, overlays — all of these potentialities are fully explored in defining the composition and thereby revealing the story.

Each banner or tribe has its own individual history — physical or symbolic, to relate as interpreted by Laliberte. In explaining some of the factors which helped shape and mould the individual banner rendition, he draws on a rich reservoir of biblical knowledge, and an unusual talent to translate quotation to a poignant graphic reality.

In Reuben, the waves flowing across the bottom half of the banner depict Jacob's first son as being "unstable as water" and,

as well, the words from Isaiah 40: 12 "Who hath measured the water in the hollow of his hand..." The pomegranates swirl above the water in abundance and in all directions to depict fertility ("Let Reuben live, and not die; and let not his men be few." — Deuteronomy 33:6) while the presence of God (the sun at the top of the composition) is divided from the earth by a stream of colourful ribbons.

Symbolizing faith, Laliberte has positioned four heraldic creatures of the synagogue (angel, lion, eagle and calf) around the Star of David in the banner that

ordinances and Israel Thy law; they shall put incense before Thee and whole burnt offerings upon thine altar." His eye represents the Lord's wisdom and the cloud in which it lives is something apart from earth, powerful yet peaceful.

"Judah is a lion's whelp... he stooped down, he couched as a lion, and as a lioness, who shall rouse him up?" — Genesis 49:13. In the Judah banner a number of images come to the fore. The orb is a symbol of power while the gap within the Star itself represents Jerusalem returned to its people by a victorious David who was the King of Judah. The floral growth engulfing the images and the lion figure project the flow of justice and fulfillment which resulted when the Ark of the Covenant was brought to the holy city, later to be housed in the Temple built by Solomon.

Issachar was given the largest portion of the fertile land beside Mount Tabor. "Issachar is a strong ass crouching down between two burdens; And he saw that rest was good, and the land that it was pleasant, and showed his shoulder to bear, and became a servant unto tribute." Genesis 49:14-15. The birds represent the peace and contentment of Issachar; the load of brilliantly coloured flowers, the abundance of the land.

Like Issachar, Zebulun, too, was destined for prosperity and Jacob allotted him "an haven of ships." At first view, the elements in this banner appear to relate a straightforward story. "Zebulun shall dwell at the shore of the sea... and he shall be a shore for ships... and his flank shall be on Zidon..." — Genesis 49:13. Laliberte's intentions go further. The menorah and spice box on the extremities of the ship represent allegiance to the Ark of the Covenant. His fish is large to indicate Zebulun's prosperity but it is also multi-coloured because the fish represents the many shades of man's thoughts, too. The ship is cut from deep brown, roughly textured cloth which, to Laliberte, represents truth and the vehicle carrying the philosophy of mankind.

Gad defended its land against hordes of nomadic enemies — "Gad, a troop shall overcome him; but he shall overcome at

(Cont'd on page 8)



Simeon



Levi



Judah



Issachar



Zebulun



Naphtali



Dan



Asher



Gad

Laliberte's Twelve Tribes of Israel

by Alex Mogelon

represents Simeon. Sworn to avenge their sister Dinah's dishonour at the hands of Shechem ("Simeon and Levi are brethren; weapons of violence their kinship" — Genesis 49:5) Simeon and Levi well may be the two isolated figures within the Star of David "for in their anger they slew a man..." and thus Jacob denied them their own land. Laliberte gives the figures within the star an alternate or second interpretation. "One figure," he says, "could represent the sun or day, and the other night or the moon. In the sun I see the divinity of man — in the moon, his humanity." His eagle is more bird-like than ferocious; he sees it as representing courage, renewal and faith.

The synagogue in brilliant splendour lives in the Levi banner. Flags flutter in the breeze while above, the tablets of the law appear to be embedded in the heavens. Over these, a cloud-burst appears revealing a powerful eye. Laliberte based his concept for the banner on the Deuteronomy 33:10 passage: "They shall teach Jacob Thine

Education (Cont'd from page 2)

geared to a more classical concept of Jewish education, failing to recognize the new approaches to learning which have already begun to infiltrate our better public school systems. We have been lax in our failure to insist on continuous in-service training and upgrading for our practising professionals. As a result, our children are often exposed in any given day to two radically different concepts of education — their general studies on the one hand, and their Jewish studies, on the other.

For reasons that are not always avoidable, we continue to divide our school day into two segments, giving the erroneous impression that the one has little to do with the other. Our attempts at integration generally have been less estimable.

We have failed, too, to sufficiently upgrade our Jewish studies curricula. We continue to leave too many children with the impression that Jewish history happened in the time of Moses or Mordecai; or, if we are more fortunate, that it ended with the establishment of the State of Israel. What cognizance do we give to the problems of the Jew in contemporary society? Are we prepared to discuss freely and openly — particularly with our older children — the problems our children want to discuss: inter-dating and inter-marriage, assimilation, our "my-country-right-or-wrong" attitude towards Israel, the problem of Arab refugees, our own prejudices, the condition of Jews in places other than Israel and North America, contemporary novels on Jewish themes, population control versus Jewish survival, Jewish community institutions and their "leadership"? The list could go on.

Are we afraid of exposing our children to controversy? Are we, without necessarily realizing it, substituting dogma for thinking and independent research?

Do we, in fact, place blinders on our children — particularly those in our day schools — so they get the erroneous impression that "the whole world is Jewish" — except, of course, for our obvious enemies? Do we teach respect for those many Jews who do not see things the same as we, whose observances — or non-observances — and rituals differ from ours? Do we still pretend that we can have a secular, cultural nationalism totally devoid of religion? Do we, on the other hand, mistake formal religious observance for ethical behaviour?

Although we recognize that enrolments in our institutions have generally remained at a stand-still, if not declined, we attempt to look for the causes in our stars, rather than in ourselves. We still seem to have the attitude that what we are doing is really right, and that Jewish children — and their parents — will just have to see the light.

Having said all this, I remain strongly identified and strongly concerned. My children are enrolled in a Jewish day school. I am very actively involved in that school. It is because of this identification and involvement that I feel free to express myself on the subject of Jewish education.

Our concern must be not only with those who do not give their children a formal Jewish education — or a formal youth group membership — but with those who are giving them such an education or membership, but display an attitude of indifference or uncritical thinking. We shall attract even more children when we shake off our unfortunate complacency.

* Mr. Cohen was one of the panelists at the National Conference on Jewish Education held during the 11th National Triennial Convention of the Labor Zionist Movement of Canada in Toronto, October 30/November 1, 1970. The foregoing position paper was presented by Mr. Cohen at that time.

Poverty

(Cont'd from page 1)

icipation of the poor; and the effects of unemployment and other economic factors." (The National President of Congress was given authority to name such committee, which is to include representatives of the Welfare Funds of Montreal, Toronto and Winnipeg, as well as experts in the field of social work, at an Officers Meeting held in Winnipeg, October 18).

Excerpts from the Congress brief read as follows:

"In the attempt to mount useful programs to deal effectively with results of long-standing poverty, Jewish communities have placed their concerns for family conservation in the foreground of their welfare programs. This concept implies programs aimed towards a mobilization of total communal resources and involves a partnership with the family who require service. The approach is essentially rehabilitative aiming at salvaging healthy remnants of family life and building on these remnants for a more constructive family future."

In a section devoted to the origins of Jewish Welfare Institutions in Canada the brief stated that "The Jewish community in Canada, which numbers 280,000, maintains a sizeable group of welfare institutions which include family and child services, homes for the aged, immigrant aid service, vocational service, educational institutions, free loan societies."

"The Jewish community structure of helping resources in an effort to keep the ideal of community, to fulfill inter-relationship of its members, acting as a surrogate when the first-degree familial relationship is non-existent or breaks down," the brief noted.

"The community has," the brief stated, "mounted specialized agencies to bring services to these members whose handicaps have prevented them from enjoying the opportunities for upward mobility in an open society" and further that "Experience of many years in Jewish agencies has proved that the following concepts work: family conservation orientation; total resources approach; rehabilitation; social animation techniques; working teams of professionals and volunteers; and consolidation into total plans with participation of clients."

Appointments

Prof. Perry Meyer has been appointed by the Federal Government as Adjudicator for Civil Services Disputes under the Public Service Staff Relations Act. Prof. Meyer is national chairman of CJC Foreign Affairs Committee.

Rabbi Dr. Lawrence S. Nesis, spiritual leader of the Shaarey Zedek Synagogue, was recently named Chairman of the Council of Rabbis of Greater Winnipeg.

Mr. Lawrence Slover has been elected president of the Ottawa Board of Trade.

Laliberte

(Cont'd from page 7)

the last." Genesis 49:19. Famous as warriors, the artist has represented their faces "as of a lion."

— "He dwelleth as a lion, and tearth the arm with the crown of the head." — Deuteronomy 33:20. The eagle under the crown and between the figures symbolizes pre-eminence for the virtues of the Lord.

"As for Asher, his bread shall be fat, and he shall yield royal dainties." — Genesis 49:20. "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." Deuteronomy 33:24. Asher's name denotes both prosperity and happiness which Laliberte has symbolized by the lush foliage and the abundance of colourful birds occupying the major part of the banner. The olive branches and birds around the insignia complete a picture of joy and peace.

The figure of a serpent-like judge dominates the Dan banner for he was designated "to judge" thus emphasizing that though far away, this distant tribe was to live by the law of Israel. "Dan shall judge his people as one of the tribes of Israel" — Genesis 49:16. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels..." Genesis 49:17. The scales balanced represent judgment... the sceptre legislative power.

"O Naphtali; satisfied with favour, and full with the blessing of the Lord..." — Deuteronomy 33:23. Jacob compared Naphtali to a "hind let loose; he giveth goodly words." — Genesis 49:21, while the Psalms and Song of Songs suggest that it symbolizes agility and amorous tenderness. In the Naphtali banner, Laliberte's two figures represent love while the Lord's blessing comes up from the blackness of the sea and is capped by a traditional heart image.

Joseph was the favourite son of Jacob. The well-known story of his life is depicted by a panorama of images and objects in eight panels, and traces events from the division of the tribe between Ephraim and Manasseh to Joseph's demise. Jacob reserved for Joseph the most solemn of blessings: "... On the crown of the head of him that was separate from his brethren" — Genesis 49:26. Each of the eight divisions in this colourful banner has its own intricate and involving detail and is an entity within itself.

In the final Benjamin banner, a war-like figure devouring his prey above an enclosed being in darkness denotes the quotation "Benjamin shall ravin as a wolf; in the morning he shall devour his prey, and at night he shall divide the spoil." — Genesis 49:27. Benjamin was the last son of Jacob; his tribe was to give Israel a liberator (Ehud, the son of Gera) and its first king, Saul. Though entombed, Laliberte has given his figure fire to hold representing abundance and renewal.

Though each of his banners is individual and independent, collectively they radiate a feeling of abundance and revitalization that overwhelms the reviewer. The joy and jubilation of which the artist speaks is ever present. Laliberte has succeeded in illuminating what lives in Jewish collective memory and has given it a spirit of glory, effervescence and fresh interpretation.

World's Jewish Population 13,875,000

The world's Jewish population increased by 89,000 to an estimated 13,875,000 in 1969, intermarriage in the United States which is now estimated at between 10 and 15 percent of all marriages involving a Jewish partner are likely to increase in coming years, and concern about assimilation, materialism and anti-Semitism coupled with a strong desire "to live a Jewish life among Jews," have been the main factors influencing Jews from the U.S. and Canada to emigrate to Israel. These are among the conclusions reached in the 1970 edition of the American Jewish Year Book, published jointly by the American Jewish Committee and the Jewish Publication Society of America. Leon Shapiro, writer and lecturer of Russian-Jewish history at Rutgers University, New Brunswick, reported that the three countries with the largest Jewish populations at the end of last year were again the United States, with 5.87 million, the same as at the end of 1968; the Soviet Union, with 2.62 million, up from 2.59 million, and Israel, with 2.497 million, up from 2.436 million. Following those three, and with totals equal to those of a year earlier, were France, 535,000; Argentina, 500,000; Britain, 410,000

and Canada, 280,000. Seventy-nine percent of the world Jewish population is in the U.S., the USSR and Israel. Of Europe's 4.03 million Jews, 2.8 million live in Communist lands. Comparison of end-of-1969 figures with end-of-1968 figures shows the following results in Europe:

Austria, down from 12,500 to 8,200; Czechoslovakia, down from 15,000 to 14,000; Denmark level at 6,000; East and West Germany, constant at 30,000; Hungary, level at 80,000; Italy, down from 35,000 to 30,000; the Netherlands, level at 30,000; Poland down from 21,000 to 15,000; Portugal, constant at 650; Rumania, continuing at 100,000, and Spain, level at 7,000. The Jewish population in Europe as a whole rose from 4,019,000 to 4,030,950. The total for North America, Central America, South America and the West Indies increased from 6,952,250 to 6,968,250. The Asian Jewish population increased from 2,544,200 to 2,605,500; in Australia and New Zealand the rise was from 74,500 to 77,000, and in Africa there was a decrease from 196,200 to 193,950. Mr. Shapiro noted that while all Jews in Yemen had been thought to have left that country, it apparently still had 500 Jews at the end of last year.

Books

(Cont'd on page 5)

the words of her father in Dworitz, "Here we are in Golus, (exile), and Ivan carries water for us. Some day we shall be happy and carry water in a free land." Despite the dream in the air, the free land is not Palestine but America.

What changes a "greenhorn" into an American? How does Nechama become Emma? What most impresses a young immigrant in the new land? How does a young man in America know when the time is ripe to propose marriage to his girl? And what prompts a young man to leave the land of the Statue of Liberty for Canada? These and other questions are answered as the story unfolds.

Nechama, or Emma, marries Jacob works at men's clothing all Nova Scotia, and then to St. John, New Brunswick. Here, she and her husband realize their dream and the dream of most Jews in the shtetl: to be able to own a piece of land of their own. Jacob works at men's clothing all day, but he returns happily in the evening to work his vegetable garden and to milk his cows.

The book ends as an idyll. In a twilight afternoon, Nechama, surrounded by her own little family, among them, little Ethel, watches her husband working his land, and recalls her father who told her about Count Leo Tolstoy, "who in his later years, dressed like a peasant and worked the land beside his men."

Mrs. Vineberg writes her book with ultimate understatement and love, and as one turns the last page, one is taken aback to find there is no more. If it has a fault, it lies in its sketchiness. For those who are acquainted with our history, and with the literature of our people, it becomes a delightful miniature of one of the most important eras of our past. But those who are unfamiliar with Jewish life, could wish it to have been opened up more broadly. What Eliza Doolittle says about love is also appropriate for an author: "Don't tell me about it! Show me!"

It is obvious that Ethel Vineberg has more than one book to give us. Her own story is a fasci-

nating one, which I hope she will soon bring us. For, despite her gentle soft-spoken appearance, Mrs. Vineberg has always been a vital person, actively contributing to her community. As a first generation Canadian, she was one of the first social workers in Montreal. How she opened the Neighbourhood House in 1927 and remained with it through the war years which brought to it so many newcomers from so many different lands; how she participated in meeting, placing and helping to integrate the post-war orphans in the Jewish community, and how she pioneered with Golden Age groups in our city, each of these labors of love in conjunction with existing Jewish agencies, should prove an inspiration and goad to others. There are various avenues of community work to pursue and many stories of work already accomplished still to be written. Especially today, when our children are being deflected from our midst by the quickly shrinking world about us. For man remains a stranger in his world unless he learns to recognize the links which bind him to his past and wright the links which tie him in time and place to his world.

Grandmother Came from Dworitz is the first of a series published by Tundra Press, with a grant from the Canada Council, dealing with the background of New Canadians. It is being simultaneously released in English and in French. It is geared to the juvenile, but can certainly bring much pleasure to adults, and itself declaiming the miracle of Jewish survival, is a most appropriate gift for Chanukah.

Reception

The National Committee on Yiddish of Congress held a luncheon reception for Mme Rochel Ertel, lecturer of Yiddish Language and Literature at the Sorbonne at Congress Headquarters last month. The meeting was chaired by Prof. Arthur Lerner, national chairman of the committee.

Braille

The Braille Institute of America has requested copyright to publish in Braille Jacob Beller's book entitled "Jews in Latin America," which was recently issued by Jonathan David Publishers, Inc. of New York.