



Congress Bulletin

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Austrian Transit Camp

Following Austria's pledge to Arab terrorists that facilities for immigrating Soviet Jews would be restricted, CJC forwarded a cable to the Chancellor of Austria conveying shock and concern that the Austrian Government could yield to blackmail of Arab terrorists who exacted an assurance under duress which is neither legally nor morally binding. Co-signed by Sol Kanee, CJC President and Saul Hayes, Q.C., CJC Executive Vice-President, the text follows.

Your Excellency — Canadian Jewish Congress, official representative organization of Canadian Jewry, joins with our fellow Canadians in conveying our deep sense of shock and concern at the intent to close Schoenau Transit Camp for Jewish refugees. We find it inconceivable that your Government could yield to blackmail of Arab terrorists who exacted an assurance under duress which is neither legally nor morally binding. The Schoenau Transit Camp is a humanitarian staging point for destitute Jewish refugees enroute to a new life in Israel. Such a surrender would inevitably lead to further acts of terror. We respectfully request that the Austrian Government maintain its humanitarian posture by permitting the flow of Soviet Jews through Schoenau to continue which policy the Canadian Jewish community has greatly appreciated.

In addition, CJC expressed its deep sense of shock and concern to Mr. Max Tammer, Charge d'Affaires, Austrian Embassy, Ottawa.

MONTREAL Synagogue Council Delegation

A delegation of the Montreal Synagogue Council of Greater Montreal met with the Consul General of Austria in Montreal, Dr. N.F. Loewenheim. The delegation of some forty persons made up of representatives of all major synagogues in Montreal was led by Dr. Samuel Lewin, CJC Eastern Region Executive Director; Rabbi Bernard Bloomstone, President of the Board of Jewish Ministers; Moe Seidman, President of the Synagogue Council; and Joseph Nuss, Chairman, CJC Eastern Region Francophone Department.

Expressing its concern, the delegation appealed to the Austrian Government to reconsider its position by allowing Soviet Jewry to pass through the Schoenau Transit Camp. Noting that the Camp is a humanitarian staging point for destitute Jewish refugees enroute to a new life in Israel, the delegation expressed its fear that the closing of the Camp would inevitably lead to further acts of terror.

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As news reached Canadian synagogues on Yom Kippur of the heaviest fighting in the Middle East since the 1967 war, services were interrupted for spontaneous prayer and Rabbis expressed their concern. Immediate activity followed throughout Canada.

EMBASSY OF ISRAEL IN OTTAWA

Co-signed by Sol Kanee, CJC President and Saul Hayes, Q.C., CJC Executive Vice-President, a telegram was forwarded to the Ambassador of Israel for Canada, Dr. Theodor Meron, October 8. The text follows.

"Your excellency please convey to your Government our sense of shock at the unprovoked and vicious attack of Egypt and Syria against Israel.

This act of wanton aggression finds the Canadian Jewish Community in a state of total support for Israel with an unshakeable belief that it will repel the aggressors and achieve victory. We are grieved at the loss of life coming as it does at the most solemn part of the Jewish year. Last night thousands of members of the Montreal Jewish Community demonstrated their support of Israel as is the case throughout the country. We pray that ease will come to Zion."

Danish Heroism Saluted

DENMARK

Thirty years ago the Danish underground saved 5,000 Jews from the Nazis who planned to murder them in Auschwitz. This heroic act was saluted by CJC in a message to Queen Margrethe of Denmark. Co-signed by Sol Kanee, CJC President, and Saul Hayes, CJC Executive Vice President, the cable stated the following:—

Your majesty Canadian Jewry recalls with profound emotion the thirtieth anniversary of the Salvation of the Danish Jewish Community which was accomplished through the heroism of the Danish people. This extraordinary humanitarian act took place during the darkest years of mankind and its memory continues to be cherished in the hearts of Jewish communities throughout the world. Please accept this expression of our highest esteem.

SECRETARY OF STATE EXTERNAL AFFAIRS

Co-signed by CJC President Sol Kanee and CZF President Philip Givens, Q.C., M.P.P., the Canada Israel Committee forwarded a telegram to The Honourable Mitchell Sharp, Secretary of State for External Affairs, October 8. The text follows.

Whereas, all the available evidence establishes that this was an unprovoked attack by Arab states in concert across cease fire lines,

Whereas, one of the aggressor Arab States (Syria) has never accepted the cease-fire Security Council's resolution, and

Whereas, this aggression was compounded by being blasphemously launched on the holiest of Holy Jewish Days,

We therefore call upon the Canadian Government to con-

demn this infamous and sacrilegious attack by Arab States and call upon the Arab States to respect the cease-fire lines and to negotiate in peace what cannot be obtained in war.

CIC NATIONAL MEETING

A meeting of the National Canada-Israel Committee took place in Montreal, October 9. The CIC received an up-to-date report of the war in the Middle East. Discussed were the role of the media in providing accurate reporting; methods of acquainting the public with information; and the ongoing demonstrations taking place throughout the country showing solidarity with Israel.

CIC ISSUES STATEMENT

Representatives of national and local news media met with members of the Canada-Israel Com-

mittee in Montreal, October 10. CIC members present were: Aaron Pollack, Chairman; Professor Maxwell Cohen; Professor Perry Meyer; Alan Rose; and Myer Bick, Executive Director. The CIC statement released to the press follows.

"All the evidence, including United Nations observer reports as well as the clear statement of the Canadian government, demonstrates that Egypt and Syria launched an unprovoked and premeditated attack on Israel. In spite of the preposterous allegations of the Russian and Chinese governments at the United Nations, the responsibility for this act of aggression lies with the Arab perpetrators.

The record of the past twenty-five years shows that Israel has been forced to defend her very existence four times. It is now evident that the Arab aim is to totally liquidate a people and a state. The Arabs have consistently refused to negotiate, the only method that will provide a lasting peace.

The present hostilities in the Middle East are proof positive that Israel must have secure and recognized boundaries. Had Israel not maintained the 1967 cease-fire lines — there would be fighting today in the streets of Tel Aviv and Jerusalem.

The Arab States have not only overwhelming superiority in men and arms but billions of dollars freely and generously provided by the oil-rich Arab States and Sheikdoms, who in concert with the oil companies have manipulated both price and supply to create the false impression of an "energy crunch."

The Canada-Israel Committee, on behalf of the entire Jewish community, expresses its heartfelt solidarity with the people of Israel, whose cause is just and noble. We shall help our people in Israel in every way we possibly can."

CJC OFFICERS MEETING

A meeting of CJC National Officers took place in Toronto, October 13. Sol Kanee, CJC President, chaired the meeting.

Plans for the emergency situation in the Middle East were considered. Reports outlining regional activity throughout the country were presented. Discussed was the need to strengthen the Canada-Israel Committee. Other matters requiring Congress' immediate attention were dealt with. Present were Sol Kanee; Monroe Abbey, Q.C.; Dr. Leon Kronitz; Sydney M. Harris, Q.C.; David Satok; Oscar Antel; Hyman Soloway, Q.C.; Abe Steinberg; Saul Hayes, Q.C.; Alan Rose; and members of the staff of CJC Central Region.

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Arab States Attack Israel

Worst Fighting Since 1967 Breaks Out On Yom Kippur



MEETING WITH THE SECRETARY OF STATE FOR EXTERNAL AFFAIRS

A Canadian Jewish Congress delegation met with the Secretary of State for External Affairs on September 21 in Ottawa.

Members of the delegation were: Sydney M. Harris, Q.C.; Professor Perry Meyer; David Satok; Hyman Soloway, Q.C.; Professor Harold Waller; Saul Hayes, Q.C.; and Alan Rose.

Present as observers from Canadian Zionist Federation were: Philip Givens, Q.C., M.P.P.; Rabbi Dr.

W. Gunther Plaut; Dr. Leon Kronitz; and Myer Bick.

Matters traversed included decisions arising out of the preparatory sessions of the European Conference on Security and Cooperation, the plight of Soviet Jewry, and payments of reparations to victims of racial persecution by the German Democratic Republic.

CZF representatives participated in the discussion dealing with Soviet Jewry.

Chilean Government Overthrown

CHILE

Following the overthrow of the Allende Government in Chile, there were disturbing reports concerning the welfare of the Jewish community in Chile.

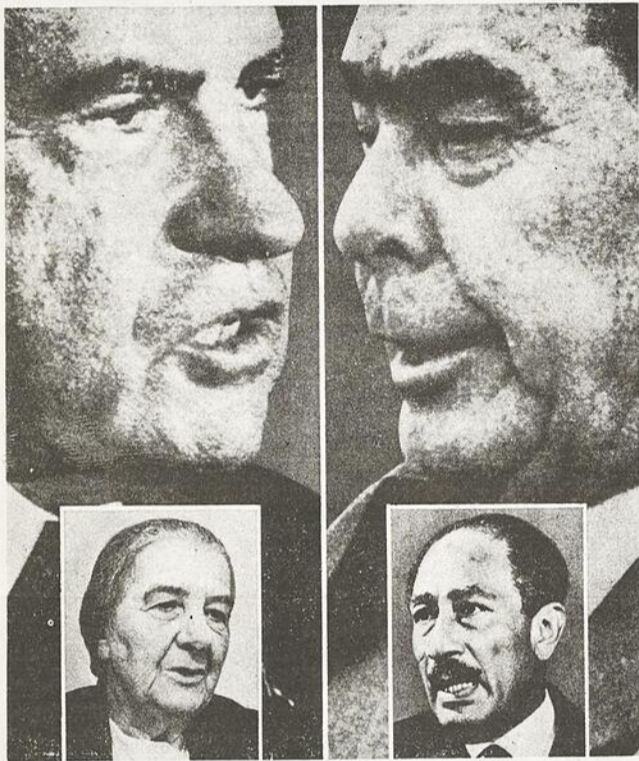
CJC made inquiries immediately. It was established through the Latin American Jewish Congress who were in touch with Mr. Gil Sinay, President of the Chilean Jewish community, that community life was proceeding normally

without disruption. Some Jewish members of the Allende administration and the coalition parties which support him were detained by the Junta, in common with other leading supporters of Allende.

CJC is continuing to keep a watch on the situation and has asked the Department of State for External Affairs to report in the event of a deterioration in the position of Jews in Chile.

comment

The War The Big Power Game



The situation in the Middle East changes every hour on the hour. No one dares write a piece on the conflict except as spot news.

Expert opinion on this war is for the experts, be they on tank manoeuvres, air force striking power, withdrawal for strategic purposes (a useful euphemism to denote defeat at any given sector). The experts' opinion too must be taken with a pillar of salt — herewith Moshe Dayan like Cincinnatus attending his garden, but a garden framed by archaeological artifacts, on July 19 interviewed by Time Magazine quoted as saying the borders of the Middle East are frozen along present lines but there will not be a major war. So much for the July pronouncement. Enter October — season of mists and mellow fruitfulness becomes a season of total war. One cannot live with experts and one cannot live without them.

THE GEOPOLITICAL STORY

What, however, is really happening? Actually, the age old drive of geopolitics. If it isn't the Persian Empire trying to annex the City States of Greece, it is the Roman Empire preserving Rome through conquest for slaves and treasure, or Henry V's England in its struggle to obtain and keep its buffer state against France at Calais and surrounding Normandy, or Germany invading Belgium, or, or, or. Actually, while volumes have been written on all these and scores of other major conflicts, one can usually accurately encapsulate the causes of these wars sometimes in a phrase or two or sometimes in a word. Golda Meir's bittersweet witticism tells a whole geopolitical story, "Moses made the wrong turn." It presciently describes the geopolitical hurricane which is the Middle East and the eye of the storm.

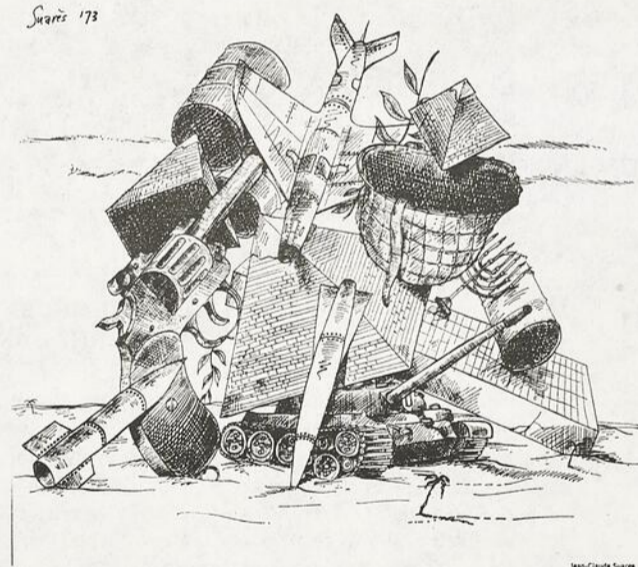
For centuries a virtually land-locked mass strove to find outlets to the sea. Russia warred with China and took Valdivostok and other outlets. Much, much later it forced Turkey to grant her unlimited access even for warships to warm ports. Now it backs the Arab world to have domination of access to the Indian Ocean and a suzerain's control of the Middle East. The United States must say, "This far and no farther," or it loses its position as Superpower No. 1 and all the goodies that flow from it. The big difference between the old wars leading to the gigantic conflicts of 1914 and 1939 is that today geopolitical giants don't do the actual fighting in each other's territory. The phenomenon is the atomic bomb whose deterrent force has created spin-offs such as Korea, Vietnam, Middle East.

Sir Norman Angell in early 1914 predicted there could henceforth be no wars because the price of victory was as high as the price of defeat due to the enormous firing power of the potential combatants (Germany, France, Great Britain). Or course, he was wrong in 1914 and the more cogent proposition of the same nature in 1939, if made, would too have been wrong. If made in 1945 and certainly in 1973 it is probably correct. The encapsulating phrase is Einstein's equation $M=EC^2$ — release of atomic energy. In 1941 the US conventional boast was one Yank can lick any ten Japs. But it took until 1945 to change the phrase to read, "any one Yank, with a button to release atomic warheads, could lick any 250,000 Japs who are without a defense to it or a threat to retaliate with it". This is the fundamental change and this is what makes the whole change. This is what affects the Middle East.

RHETORIC

There is a moral or a lesson to be learned. We waste our time on rhetoric.

Beautiful speeches of Israel being the bastion of democracy in the middle East. But who cares? Does the United States care about bastions of democracy in South-East Asia or the Caribbean or South America? To cite the names of Syngman Rhee or Batista or Duvalier and other dictators or the regime of Vietnam is to give the reply. Any one who will help the United States of America preserve its



hegemony will receive support any time and in any place.

For the United States to assist Israel also meant assistance for a King of Jordan and the feudal principedom of Saudi Arabia.

The USSR, while faced with some measures of disaffection in Czechoslovakia and Hungary, called Peace Conferences while ordering its measures of brutal repression in the former and tanks in the latter. It is now calling another Peace Conference while threatening to invade Israel.

Let's not waste energies on rhetoric which deludes ourselves. Or the search for wise sayings, homilies and apothegms from Tanach or Talmud to prove the justice of Israel's cause, all of which make speeches learned and colourful but miss the point completely. Israel's future will not be vouchsafed by appeals to justice or a bastion of democracy.

ISRAEL'S POSITION

What, then, is Israel's position? Flies on a wheel who can do nothing but allow the wheel to spin? Not quite. If we recognise that, in this day and age in the geopolitical struggles facing the great powers, we must convince the United States that there can be no security for the USA if its

confronting power uses the Arab States as allies in its political ambitions. Israel cannot be allowed to fall, and not because it is a bastion of democracy in the Middle East or because there is an historic right of the Jewish people to physical possession of its spiritual homeland, but because it is in the US interest that it be its ally. Bluntly, a defeated Israel would ensure Soviet domination of Asia and Africa. Israel in the Western ambit and its security depends on remaining so for the foreseeable future. Moreover, if it had ever been in the Russian satellite bloc, it would have forfeited the support of Western Jewry, both political and economic. It may not be a pleasant prospect to be dependant. But if Israel is to survive it must move even closer to the United States.

When does the history of Israel start in this realpolitik world of ours? Not with post-exilic prayers of next year in Jerusalem, not with the Balfour Declaration, not with the Mandate. It starts in 1948 after the world organisation, the only authority in existence, debated and gave legal rights to set up a state. All speeches of historic rights, quarrels as to who lived longest on any given territory are interesting though by now tiresome. Maybe Weizmann was accurate that the difficulty is the matter of differences between right and right. In this case only an authority can decide and the authority, the United Nations, did decide and that is the whole case. It decided because of the balance of rights being in favour of setting up a territory for a Jewish state. It is Israel because it was so adjudicated and because Israel is there. To keep it there is the problem and in the final analysis the problem is solved by the deterrent of the nuclear bombs, the interest of the USA (states have no concerns, only interests), the dedication of Israel's people and its friends (mostly Jews but with powerful support from influential policy-making non-Jews). This is the scenario.

CANADA/CANADIAN JEWRY

Now, in Canada what do we do? Are we flies on the wheel? Not at all, since there are many positive actions Canada can take; and the Jewish community can take without in any way acting contrary to Canada's interests.

Since Canada's future is, by virtue of its cultural, economic and political environment inextricably woven with western ambitions, it must — when the chips are down — declare itself as a western ally. It already has as witness the Atlantic Alliance and the NATO Treaty. All other shows of independence are peripheral; the core of its policy is North Atlantic hegemony. Canada can reduce its commitments, it can strut and do a ritual dance of independence, it can assume a greater or a lesser role, but it has no choice of neutrality nor could it ever be anything but a member of a western alliance. Canadian Jews find no difficulty in accepting this.

Canadian Jewry has a special role within Canada's position. Canadian Jewry can amass assistance to Israel to maintain its social services, its educational institutions via the UIA of Canada Inc. and Friends of the various educational institutions; it can assist Israel's industry by investing in it; it can continue to buy Israel Bonds in increased amounts. It can further its activities in the political game of seeking continued support from those influential people in the governance of this country and of the media, so that the truth will be known and Canada's support of Israel's integrity be a part of our declared foreign policy; in short Canadian Jewry must back the program of the Canada Israel Committee.

PEACE

The overwhelming influence of the long range outcome however, has to be the rules of the detente which can be achieved between those who really control the destiny of the little nations of the Middle East in a period of history where big nations don't go to war but allow the game of puppetry to flourish. Manipulation is such that small nations fight and win or lose, take the brunt of the casualties and dislocation and are the mercenaries of the super-powers.

Perhaps we shall see peace when the very formula which has created the stand-off of the big powers will also produce energy for peaceful purposes, so that foreign policy of big nations can be written without the amanuenses of the oil-rich states.

But one thing is clear. People suffer, children lose fathers, parents mourn children, wives are deprived of husbands. The sick, the blind, the lame increase in numbers and the Jeremiad has to be intoned, "Peace, Peace and There is no Peace."

Our hope has to be that the game of the Big Powers will be to maintain a detente by forcing negotiations between Israel and its enemies, not by forcing the terms but by forcing the parties to talk terms.

Canadian Jewish Reaction

In matters relating to Israel, Canadian Jewish Congress acts jointly with Canadian Zionist Federation and B'nai B'rith through the Canada-Israel Committee

On October 6th while Jews the world over were engaged in collective contemplation, Egypt and Syria perpetrated their unprovoked and premediated attack on Israel, thus launching the infamous Yom Kippur War. Simultaneously the people of Israel were confronted by the combined Arab forces of fifteen countries and the massive might of Soviet arms on its borders, international isolation and apathy abroad, and a misinformed media and public here in Canada.

Behind the daily tabulation of battles won and lost, tanks destroyed, planes shot down and territory ceded or gained, every Jew had the full realization that the war was for keeps — for the very existence of the Jewish State. Israel could not afford to lose a war!

Although the current style tends to ignore or forget historical facts, there is a large body of Jews who do not. Indeed they immediately confront the imperatives of the Jewish present with a full appreciation of the Jewish past. As a result in communities across this country, the uneasy fast of Yom Kippur was followed by hurried consultations which set the strategy for the Canadian Jewish Community's role in this struggle for existence. It was clear that there were four distinct needs — a) funds for medical, social and educational facilities and services to enable the embattled State to ease somewhat the staggering economic drain of the war; b) to ensure that the historic support of the Canadian government for Israel will be vigorously expressed and urged in international circles as well; c) to give the "case for Israel" as wide a hearing as possible and to counter Arab propaganda; d) to provide the greatest amount of moral support possible for the beleaguered people of Israel.

In the area of fundraising the efforts of the total community were and continue to be inspiring. Thousands of dedicated volunteers and professionals worked around the clock to meet the desperate needs of Israel. The media in Canada immediately focused on the "large sums" Canadian Jews were raising for Israel giving the impression that Israel was the beneficiary of vast amounts in contrast to the poor and struggling Arabs. In numerous presentations to the media the CIC made clear that whatever world Jewry would raise, it would be a mere pittance when compared to the massive capital made available to the Arab belligerents by the oil rich Arab Sheikdoms — Libya, Kuwait and Saudi Arabia alone provided more than 4 billion dollars. In addition American foreign aid grants to Arab countries in the last 20 years exceed three fold the entire amount of long term credits provided to Israel, while the Soviet contribution is in itself staggering.

RALLIES FROM COAST TO COAST

On Sunday night, October 7th, telephone calls and radio announcements brought 6,000 Jews together in Montreal to express solidarity with the people of Israel and condemn Arab aggression. In Ottawa on Monday morning, October 8th, 3,000 participants paraded on Parliament Hill and urged the government to condemn Arab aggression and support Israel in her hour of trial. On Tuesday night, October 9th, 10,000 members of Toronto's community gathered at the Royal York Hotel in a moving demonstration of unity with Israel. Similar manifestations were held in Winnipeg, Edmonton, Vancouver, Halifax and other communities.

On October 14th the National Emergency meeting of the CIC in Toronto decided to convert the planned Simchat Torah Rallies of October 17th to Israel Survival Rallies. More than 25,000 Jews marched through the streets of Toronto, Montreal and Winnipeg in support of Israel. Speakers included the Honourable James Richardson, Min-



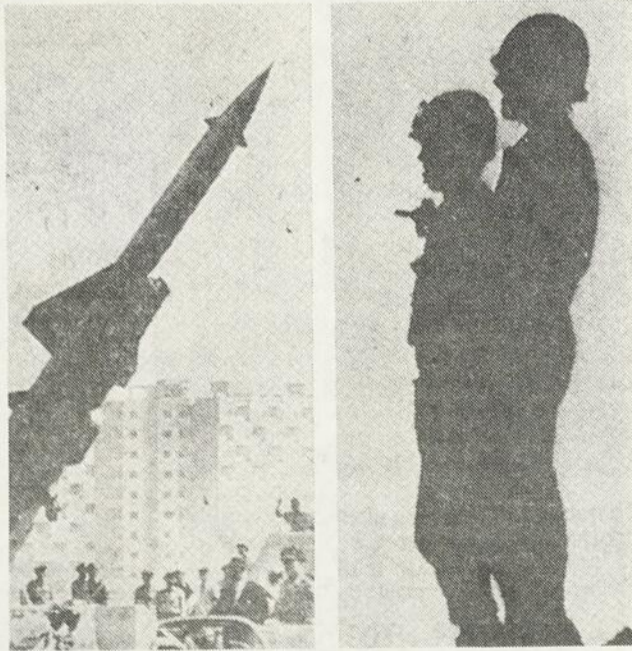
NATIONAL CANADA-ISRAEL COMMITTEE MEETING IN TORONTO, OCTOBER 14

ister of National Defence, Premier Ed Shreyer of Manitoba, Sydney Spivack, Leader of the opposition in Winnipeg, David Lewis, Leader of the New Democratic Party in Toronto and Reverend Roland de Corneille in Montreal. Messages of support were received from a large number of political leaders and Christian clergy.

THE CANADIAN GOVERNMENT

Representatives of the CIC met at length with the Secretary of State for External Affairs and Acting Prime Minister at the time, the Honourable Mitchell Sharp, and the Leader of the Opposition, Mr. Robert Stanfield. A concerted effort was made across the country to inform all members of parliament of our community's very real concern about the Middle East situation.

On October 16th, 1973, the House of Commons met in Special Session to debate the Arab-Israeli War. All major parties expressed support for Israel's position and condemned Arab aggression. Particular mention was made of Israel's right to exist within secure, recognized and defensible borders and Security Council Resolution 242 as the best means of resolving the conflict (i.e. negotiations between the parties directly involved). Mr. Sharp graphically



emphasized Israel's need for defensible borders and the fragility of a cease-fire when the will to make peace is absent. Mr. Wagner deplored the involvement of the Soviet Union, particularly her encouragement of the Arabs to wage war. Mr. Brewin, of the N.D.P., made specific reference to Arab threats against Israel's existence and called upon the parties to negotiate a settlement of all outstanding issues. Messrs. Marc Lalonde, David Lewis and John Fraser all spoke eloquently of Israel's plight and the need for a negotiated settlement of the conflict.

MEDIA

Various analyses which appeared in the different news media tended to neglect a number of basic issues of the conflict. Through a series of news conferences and meetings with editors and radio and television officials the CIC attempted to provide a more balanced and complete assessment of the conflict.

It appears that many have forgotten that in 1948, 1956, 1967 and 1969 Israel did not hold the occupied territories but the Arabs nevertheless attacked her. Had Israel not held the borders she did, fighting would have taken place in the streets of Jerusalem and Tel Aviv. Many

believe that Israel started the war in 1967 and therefore it is only right that the Arabs started this one. It is forgotten that in 1967 it was Egypt who massed 200,000 troops and massive armaments in the Sinai, closed the Straits of Tiran, ordered the U.N. Emergency Force out of the Gaza and proclaimed that the "Jews would be driven into the sea". The Arab claim that the present war has for its limited objective the regaining of territory lost in 1967 is immoral. On the one hand the Arabs rejected Security Council Resolution 242 which would have peacefully returned territory in exchange for recognition of Israel's sovereignty and right to secure and defensible borders. On the other hand Egypt has no legal claim whatsoever to the Sinai or Gaza in international law.

The West Bank of the Jordan River was unilaterally annexed by Hussein following the 1948 War of Liberation. Although the U.N. General Assembly Resolution partitioned that portion of Palestine for a Palestinian State, not a word of protest was raised by the Palestinians or Arab countries against this act. Indeed in the Rhodes negotiations following the war in 1948 it was the Israelis who demanded that representatives of the Palestinians participate. Faisal and leaders of the other Arab countries categorically refused.

On October 18th the CBC Television News announced that the U.N. Security Council had voted for a cease-fire. In describing the second part of the Resolution the announcer stated that the U.N. called for the immediate implementation of Security Council Resolution 242, which calls for Israeli withdrawal from occupied Arab territory. The CBC conveniently forgot the second part of that resolution, namely, withdrawal to secure and recognized borders, freely negotiated between the parties.

PRISONERS OF WAR

At time of writing, Egypt and Syria are more than four weeks behind in their legal and humanitarian obligation to provide lists of all prisoners of war. In direct contravention of the Geneva Conventions on Prisoners of War, to which both countries subscribed, Egypt and Syria continue to cause untold anguish to children, mothers and wives. While Israel provides food and medical supplies to an Egyptian army committed to her destruction, Egypt and Syria manipulate the maimed and wounded for political gain just as they manipulated the refugees for the last 25 years.

The CIC has asked the Canadian Red Cross and the Canadian Government to use every means at their disposal to obtain the lists of prisoners of war and secure their release. All members of Parliament have been informed of this dire situation.

POLITICAL STRUGGLE

It is clear that Israel is presently engaged in a crucial political struggle. Aside from the fundamental justice of her cause she does not have too many allies. When the Arabs launched their infamous attack, the U.N. and governments of the world were strangely silent. When Israel repelled the aggression against her security the U.N. moved quickly for a cease-fire and the "Big Powers" scrambled for a face-saving victory for the Arabs. Today there appears to be a great deal of pressure on Israel to compromise her basic interests. Although a U.N. Emergency Force failed in the past it is reinstated again. Instead of condemning and resisting Arab oil blackmail the countries of Western Europe have compromised their independence and integrity by succumbing to it. It is a measure of Canada's independence and integrity that she has not.

The CIC and its constituents will continue to remain vigilant in order to play its role in this continuing struggle for the existence, security and independence of the State of Israel.

WE ARE JEWS

Delivered by RABBI W. GUNTHER PLAUT, Canadian Jewish Congress National Religious Affairs Committee Chairman, during a demonstration held in Toronto following the outbreak of the Yom Kippur War

I must confess that these last seventy-two hours have been nightmarish for me, as I know they have been for you. Somehow the prayers of Yom Kippur were jumbled in my mind, and while in the anxiety of my soul I prayed with great urgency, I did not always know the words I was saying. In my mind's eye, I saw the boys and girls once again marching off to war. I saw the young men climbing into airplanes in civilian clothes and manning the tanks. I could not help but feel that they, like the rest of us, had that sinking sense of *deja vu*, of historical repetition. "Here we go again," — four times in twenty-five years. "Enough Lord," I cried on Yom Kippur, "let there be an end!"

Yom Kippur — how little they know us who suggest in cruel jokes that Jews would go out to battle deliberately on the holiest of holy days! Abba Eban called it an odious blasphemy and precisely that is what the allegation represents, a total misreading of our Jewish sensitivities and sensibilities. How little they know us!

We are schooled in trial and in sorrow. We know what it means to lose loved ones in war as well as peace, for even when there has been peace for others there has not always been peace for us. Alas, the furnaces of the Holocaust were first stoked in times of peace, when the world looked away.

I am a Jew. I believe in God and I believe that in His wisdom He has set aside a special role for us which is assigned to us for the sake of mankind. We are called the People of the Covenant. This covenant exists today. No war, no international forum, no resolutions or vetoes will affect it. We stand before history as a people who since ancient days have preserved the knowledge of a compassionate and righteous God. We do not always know what our task may be for the moment, but Torah and tradition point the way for us.

The world may not fully understand us. No matter. Of course we would like to be loved and understood, who would not? But it has not been our fate to be loved and understood, nor have we been many in numbers. We have always been in the minority. Seen in the full context of history, it is no accident that billions of people are today allied against us — Russia, China, India — without cause, without reason.

We do of course understand why the Arabs are arraigned against Israel (although we can neither understand nor condone the evil they have committed in using a national conflict for fostering anti-Semitism). Count those who are lined up against us and they likely add up to the majority of men as represented by their governments — if their governments indeed represent them.

But Jews have never counted heads nor felt that majorities were naturally right. Had we done that, we would have folded our tents long ago and would have disappeared into the mists of history. We did not. When all the world went spiritually one way, we went another.

The Midrash explains the word *Ivri* (Hebrew) by explaining it as "ever" (on the other *side*), meaning Abraham stood apart from the rest of mankind. When all the world looked to a pantheon of gods, we looked to the One and Only One of Israel. When all the world exalted war as a normal accompaniment of human existence, we listened to the voice of Isaiah; we promised that some day, inspired by a knowledge of God, men would beat their swords into ploughshares and their spears into pruning hooks; that some day men of every nation and every creed would sit under their vines and fig trees and none would make them afraid.

When all the world shouted "Power!" we listened to the prophet who said: "Not by might and not by power, but by My spirit, saith the Lord." When all the world shouted for force, the Jew said "Shalom" when he came and when he went. The Jew identified the very words of Torah with Shalom, proclaiming that "all its paths are peace."

No wonder that a people whose vision has been trained on the salvation of man and on eternity, a people preoccupied with their obligations under the Covenant, should be a thorn in the side of those who conceive of life in different terms. It is no accident that of all the nations in the world Israel is the only one whose right to existence is still



debated a quarter century after its birth. We do not hear about Togo or Bangladesh. War and strife have carved them out, but here they are, their selfhood is their passport to international acceptance. Not so with us.

Colonel Qaddafi, the Premier of Libya who is rich enough that he can offer to support the Arab war effort single-handed and who is used to speaking his mind, said unequivocally that neither the 1967 cease-fire lines nor the occupied territories are the real issue. President Sadat said the same. The issue, they said, is Israel's existence, which remains an offense to the Arabs.

Nothing but our disappearance will satisfy them and many like them. The world does not listen to this warning because it does not want to listen. But we Jews cannot forget, for in the larger sense we have always fought and battled for the existence of our people and our ideas.

We are Jews. We are a small people, but we are large in compassion and in love. Our brothers in Israel are forced to take up arms, but it does not make them into a warlike people. The announcers speak of tanks lost and planes downed, while our people worry more about the black boxes in the Israeli newspapers which announce the deaths of the country's youth. Young people, full of promise, who leave behind families in desperate bereavement and who themselves are forever cut off from the fullness of life. We grieve for them, but we are a people who grieve for the Arab youth as well. They too have families, they too wanted to live and now they die needlessly, because their leaders have pushed them into a battle they will not and cannot win.

We are Jews. We do not hate. Others, alas, have invoked the evil passions of anti-Semitism once again against us, so that throughout the Arab orbit as well as in Soviet Russia, the word "Jew" is once again a battle cry for hatred. We, in return, hate no one. Our tradition says, "I do not desire the death of the sinner, but that he turn from his evil ways and live." God, says our tradition, does not hate the sinner, but the sin. We hate no Arabs, we hate no Russians, we hate no Chinese, we hate no Indians — our people stretch out their hands to the world and say: "Work with us!" But the world should also know that even if we are rejected we do not despair. On the contrary, we know that the Lord of Hosts is with us in the long haul of history.

We are Jews. In the midst of war, we remember that people must be cared for. We remember that our brothers still must be rescued from Soviet Russia, and that even in the presence of war we must bring them to the Land of their Fathers, settle them, make them welcome, provide them with jobs and housing and welfare services. We know that there are poor people in Israel whose standards must be raised, whose hopes for a good and better life must continue so that they may become productive and full partners in the economy of tomorrow. It is war now, but even the loud clashing of the cymbals of destruction will not drown out the still small voice.

This is what it means to be Jews, Jews in Israel, and Jews also in Canada. Everyone who lives in this great and wonderful land of Canada, with its open spaces and its reality of freedom, has a deep sense of gratitude toward the gifts it has granted. Yesterday was Thanksgiving in our land, and I am sure that every Jew was keenly aware of the marvellous opportunity that was his. That opportunity is not only social or economic or political. All this of course — but the main point is something else. *A Jew in Canada can be himself, a Jew at his best and highest level.* Canada says to the Jew as it says to all her children: "Be yourself, for by being yourself, you can make your greatest contribution to Canada."

I give thanks that I can be a Jew in this land, to be myself, to know my tradition, to learn what it means to work for the good of every man, of whatever race, colour or creed. That I can make my contribution to society as a Jew — this is the genius of Canada, and for this we owe profound and abiding thanks. We strengthen this thanks with the determination to make this an ever more glorious and wonderful land, rich especially in human, spiritual and intellectual resources.

Living here in Canada, we Jews are deeply aware what it means to have a state of Israel across the sea. I lift my head higher because there is Israel, my pride of selfhood is greater because there is Israel. There are young people here who do not remember what it meant to live before 1948, what it meant to live before and during the Holocaust. They do not know what it meant when one could not go to Palestine or

anywhere except by permission of other governments, when one had to stand in line before foreign consulates to try and get a visa to get to somewhere, somehow, in order to flee. Ask me, I know. I remember the long lines that wound around blocks before every conceivable consulate. How slowly the lines advanced, how few got visas, for so many lands did not want the burden of Jewish immigration. I remember what happened when it came to 4:30 in the afternoon, when the sign was hung on the door, "Closed for afternoon, come back tomorrow," and how we came back and stood and saw the sign again, "Closed for the day, come back tomorrow". And how Jews stood and stood, until the enemy came and took them to the camps for extermination where there was no tomorrow. I remember!

And I remember what it meant when 1948 came, when suddenly the burden of anxiety was lifted from our hearts. We knew then that whatever happens there would be a place to which a Jew could go. There would be a place in which Jews could build their own culture and do so in freedom, where they could live not by permission, but by right. Then we knew that the Sho'a, the Holocaust, would never again threaten the existence of our people. That in part is the meaning of Israel to every Jew.

Thank God there is Israel today, and across the ocean stretches a bridge of love. They are my family and we are theirs. What happens to them happens to me. When they threaten my brothers in Israel they threaten me. We want to tell the people in Israel that we belong to them and that they can count on us. Fear not, we shout to them — fear not!

But we also want to tell them that it is not only Jews who stand with them. Many non-Jews in all parts of the world (and thankfully in Canada as well) stand with them. Those who are here tonight are a representation of the multitudes whose hearts and souls are bound up with us and our brothers in Israel. We thank them all and we thank you especially who are here. We Jews know what it means to be alone, and therefore know the full meaning of friendship.

So here we are tonight in this demonstration of solidarity. You have already heard what is required immediately — to give of your substance and to do so now. For if not now, when? So go outside and do your share. Go and do it well.

But still more is required of you. We require of you also persistence, courage, unflinching will and eternal readiness. Do not bend your neck to the yoke of doubt or fatigue. Stand up and stand straight. Be Jews. Be Jews not only in your hearts, but also in your actions. Let righteousness and justice be the guide of your lives, let knowledge of Torah and tradition, of Jewish history and of Hebrew, let all of these be aspects of your striving so that you may be Jews to the fullest extent, as Canada allows and encourages you to be. Be JEWS NOT ONLY IN NAME, be Jews in knowledge, be Jews in spirit, BE Jews in deed and be Jews also toward the world outside. Let them know who you are and say in proud proclamation "I am a Jew!"

And when the call comes, say as Abraham did: "Here I am," so that together with friends who care for us and with our brothers in Israel whom we love, we may always say: "The people of Israel shall live, forever and ever and ever..."



Canadian Clergymen Issue Statement

Co-signed by a well-known group of Canadian Christian clergymen in Toronto, a statement has been issued expressing concern for victims in the Middle East conflict. Defining Zionism as "a complex phenomenon with its roots in both Jewish tradition and modern Jewish experience" and modern Zionism "as the stepchild of western gentile anti-semitism, the anti-semitism of the Christian churches and a Christian culture", the statement declares that "Christians must affirm Israel as the visible and tangible manifestation of both Jewish survival and Jewish security".

The statement was signed by Father Edward A. Synan, President, Pontifical Institute of Mediaeval Studies; Father Gregory Baum, Professor, St. Michael's College, University of Toronto; Sister Mary Jo Leddy, Teaching Assistant, Ph. D. (cand.), University of Toronto; Father John M. Kelly, resident, St. Michael's College, John C. Meagher, Director, Institute of Christian Thought, St. Michael's College; Reverend Herbert Richardson, Professor, St. Michael's College; Father Arthur Gibson, Chairman, Department of Religious Studies, St. Michael's College; Alan T. Davies, Assistant Professor, Victoria College, University of Toronto; William O. Fennell, Principal, Emmanuel College, Victoria University; David E. Demson, Associate Professor, Emmanuel College, Victoria University; Donald R. Keating, Teaching Assistant, York University; B. Robert Bater, Minister, Eglinton United Church; Sister Donna Purdy, Executive Director, Canadian Committee on Social Ministry; and Dr. G.S. French, Toronto.

The text follows.

"We, the undersigned, a group of Christians in Toronto, moved by the tragic war now raging in the Middle East, wish to express our concern for the victims of this conflict, and wish, in particular, to share some Christian reflections both with the larger Christian community and with the community-at-large. The following observations are made with a deep sense of Christian contrition for the many past 'silences' of the churches at those critical moments when the Christian conscience has been tested, and found wanting. We believe that another crisis of conscience has arrived, and that, on no account, must another silence be condoned.

The Arab-Israeli struggle has for years been coloured by a mythology which continues to obscure the political and human dimensions of the collision of two peoples in the Middle East. This is the mythology of a Zionism consistently represented by anti-Zionists as a racist, imperialistic Nazi-type creed imposed upon the Middle East to dispossess and oppress non-Jews, and to establish presumably a 'Jewish Empire'. Many Christians, unfamiliar with Zionist ideas, having been more or less persuaded of the basic truth of this mythology, tend as a result to interpret present-day events in its light. Thus, the current war is regarded as a war of liberation designed to remove the Zionist yoke in the name of humanity and justice. Such Christians are frequently disbelieving if informed that (a) Zionism is not a dirty word, like Nazism, but a complex phenomenon with its roots in both Jewish tradition and modern Jewish experience; (b) modern Zionism was born as the stepchild of western gentile anti-semitism, the anti-semitism of the Christian churches and a Christian culture, and was therefore an early liberation movement incorporating the response of disillusioned European Jews to the hostility of a Christian-Gentile world which refused to accept their presence; (c) the rhetoric of anti-Zionism is as old as the Zionist movement itself (that masterpiece of modern anti-semitism, *The Protocols of the Elders of Zion*, was published about the time of the first Zionist Congress in 1897), and every important anti-semitic of this century has made repeated use of this rhetoric, from Henry Ford to Adolf Hitler to current Russian propaganda. One example illustrates this trend. In *Mein Kampf*, Hitler attacked (Zionist) Jews for seeking to build a Jewish empire in the Middle East as 'a central organization for their international world swindle. Incidentally, the *Protocols* are presently in widespread circulation in the Arab-Islamic world, and definitely a factor in the Middle Eastern struggle.

To understand the issues fairly, this mythology must be stripped away. When it is gone, one sees the tragic encounter of two peoples, each with legitimate claims and aspirations, over the same territory. Christians are involved on both sides of this encounter. They are involved on the Arab side, because modern Arab nationalism owes some of its roots to the Christian missionary presence since the last century. They are involved on the Jewish side because Jewish nationalism is the stepchild of Christian prejudice, and because Israel, by its very existence, is both a reminder and

a rebuke to Christians for their role in the Jewish plight in the twentieth century, with its holocaust and its murdered children. Israel, to Jews, is more than another nation; it is a resurrection symbol following the near extinction of the Jewish people within living memory. For this reason, we believe, Christians must affirm Israel as the visible and tangible manifestation of both Jewish survival and Jewish security. For the possibility of a second Auschwitz is something which no Christian should view with equanimity and any semblance of moral neutrality. Indeed, as matters now stand, the option of remaining neutral in an apparent life-and-death struggle does not exist. To affirm Israel is not to pretend that Israel, as a nation-state, stands above the moral criteria derived from the canons of international justice and the conscience of rational man which apply to other nations. Clearly, no nation-state is innocent or can be innocent, since power, especially military power, is always subject to misuse, and nation-states by definition are vast impersonal concentrations of power. Once the Jewish state was born, it took upon itself the moral ambiguity of a world replete with power-struggles, and the moral dilemmas which are always entailed in the possession of power. Israel can be criticized as any other nation can be criticized, but it is profoundly wrong to oppose Israel because of its Jewish foundations, and to seek to dismantle its Jewish character, as the anti-Zionists invariably desire. In a military conflict in which the apparent object is not merely the recovery of occupied territory, but the destruction of the Jewish political community, and, if Arab rhetoric is to be taken literally, to 'drive the Zionists into the sea', Christians must, in our view, stand with Israel, and stand without equivocation.

The plight of the Palestinian refugees is a cause which has stirred much Christian sympathy, and which has become the focal point for the convergence of liberal sentiment (Christian and non-Christian) and the ideology of the Third World with its Marxist analysis. Israel has been identified by both groups as the oppressor, the Palestinian Arabs as the oppressed. This plight, in our view, is the other side of the tragic encounter between the aspirations of two peoples: tragic because injustice in one form or another is seemingly unavoidable. Christians are involved on this side of the conflict as well. In our opinion, however, the present attack of the Arab nations against Israel cannot be justified in these terms, because the former have themselves repeatedly revealed no small measure of indifference to the refugees during recent years. Moreover, in much Christian opinion, the refugees have unwittingly emerged as a comon for a troubled conscience, which, preferring not to dwell on Christian guilt with regard to the Jews, dwells instead on Jewish guilt with regard to the Arabs. Nor are the churches in a position of moral objectivity whereby they can successfully play a mediatorial role between the Jewish and Arab worlds, balancing the claims and counter-claims of the two warring communities. We have long since disqualified ourselves for any such task, and should not adopt an attitude of moral superiority in a situation which exposed too many of our own failings."

J'aime Israel

By MME. ALEXANDRINE PELLETIER, wife of the Honorable Gérard Pelletier, formerly Secretary of State and presently Minister of Communications in the Federal Government; mother of four children; author of articles, radio and film scripts; and recently a tourist in Israel.

Israel, avant mon départ m'apparaissait comme un pays dur austère, sur un pied de guerre. J'y ai trouvé un pays dur, austère mais plein de joie, d'humour comme si le rire là-bas était plus profond que la douleur, et que s'il fallait mourir, il fallait d'abord vivre, marquer cette terre revêche, aride du signe de l'homme, déterrer l'eau et que pousse l'arbre, la maison pour un peuple qui revient chez lui après des siècles d'errance, de persécutions. Il fallait absolument qu'il eût du bonheur, de la paix comme dans ces kibboutz où le pommier voisine avec l'oranger dans le même verger. Dans ce pays où rien n'est possible, au premier abord, tout le devient. Parce qu'ils ont l'habitude de frôler la mort, la vie en Israël a une qualité, un prix, une force, une intelligence, une beauté qu'elle n'a nulle part ailleurs, dans aucun pays du monde.

A Jérusalem, j'ai vu des ateliers de femmes arabes avec des femmes juives qui apprennent à gagner leur vie, j'ai vu des maisons arabes non loin des maisons juives vivant dans la paix, des crèches, des garderies. A Tel-Aviv j'ai vu un cen-

tre d'accueil pour les réfugiés russes. J'ai rencontré des universitaires qui de plein-pied nous rentraient dans le cœur de la recherche sur la vie, la mémoire, des professeurs préoccupés de l'art nouveau, des sources de la danse, du théâtre, je suis allée au cinéma avec tout le monde et comme on sait rire là-bas! Et pourtant, ils ne sont qu'un petit peuple menacé, il ne faut pas oublier: 2 millions 700.000 Israéliens juifs et 130 millions d'habitants dans le monde arabe.

J'étais partie à la découverte d'une réalité politique nommée Israël mais c'est au-delà de cette aspect des choses que se situent mes impressions les plus vives. Si jamais je t'oublie Jérusalem!...

Mais comment pourrais-je t'oublier! J'aime Israël, j'aime le peuple juif. Lorsque le grand oiseau Ellal nous déposa doucement à l'aéroport de Lod, il me ramenait dans un coin de moi-même, dans un pays que je n'avais visité, mais que par ailleurs, je reconnaissais à nouveau je feuilletais mon Histoire Sainte et je reconnaissais le pays d'Abraham. Abraham cet homme qui a eu la foi à un tel point que lorsque le maître du ciel et de la terre lui demanda de lui sacrifier son enfant, il se leva et partit de grand matin avec son fils, sans poser de questions au Tout Puissant, sans fournir d'explication à sa femme, sans se préoccuper du jugement des voisins sur son geste. Abraham n'obéissait qu'à sa conscience, au désir de son Créateur. Lorsque j'ai décou-

vert Israël, j'ai compris que cette terre puisse produire encore cette race d'hommes qui défient le jugement des autres, sait obéir à son destin personnel peut-être parce qu'ils savent ce qu'ils en coûtent de se conformer... Peut-être aussi parce qu'ils le doivent afin que s'accomplissent ces paroles qu'on trouve au Livre de Jérémie (31, 7-9)

"Ainsi parle le Seigneur:

Criez de joie pour Jacob,

Acclamez la première de nations! Faites entendre vos louanges! Proclamez:

'Le Seigneur a sauvé son peuple,

Le reste d'Israël.

Voici que je les fais revenir du pays du Nord,

Et que je les rassemble des extrémités du monde,

Il y a même parmi eux l'aveugle et le boiteux,

La femme enceinte et la jeune accouchée;

C'est une grande assemblée qui revient.

Ils étaient partis dans les larmes,

Dans les consolations je les ramène;

Je vais les conduire aux eaux courantes,

Par un bon chemin où ils ne trébucheront pas;

Car je suis un père pour Israël,

Ephraïm est mon fils aîné."

The Magic of Jerusalem

By BEN TAUBES, author; university lecturer; and recently a tourist in Jerusalem

The magic of Jerusalem pervades every room in the city as its history and the kaleidoscope of its biographies colour the very air.

Everyone is aware each second that they are living in Jerusalem. Visitors on tours, kids with knapsacks ubiquitous in their wanderings have that achieved look: this is the peak of their trip; here they want to be alone with themselves for moments yet they want to share their exaltation with you.

Men in bureaux are satisfied to feel that they are in the capital, not in a branch. They are near the director of their ministry, within sight of president and of Golda.

Businessmen know their boutiques scattered amid the pizza stands may be visited by the wives of the great, that the city is the home of Israel's oldest good taste, stemming from Arab days, or British colonial traditions of from the Germans of the early '30's. The modest heroes of the War of Independence walk by you as ordinary citizens, but may be pointed out to you in the Jerusalem Theatre.

Students feel a lack of personal interest, but they are consoled: the professor who pays them no attention is the world's best; he is on the faculty of the premier university of Israel, officiates at the temple of today's Jewry.

Marriage may restrain the young, economically and in other ways. But for those who work, the privilege of strolling endlessly evenings on Ben Yehudah, Jaffa, Hillel, Histadruth and Dorot Rishonim is compensation for hard work, hot sun, exploitation, danger.

In this city housewives expect some slight considerations and little courtesies on the crowded streets in this country where everyone is overwrought, pushy, selfishly directed.

For the older to be in Jerusalem is a triumph, an aim achieved which their neighbours did not. Along any street mature men carry themselves as modestly successful in having managed to get to Jerusalem: a retired rabbi from Brazil and another rabbi from Canada on a sabbatical, a grandfather supported here by devoted children, a pious man who summoned up faith that the Almighty will somehow provide in Jerusalem as He might in exile, a doctor who came to realize that it is incongruous to love Zion from afar from Toronto, an accountant from France who believed that he could meet the intense competition of Israel and be the competition, a British exporter who decided to become an importer in Israel, a Montreal financier who promoted himself to Miami and then to Jerusalem — life in the King David Hotel can be as pleasant as at the Fontainebleau, and much more distinguished.

The whole world — priests and poets, young and oldsters, not all of them Jews — pressing with talent, money, energy, initiative, raising standards and prices, crowding the slums, overrunning its hills, pushing six and more to a room, spending more time outdoors than in colder, less crowded climes. For the Prophet has said, "The dew which descends upon Jerusalem is a remedy from every sickness because it is from the gardens of Paradise."



The Department of Housing — itself in rented quarters where the minister must walk up the last flight — is one of the key areas of government. The minister's sleeplessness comes from pushing the eight-to-a-room to seven-to-a-room, to six-to-a-room while scarce labor, ever more costly cement and limited panoramic mountains are drained by homes running into hundreds of thousands of dollars.

Job incentives, status, family budgets, locating, education, leisure are all determined by the tiny cement apartments available to a native or to an immigrant — nearly always set directly or indirectly by the omnipresent burden-crushed authorities.

Building in Jerusalem is a complex compromise of shrinking sites, pollution threats, steep mountains, recent architectural traditions worth maintaining, older ones that beg to be discarded, ancient character to be excavated, un-beautiful filth calling for merciful bulldozers, new white stone competing with the older beautiful rose, apartments endangering the sky line, expensive elevators vs. tiring walk-ups, ingenious roads along the fourth floor up, the profit needs of businessmen, dominant unions intertwined with party and government controlled prices.

Out of this jumble come not just more apartments, but entire suburbs of apartments, where each box struggles to be home and tomorrow will be beautiful. Shy bushes and flowers and little children already promise much green where the sidewalks have not yet been laid. They are the hopefully satisfied young residents of the Jerusalem of tomorrow.

High upon the interior hills the cement stays clean, and

even the new white and rose buildings already bear the city's ancient magic, unlike coastal Tel Aviv where the salt air eats up the stucco while it is still new.

Not that all Jerusalem is new. On meandering King George V St. the wood-panelled tiny elevator becomes a tiny room when you carefully close all the doors. It works its way up painfully by the intense wish of the passengers and by the consideration of the tenants who hopefully, shut their doors carefully as they exit. Flimsy Jerusalem stays together everywhere by grace of this civic cooperativeness.

Saturday mornings it often doesn't work. Someone downstairs has failed to shut his door tight it may be a gremlin with curly ear locks who violates the Sabbath, "keep us from violating the Sabbath." But it will not do to mar the sacred day with suspicion. The light in the hall switches off automatically after a minute.

The walls are thick, sills are feet deep, though built not in Herod's days but in Vicount Samuels'. The windows open not up but out, held by hooks. A cord for hanging laundry is one of the many housekeeping problems in all Israel.

The kitchen is not included when you count rooms in Israel. In the old tradition, it is not off the dining room where the women would put it, but off the bathroom where the plumber preferred it. Showers are not built in: there is a rubber attachment to the bath faucet.

The battle is against the sun's heat, against stagnant air, against dust. Residents know when to open which window, when to pull which blind, when to enjoy the balcony.

The chair may not have a back, but it is unscratched, always covered cloths. Damp clean rags on the floor help to cool the rooms. Cupboards and closets are not built in. Radiators, needed in the winter, are naked. The genteel comfort of the young twentieth century.

You do not believe what you see from out of the windows and from the all-important balconies: amid the new building everywhere and just beyond the continuous rebuilding — the incredible City Walls, painted and lit up like a postcard, the historically uncertain and complex cynosure of hundreds of millions.

In the apartment there are indications of another meaning to the City Wall: bullet holes through the metal shutters and in the door, souvenir from the days when the Jordanian Legion fired from the Old City upon the Jews in the New.

The landlady is an encyclopaedia of Jerusalem. The books in the glass cases are autographed by the greats of modern Jewry: Ezekiel Kaufmann, Bialik, Agnon, Klausner, Zlotnick — their names are also on streets.

Childish posters hang in the kitchen, with verses about the vitamins in potatoes. During one of the sieges of Jerusalem — who can count the sieges of this century? — the food authorities had asked your landlady, then a teacher, to organize an exhibition on the merits of the potato, the only diet available.

The versifier then available had since become renowned as a poet; the illustrator of the spud is now a recognized artist. He had a show a month ago again in the art centre just a black up the hill.

The flag of the Shield of David flies over the City of David, justifying the inconveniences of kitchen and market and job and the essential life of a Jerusalem housewife.

A Session of the House of Commons discussing the Arab-Israel war took place in Ottawa, Tuesday evening, October 16. Mr. Claude Wagner, Foreign Affairs spokesman for the Conservative Party, received the cooperation of the Leader of the House, the Honorable Allan J. MacEachen, in arranging the special debate.

Participants included the Honorable Mitchell Sharp, Secretary of State for External Affairs; Claude Wagner; Andrew Brewin (NDP); Gérard Laprise (SOCRED); the Honorable Marc Lalonde; Heath Macquarrie (PC); David Lewis, Leader of the New Democratic Party; and Réal Caouette, Leader of the Social Credit Party.

The following is a summary of major points made by several of the speakers.

The Honorable Mitchell Sharp

—Egyptian and Syrian troops launched heavily armed attacks across the ceasefire lines of the Suez Canal and on the Golan Heights into territories occupied by Israel since 1967. . . . the truce of 1967 has been violently broken.

—Peace must come from a settlement negotiated by all the parties involved in the conflict.

—Canada remains prepared to play its part in a UN context if desired.

Claude Wagner

—Our party is prepared to support any reasonable efforts on the part of the government to bring about a ceasefire, hopefully related to a continuing round of serious negotiations with reference to the material disputes in the Middle East.

—As a result of the UN observer-reported violations on the part of Egypt and Syria of the 1967 ceasefire lines, and the responsibility this violation must bear for the present crisis, it may be neither appropriate nor possible for Canada to maintain a perfect sense of balance in the present difficulties.

—The tragedy within the tragedy of the Middle East is that the Soviet Union would pursue a policy of upsetting the visiting balance of power while suing for peace, detente and understanding elsewhere.

—Where previous initiatives have failed (e.g., the Jarring mission of the UN) new efforts should be undertaken.

—On the question of negotiations . . . the continuing conflict indicates that negotiations at the UN cannot take the place of negotiations between the principals themselves.

OTTAWA Parliament in Session

Editor's Note: Canadian Jewish Congress Officers and staff played a prominent part in the activities resulting in the House of Commons Session, October 16.



Mitchell Sharp



Claude Wagner



Andrew Brewin



Marc Lalonde



David Lewis



Réal Caouette

Andrew Brewin

—The Security Council Resolution 242 is the only formula on which peace in the Middle East can be based. Its preamble and resolution are balanced, speaking of both the withdrawal of armed forces as well as the right of every state in the area to its independence, territorial integrity, sovereignty and the right to live in peace with secure and recognized boundaries.

—That the present phase of the conflict was initiated by Egypt and Syria, later joined by other Arab states in various degrees, is abundantly clear.

Gérard Laprise

—Canada must make representations to the great industrial nations that take advantage of wars. On November 24, 1971, Le Droit of Ottawa, commenting on a report published by Stockholm's International Peace Research Institute, said that 90% of the Third World's armaments were provided by four countries: The United States, the USSR, Great Britain and France. And for twenty-five years, according to the report, all wars have been carried out in poor countries, and the weaponry used was provided in large part by industrialized nations of the northern hemisphere. It is obvious that these poor countries are not in a position to produce the armaments they use to kill one another.

The Honorable Marc Lalonde

—Today we reaffirm unreservedly our support of the right of Israel to exist as a sovereign state within secure boundaries recognized by the international community and especially by the neighbours of Israel.

—We appeal to all countries concerned that they settle their conflicts through negotiations.

Heath Macquarrie

—Israel has the right to exist. Israel does not have the right to exist on boundaries of its own choosing.

—The question of Palestinian refugees must be dealt with — with energy, dispatch and compassion.

David Lewis

—Israel's Arab neighbours have never been willing to recognize or accept the existence of Israel as an independent sovereign state in the Middle East.

—Israel was established by international action, it has fought wars to define its existence and has earned universal support for its right to live in peace behind secure and recognized boundaries.

Réal Caouette

—What can we do to solve the problem except to suggest to the great powers to convince Israel and the Arab nations to sit around a table where they can discuss their problems and reach an agreement?

ATTACK

Cont. from page 1

NATIONAL CIC MEETING

A meeting of the National Canada-Israel Committee took place in Toronto, October 14. Discussed were the role of the media in providing accurate reporting; methods of acquainting the public with information; the need to contact leading political, labour, church, etc., personalities; Simchat Torah Rallies initially planned as demonstrations on behalf of Soviet Jewry will now express solidarity for Israel and Soviet Jewry; regional CIC meetings planned for the coming week; and the placing of members of the CJC staff at the disposal of the Canada-Israel Committee. Among those present were Aaron Pollock, Chairman, Canada-Israel Committee; Sol Kanee, CJC President; Philip G. Givens, Q.C., MPP, National President of Canadian Zionist Federation; E. James Cooper, President, B'nai Brith Lodge District #22; and representatives from coast-to-coast.

At this meeting B'nai Brith Lodge District #22 joined CJC and Canadian Zionist Federation participants as a full CIC partner.

PRESS CONFERENCE

Representatives of national and local news media met with members of the National Canada-Israel Committee in Toronto, October 14. CIC members present were Aaron Pollock, Chairman, Canada-Israel Committee; Sol Kanee; Phil-

ip Givens, Q.C., MPP; Rabbi W. Gunther Plaut; Prof. Irwin Cotler; and Myer Bick, Executive Director, Canada-Israel Committee.

Members of the press were briefed as to the CIC's views concerning Israel. A question-and-answer period followed.

OTTAWA

Saul Hayes, Q.C., CJC Executive Vice-President, spent several days in Ottawa meeting with political leaders on behalf of the Canada-Israel Committee.

TORONTO

Sol Kanee, CJC President, together with the presidents of all major national Jewish organizations attended an emergency meeting in Toronto, October 18. Plans were formulated to mobilize total Canadian community support. Among those present were Pinchas Sapir, Israeli Finance Minister; Arye Dultzin, Chairman of the Jewish Agency; and Chaim Laskov, former Chief of Staff.

GENEVA CONVENTION VIOLATION

On November 2, CJC made representations to the Canadian Red Cross, the Canadian Council of Churches, the Catholic Bishops Conference and the Canadian Legion to protest against Egyptian and Syrian violations of the Third Geneva Convention on the treatment of Prisoners-of-War. At the time of writing Egypt and Syria have failed toG —

1.) Notify the Israeli Government through the International Red Cross of the names of prisoners-of-war;

2.) Refused to admit representatives of the International Red Cross to visit prisoners;

3.) Refused to supply lists of wounded prisoners;

4.) Refused to comply with the Convention concerning the exchange of prisoners-of-war.

These acts are in violation of the Third Geneva Convention of which Egypt and Syria are signatories. Israel has fully complied with the provisions of the Convention having furnished lists of prisoners-of-war and permitted visits by International Red Cross representatives.

The failure of the Arab Governments to provide lists of prisoners is causing great distress to many families in Israel who do not know if their near-ones have fallen or are prisoners-of-war.

CJC continued to take energetic steps to bring pressure on the Egyptian and Syrian Governments to comply with the Geneva Convention.

THE HON. ROBERT STANFIELD

Aaron Pollock, CIC Chairman, Myer Bick, CIC Executive Director and Saul Hayes, Q.C., CJC Executive Vice President, met with the Honorable Robert Stanfield, November 1. Discussed were the following current Middle East issues:

a) The cease-fire and the UN's invitation to Canada for its participation;

b) The use of the Middle East Arab oil embargo and its effect on this continent; and

c) Syria's and Egypt's refusal to adhere to the Geneva Convention's provision dealing with prisoners of war.

Also present were Jack Marshall, MP, and Hugh Segal, special consultant to Mr. Stanfield.

AUSTRIA

Cont. from page 1

Demonstration

Some four hundred persons gathered in the rain outside the Austrian Consulate in Montreal, October 3. The demonstration was sponsored by CJC Eastern Region, Canadian Zionist Federation, Eastern Region and the Montreal Committee for Soviet Jewry.

Murray B. Spiegel, Q.C., Chairman, CJC Eastern Region, read a letter addressed to the Austrian Consul General, Dr. N.F. Loewenheim, appealing for the reversal of the Austrian Government's stand on the Schoenau Camp.

OTTAWA

Norman Zagerman, President of the Jewish Community Council of Ottawa, led a delegation which called on the Austrian Charge d'Affaires, Dr. Max Pammer, October 3. The delegation presented a petition to Dr. Pammer expressing the Jewish community's deep concern at the Austrian Government's surrender to intimidation and blackmail by Arab terrorists.

TORONTO

Over four hundred Jews in Toronto on October 3 protested the closing of the transit station maintained by the Jewish Agency for Soviet Jewish emigrants at Schoenau Castle near Vienna in Austria.

A delegation delivered a letter to the representative of the Austrian Government, W. A. Hack, Esq., expressing its horror at the action of the Government of Austria in giving into the demands of the Arab

terrorists. Members of the delegation included David Satok, Chairman, CJC Central Region; Rabbi W. Gunther Plaut, Chairman, CJC National Religious Affairs Committee; Sydney M. Harris, Q.C., Chairman, National Committee for Soviet Jewry; Philip G. Givens, Q.C., MPP, National President of Canadian Zionist Federation; and Max Shecter, President, Canadian Zionist Federation, Central Region.

Arrangements were handled by the CJC Central Region Steering Committee for Soviet Jewry and the Canadian Zionist Federation, Central Region.

WINNIPEG

A delegation of members of the Canada-Israel Committee of Winnipeg met with Dr. Ferdinand Eckhardt, Honorary Consul of Austria for Manitoba and Saskatchewan, October 3.

The meeting had been requested to enable the representatives to discuss the tense situation created by the decision of the Austrian Government to withdraw transit facilities from the Jewish refugees emigrating from the Soviet Union to Israel.

The delegation conveyed a message to the Consul for transmission to his Government, urging reversal of the decision and commenting on the implications arising out of the fact that a sovereign state saw fit to allow terrorists to dictate what could be far-reaching government policy.

The delegation represented major Jewish organizations including the Winnipeg Jewish Community Council, CJC Western Region and the Canadian Zionist Federation Mid-west Region.

central region

CONGRESS

TORONTO

A meeting of Toronto leadership took place in Toronto, October 7, under the auspices of the Canada-Israel Committee, Central Region. Rabbi W. Gunther Plaut presided. Discussed were the Israeli situation and community reaction.

A meeting took place at the Shaar Hashomayim in Toronto during the morning of October 8. Participants included Rabbi Henry Hoshander, who led those present in prayer; Shmuel Ovnat, Israeli Consul in Toronto, reporting on the current Israeli situation; and Rabbi W. Gunther Plaut, Chairman, Canada-Israel Committee, Central Region; and Philip G. Givens, Q.C., MPP, National President of Canadian Zionist Federation who described community reaction and the need for solidarity. One thousand Jewish leaders attended, including representatives from

CJC National Vice-President; Philip G. Givens, Q.C., MPP, National President of Canadian Zionist Federation, who noted the importance of Canadian-Israeli relations; E. James Cooper, President, B'nai B'rith District #22, who noted the positive relationship as between Canadian Jewish and non-Jewish citizens; Rabbi W. Gunther Plaut, Chairman, Canada-Israel Committee Central Region, who was the principal speaker stressing the importance of Israel for Jews throughout the world; the Venerable E.S. Light, representing the Anglican Church; the Venerable G.H. Johnson, representing the Bishop of Toronto; the Reverend W. Bothwell, representing the Bishop of Hamilton; Professor William Dumphy, Professor at St. Michael's College in Toronto; Rabbis David Monson and Gedalia Felder, who spoke in Yiddish; and Cantor

of the Steering Committee for Soviet Jewry, after the singing of *O Canada*. Rabbi Dr. W. Gunther Plaut, Chairman of the Canada Israel Committee, introduced the participants, including the Honorable Allan Grossman, MPP, who spoke for himself and on behalf of the Premier of Ontario, William Davis; Barnett Danson, MP, representing Q.C., MP, leader of the New Democratic Party, Paul Godfrey, Chairman of Metropolitan Toronto Council and Alderman David Smith, representing Toronto Mayor David Crombie, delivered statements also.

Speakers representing major churches were the Reverend Robert Bater of Eglinton United Church; Reverend Arthur Brown, Rector of St. Michael and All Angels Anglican Church; and Reverend John Meagher, Director of the Institute of Christian Thought at St.

Freedman, Co-Chairman of the Canadian Academic Committee for Soviet Jewry; and Fern Faust, Co-Chairman, Student Council for Soviet Jews.

"*El Mole Rachamin*" was chanted by Cantor Louis Danto. A Yiddish poem "*Mir Velen Dermoner*" by Avraham Zak was read by Sarah Shapiro of the University of Toronto. Singing was led by three students, Brona Brown and Mark and Geoffrey Clarfield.

Rabbi Plaut summed up the mood of the evening by proclaiming, "Israel must remain free, our Soviet Jewish brothers must become free." The program closed with the singing of "*Hatikvah*" and the blowing of the Shofar by Saul Morganstein.

OSHAWA

The Jewish Community of Oshawa, invited to Toronto for its Simchat Torah Rally on October 20, turned out en masse.

HAMILTON

Approximately 900 people filled the Hamilton City Hall Square on October 20, in an expression of solidarity and concern for Israel and Soviet Jews. The rally, originally planned by the Committee for Soviet Jewry, chaired by Dr. David Magder and Dr. Michael Sherman, changed its emphasis to freedom for Israel and Soviet Jews. It was co-sponsored with the Hamilton Jewish Federation.

The blowing of the Shofar and the singing of *O Canada* opened the program. Mrs. Mollie Beube acted as Chairman. Rabbi Israel Silverman of Beth Jacob Synagogue offered a short prayer. Speakers included Dr. Phil Yanover, President, Hamilton Jewish Federation; the Hon. John Munro, M.P., Minister of Labour, who spoke to the Federal government's position, Mrs. Ann Jones, Hamilton-Wentworth Regional Chairlady, controller Vince Agro who represented the City government, Rabbi Morton Green, Adath Israel Synagogue, Father John Sherlock, representing St. Charles Garnier Church and Rev. Rex Dolan, representing Westdale United Church. Rabbi Bernard Baskin, spiritual leader of Temple Anshe Shalom, was the keynote speaker. Representatives of all major Jewish organizations were seated on the platform.

The program closed with the singing of *Am Yisroel Chai* and *Hatikvah* led by Ms. Charlotte Price, accompanied by Ms. Fay Charles.

ST. CATHARINES

An estimated 450 concerned Jews participated in the Simchat Torah rally at B'nai Israel Synagogue in St. Catharines. Preceding the rally, Jewish youth demonstrated outside the synagogue by carrying placards proclaiming freedom for Israel.

Rabbi and Mrs. Israel Freedman and Dr. Joel Zeldin, President of Congregation B'nai Israel, were instrumental in organizing the rally on short notice. Rabbi Yitzhak Gross of Niagara Falls B'nai Jacob Congregation, Mrs. A. Rossman of Port Colborne, and Mrs. Julie Ennis of Welland were contacted and these communities joined St.

Catharines on the evening of October 20.

St. Catharines M.P.P., R.M. Johnston, one of the platform speakers, stated, "If there is only one single thing that we do here tonight, let it be to make representation to Federal members, and through them to the Prime Minister, to call for a cease-fire in the United Nations."

The Hon. Robert Welch, Provincial Secretary for Social Development, told the rally he was speaking for the Government of Ontario when saying he wanted to be identified with the meeting and its theme. St. Catharines' Mayor, Mr. Joe Reid, commented on the dangers of escalation and the need for peace to ensure world survival.

Daniel Monson, Q.C., Zionist Organization of Canada President, denounced the Arab aggression on Yom Kippur, the Day of Atone-

ment. Rabbi P. Freedman, quoted in the headline of the St. Catharines Standard, stated, "Any threat to Israel is a threat to mankind."

KITCHENER

In Kitchener, the rally which was attended by 300 Jews and non-Jews, was organized by the Hillel University Students in cooperation with the Jewish communities of Kitchener, Waterloo, Guelph and Cambridge.

Morry Liebovitz, Cambridge, and Rabbi Solomon Domb, Guelph, were contacted and those communities joined Kitchener-Waterloo. Rabbi Philip Rosensweig of Congregation B'nai Jacob, who helped organize the rally, taped a news interview and a message for radio which was played intermittently for three days prior to the rally on October 20.

Following a briefing and declaration of purpose and program to the people assembled at the Beth Jacob Synagogue, the group marched along, carrying placards, on the main street to City Hall Speakers' Corner.

Chairman was Erwin Altrose of Montreal, a graduate student at the University of Waterloo. Rabbi Zelig Korolnek of Cambridge read from *Psalms* and Rabbi S. Domb of Guelph chanted the memorial prayer for the Israeli heroes who offered up their lives in defence of Israel. Greetings and warm support for Israel were extended by James Breithaupt, M.P.P., and Max Saltsman, M.P. Speaking out for Russian Jewry was sixteen-year-old Rhoda Taub of Kitchener. Lorne Kay, leading officer of the Jewish student organization, read a resolution condemning Arab aggression, supporting Israel in its battle for survival, and calling on the Canadian Government, to do what it could to bring peace to the Middle East.

Rabbi Philip Rosensweig the final speaker, stressed Israel's right to exist as an independent nation. He also spoke of the outrageous and shameful efforts of Israel's Arab neighbours "who want to complete the work that Hitler began."

Following the meeting, enthusiastic dancing and singing took place.



Simchat Torah Rally, Toronto

twenty-seven Ontario communities outside of Metropolitan Toronto.

During the evening of October 8, meetings took place in Toronto's forty-three synagogues on behalf of the Israel Bond Drive.

Approximately 8,000 persons attended a rally of solidarity and support for Israel at the Royal York Hotel in Toronto, October 9. Among those present were representatives of five hundred Jewish organizations. The meeting was co-sponsored by all community organizations including Canadian Jewish Congress.

Present on the dais were: Murray Koffler, Chairman on the 1974 United Jewish Appeal Campaign, who presided; David Satok, Chairman, CJC Central Region, who stressed the unity of Canadian Jewry as exemplified by those present; Sydney M. Harris, Q.C.,

Harold Klein, who led those present in the *El Moleh*.

A meeting of the Canada-Israel Committee, Central Region, took place October 10. Discussed were the Israeli situation and community reaction.

Simchat Torah Rally

Thousands of concerned Jews participated in a torchlight march from Queen's Park to Nathan Phillips Square in Toronto on Saturday evening, October 20. City Hall officials estimated the crowd at 10,000-12,000 persons attending the Freedom Rally for Israel and Soviet Jewry. Placards proclaiming "Peace in the Middle East" and "Freedom for Soviet Jews" were held high and young children circulating through the crowd collected money for the war-wounded.

The program opened with remarks by J.B. Salsberg, Chairman

Michael's College.

E. James Cooper, President of District #22, B'nai B'rith, introduced the other platform guests: Philip G. Givens, Q.C., MPP, National President, Canadian Zionist Federation; Sydney M. Harris, Q.C., CJC National Vice-President, and National Chairman, Committee for Soviet Jewry; Morley S. Wolfe, Q.C., President, Toronto Men's Regional Council, B'nai B'rith; David I. Satok, Chairman, CJC Central Region; Max Shecter, President, Canadian Zionist Federation, Central Region; Julius Hayman, Vice-Chairman, Canada-Israel Committee; H. Wayne Tanenbaum, Chairman, Canadian Friends of Soviet Jewry; Max Federman, Labour Leader; David Rotenberg, mayoralty candidate in the recent municipal election; Rabbi Albert Pappenheim, Chairman of the Toronto Board of Rabbis; Dr. Murray

in action

eastern region

MONTREAL

A mass meeting of 6000 people took place at the Queen Elizabeth Hotel in Montreal, October 7. Initiated by the Canadian Zionist Federation, the meeting was co-sponsored by all community organizations including Canadian Jewish Congress.

Participants included Henry Steinberg, Chairman of the CZF Executive Committee, who presided; Murray B. Spiegel, Q.C., Chairman of the CJC Eastern Region, speaking on behalf of CJC and the Jewish community in general; Dr. Leon Kronitz, Chairman of the CJC National Executive Committee and CZF Executive Vice-President, speaking in Yiddish; Professor Irwin Kotler, who provided the major address; Simon Cobrin, Chairman of the Joint Campaign of Combined Jewish Appeal and United Israel Appeal, who spoke on behalf of the Appeal; Aaron Pollack, Chairman, Canada-Israel Committee, who analysed the current Israeli position; Rabbi Mark Golub, who delivered the invocation on behalf of the Montreal Board of Jewish Ministers.

A public meeting took place on behalf of the United Israel Appeal at the Shaar Hashomayim Congregation in Montreal, October 8.

Rallies were held in all of Montreal's thirty-three synagogues, October 9.

Four thousand volunteers worked at the offices of the United Israel Appeal and the Israel Bond Organization which were flooded with voluntary contributions.

Simchat Torah

Thousands of concerned Jews participated in a Rally in Montreal Saturday evening, October 20. Following the Rally, the crowd of 5,000 marched to the Soviet Consulate, then proceeded to the Israeli Consulate. Throughout the demonstration the theme of peace in the Middle East and freedom for Soviet Jewry was felt and expressed.

Participants in the program during the Dominion Square Rally included Bernard Lang, Chairman of the Demonstration Committee, Montreal Committee for Soviet Jewry; Rabbi Allan Langner who led those present in prayer; Rabbi Mordecai Zeitz who blew the Shofar; Professor Perry Meyer who spoke of his experiences with Soviet Jews while visiting the USSR; Reverend Roland de Corneille Chairman of the Diocesan Committee on Doctrine and Worship in the Anglican Church who read an abbreviated version of a lengthy statement signed by fourteen Canadian clergymen expressing support for Israel; Joe Garber, a member of the Montreal Committee for Soviet Jewry, who spoke in Yiddish; and Joseph Benarosh, a member of the Sephardic Franco-phone Federation, who spoke in French.



Simchat Torah Rally, Montreal

Following the Dominion Square Rally thousands marched to the Soviet Consulate where they chanted Soviet Jewry freedom slogans, and then proceeded to the Israeli Consulate. Expressing support for Israel and fervent hope for peace, the speakers included Aaron Pollack, Chairman, Canada-Israel Committee; Henry Steinberg, Chairman of the Executive Committee, Canadian Zionist Federation; and Professor Irwin Cotler, Faculty of Law, McGill University.

OTTAWA

The Jewish Community of Ottawa mobilized its total resources in an all-out effort for Israel in its hour of crisis.

Activity began Sunday, October 7, with an emergency meeting of community and organizational leaders convened by the Jewish Community Council. Plans were made for a rally on Parliament Hill the next day, and for a campaign to collect all outstanding com-

mitments for both the United Jewish Appeal and Israel Bonds.

The rally for Israel held on Parliament Hill, October 8, at 11:00 o'clock attracted over 2500 persons. Norman Zagerman, President of the Jewish Community Council, presided. Lawrence Freiman, Honorary President of the Canadian Zionist Federation, spoke for the community and on behalf of Canadian Jewry. The petition to the Government of Canada calling for condemnation of the unprovoked attack on Israel by Egypt and Syria was read by Hyman Soloway, Q.C. A prayer for the welfare of Israel was recited by Rabbi Donald Gerber. A cable was dispatched to Prime Minister Golda Meir expressing solidarity with the people of Israel.

Meetings of the Jewish Community Council, United Jewish Appeal and State of Israel Bonds continued on a daily basis for the duration of the Middle East emergency.

pacific region

VANCOUVER

Four major organizational meetings (Bonds for Israel; United Jewish Appeal; Canadian Zionist Federation; and a joint meeting of the Canada-Israel Committee, Vancouver Jewish Community Fund and Council, and representatives of all major Jewish organizations) took place October 7.

A campaign to collect all outstanding pledges was conducted.

Telegrams were forwarded to all British Columbia Members of Parliament. Signed by Isidor M. Wolfe, Chairman, CJC Pacific Region, the text follows.

We urge you to request Canadian Government demand through international channels and in United Nations that the war caused by the unprovoked and pre-

meditated attack by Egypt and Syria against Israel be stopped and that all parties return to the pre-October 6, 1973 ceasefire lines.

Co-signed by Vancouver lawyers Isidor M. Wolfe, Gerald S. Levey and Bernard Simpson, individual letters were forwarded to British Columbia's twenty-three Members of Parliament in Ottawa urging Canada's support for Israel.

Meetings of the Canada-Israel Committee, Pacific Region, took place on October 16 and October 21. In both, an assessment of the Middle East took place followed by a thorough discussion dealing with community reaction.

Rabbi M. Hier, Sharai Tzedec Congregation, Rabbi W. Solomon, Beth Israel Congregation and Rabbi H. Rubens, Temple Shalom, conducted services emphasizing freedom for Israel and Soviet Jews on October 19 and 20.

western region

WINNIPEG

A meeting of Jewish community leadership representing all organizations took place October 7. Discussed were the current Israeli situation and community response.

A mass meeting took place at the Rosh Pina Synagogue in Winnipeg, October 8. Participants included Sol Kanee, CJC President; Arnold Portigal, Deputy President, United Israel Appeal; Monte Nathanson, President, Jewish Community Council/CJC Western Region; Rabbi Peretz Weitzman, Chairman of the Council of Rabbis; Gabe Broder, National Vice-President, Canadian Zionist Federation; and Rabbi Sholom Rappaport, spiritual leader of the Rosh Pina Synagogue.

Among those present were: the Honorable Saul Cherniack, Q.C., Minister of Finance in Manitoba; the Honorable Saul Miller, Minister of Urban Affairs in Manitoba; Issie H. Aspler, M.L.A., Leader of the Liberal Party in Manitoba; Sydney Spivak, Q.C., M.L.A., Leader of the Conservative Party in Manitoba; and the presidents and chairmen of all Jewish organizations amongst whom was Oscar Antel, Chairman, CJC Western Region.

Party. "They have provided a home for the remnants of the European Holocaust as they emptied the refugee camps of Europe. . . They have offered hope for the literally hundreds and thousand of Jews who have left the Balkin countries, the Soviet Union and Moslem lands. The Jews have the right to demand justice. Israel has a right to survive." Premier Ed Schreyer called Israel "a model of democracy for many countries to follow," and said Israel's right to self-determination and survival must be maintained. He urged some solution to bring a peaceful and lasting settlement guaranteeing the existence of Israel. James Richardson, Minister of National Defence, quoting External Affairs Minister, Mitchell Sharp, reiterated the Federal Government's stand in the present Middle East crisis. "If the parties in conflict are prepared to have a peace-keeping force constituted under the authority of the United Nations, we would be prepared to make our contribution. Canadian policies begin with the premise that the State of Israel has the right to exist, just like any other state in the world, and the right to exist behind secure and recognized boundaries." Canon James Brown,



Simchat Torah Rally, Winnipeg

On October 9, Jewish leadership met for a number of hours in order to evaluate community reaction. During the evening, a meeting of "Jewish Perspective '74", the Winnipeg program for young leadership, took place. Monte Nathanson, President, Jewish Community Council/CJC Western Region, and Arnold Portigal, Deputy President, United Israel Appeal provided an analysis of the Israeli situation.

A joint meeting of the Joint Community Relations Committee and Canada-Israel Committee took place, October 10, in order to discuss the critical situation in the Middle East.

Simchat Torah Rally

About 6,000 persons, mostly from the Jewish community, gathered around the steps of the Legislative building Saturday night, October 20, to express support for Israel in its war with the Arab countries. The crowd, somewhat chilled after standing in the crisp night air, heard a number of prominent politicians, clergymen and lawyers speak for the need of Israel to survive its latest crisis.

"The Jews who have settled in Israel have carved a democratic country out of a wilderness and desert", said Sydney Spivak, leader of the Manitoba Conservative

Warden and Vice-Chancellor of St. John's College, University of Manitoba said the Rally was not just for the Jewish community, "but important for all others to whom Israel represents something infinitely precious. There are many who share the love of Israel and pray for peace in Jerusalem—"

Other dignitaries included in the platform party were Lloyd Ashworthy who spoke in place of Izzie Aspler, Provincial Liberal Leader; Mrs. Sydney Spivak who attended in place of the Honorable Sydney Green; Steve Patrick, Gordon Johnston, Philip Petersson, Donald Carik, Dan McKenzie, David Orlikow, Joe Zuken, Olga Fuga, Morris Kaufman (members of the Legislative Assembly); Mayor Lloyd Henderson, Portage la Prairie; and Rabbi Lawrence Nesis.

SASKATOON

A very successful emergency rally on October 10 in conjunction with the UIA fund drive was covered fairly extensively by television, radio and newspapers in Saskatoon.

CALGARY/REGINA

Emergency fund-raising took place in the Jewish communities of Calgary and Regina.

Jewish Book Month

NOVEMBER 16 — DECEMBER 16, 1973

People of the Book



Irving Layton



Leonard Cohen



Miriam Waddington



Rabbi W. Gunther Plaut



Dr. Emil Fackenheim



Benjamin Sack



Mordecai Richler



Adele Wiseman



Rachel Korn



A. M. Klein

It is clearly fortress time for Jews, again — or still.

The striving to survive is every Jew's individual program. Each of us explains his own crisis his own way. Each defines the objectives and the stakes in his own terms. Each reads our past in accordance with his own understanding in a world which is democratic and voluntaristic.

Which means that his heart and his mind are the ultimate and decisive sectors. The defence of Israel rests finally in our musings, our dreams, our nightmares, our reactions to the newspaper headlines and to events about us. Our identification with society and with its institutions are anchored in our awareness of our history and of our traditions. Our children will relate to us as we relate to mankind about us.

Common experience and shared knowledge is what arms us and what justifies the bond with our fellow Jews. Remembrance keeps us sane in a world prone to savagery.

On the walls of Yad Vashem in Jerusalem are the remarkable three words of the Baal Shem, departed from the living these two centuries:

Holocaust Comes From Forgetting.

If we fail to learn and to remember our past we contribute to our present destruction.

It is a violent challenge that calls for a long prise de conscience. But the Besht, full of love

and consolation, follows with a promise as golden as his admonition is harsh: *Remembrance Is The Beginning Of Redemption.*

The history of our Jewish age and the biographies of millions living to-day testify to the achievements of Jewish memory and loyalty. Fed by awareness, our people have snatched remnants from cosmic holocaust. They have founded intense new Jewries in such territories as Canada and the United States, and have restored a glowing homeland as beloved as it is beleaguered.

It all rests on individual civic loyalty based on the spirit which is ultimately enshrined in the books on our home bookshelves. These mark a Jewish home as surely as a Mezuzah. They reflect our conversation and our concerns. A.M. Klein or Leonard Cohen or Sholem Aleichem or the Bible or Herzog or the Midrash or Haggadah comfortably in our homes where even our youngsters can reach them are the unforgetting assurance of family and community survival. They can prove that each of us is not a zombie; in the crunch we tick as human beings in a world not given much to encourage the blossoming of the individual, different personality. They convey to our children the epic tale of who we are, of what makes us tick where it counts, of why they are what they are and will become, why these children are at home in our homes, of their sane and natural place with us and beside us.

Our participation in the thoughts of our parents and in their emotional heritage is a guarantee that our children will, in their turn, respect us, participate in our essential lives and will remain in communion with us.

The same process of opening of generations and of centuries permits us the difficult privilege of listening in on our young. If we can bear the terminology of pornography, the obscurantism, the faddism of this young decade, if we can forbear from updating and correcting them and from sermonizing at them, we may be permitted to hear the background sound of now. It is not easy, but we are told it is rewarding and finally reassuring. For this we need to read the poems issued by Hillel Houses, the provocative New Left manifestoes from Arad, the Coach House issues and Seymour Blicher.

This year's Jewish Book Month, even more clearly than others, we turn our inventory-taking to our shelves and our coffee tables and to the art on our walls and we recognize our public libraries as the central arsenal of our beleaguered people.

At this epochal time we can again recognize what we owe to the men and women of the spirit — to our novelists, painters, poets, philosophers. In an age that offers its most profound rewards to winners at other games, the thinking Jew has recourse to other values — to the standards ancient with the People of the Book.

The annual observance of Jewish Book Month is taking place November 16-December 16 throughout Canada.

TORONTO

In Toronto, this cultural event is sponsored by the Toronto Jewish Book Committee which is affiliated with CJC, Central Region. The suggested theme for this year's observance is *Israel: Land of the Book*, continuing to celebrate the 25th Anniversary of the rebirth of the State of Israel.

At the same time the observance of Jewish Book Month emphasizes the importance of getting better acquainted with the vast treasure of Jewish thought contained in the Bible and in the post-Biblical and modern literature dealing with the interpretations of Judaism and significant facets of Jewish life.

The Toronto Jewish Book Committee representing central organizations in Toronto is aiming at a year-round program of promoting books of Jewish content in all three languages (English, Hebrew and Yiddish) in close cooperation with all congregations, organizations and schools in the Jewish community, educational institutions and libraries of the general community and booksellers in the Toronto Metropolitan area.

A number of major events directed to the entire community have been coordinated by the Jewish Book Month Committee of Toronto in affiliation with CJC.

Congress Bulletin

Congress Bulletin
published by Canadian Jewish Congress



Following the publication of each *Congress Bulletin*, CJC forwards some 50-75 letters and copies of the Bulletin to individuals whose names and/or articles appear in each issue. Invariably, several letters expressing thanks are received. During past issues letters expressing appreciation have been received from such notables as The Rt. Hon. Pierre Elliott Trudeau, Prime Minister of Canada; The Hon. Mitchell Sharp, Secretary of State for External Affairs; The Hon. Stanley Haidasz, Minister of State Responsible for Multiculturalism; The Rt. Hon. John G. Diefenbaker, M.P.; Mr. Claude Wagner, Foreign Affairs Spokesman of the Progressive Conservative Party; Mr. Davis Leader of the New Democratic Party; His Excellency Dr. Theodor Meron, Israel's Ambassador to Canada; His Worship Jean Drapeau, Mayor of Montreal. A similar communication has been received from Mrs. Golda Meir, Prime Minister of Israel.

The Bulletin is distributed in the following manner; B.C. 900; Alberta 1200; Saskatchewan 400; Manitoba 3000; Quebec 10,500; Nova Scotia 500; New Brunswick 350; P.E.I. and Newfoundland 100; Ontario 900; U.S.A. 650; Foreign 250.

Activities for the month

Central Region. NOVEMBER 18 (8:30 p.m.) *Menachem Bereisha, His Contribution to Yiddish Literature*; Lecturer—Yaacov Zipper of Montreal; sponsored by the Yiddish Culture Council. NOVEMBER 25 (1:00 p.m.) Seminar — *Perspectives in Yiddish Studies*; Speakers—Professor M. Herzog, Columbia University, Dr. B. Kirshenblatt, University of Pennsylvania, and Dr. D. Miron, Tel Aviv University; sponsored by the Committee for Yiddish. NOVEMBER 28 (8:00 p.m.) *Israel and Jewish Survival*; Participants—Professor E. Fackenheim, University of Toronto, and Professor I. Cotler, McGill University; sponsored by CJC Holocaust Remembrance Committee. DECEMBER 2 (8:30 p.m.) *Israel—Land of the Book*; Lecturer—Mr. J. Altman; sponsored by Labor Zionist Alliance. DECEMBER 3 (8:15 p.m.) Lecture — *Conquest of Israel by Moses and Joshua — Its Historical and Moral Aspects*; Speaker—Rabbi Zvi Yehuda, Professor of Bible and Rabbinics, Cleveland, Ohio; sponsored by CJC T'Nach Study Group. DECEMBER 9 (3:00 p.m.) Hebrew Lecture—*Biblical Heroines in World Literature*; Speaker—Professor Livia Bitton, New York. DECEMBER 9 (8:30 p.m.) Lecture—*Evening Devoted to Melech Ravitch on His Eightieth Birthday*. (The program will consist also of recitations and a singsong); Lecturer—Mr. M. Chusiv; sponsored by the Committee for Yiddish and Yiddish Culture Council. DECEMBER 10 (8:00 p.m.) Symposium—*How Should Jewish Education Confront the Challenges of Today?*—with sub-topics: *Alienation, Assimilation, Intermarriage, and Missionary Inroads*; Sponsored by the Jewish Public Library in Toronto.

WINNIPEG

Jewish Book Month in Winnipeg is being celebrated with the following events for the public. NOVEMBER 4 Topic—*Peculiarities in Jewish History*; Lecturer—Shimshon Heilik, Principal of the Winnipeg Peretz School. NOVEMBER 17 Topic—*The Development of Hebrew Religious Literature*; Speaker—Rabbi S. Himmelstein, Principal of the Talmud Torah School; Location—Jewish Public Library. NOVEMBER 25-26 Lecture in Yiddish—*Maurice Samuel's book 'In Praise of Yiddish'*; Speaker—Rabbi David Hollander, New York City; sponsored by the Yiddish Cultural Committee of the Winnipeg Jewish Community Council/CJC Western Region and the Adult Education Committee of the B'nai B'rith. FINAL LECTURE To be presented by Melvin Fenson, prominent Winnipeg journalist and community leader, will take place at the Jewish Public Library. The date will be announced in the near future.

MONTREAL

Jewish Book Month in Montreal, coordinated by CJC Eastern Region in association with the Montreal Jewish Public Library, has developed the theme *The Four Language Library*.

A series of events for the general public includes lectures, book reviews, *audio visual* presentations and special events geared to students and younger children.

In addition to an exhibition on display throughout Jewish Book Month at the Jewish Public Library, the following events will highlight the month in the Audio Visual Room of the Library: NOVEMBER 20 — *Placing Yiddish in Modern History* (English); NOVEMBER 25 — *An Evening of Readings* (English); NOVEMBER 27 —

Canadian Jewish Writers (Yiddish); NOVEMBER 29 — *Genesis - Story of Creation* (English); DECEMBER 4 — *Jewish Writers of the People of Israel* (French); DECEMBER 11 — *Lecture Presented by Paul Trepman* (Yiddish); DECEMBER 12 — *Modern Israeli Literature* (Hebrew). Admission is free.

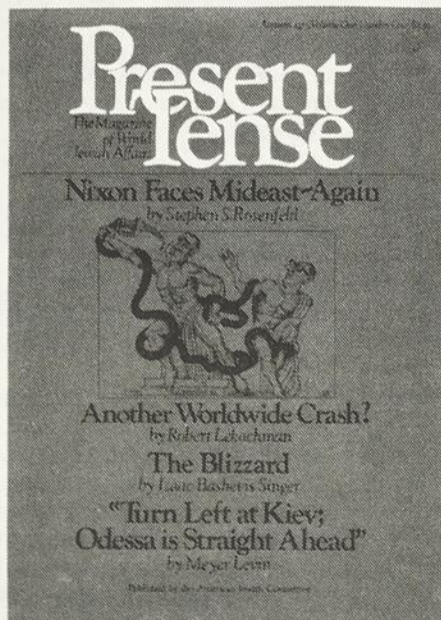
The opening lecture will take place NOVEMBER 17, presenting Max I. Dimont, best selling author of such books as *Jews, God and History* and *The Indestructible Jews*.

Louis Rosenberg



Recently CJC tendered an evening of tribute to Louis Rosenberg, Research Director Emeritus of CJC, at the Samuel Bronfman House in honour of Mr. Rosenberg's eightieth birthday. The author of several books including *Canada's Jews*, Mr. Rosenberg devoted several decades to the study of Jewish sociology and the Canadian Jewish community in particular. Pictured here is Mr. Rosenberg (right) receiving awards from both the Census Department in Ottawa and Canadian Jewish Congress from Judge Harold Lande, CJC National Vice-President.

Present Tense



The American Jewish Committee, publisher of the influential monthly intellectual journal *Commentary*, commenced publication of a quarterly magazine in October, devoted to Jewish affairs around the world.

Murray Polner, editor of the new publication *Present Tense: A Magazine of Jewish World Affairs*, journalistic rather than intellectual or academic and largely centered on Jewish life and community outside of the United States.

Early issues will carry unpublished stories by Isaac Bashevis Singer, an account of Meyer Levin's motor trip through the Soviet Union, and an article on assimilated

French Jewry. Other articles to come include an account of a year spent teaching in Buenos Aires, a study of intermarriage, a diary of a trip to the West Bank, a photo essay on Montreal's North African Jews, another on two American Jewish exiles in Canada, a profile on the *London Jewish Chronicle*, political analyses, reports, memoirs and book reviews.

Writers, in addition to those already mentioned, will include Maurice Friedberg, Robert Leakachman, Victor Perera, Emanuel Litvinoff, Dorothy Rabinowitz, Terence Prittie, Tad Szulc, Herbert Lotman and many others. The poetry editor is M.L. Rosenthal.

Present Tense's executive editor is Hanna F. Desser, a former newspaper reporter and onetime *Commentary* editor.

"The kind of political stories we will do," Dr. Polner said, "would be an analysis of President Nixon's Middle East policy over the next three years, especially after Watergate. We also have in the works a study of the impact of the Russian Jewish fight for freedom on the Russian nationalist and dissent movements as well as an evocative piece about one Jew's return to Germany after 35 years."

Dr. Polner, the author of two books dealing with sociological aspects of the Vietnam war — *No Victory Parades* (Holt, Rinehart & Winston, 1971) and *When Can I Come Home?* (Doubleday, 1972) said the magazine will appear quarterly (October, January, April and July). The price is \$6 a year, \$11 for two years and \$15 for three years. Advertisers and subscribers are requested to write to *Present Tense*, 165 East 56th Street, New York, N. Y. 10022.

Stephen Nadassy



Stephen Nadassy (right) is pictured receiving the H.M. Caiserman Award for his novel, *The Werner Family*. David Satok, Chairman, CJC Central Region, presented CJC's literary award to Mr. Nadassy. The award is given honouring the late Mr. Caiserman who was one of CJC's founders and its General Secretary from March 1919 — December 1950.

Samuel Bronfman House Archives

The development of Canadian Jewish Congress Archives has been one of Congress' major objectives since its inception in 1919. The growing CJC Archives of Canadian Jewry in the Samuel Bronfman House Museum also document the birth of Congress itself. The oldest documents relating this history are described below.

1. An undated Yiddish manuscript letter on plain lined paper, addressed to "Dear Organization", is an invitation to a conference convened by Branch 8 of the Jewish National Workers Alliance (now the Farband) for the afternoon of Sunday, Feb. 21 (no year is given at 37 Prince Arthur St. to deal with the problem of stricken Jews in the war zone.

This invitation refers to a dispute within the Montreal community that S. Belkin deals with in his *The Labor Zionist Movement in Canada, 1904-20* (Yiddish. Montreal, 1956, Pp. 131-32). According to this history, a difference in emphasis developed as early as 1914 between the "Up Town Jews" and the "Down Town Jews" as to the relative importance of aiding Canadians who were suffering from the effects of war-caused dislocation and, on the other hand, sending relief to Jews in the war zones stricken by the conflict. Early in 1915 a united effort by the entire community, conducted by a committee representative of both sections, raised \$24,000. Of this amount \$1,000 was sent to Palestine, \$6,000 to Lord Rothschild as president of the War Victims Committee in London to aid Jewish war sufferers in allied countries, and the balance to charitable organizations in Montreal. (S.K.B. in D.A. Hart, ed., *The Jew in Canada*. Toronto, 1926. P. 524).

This division deeply disappointed the Down Town Jews, particularly the men and women of the Poale Zion organization and its affiliate, the Alliance. It was in response to this condition that Branch 8 issued the invitation to the conference of Feb. 21, 1915. The invitation reads:

"As you doubtless know, we were absolutely ignored in the distribution of the Assistance Fund to which each of us has contributed his share. Thus the voice of those who are suffering was mercilessly suppressed. But the situation is too terrible for us to cease our efforts as have our Up Town benefactors. Something must be done. It is our obligation to ensure that the cry of the hungry and of the suffering shall not be a voice calling in the desert. Send your delegates so that together we may develop plans to help those who seek help."

As was the custom at the time, the letter bears the clear rubber stamp of the branch, with the symbol of the Alliance in the centre. The letter is signed by A. Mann; his address is given as 1160 St-Dominique St.

2. It is out of this conference that the Canadian Jewish Congress was born, and the documents of this meeting are of fundamental concern to the historian of the Congress and of the Jewish community.

The Congress Archives hold the clear manuscript minutes of this assembly in ink on two sheets of plain lined paper.

According to this Yiddish document, Mr. L. Zuker presided over the gathering of thirteen organizations which was convened, as he formulated it in his opening remarks, to secure the means of aiding our suffering brethren immediately, to unite all Jewish organization into a single alliance which would make it possible to send delegates to the Jewish Congress so that in-



CONGREGATION TIFEREETH ISRAEL

קאנגרעגאציע תפארת ישראל
2208 ST. URBAIN ST.

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Montreal, Feb 21 1915

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Canadian Jewish Alliance

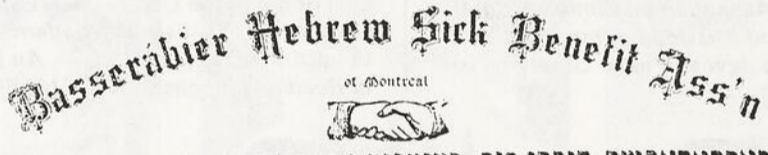
(ORGANIZING COMMITTEE)

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Montreal, Oct 13 1915

dividual persons will not be able to claim to represent the Jewish masses and to take a position in regard to immigration problems.

Delegates protested against the unjust distribution of the funds of the earlier relief committee. It was proposed that a tax be imposed on all organizations in aid of the suffering, that a one-cent stamp be printed for the same purpose, and that women in particular be organized for collection of relief funds.

Welicovitch proposed that the conference declare itself a permanent body. M. Dickstein emphasized the importance of political activity by the conference. Judah Kaufmann proposed that the gathering, acting as a pre-conference, should issue an appeal to all the organizations in the community. W. Sirota and Kaufman urged the body to concern itself with all local interests and all the economic and political problems created by the events of the times. The People's Alliance of Canada (Folks Farband) was the title accepted by the conference. It was to meet again on March 7.

The Congress also holds the partly smudged notes made with an indelible pencil on both sides of a lined sheet of paper, continued on another sheet, a draft version of the minutes.

3. The Congress Archives possess an unclear draft of minutes of the conference accordingly convened on March 7, 1915. The sheet of plain lined paper in pencil and in ink gives Feb. 7 as the date, but Belkin (P. 164) basing himself on other sources, reports on a conference in March at which

a committee of 12 was elected; this is confirmed by our draft. Brainin attended this meeting and emphasized that "the American Jewish Congress must represent the entire people."

4. A Yiddish address "To All Jewish Organizations in Canada" on a sheet 8 1/2" x 14 1/2" proves most illuminating. It is an eloquent document at the base of Congress history.

It is remarkably prophetic when we bear in mind that it was written early in 1915, less than a year after the outbreak of the war. The major Jewish dislocation apparent at the time was the deportation of Jews from the immediate front. It was before the anti-Czarist and the red revolutions, before the pogroms, before American entry into the war, long before post-war planning became a general concern, before peace conferences and international negotiations for the post-war world and the mobilization of public opinion towards just frontiers and minority rights, long before the Balfour Declaration and the League of Nations, and it was decades before cold programs and holocaust and the proclamation of Israel Restored. Yet the document reads as if Reuben Brainin had written it with mid-century newspapers before him. (Editor's note: the document is reprinted on the cover of this issue, the article entitled "Jewish Liberation: 1915".)

It is printed on the letterhead of the Canadian Jewish Alliance, Folks Farband fun Canader Yidn (Organizing Committee), dated in Montreal, March 23, 1915. It lists Brainin as president; A. Zuker as vice-president; J. Kaufmann as secretary; N. Cheifetz and S. Selinger assistant secre-

taries; Mr. Solomon as treasurer; M. Eigler, financial as secretary; and an agitation committee headed by F. Aronof and including J. Welicovitch, S. Yeglin, I. Figler, I. Kivenko and A. Eisner.

The vice-chairman is given a wrong initial; he was L. Zuker who became one of the distinguished leaders of Zionism, Congress, labor and education in Montreal. The secretary is Dr. Judah Kaufmann, Hebrew scholar and close associate of Brainin, at present living in Jerusalem. Cheifetz was a union man, at one time secretary of the Poale Zion. Welicovitch was a Labor Zionist, long active in the Montreal Amalgamated Clothing Workers of America. S. Selinger was among the founders of the Jewish Public Library founded a year earlier also under the inspiration of Brainin and Kaufmann. F. Aronof was one of the founders of the Farband in Montreal. Kivenko was a member of the Dorshai Zion in Montreal as early as 1906 and was among those who transferred their allegiance to the Poale Zion to establish that movement in Canada.

5. The Canadian Jewish Alliance printed a long explanatory invitation to this conference of March 28. The copy in the Congress Archives is addressed to the Beth Yehudah Congregation and is signed by Brainin.

6. The Congress has the file of credentials to this conference. These letters are of great historic interest, not least from a graphic point of view.

The Independent Citizen League headed by M. M. Sperber sent Sam Shulemson as one of its delegates. His rubber stamp as financial secretary appears on the letterhead.

The United Garment Workers of America had a beautiful engraved letterhead which is still artistically impressive.

The Mohilever Progressive Association Branch 204 of the Workmen's Circle had a rubber stamp with the symbol of their order.

Chevrah Thilim Linath Hatzedeck Congregation, already 12 years old in 1915, had no letterhead but used a rubber stamp on a small sheet of white paper, as did the Poale Tzedek Congregation of Mile End, the Papineau Semiluth Chassodum Cooperative Syndicate, the Mile End Hebrew Loan Association, the Russian Polish Congregation Tiferes Jerusalem of Rosland. The Beth David and the Kerem Israel Talmud Torah wrote notes on sheets of paper.

The Chevrah Shass (Talmud class) of the Shaar Hashomayim Congregation did not even use a rubber stamp. Their credential was signed by Samuel Talpis.

Naturally, the Montreal Hebrew Teachers Circle credential was in Hebrew. The Journeymen Barbers' Union no. 658 affixed their impressive seal to their credential as did the Raincoat Makers Union.

The United Brotherhood of Carpenters and Joiners had square and compasses as their symbol on their letterhead and on their rubber stamp.

The Hebrew Ladies Immigrant Protective Association of Montreal letterhead was in Yiddish, but their letter was in English.

Hands clasped in friendship illustrate the letterhead of the Canadian Hebrew Hebrew Sick Benefit Association (founded in 1901 and rechartered in 1906).

The Pinsky Loan Syndicate of Montreal sent their credential on the back of their application form.

A portrait of His Majesty appears on the rubber stamp of the King George Loan Syndicate.

The file also includes a 10-page typewritten list of the organizations and their delegates.

The Montreal Jewish Public Library

EVELYN MILLER, Honorary Archivist and Co-Chairman of the Jewish Public Library Archives Committee in Montreal, provides a history of the Library from its inception to 1970. In 1973, the Jewish Public Library moved into its present quarters in the Cummings House, 5151 Cote St. Catherine Road. The Library's several modern facilities - circulation; reading, research and audio-visual rooms; children's library; and archives - are in full use. There has always been a close relationship between Congress and the Montreal Jewish Public Library. The founders of Congress were also the founders of the Library. As a result of a recent Canadian Jewish Congress National Executive Committee decision, CJC Library books are now being distributed to Canadian Jewish Public Libraries.

As early as 1888, Alexander Harkavy and several associates established a Hebrew library in Montreal, but this venture was short-lived. Twelve years later, two small libraries were founded: one by the Zionist Organization, the other by the Baron de Hirsch Institute. Since both libraries were open only during the day, they did not meet the needs of the working population.

In 1903 a reading room was opened above the Yiddish book store owned by Harry Hershman. To ensure a well-balanced yet varied content, Mr. Hershman travelled to New York to consult the editorial staff of the *Tzukunft*, though the amount available for book purchase was only twenty dollars. The Jewish Public Library possesses several volumes from this collection which still contain the regulations "to be strictly observed." One such rule states, "Books may be kept for one week on pain of a daily fine of one half cent." Another stipulates, "Deposit on book 50c, charge for loan 5c."

In this same year a small discussion and reading circle was formed by a number of young men, members of the Dorshai Zion (Seekers of Zion) group. Because of cramped quarters, they brought reading materials from their homes to each meeting, carrying them back at the end of the evening. A youth later donated twelve dollars, his week's salary, to purchase a bookcase. Subsequently, this group moved to large quarters but dissolved several years later, and the books were stored in the home of a former member.

The Poale Zion organization also established a library in 1903 which, within a few years, had outgrown its premises. In 1912 this organization called a convention of the Jewish labor associations, many of which were the Canadian offshoots of European organizations and therefore concerned not only with the working conditions of their members but with adult education as well. It was this common interest that prompted the convention's decision to establish a Jewish public library "for the advancement of Jewish learning and of Yiddish literature in particular."

Thus the combined libraries of the Poale Zion and Dorshai Zion formed the nucleus of the Library, to which later was added the library of the Baron de Hirsch Institute.

On March 3, 1912, the Library first opened in its first location, a rented store. It was soon apparent, however, that the subscriptions of the labor organizations were insufficient to support the Library and it was closed temporarily until firmer financial foundations could be laid.

In May, 1914, the Library re-opened with a total number of 449 volumes. During the next twelve months, a book drive garnered an additional three hundred



books which, with other donations and purchases, raised the number to 1,540 volumes. The majority of these books were written in Yiddish; the remainder in English, French, Russian and Hebrew. Books in Yiddish predominated until the mid-1930's. Since then, the percentage had declined to its present proportion of approximately one-third of the Library's con-



tents. In 1914, despite limited funds, the Library made its first purchase of old and rare Hebrew books, a crystallization of its determination to encompass all aspects of Jewish culture.

In 1914, too, the Library inaugurated a program of lectures and literary events at which both English and Yiddish-speaking Jewish scholars, authors and poets were the lecturers. The majority were Yiddish programs and the guests included B. G.



Sack, author of *The History of the Jews in Canada*, Maurice Samuel and Irving Layton. This program continued as an integral part of the Library's policy, and to-day the many autographed works of these lecturers, together with Library purchases, form the Library's renowned collection of Yiddish material. Few such significant collections are extant because of the almost total destruction of Yiddish writings in Nazi Europe.



Although uncertain finances were a perennial problem, the Library carried on successfully until 1923. In that year it was again confronted with what appeared to be an unsurmountable financial crisis. The holder of the mortgage on the recently purchased Library building had entered a foreclosure notice; there was no money to pay coal or electricity bills; once more the Library stood in imminent danger of being forced to close. At the last moment, the director and two of the Library's supporters managed to enlist the aid of several business men, and happily the Library was enabled to continue.

The Library's guiding principle has been to participate fully in every community cause. Between 1915-1945, it participated in a Zionist Assembly; sent delegates to the meetings from which evolved the Canadian Jewish Congress; cooperated with the Jewish Immigrant Aid Society to implement immigration programs, and inaugurated a Jewish book exhibition. This latter program, which was a joint project of the Library, the Canadian Jewish Congress and the Young Men's Hebrew Association, is now an annual event. In addition, during World War II the Library provided books to the Jewish inmates of internment camps in Canada.

Two community services originated by the Library are the provision of small libraries to children's summer camps and the circulation of books to hospital patients. Today, a further service is provided by the branch libraries which are situated in three Montreal suburbs. Another program initiated by the Library was a weekly schedule of recorded classical music and for eight years the Library provided quarters in its building for a drama school and theatre group.

SUNDRY ACTIVITIES CONDUCTED

The need to establish a separate children's section was recognized as early as 1927 but the Library was unable to implement this plan until 1951. In March of that year, a children's library was organized with its own quarters in the Library building. Regular story hours in English and Yiddish, formed a part of the children's program, from which evolved the present-day Young People's Theatre Group, one of the few Yiddish theatre groups for young people. Directed by Mrs. Dora Wasserman from its inception, participation in the Theatre Canada '71 program at the National Arts Centre, Ottawa, is but one of the marks of recognition accorded this drama group.

When reconstituted in 1914, the Library Charter stipulated that a People's University should be organized and conducted under Library auspices. This new department was established in the 1915-1916 season and courses in languages, economics and history were given for a monthly fee of one dollar. All classes were held in the evening in rooms loaned by a nearby Protestant school. Several years later this program was discontinued, but it was revived in 1940, when the Library was able to provide its own accommodations. At this time the eminent writer Melech Ravitch was appointed director, and courses in Jewish history, Yiddish, world history and many other subjects were given at a charge of twenty-five cents a lecture. The fees covered the lecturer's expenses and the Library paid the administration costs. In 1954, with the exception of Yiddish, the language classes were discontinued, since these were available elsewhere and the Library's primary concern was Jewish culture. In 1966, all courses ended.

The years following World War II saw

the Library reach a long-desired goal, the construction of its own building. A site was purchased and the first of a series of building campaigns was launched. The total cost amounted to \$300,000, an immense sum to be raised from supporters with modest income. At one point construction was temporarily halted for lack of funds but the building finally was completed in June, 1953, and formally opened the following October.

The Library now possessed a Yiddish section of international and a Hebrew collection which include old and rare volumes as well as the works of modern scholars. The Bronfman Collection of Jewish Canadiana contains all books published in Canada by or about Jews or concerned with Jewish affairs, and includes all publications in which Jews are mentioned. Among the collection's present total of 7,000 items are the invaluable reference books compiled by David Rome. *A Bibliography of Jews in Canadian Literature* and its supplement *Canadian Jewish Authors and La Langue Française*, and *A Preliminary Listing of Canadian Jewish Periodicals* prepared by Mrs. G. Cukier. Other significant groups include the Hyman Ressler Collection of Hebrew Books which date from the sixteenth century, and the Boris Rappaport Collection of Hebrew Religious Classics, which comprise 500 volumes of rare interest.

The period which saw the Library's building plans mature also ended the era of chronic financial insecurity. In 1950 many of the Jewish community services united to raise their funds through the Combined Jewish Appeal, now administered by the Allied Jewish Community Services. Since then, money received from this source, plus grants from the Province of Quebec and the City of Montreal, have done much to ease the Library's financial problems.

For a number of years the Library retained its cultural status in the new building, but by 1960 the Jewish population had largely moved into the suburbs. In order to retain its central situation, the Library sold its building to the Bibliothèque Nationale de Québec and moved to rented quarters once more.

The restructuring of the archives program is detailed separately but mention should be made of the joint programs held with l'Association Sepharade Francophone and other French groups, and of the increased appropriation for the purchase of French books to meet the needs of the ever-increasing Franco-Jewish population. A recent survey shows that, of the present Library holdings, 50% are in English, 30% in Yiddish, 18% in Hebrew and 2% in French. The total number of volumes in the main library is approximately 55,000, enhanced by a collection of 35,000 pamphlets and periodicals. In addition, there are 6,000 books divided among the Library's branches.

In 1967 a joint Library-Allied Jewish Community Services survey was conducted to explore ways in which the Library's usefulness to the community could be enhanced. In 1969 a supplementary study was commissioned by the Jewish Public Library itself, and the recommendations of these combined reports are now being implemented, in keeping with the Library's unremitting effort to increase its effectiveness as the focal point of Jewish culture.

Too, negotiations begun in 1970 indicate that the Library's waiting period is nearly over and that, before long, the Jewish Public Library will be offering expanded library and cultural programs from a building of its own. Thus the Library saga has come full circle.

Scientific Study of Judaism

The Sixth World Congress of Jewish Studies took place recently in Jerusalem. A major representation of Canadian scholars participated, largely through the interest and support of Canadian Jewish Congress. David Rome, a member of the faculty of Loyola College in Montreal, comments as one of the participants.

One of the by-products — but not the least — of the existence of the government of Israel is the status it has given to the scientific study of Judaism. It has transformed this learning from a sub-section of Biblical studies, a corner of Oriental sciences and the suspect enthusiasm of religious partisans to an international arena of academe.

Incidentally, it has brought the capital of this science from Oxford and Berlin and St. Petersburg back to Jerusalem. Here a scientist-president recently received academics from two score nations, delegates to the World Congress of Jewish Studies, in his own unique garden-White House. He entertained them at dance recitals and at music performances which were emotional events — between sessions at the Hebrew University and at the digs at the storied fortress walls of King David's city.

It is centuries since Hebraic learning was framed in such dignity; probably not since its golden age in pre-Columbia Spain. As the Congress chairman told the opening session, the scientific study of Judaism is but a century-and-a-half old. That was when Leopold Zunz promulgated the program of the Science of Judaism as the Jewish response to the Napoleonic

challenge to Jewry to face the new ideals of the western world.

The colourful diversity of the participants was dizzying, reflecting the many areas that Hebraic learning touches. There were bearded observant Jews, women who have braved the subtleties of the Caballah, young American college men, poetesses, Arabists, Chinese archaeologists, Kibutz men, Scandinavian Lutherans, a German baron, Quebec theologians, Finnish professors, technicians from the Paris Bibliothèque Nationale. What was missing was the Muslim delegation which might have found so much kinship of interest in these academic halls.

Any attempt to savour the banquet to the fullest could bring professional frustration. Choosing which of the hundreds of experts you wanted — or could — hear in the week-long program from the 170-page agenda; making up a personal timetable for the week was stupefying.

There was the matter of language. Lectures were in Hebrew, English, French, German, and pictorial. Even among those speaking Hebrew there was no uniformity of language or semantics. Some were born to the language in Israel. Some became Hebraists from their Zionism, others came to Zionism from their studies, still others had learned it in traditional Chadorim and Yeshivoth distant from the realism of polity. A French paleographer studying Bible manuscripts from Russia knows no Hebrew; he is interested only in scribes' lines. Some had learned Hebrew at cram Ulpans. The accents of sleek Rehabiah mingle with American school Hebrew, with liturgical language traditions. Then there is the English as spoken at Oxford and in Brooklyn and in Munich.

The range of subjects is even broader.

Jewish soul music and a Sumerian prayer, God's first-born and London burial customs, public opinion in medieval France and computer analyses of rabbis' letters, filming ethnic dances and analysis of illuminated manuscripts, the poets of Canada to-day and the pronunciation of Hebrew in Djerba, the grammar of Syro-Palestinian Bible texts, the Dreyfus case, the Italian counter-Reformation and Karl Marx.

No one intended that Canada should be centre stage, but the maple Leaf suddenly sprouted all over the place. A dozen Canadian savants, with Toronto particularly strong, represented this country from Vancouver to Montreal. Theologian Emil Fackenheim of Toronto may be said to have led the Canadian group; he spoke from his agonising experience at Sachsenhausen at the session which sought to make academic sense of the holocaust. Prof. William Nicholls of Vancouver submitted a paper on the Burning Bush and Prof. A. Malucky of Calgary on Ukrainian folklore; Prof. J.W. Wevers of Toronto on Deuteronomy; Prof. F. Talmage of Toronto on the Jews of Portugal. Rabbi David Hartman lectured on Maimonides and C. Brandwein, also but recently of Montreal, on A.S. Agnon. Prof. A. Elbaz of Ottawa reported on Fleg, while Dr. Joseph Yam of Ottawa and Harry Freedman of Montreal discussed the continuation of the demographic studies of Canadian Jewry begun by Louis Rosenberg. Professor Sol Tanenzapf of Toronto gave an appraisal of Abraham Joshua Heschel.

Almost as a theme on the Canadian condition, Prof. Evelyn Hallen-Latovski of York University reported that among the Jews in this country the commitment to Canada as a nation is among the strongest among all ethnic and social groups in the country; this is concurrent, she learned, with a major shift from a religious to a pro-

Israel frame of reference.

The discussions on Canadian literature were numerous and profound. In addition to a survey of the Jewish contribution to Canadian literature by David Rome, Mrs. Miriam Waddington and Shulamith Nardi read papers on A.M. Klein.

But the great Canadian contribution to the Jerusalem Congress came largely from some 200 residents of a home for senior citizens in Toronto. The savants gathered at the Hebrew University halls heard of the creative interest of the federal government in preserving, as a treasure of the nation's folklore, the songs and tales remembered by these oldsters. Accordingly, Montreal-born poet and ethnomusicologist, told them of a collection of some 600 songs and folk items assembled across Canada and now in the possession of the National Museum at Ottawa.

A collection almost twice as extensive was recorded in Toronto by a team of six doctoral scholars under the direction of Prof. Dov Noy, energetic head of folkloric studies at Jerusalem. This library of 150 hours of tales, customs and local lore is also entrusted to the Canadian National Museum and constitutes the most extensive collection of Jewish folklore in the world. It has been systematically planned from its inception, being scientifically organized and analysed. Prof. Otto Schnitzler of the Israel Folklore Archives at Haifa and Dr. Noy submitted studies of several songs and tales from the Canadian collection at a session presided by Dr. Samuel B. Hurwich of Toronto.

What with the excellent traditions of Statistics Canada over the past four decades and the active interest of the National Museum of Man, Canada is well on its way to being a major source and centre of Jewish folk and demographic studies central in the world-wide realm of Semitic sciences.

Jewish Studies in Canadian Universities

The Canadian Foundation for Jewish Culture has received many inquiries concerning Jewish Studies currently offered at Canadian universities. The following information has been culled from university calendars and brochures. Six universities offer major programs in Jewish Studies: McGill University, Sir George Williams University and the University of Montreal (Montreal); the University of Toronto and York University (Toronto); the University of Manitoba (Winnipeg). In addition there are various courses offered in a number of universities across Canada which deal either with Jewish Studies or Biblical Studies, none of these being part of extensive Jewish Studies programs: Dawson College, Loyola University, Vanier College (Montreal); John Abbott College (Ste. Anne de Bellevue, Quebec); McMaster University (Hamilton); Queen's University (Kingston); University of British Columbia (Vancouver); University of Waterloo, Waterloo Lutheran University (Kitchener-Waterloo); University of Western Ontario (London); Carleton University (Ottawa); University of Windsor (Windsor).

The Canadian Foundation for Jewish Culture is committed to aiding the development of Jewish Studies programs in centres which do not presently have them.

Teachers' Seminary

The Eleventh Commencement Exercises of the Jewish Teachers' Seminary in Toronto were held recently. Thirty-six teachers received their diplomas at a very impressive ceremony. Six of the graduates finished their schooling at the Midrasha in 1970, eight in 1971, six in 1972 and sixteen in 1973. Many of the graduates are serving in schools in Toronto and other parts of Canada and the U.S.

Robert B. Eisen, Q.C., Chairman of the Board of Directors of the Midrasha L'Morim said in his introductory remarks:

The Midrasha has to its credit the training of close to two hundred teachers during the twenty years of its existence. It provides a varied and enriched program of Judaic Studies on a higher level and is one of the vital cultural institutions within the community.

David Satok, Chairman, CJC Central Region, greeted the graduates and guests on behalf of Canadian Jewish Congress. He stated the following:

The Midrasha has been an important concern and investment for Congress since it was established in the early 1950's. . . Jewish education in all its aspects — the curriculum, the texts and audio-visual materials, the quality of teaching, and particularly the supply of teachers — has been the most crucial and most critical factor of all.

Congress bears a direct responsibility for the continuing provision of teachers to the centres of the Ontario region—the Londons, the Bellevilles, the Brantfords, the Wellands and Sarnias—what one of our regional officers recently referred to as the Ontario Diaspora. It is this little Diaspora of our own that weighs heavily on our conscience and our consciousness every spring when the cry goes up that we are facing an acute shortage of Hebrew teachers.

The constant historic problem in the smaller communities is the lack of continuity. Rabbis and teachers come, stay one year or two, and then go.

This is the challenge the Midrasha must face.

All of which in no way detracts from offering our sincerest congratulations and commendation to those who have completed the courses of study and are today receiving recognition for their studies.

Rabbi Herbert Feder of Beth Tikvah Synagogue gave the commencement address. Rabbi Irwin Witty, Dean of the Midrasha, and Dr. Alexander Brown, Associate Director of the Board of Jewish Education presented diplomas to the graduates.

Adult Education Institute

Recently, close to one hundred adult education and/or program chairmen representing twenty-five major congregations and organizations participated in the Adult Education Institute at B'nai Israel Beth David Synagogue in Toronto. The Institute was sponsored by the Joint Adult

Education Committee and Associated Organizations of Canadian Jewish Congress, Central Region. The organization of the Institute was carried out by the CJC Educational and Cultural Committee. Mrs. Bea Wolfe president.

The central theme *Enhancing the Quality of Jewish Life and The Respective Roles of the Synagogue, Home and School* dealt specifically with the topics *Changing Life Styles and the New Morality, Breakdown of the family, Identity Crisis and Inter-marriage.*

The program was organized so that those present were able to participate actively in the proceedings, gaining insights into a variety of methods and approaches in dealing with specific topics and in planning their own events.

The morning session commenced with a round-table discussion. Participants shared experiences from their own organizational programming. A socio-drama presentation, superbly performed by a drama group under the very able direction of Morley Pape, was a prelude to further round-table discussions on specific problems and topics.

Dr. Jerry Hochbaum, Assistant Executive Director, Memorial Foundation for Jewish Culture, New York and formerly Associate Professor of Sociology at Yeshiva University, was the guest speaker for the luncheon session. Dr. Hochbaum presented an inspiring lecture on the Institute's theme, *Enhancing the Quality of Jewish Life.* He was introduced and thanked by Rabbi Irwin E. Witty, Executive Director of the Board of Jewish Education.

The afternoon session consisted of a panel discussion. The four panelists represented the synagogue, home and school. With active participation from the audience, discussions centered on possible approaches which might prevent serious Jewish community problems. Participants included: Rabbi Michael Stroh, Temple Har Zion; Dr. Aaron Nussbaum, United Synagogue Day School; Mrs. Harold Strom, presenting a parent's point-of-view; and Andrew Resnick, presenting a student's point-of-view. Ralph Shiff, Chairman, CJC Central Region Educational and Cultural Committee, presided.

Books and resource materials related to the topics discussed were displayed for the benefit of the participants.

Greetings on behalf of the host congregation and CJC were brought by Rabbi Albert Pappenheim and David Satok, Chairman, CJC Central Region, respectively.

VIEWPOINTS: the magazine written for Canadian Jews concerning Canadian Jews challenges you to read a sample copy - FREE

The four-week period commencing November 16 is being marked by the community as JEWISH BOOK MONTH. It is a time set aside to highlight and take cognizance of the written word, to awaken and re-awaken interest in books and serious writing on Jewish subjects. Taken together, these form a part of the literary and learning heritage which the Jewish people have honored since time immemorial.

To-day we live in an era of almost constant challenge. Jewish life — both spiritually and physically — has been on the firing-line throughout the 20th Century and the Jewish community of Canada has played an important and distinguished role in providing it with sustenance and continuity.

Canadian Jewish life itself faces both constant inward searching and self-examination in a time of rapidly changing world values and alliances. The problem confronting Canadian Jewish citizens — thinking Canadian Jewish citizens — is to keep abreast not only with news as it affects them as Jews, but moreover with trends in contemporary thought and intellectual expression which concern them as Canadian Jews. For ours is a Jewish community in a unique position in

times rife with problems and responsibility.

VIEWPOINTS, a Canadian Jewish Quarterly which has been published for the past 8 years is designed as a journal of ideas to reflect the new consciousness of the Canadian Jewish community as it enters into the third century of its growth as a vital factor in the emerging culture of Canada.

The Quarterly encourages the expression of diverse points of view on matters relating to Jewish life in Canada and the world over and serves as a forum for the interchange of ideas on human issues relevant to our times without limiting itself to one ideology or political philosophy — as the choice of its name indicates.

Through the generosity of the Canadian Jewish Congress which made this space available to us, we make this challenge to you, the reader of the "Congress Bulletin." Send for a free sample copy of VIEWPOINTS along with your subscription. If after reading your first issue you are dissatisfied, write us and we will return your subscription fee in full.

We know that you will find VIEWPOINTS interesting, timely and provocative — a Magazine for the Canadian Jewish present!

Viewpoints articles have featured: Canada-U.S. Jewry; Towards a Radical Zionism; Quebec's Quiet Revolution; Jew and non-Jew in Canada; Relevance of Jewish Education; Jews in French Canada; Religion in Israel; The Jewish Family; Israel and Third World; Zionism and Judaism; and many others of significance and concern.

Special Editions have focussed on: Youth's Ideals and The World's Realities; Troubled Middle East; Russia, Jews and Israel; Aging — A Social Challenge; The Jews of Canada; and other themes.

Authors have included: Saul Hayes, Q.C.; Prof. Maxwell Cohen; Prof. Emil Fackenheim; Rabbi Gunther Plaut; Dr. Judah Shapiro; Yaacov Morris; David Lewis, Q.C.; Prof. Ben Schlessinger; Dr. Joseph Kage; Lavy Becker; Dr. Ben Lappin; David Rome; Prof. Arthur Lermer; Shloime Wiseman; Jaacob Zipper; Claude Ryan; Shulamis Yelin; Prof. Miriam Waddington; David Weiss; Dr. Victor Goldbloom and others including Jewish social workers, students and young academics in Canada, the U.S.A., England and Israel.



SAUL HAYES, Q.C., Executive Vice-President, Canadian Jewish Congress. "This journal is a good quarterly. It is sorely needed in Canada because it is the only journal of Canadian matters, mostly by Canadian authors. I would say it is indispensable."



DR. LEON KRONITZ, Chairman National Executive, Canadian Jewish Congress and Executive Vice-President, Canadian Zionist Federation. "As an originator of Viewpoints I feel there is need for a serious quarterly like Viewpoints. As a medium of exchange and communication in our community, Viewpoints must be supported."



HARRY STEINER, National President, Labor Zionist Movement of Canada. "The Movement is glad to issue Viewpoints, a quarterly dealing with Jewish concerns in a deeper and more intensive manner than other Anglo-Jewish periodicals in Canada. We hope the community will support and encourage this serious non-partisan effort."

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JEWISH LIBERATION: 1915

In 1915 Reuben Brainin issued the following call for a Jewish Congress in Canada. The printed document is found in the CJC Archives.

"Great days have come for the Jewish people, days when our people suffers most bitterly and hopes most stoutly, days when we are perhaps passing through the final, the most horrible chapter in the history of our exile, in which our ancient nation must fight like a young lion its final and most important battle for liberation.

"We have ourselves become great with these great days. Wherever the pulse of Jewish community life beats the Jewish masses are penetrated as by an electric current by one sentiment — the sense of responsibility for the great historic moment. In an instant the young American Jewish community has sensed the historic role that it must assume in Jewish life. From within there have arisen deep, broad and far-reaching popular movements; all across American Jewry there comes the call for organization and for unity.

"The Jewish Congress has become the slogan of the Jewish society — a Congress to be convened by the people itself, where those chosen will express the powerful iron will of the people to struggle for its freedom. At this Congress there shall be heard the cry of a people long robbed of its human rights. At this Congress the nation will declare openly to the entire world that, in spite of all persecutions and humiliations of centuries and of millenia, it has not ceased to exist as a people and still believes in its right to such an existence. At this Congress we shall clearly and specifically state what we wish and what we expect from the Great Powers at the moment when the fate of nations is being determined for centuries to come.

"A Congress of all the Jews of America has become the slogan of courage for us. To it we bind our best hopes for a better future for our people and for a better Jewry in America. We are more than convinced that the Congress will define objectives which are not as yet clear to us; that it will seek to resolve questions we have not yet dared to raise, that new horizons will open for us and that a new age will begin in Jewish history with its convening.

"Therefore the pulse of Jewry beats so. Therefore the Jewish masses move so. Therefore so much is being done so enthusiastically in Jewish communities in cities large and in towns small.

"In Canada, too, various strata of our people have begun to feel the need to unite. In Montreal, Toronto, Ottawa, Quebec, Winnipeg and elsewhere there have been set up — or are being set up — committees that seek, that strive to do all that is possible to participate in this great, sacred task.

"We have therefore come to feel that we must unite all these single trends into one mighty stream which will bear all classes, all parties, all movements in Canadian Jewry to one great political-national act. Thus there came into being the idea of The Canadian Jewish Alliance with the following platform: The Alliance seeks to unite Canadian Jewry in the interests of the communal, political and economic responsibilities of the present moment so historic for the Jewish people.

"We appeal to you:
"Brethren, convene in each city, in each town a great popular conference at which each organization shall be equally represented. Consider the responsibilities which the present moment imposes and join the Canadian Jewish Alliance. Take advantage of the Festival of Liberation for meetings and conferences where the question of the current war of liberation shall be studied from every point of view, and prepare for the Convention of all Canadian Jews which we shall convene very soon with the aid of our united forces.

"Brethren, we call you to courageous, determined and responsible action! Organizing Committee of the Canadian Alliance, Reuben Brainin, Chairman.

Allan Freeman
21 Kingslake Rd.
Willowdale, Ontario

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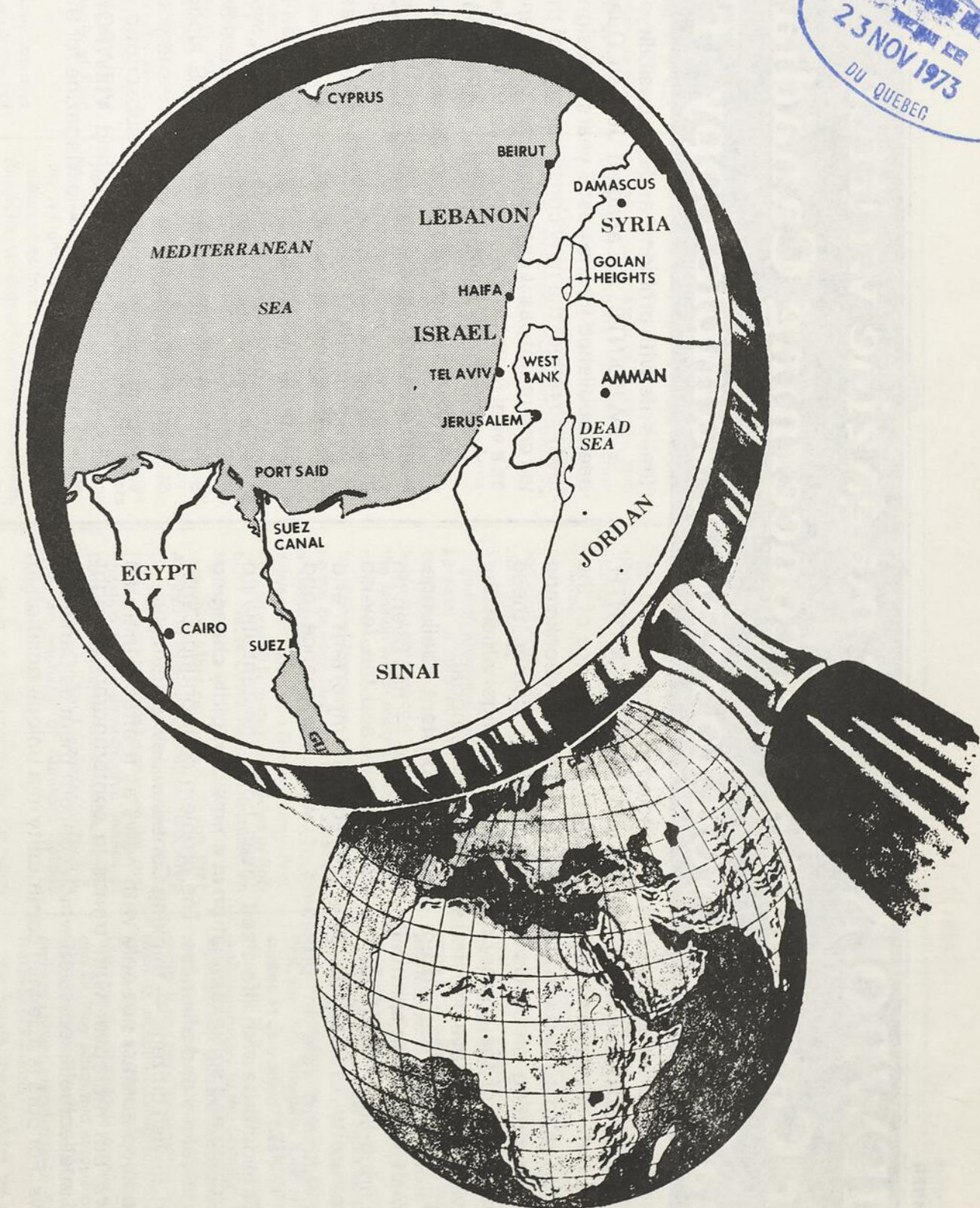
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