

L'Shana Tovah Tikatevu from Canadian Jewish Congress
5736-1975



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Editor's notes...

A number of spirited and controversial subjects surface in this Rosh Hashanah issue of the Bulletin, which is an appropriate way for Congress to start the New Year. For example, in his New Year's message on page 3 Sydney Harris, President, reproaches the media for not focusing more attention on some of the important statements made by Allan MacEachen, Secretary of State for External Affairs, when postponing the UN Conference... the media then takes its turn to rebuke the Government's position on the UN Conference (page 5)... the Government, in turn, very diplomatically tells the UN where it's at page 4)... Dorothy Reitman, member of the National Executive, looked around and began noticing that women were conspicuous by their absence and asks why on page 6... according to Ben Kayfetz it seems like only yesterday when Jews were treated like second class citizens in Toronto on page 10 and then on page 12 we get an insight into the stormy goings-on in Montreal between 1903 and 1923 on how Jewish children were going to be educated.

Published monthly except July and August to report on the activities of Canadian Jewry and matters of interest to them.

National President
National Executive Director:
Editor:

Sydney M. Harris, Q.C.
Alan Rose
Annabelle King



A Seminar dealing with information on the Middle East was held in Ste. Agathe. The program was coordinated by the Community Services Committee of CJC Eastern Region and the Ladies Auxiliary of the House of Israel Congregation and Hadassah-WIZO. Pictured are Mrs. Julius Belson, and Lee Gertsman, Chairperson.

Soviet Jewry Action

A Canadian Committee of Lawyers and Jurists for Soviet Jewry was established at a meeting held in Toronto under the chairmanship of Judge Emmett Hall, a retired Supreme Court of Canada Justice. A decision was made to send Justice Hall to the Soviet Union to determine whether Jews are given fair treatment in Soviet courts. Justice Hall will be accompanied on his fact finding mission by the Toronto lawyer, Arthur Maloney.

The Committee will start a campaign to help Soviet Jews leave the country and to get fair trials. It plans its strategy on the grounds of human rights and legal aspects under the Soviet constitution.

Other plans call for the preparation of briefs on about 16 cases in which the Committee feels the Soviet courts are denying the accused justice.

In half page ads appearing in "The Montreal Star" and "The

Gazette" a "Statement of Concern" was directed to the officers, Board of Governors and delegates attending the Annual Conference of the American Bar Association in Montreal.

The ads urged that the legal profession recognize the fact that the USSR was in violation of Soviet and international laws by denying Soviet Jews the right to emigrate and the right to practice their religion and culture. They also urged them to become more vocal and to call upon the Soviet Government to abide by its own laws, act in accordance with the international conventions to which it is a party, respect human rights and grant freedom to Soviet Jewry.

A briefing session dealing with the legal aspects of Soviet Jewry was held and Rita Hauser, New York Attorney and Chairman of the National Lawyers Committee for Soviet Jewry presided.

REGION IN ACTION

CENTRAL REGION

• The Women for Soviet Jewry Committee, in observance of Father's Day, arranged for a Soviet Jewry activity at the Beth Tikvah Branch of the United Synagogue Day School in Toronto.

• David Loeb was elected President of the Jewish Community Council of Ottawa. Other officers are Gilbert Greenberg, first vice president; Dr. Harvey Lithwick, second vice president; Zeev Vered, treasurer; Mrs. Laz Mirsky, honorary secretary.

• The CJC Central Region Archives Committee held a program to commemorate the first stage of the restoration of the Kiever Synagogue in Toronto and to obtain material for the Central Region Archives. An outside concert was held in the square in front of the shul. A photographic exhibition was displayed at the Kiever and Minsker Synagogues and there was a continuous showing of the film "Journey Into Our Heritage". Admission was a contribution of an old photograph for the Archives or one to be reproduced. Several hundred people attended and the Central Region Archives received some extremely significant material.

• B.G. Kayfetz addressed a public meeting, sponsored by the Enoch Turner Schoolhouse Foundation in Toronto, on the history of Toronto Jewry, as part of a ten-course series on the ethnic component of Toronto. He also participated in a seminar on "Prejudice Under Pressure" co-sponsored by the Public Affairs Department of the London Hadassah-Wizo Council and the Community Relations Committee of the London Jewish Community Council.

• Barry Eisen was recently appointed Executive Director of the Jewish Community Council, London, Ontario.

• Women for Soviet Jewry, CJC Central Region, sent a petition containing hundreds of names to the Soviet Ambassador to Canada. It asked that clemency be granted to Mikhail Leviev recently sentenced to death in the USSR.

• A Monthly Calendar of Educational and Cultural Activities will be published in the Canadian Jewish News on a regular basis.

• Smaller communities visited by Ruth Resnick were Oakville and Belleville.

• A Consumer Panel on Kosher Food of Central Region recently conducted a survey of 14 stores in Toronto on prices of kosher meat in comparison to the costs of similar non-kosher products. The report indicated price divergencies of as much as 90% on some products.

In a comment on the survey, Milton Harris, Chairman of the Central Region of Congress, said "Congress is not in a position to judge costs and mark-ups in kosher meat products. The only thing we can do is give benchmark comparisons and let the Jewish consumer decide himself".

• Aba Beer, Chairman, National Holocaust Committee, recently met with Soviet representatives to discuss the matter of war criminals residing in Canada. Mr Beer received a number of documents which were evaluated and forwarded to the proper authorities.

EASTERN REGION

• The community Speakers Registry was sent to all organizations and synagogues. This important Registry provides the community with interesting and informed speakers listing available topics with audio-visual materials.

• The Montreal Committee for Soviet Jewry arranged a special briefing for rabbis in Montreal on Soviet Jewry action required to ease their plight. The meeting was held at Congress headquarters and was addressed by a prominent expert and included a question and answer period.

• The Community Services Committee, under the chairmanship of Lee Gertsman, held a Seminar on the Middle East in Ste. Agathe.

• Judge Harold Lande, member of CJC National Executive, was a member of a panel dealing with methods "Towards Peace, Justice and Total Change" during the convention of the American Bar Association held in Montreal. Judge Lande is Vice President of the Canadian Section of the International Law Association.

• The recent Convention of the Reconstructionist Movement, held in Montreal, was addressed by Alan Rose, who also paid tribute to Lavy M. Becker, a leader of the Reconstructionist Movement and a Past Chairman of the National Executive of the Canadian Jewish Congress.

• The Jewish Music Committee held a piano recital given by Michel Kozlovsky at the Samuel Bronfman House. The recital was one in a series of programs to provide a platform for young talent which the Music Committee has been pursuing for a number of years.

• A meeting of the Joint Community Relations Committee was held in Montreal. A report was given by Harvey Crestohl, Q.C., and Dr. Samuel Lewin on the "Continental Assembly on Christians and Jews and Violence and Terrorism and Death of Dialogue" held at the University of Windsor. Discussed was the formation of a Social Policies Committee by the Allied Jewish Community Services in Montreal and the position of the Joint Community Relations Committee vis-a-vis this Committee.

WESTERN REGION

• Harold Buchwald, Q.C. was elected to the presidency of the Law Society of Manitoba.

• Sol Kanee, Immediate Past President of the Canadian Jewish Congress, was the keynote speaker at the concluding Board Meeting and the second Delegate Assembly of the Winnipeg Jewish Community Council/Canadian Jewish Congress.

• Dr. Isadore Wolch, President of the Jewish Historical Society, is pleased to announce the appointments of Mrs. Dorothy Hershfield as Executive Director and Mrs. Esther Nisenholt as Archivist of the Society. This move was necessitated in view of the resignation of Mr. Abe Arnold from active participation in the work of the organization.

Both Mrs. Hershfield and Mrs. Nisenholt have been actively involved in the work of the Society for a number of years. They participated in successful projects such as the Jewish Museum of Western Canada exhibit, various films produced by the Society, archival cataloguing, and oral history.

They will now assist in the work of the Travelling Exhibit, a Society project funded by the Consultative Committee on National Museums Policy, Ottawa.

After an absence of several months, Harry Gutkin will resume an active role as Vice-President and Chairman of the Museum Committee and the Travelling Exhibit now in the development stage.

ATLANTIC PROVINCES SECTION

• Ruth Lazarus, Program Director, CJC Eastern Region, met with S. Paul Zive, Regional Chairman, CJC and Vice President of the Atlantic Jewish Council; Frank Medjuck, Chairman of the Cultural and Educational Committee of the Atlantic Jewish Council and Michael Marcus, Executive Director of CJC, Atlantic Provinces to project programming. Stan Urman, Director of the Montreal Committee for Soviet Jewry, outlined Soviet Jewry programs.



One of the many briefing sessions held this summer on developing programs for the coming year. Stan Urman, Director of the Montreal Soviet Jewry, briefs a meeting in Halifax.

New Year's Message from CJC President

"... much has happened in the world that affects all Canadians"

The Jewish New Year has traditionally been the time for the President of Canadian Jewish Congress to address the Canadian Jewish community. This year, however, my message will not only be aimed towards Canadian Jews alone but to Canadians at large.

During the past year much has happened in the world that has affected all Canadian citizens, and in particular areas the Jewish segment of this country has felt special concerns.

First, Canada took a leadership role in the celebrated "Third Basket" of the Conference on European Peace and Security.

The pact, negotiated in Geneva over a two year period, was recently signed by our Prime Minister together with the heads of thirty-four other governments at Helsinki.

In the area of politics and economics there is much to which men of good will could and did take exception. I share the misgivings of many to the act of giving recognition to the boundaries of states set up after World War II which disregard the wishes of inhabitants and the principle of self-discipline. However, in the area of human relations and cultural exchanges the Soviet Union and the Soviet bloc has for the first time put itself on the line by at least promising a greater measure of free movement of peoples than ever before. Recently a radio commentator indicated that this meant little because it "carried neither moral nor legal obligation".

I disagree. There is a clear moral obligation and if this obligation is broken, thirty four countries will have the right and duty to voice their attitude towards such a breach.

To Jews and to others in the Soviet orbit, this is a most important step forward. Looking to emigration, reunification of families, cultural exchanges, visits of scientists and others are all measures which will lessen tensions between East and West.

Secondly, we recently witnessed one of the most remarkable bits of Canadian statesmanship in many years—coupled with what was probably the greatest misrepresentation of a ministerial

and Cabinet decision ever perpetrated on the Canadian people by the media in this country.

I refer, of course, to the Government's decision to ask the United Nations to postpone the Conference on Crime and the Treatment of Offenders that was to be held in Toronto this month.

Despite the allegations of the press the postponement was not a caving-in to so called Jewish pressures. It was a realization that international conferences no longer have meaning if there is a feeling that the scoring of political points are more important than their objectives.

"...the rights of women gave way to politics of Mid-East"

Witness Mexico City, where the rights of women gave way to the politics of the Middle East.

How could oppressed women from the emerging nations of the Third World be so deceived by the Soviet-Arab bloc into a condemnation of the only "new" country that immediately upon its creation gave the franchise to all women?

I refer, of course, to Israel where Arab women citizens have equal franchise with Jewish and Christian citizens.

Witness also, the Law of the Sea Conference, the International Labour Conference and the World Health Conference which are all typical examples of what Allan MacEachen, Minister of External Affairs, referred to in his statement expressing Canada's policy, which seldom, if ever, has been quoted in the media. Here is what he said:

"...there has been a steady deterioration of the atmosphere in which international conferences are held. I need hardly mention the discord which marred the Sixth Special Session and the last regular Session of the General Assembly, the recent conferences of the United Nations Industrial Development Organization (UNIDO) and of the International Labour Organization (ILO), as well as the International Women's Year Conference in Mexico a few weeks ago.

"Whereas a minimum of cooperation is essential to any progress in the international

field, we have witnessed lately excessive confrontation on issues that were not related to the subject-matter of the conferences. The ingredients are well known: racialism in South Africa, the Middle East conflict, producer-consumer relations and a full range of economic development problems subsumed under calls for 'new world economic order'. Canada believes that these are very real and difficult problems which must be dealt with urgently in the appropriate international institutions before they poison the body politic of the United Nations family; and let there be no doubt that we consider it necessary and desirable that political factors take their proper place even in the most technical of conferences. But they must meet some test of relevance and in recent United Nations conferences this has clearly not been the case."

I refer also to the decision of the African states to attempt to suspend Israel from the forthcoming United Nations General Assembly.

Through MacEachen's statement our country has now formally pledged:

"...the next General Assembly of the United Nations will provide an opportunity to affirm the principle of universality, as a fulfilment of what ought to be a basic aim of the United Nations. More specifically, we will resist any attempt to exclude Israel or any other country from the proceedings of the General Assembly. Acceptance of this principle would guarantee the status of Israel within the community of nations and thus remove one cause of instability in the area.

"So that in requesting the postponement of the Congress, Canada is not shirking its responsibilities, but actually taking on new ones. Through new initiatives, both bilateral and multilateral, the Government will try to improve the political situation in the Middle East and the United Nations."

"... media left impression that Government caved-in"

Canada has now removed any questions that we or anyone else may have had as to her attitudes towards Israel and its future.

Have either of these important statements been featured in the media?

Little if any attention has been paid to them in anything that I have seen—the impres-

sion left has been that the Government "gave in" or "caved in" to "Jewish pressure"!

The Jewish community repeatedly promised that there would be lawful and orderly demonstrations if the PLO delegates or representatives attended the conference in Toronto—or, for that matter, anywhere else in Canada.

Contrast our position with the statement of the threat made by Arab (not PLO) spokesman to the effect that Arab states would retaliate against Canada with economic boycotts, embargoes and trade sanctions.

Who threatened Canadians more?

Yet one important Canadian newspaper who said nothing about this foreign Arab blackmail threat, warned Canadian Jewish citizens that they were inviting a new wave of anti-semitism if they exercised their democratic right of peaceful protest.

We, as did many other Canadian citizens, let our feeling be known to our Members of Parliament.

In our democracy, Members of Parliament respond to the wishes of their constituents. Considering the fact that the Canadian Jewish population is only 1.3 % of the total Canadian population, it might be interesting to count how many constituencies have a majority of Jewish voters. Maybe one, probably none!

"...not as a reaction to threats of economic blackmail"

The pressures were obviously overwhelming from a majority of all Canadians. This is how the democratic process works and not as a reaction to threats of economic blackmail but as a compliance with the views of all Canadian citizens, Jews and non-Jews. Amongst those who voiced their opinions against the PLO delegation were the Law Society of Upper Canada, the International Association of Police Chiefs, the Canadian Airline Pilots, the Conservative Government of the Province of Ontario, leaders of the Opposition parties in Parliament such as the Right Honourable John Diefenbaker, former Prime Minister of Canada, and Claude Wagner, the foreign affairs critic of the Progressive Conservative Party, and Edward Broadbent, the House Leader of the NDP Party.

Should anyone feel that I have ignored the one Jew in Canada who did offer a threat

of violence to the PLO to this I say, as I and other spokesmen have said before, that this one man speaks for and represents, at best, the most miniscule portion of our community. He has absolutely no following or authority with any responsible persons or groups in the Jewish community.

What does this mean in the context of Rosh Hashanah?

Just as we stand at the head of a new year, the time of religious rebirth, so does our country stand at the head of a new international démarche.

Canada has led Europe towards new paths of social, cultural and human interchange; it has told the United Nations that the tyranny of the majority must end; it has told the world that Canadians have principles and will stand by them.

"Canada exhibits national and international courage"

Canada has exhibited national and international courage and it is to be hoped that this will not be lost on the countries of the world.

Our nation now stands among the few right eous middle powers, who have from time to time stood up to immorality, tyranny and blackmail from larger or smaller powers.

As Jews we are not strangers to this kind of courage. It has been this type of courage that has sustained us from Roman times through the Middle Ages, from the first Zionist strivings through the creation of the State of Israel, through the wars of survival. This New Year, we vow to continue our support for what the United Nations means, support for Canada's clearly enunciated international policies, and support for the moral and just cause of Israel's existence in peace with her neighbours, with secure and defensible borders and as a full member of the family of nations.

At the start of the Jewish year of 5736 we say Shalom to our fellow Canadians and our fellow world citizens.

May the world this year know a true Shalom—peace with honour, peace with co-existence, peace with lessened international tensions.

L'Shana Tovah Tikatevu.

**Sydney
M. Harris**

Statement on U.N. Conference by Allan MacEachen, Secretary of State for External Affairs

I have advised the Secretary-General of the United Nations that Canada does not wish to proceed with the 5th United Nations Congress on the Prevention of Crime and Treatment of Offenders this year. I have sought the Secretary-General's cooperation in obtaining a postponement of the Congress and he has undertaken to study the situation in order to clarify his position. In the Government's view, this Congress cannot be held successfully anywhere this year.

Honourable Members will recall that at the 4th Congress held in Kyoto in 1970 the Government of Canada, in consultation with the Province of Ontario, proposed that the venue of the next Congress be Toronto in September 1975. This proposal was accepted by delegations and subsequently confirmed by the General Assembly. Since that time, however, there has been a steady deterioration of the atmosphere in which international conferences are held. I need hardly mention the discord which marred the 6th Special Session and the last regular session of the General Assembly, the recent Conferences of the United Nations Industrial Development Organisation (UNIDO) and of the International Labour Organisation (ILO), as well as the International Women's Year Conference in Mexico a few weeks ago.

Whereas a minimum of cooperation is essential to any progress in the international field, we have witnessed lately excessive confrontation on issues that were not related to the subject-matter of the conferences. The ingredients are well known: racialism in South Africa, the Middle East conflict, producer-consumer relations and a full range of economic development problems subsumed under calls for "new world economic order". Canada believes that these are very real and difficult problems which must be dealt with urgently in the appropriate international institutions before they poison the body politic of the United Nations family; and let there be no doubt that we consider it necessary and desirable that political factors take their proper place even in the most technical of conferences. But they must meet some test of relevance and in recent United Nations conferences this has clearly not been the case.

Honourable Members are well aware that in respect of the Toronto Congress on Crime Prevention which was to take place next September, one of these issues had already become paramount. It arose from the resolution adopted in November 1974 by the General Assembly, with Canada dissenting, inviting the Palestine Liberation Organisation (PLO) to attend its sessions as a permanent observer and, in a similar capacity, conferences convened under the auspices of the General Assembly or other organs of the United Nations. Accordingly, the government of Canada was informed by the United Nations secretariat some time ago that observers from the PLO had been invited to attend the 5th Congress on Crime Prevention and that the Canadian authorities were expected to allow entry, sojourn and exit to these participants.

Needless to say, it is with reluctance that the Government has decided to seek postponement of the Congress, but we concluded that it would not be possible, in the present circumstances, to hold a successful Congress on Crime Prevention in Canada or anywhere

else. We are all aware of the public outcry for or against admission to Canada, for this Congress, of observers from the Palestine Liberation Organisation. We have all been worried by its divisive effect upon Canadian public opinion. We could not ignore the risk of public disorders. These factors would have led any government to reconsider a decision to host an international conference. But in the final analysis, two factors dominated our discussions. The first was the inevitable intrusion of unrelated political considerations into the proceedings of the Congress. The second was the re-escalation of violence in the Middle East and the subsequent spreading of its bitterness into Canada and subsequently into the Congress itself.

It is obvious that such intrusion of the Middle East conflict by adding to the already hopeless confusion between civil crimes and acts of war, would distort and subvert the purposes of what have essentially been up to now, and should remain, a technical meeting of experts from all countries, striving to develop international cooperation in a field of vital importance to the rule of law and public order everywhere. As host country, we felt that Canada had assumed a major responsibility for the success of the Congress; and in such an unfavourable political climate, we did not see how we would possibly carry out our responsibility. I should add that we were also concerned about the coincidence of the Congress with the 7th Special Session of the General Assembly on Development and National Economic Cooperation, since the contentious atmosphere of one would in all likelihood seep into the other.

However, after an extensive review of the Government's domestic and international obligations, we decided to inform the Secretary-General of the United Nations that we did not want to be relieved of the responsibility for holding this Congress but rather wished to postpone it. We did not want to withdraw our invitation to the United Nations; and we tried to avoid any steps which might have called into question our long-standing commitment to the principles of the United Nations. I emphasise that Canada's willingness to participate in and contribute to the operation of the United Nations agencies remains undiminished.

The respite obtained by postponement must be effectively used by all to bring about sufficient improvement and attendant political conditions so that we may have reasonable assurances that technical conferences such as the 5th United Nations Congress on Crime Prevention will be useful and productive. We hope that current negotiation for the reduction of tension between some of the parties to the Middle East conflict will prove successful in the coming months; and we actively support the continuing efforts of the parties directly involved and of the United States Government towards that goal.

Furthermore, the next General Assembly of the United Nations will provide an opportunity to affirm the principle of universality, as a fulfilment of what ought to be a basic aim of the United Nations. More specifically, we will resist any attempt to exclude Israel or any other country from the proceedings of the General Assembly. Acceptance of this principle would guarantee the status of Israel with-

in the community of nations and thus remove one cause of instability in the area.

So that in requesting the postponement of the Congress, Canada is not shirking its responsibilities, but actually taking on new ones. Through new initiatives, both bilateral and multilateral, the Government will try to improve the political situation in the Middle East and the United Nations. Notably through our participation in the next session of the General Assembly, which may be crucial for the future of the organisation, given the fundamental character of the issues on which debates are expected to focus. Canada will consult with other interested countries on the ground rules governing technical discussions in the United Nations arenas. Either independently or in cooperation with others, we will attempt to formulate and seek support for an effective resolution in the General Assembly on this question.

I also intend to accept during the autumn outstanding invitations to visit a number of countries in the Middle East. These visits, which the Government already considered most useful for strengthening our relations with this region of the world, have taken a new urgency following the difficulties we encountered in holding the United Nations Congress on Crime Prevention. The House can be assured that I will take this opportunity to solicit views of my hosts on these difficulties and seek their support for the United Nations as a universal form and an effective international instrument.

Honourable Members should note that our decision to seek postponement of the Congress, for the reasons stated, is consistent with the policy of the government on the Middle East. We will continue to cultivate, as we have done in the past, friendly and cooperative relations with all states in the region and to attach great importance to the development of these relations. Likewise, Canada has tried in the past to maintain a balanced and objective approach to the Middle East conflict and will continue to do so.

We have always supported and defended the right of the State of Israel to exist in peace with its neighbours behind secure and recognised borders. We have stated our conviction that no peaceful and stable solution due to regional conflict can be found without the participation of the Palestinians and the just settlement of their claims. We have condemned the use of violence as a political instrument or as a means of retribution. We have participated in all United Nations peace-keeping and ceasefire supervision missions in the Middle East and contributed to the United Nations relief operations for Palestinian refugees. We have advocated and continue to advocate the full implementation of Security Council Resolution 242. All of this, therefore, continues to be government policy.

We are confident that the initiatives to be taken by Canada and other countries on the future of the United Nations in the Middle East will lead to a different atmosphere, in which the postponed 5th United Nations Congress on the Prevention of Crime and Treatment of Offenders can be held in Canada, at a time to be decided upon, with sufficient assurances of success. It was agreed with the Secretary-General of the United Nations that we should consult further on this question and I expect to be in touch with him later this week.

PINHAS SAPIR 1908—1975



Chairman of the Jewish Agency and World Zionist Executive and former Finance Minister of Israel will be missed by all who knew him.

STATEMENT ISSUED BY
RABBI DR. W. GUNTHER
PLAUT ACTING CHAIRMAN
OF THE NATIONAL
CIC AND ON BEHALF OF
CAPLOT—JULY 21, 1975.

The statement by the Secretary of State for External Affairs, the Honorable Allan MacEachen, in its total thrust represents a moral and politically courageous stand, which will be supported by the overwhelming majority of the Canadian people.

We share the Government's concern for the future of the United Nations and applaud its decision to seek new initiatives of leadership in a world desperately in need of them.

We applaud its decision to make every effort to prevent the further deterioration of the world organization and to oppose any at-

tempt to rob it of its universality by excluding Israel or any nation of the privilege of membership.

The decision far from undermining the United Nations will have an unquestioned long range beneficial effect. We hope the responsible leadership of the U.N. will postpone the conference and use the interim to help reduce the tensions in the world and to address itself to its true purpose.

The Government has responded to the democratic process at the urgings of the people, who despise terror and blackmail as a means of politics.

Many Media Messages Missed

The media across Canada seemed to be carrying a serialized form of reportage, cartoons, letters and editorials regarding the attendance of the PLO at the UN Conference that was scheduled to be held in Toronto this month. Not a day passed when this issue was not tried in the press by anyone who seemed to have an opinion and there were many including protagonists, antagonists, rightists, leftists, straddlers and a few prophets. Our files contain well over a hundred clippings of items that appeared in the press. Space does not permit us to do a complete score sheet of the coverage, but, featured here is a run-down of editorial opinions as they were voiced by the non-Jewish press.

London Free Press stated that partisan warfare was not wanted here and suggested that both groups go quietly about their business during the Conference and let the UN try to resolve its problem in its own fashion. The only proper alternative was to allow the UN to hold its Conference on its own terms. Dictating to the UN who it may or may not invite would be an unwarranted intrusion in UN affairs.

Peterborough Examiner called upon the Canadian Government to stop fence-sitting and take the only moral stand and refuse to admit the Palestine Liberation Organization.

Ottawa Citizen asked for a cooling of the rhetoric. They said the job of protecting conference delegates may be a difficult one but it would be Canada's responsibility to ensure that political demonstrations do not interfere with the business of the conference. It said to let the Conference go ahead in peace.

Toronto Star warned about an anti-Semitic back-lash responding to threats of violence made by the Jewish Defence League.

Hamilton Spectator clearly stated that the Federal Government should not allow representatives of the Palestine Liberation Organization to attend the forthcoming UN Conference even if the UN cancels the Conference.

Ottawa Journal accused the Canadian Government of shilly-shallying about its hesitation to announce that the PLO Observers can enter Canada. They said Prime Minister Trudeau must come down from the fence on the right side of this issue and declare that Canada will admit the PLO Observers.

Toronto Globe And Mail while pointing out that the presence of representatives of this terrorist movement is repu-

gnant to Canadians the Conference should go on. If the PLO delegates insist on coming they should be admitted, but to a conference stark and functional and stripped of any social activities. Let them come and be guarantined.

The United Church Observer said there should be no question welcoming PLO delegates to the UN Meeting, they felt it would be a good thing if officials of the PLO be met and heard by Canadian people. The propaganda job done by pro-Israel organizations has distorted judgment on a crucial issue. Many Canadians believe it is a terrorist outfit. It is tragic when the Upper Canada Law Society and groups of medical doctors and even Ontario Premier Davis' Government protest PLO attendance at a meeting of a UN agency.

Brandon Sun suggested that Pierre Trudeau flip a coin over the issue because he and his Cabinet appear to be hopelessly confused regarding the entire issue.

Montreal Gazette recognized all the local emotional and political factors but it concluded it would be a shame for Canada to place itself off limits. There is nowhere else for it to go except to its member countries. All meetings cannot be held in New York. If each nation is to judge for itself who is to attend conferences the UN cannot function and it will wither.

The Fredericton Daily Gleaner felt that Canada would probably lose the Conference and some prestige if the PLO delegation is not allowed to attend. In this instance Canada should be prepared to accept the loss of both the Conference and some prestige. Let the Conference be held in another nation.

Toronto Sun implied that it would have been opposed even to the visit of Mr. Kosygin if it had been around at that time, but as it hadn't it would settle now for being against the PLO.

There were also nine or ten Southam-owned papers which carried articles written by Charles Lynch who clearly urged acceptance of the PLO attendance.

Le Jour in Montreal was also in favour of the admission of the PLO.

Patrick Martin, on CBC Capital Report, asked if we must comply with this UN position and allow the group to enter Canada freely regardless of our feelings towards. Answering his own question with, absolutely not. He said the UN Charter states that members are not expected to abide by the decisions of the UN if these decisions clearly contravene domestic laws. While he did not feel that denying this group

entry would stamp out terrorism he said ours would be but a small and a lonely protest, but on of which Canadians could be proud.

It might just give other nations an opportunity to say "no"; that things have gone too far when terrorists are asked to help us fight crime. Let the records of International Law show that when the United Nations embraced the PLO, endorsed terrorism, that Canada protested, that that International Law was not accepted in Canada. An invitation to the PLO to come to Toronto in 1975 may mean an invitation for other terrorist groups to come to Montreal in '76.

Once the post ponement-cancellation was a fait accompli this is how the media responded.

Ottawa Citizen accused Canada for turning its back on the UN. The Cabinet has chosen the worst of the alternatives in asking the UN to call off the Conference. In doing so it made clear that it is more concerned about losing votes in Ontario than in settling the problems of the Middle East or maintaining its thirty-year role as a strong supporter of UN peace-making efforts.

Toronto Sun said Ottawa's decision is one of the few times when the Trudeau regime has responded to public opinion. Technically Ottawa has just asked for postponement of the Conference and haven't actually refused the PLO entry. But that's O.K. even if it is a bit weasely. Everyone knows the truth.

Toronto Globe And Mail felt that Canada showed itself to be without backbone, without respect for Parliament and the people it governs. Without backbone because it could not decide to stand fully by its obligation as a member of the UN and without respect because it could not bring its plans to resolve the dilemma first before Parliament and the people for debate, examination, criticism or approval.

The Albertan declared that the Government was in a dilemma and its predicament was worsened by domestic politicking and by the readiness of some people on both sides to turn the issue to a mini-mirror of the Arab-Israeli conflict. Instead of adopting a firm stand for one position or the other the Government simply ducked out an uncomfortable situation.

Montreal Star stated that the Government had come up with a grimy solution and why could Ottawa not have said this time that we want no part of the PLO at a special Conference here because we find the notion of a PLO presence repugnant.

Toronto Star said that the decision was a shameful surrender on the PLO issue and that the Federal Government has humiliated Canada with its abject request that the United Nations delay its Crime Conference.

Winnipeg Tribune maintained that the Canadian Government has done the right thing the wrong way. It felt that it had achieved this desirable end by waffling, compromising by what amounts to deceit. It said Ottawa gave in to the pressure of the Jewish minority and its militant supporters. If Canada belongs to the UN surely it is bound by its charter and includes wrongly, of course, the PLO. How can Canada be partly in and partly out of the UN but the real issue is bowing to the pressure.

Vancouver Sun said we have managed to weasel out of it. The people from the PLO won't be coming to Toronto in September for the UN Crime Conference.

CFCF-TV in Montreal featured an editorial saying that if we are going to have to drop our neutralist stance, and we are, we might as well serve notice of it now. There's going to be less and less room for fixed-grin abstentions, and for both sides-of-the-fence-diplomacy.

We might as well get used to some people not liking us. There are some issues coming up on which we will have to choose some sides.

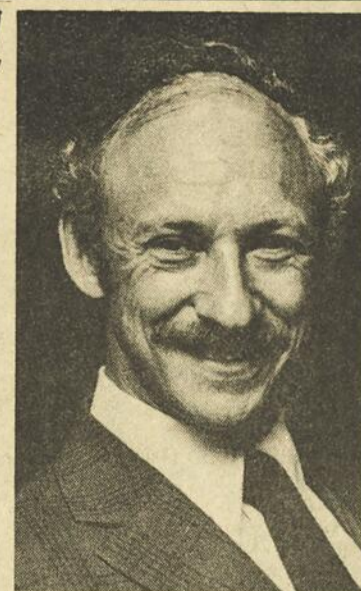
A Backgrounder editorial on CTV National Network said that after all the fuss what was finally produced was a monumental decision not to decide anything. Ottawa told the UN that it didn't want the Crime Conference to be held in Canada this year but it didn't have the nerve to cancel out. Perhaps it suggested weakly we could have it here sometime in the future.

In Beirut, Canada was denounced by the PLO for its anti-liberation move. It said that instead of calling for the irradiation of crime and removal of aggression the Canadian authorities supported calls for preventing those who fight aggression and struggle to establish peace in the world from participating.

Egg-Of-the-Face Dept:

The Montreal Gazette and the Ottawa Journal each ran two articles which declared that Ottawa would permit the PLO to attend the talks. A similar article was also featured in the Ottawa Citizen.

Douglas Fisher of the Toronto Sun made this prediction. He said: "I think Trudeau will say that the Conference must be held, that Canada's long involvement and belief in the UN precludes any withdrawal of Canada from hosting the Conference".



Perry Meyer, Q.C., Chairman, CJC Executive Committee, was appointed a Justice of Quebec Superior Court. A law professor at McGill University, Meyer has served frequently as a government-appointed arbitrator in labour conflicts and was recently appointed to the Human Rights Commission of Quebec.

We must be doing something that's right!

"Let our model be the Canadian Jewish Congress. Let us, just this once, follow our own best instincts and take seriously what is undoubtedly one of our most frequently used expressions: 'look at the Jews'."

"Let us do more than just look at them; let us study and imitate them. But here again we are stymied. We do not have time to study anything because we are so busy jockeying for power."

This accolade was excerpted from an address by Prof. Manoly Luput, Department of Educational Foundations, University of Alberta, to the Eleventh Ukrainian Canadian Congress.

Death sentence commuted

It was reported that the death sentence in Roumania on Andreea Asher, a Jewish resident of Bucharest, for alleged economic crimes has been commuted to 20 year's imprisonment. CJC was among those organizations which appealed for the commutation and Congress had also asked the Department of External Affairs in Ottawa to intervene in his case.

Our president sees president

Sydney M. Harris, CJC President, attended a Jewish leadership meeting with Yitzhak Rabin during the Israel Prime Minister's visit to the USA for discussions with President Ford. The meeting took place in Washington at the Blair House, which is the residence of the official guests of the US Government.

What are the roles CJC women are playing?



1975 Is International Women's Year and a time when women around the world are re-examining their roles and status in today's society.

It is therefore a most appropriate time for Jewish women in Canada to be taking a look at their role as citizens in helping to shape society which inevitably will have an impact upon their families and future generations.

Let's look closer to home. What are the roles that women play in the decision making process of our Canadian Jewish community and what type of untapped resources do they represent?

Canadian Jewish Congress is recognized by Canadians as the major Jewish decision-making body and is responsible for the formulation of policies and decisions which are directly related to the lives and welfare of Canadian Jews.

As a member of the National Executive Committee during the past year, I have been concerned about the fact that as a woman I have found myself very much in the minority.

Upon examining some Congress statistics pertaining to women, I have observed that there are no women serving as National Officers and that the National Executive Committee is composed of one hundred sixteen members, sixteen of whom are women. This imbalance is also reflected on the Committee and Regional levels. These statistics indicate that the composition of this major Canadian Jewish decision making body is predominantly male and as such is not representative of the total Jewish community.

Considering the fact that our Canadian Jewish community comprises of over 50% women, many of whom have experience and training to contribute towards dealing with social issues which are of equal concern to them, the question is why is there inequality of female representation and participation at the decision making level?

One of the immediate steps which should be taken to rectify this inequality of representation is that a greater effort be made to include more women in all regions on committees at every level of the decision-making process. I believe that the Canadian Jewish Congress has tremendous potential for adding positive impact to our Canadian Jewish life and activities. I feel, however, that this potential is dependent upon the active caring and participation of our Jewish citizenry. While we are fortunate and to have a capable and dedicated professional staff, this must be augmented by voluntary resources in order that this body can continue to grow in its effectiveness as well as at the same time ensuring that decisions and representation will truly reflect the Jewish community.

If the kind of leadership qualities demonstrated by women in various phases of activity throughout the country are any indication, it would seem that here is a tremendous source of talent which should be channelled into the mainstream of Jewish community decision making. I believe that the time is ripe for concerned Jewish community leadership to give serious consideration to this matter in order to ensure that men and women become equal partners in the voice of Canadian Jewry.

—Dorothy Reitman

Member of CJC National Executive Committee

What are the roles CJC men are playing?



Who are the people CJC men are meeting?



Is Yiddish Alive and Well in Canada?

The name of Professor Jack Thiessen's book undergoes some interesting metamorphosis. The cover title YIDDISH IN CANADA changes on the second flyleaf to YIDDISH IN CANADA: THE DEATH OF A LANGUAGE. Later he adds a question mark to his title, as though querying his original challenge.

He maintains, however, that: "The following study bears out the sad but overwhelming evidence that Yiddish appears to be doomed. Sad it is because it is the only language that the majority of Jews understand and in which their worldwide family communicates."

The author-dialectologist has tackled his subject sympathetically, giving us an adequate history of the Jews from the original residents of Juda or Judea, who were subsequently scattered all over the world right up through the Holocaust period pointing out that despite oppression, pogroms, massacre and murder, Yiddish has survived.

The author offers a linguistic study. We learn of various idioms and expressions of standard Yiddish dialects and their similarities and dissimilarities. He makes comparisons between various expressions. There is a history of the language according to countries. All this information seems sound enough. It is when Dr. Thiessen covers the actual uses of language in the Jewish community of today that one becomes uneasy about his observations.

We are given a list of English terms adopted into Canadian Yiddish vernacular. Here we are offered the kind of mixed bag contained in popular books like Leo Rosten's THE JOYS OF YIDDISH. We learn that "Bagel" is a hard, doughnut-shaped roll—and are sidetracked into a brief recipe for baking the delicacy—and that "Chochem" is "a learned man or woman". Here, of course, the author errs, as he does in many instances, unaware the feminine term is "Chachama". Similarly he includes "kike", not realizing that it is not part of the Yiddish language but a thoroughly offensive non-Jewish appellation. We are exposed to the Anglification of Yiddish: "sveder" for sweater, "repper" for wrapper, a next door neighbour is a "next-dorke", a small store is a "storke", a small room a "roomke". But surely these are mispronunciations and lexical borrowings, the means by which all languages develop.

Finally, in 1970 Thiessen conducted a survey on the current use of Yiddish in Canada, publishing a questionnaire in leading Jewish newspapers in Montreal, Toronto and Winnipeg. The results are reproduced in the book, with comparative graphs and evaluations.

A number of Thiessen's facts may astonish some of us who are fairly fluent in Yiddish. For example the study indicates some of these findings:

- Speaking Yiddish is a fairly common euphemism for making love.
- Yiddish is indelibly associated in our minds with tenderness and expressions of love.
- Nearly 63% of western Jews and almost 67% of eastern Jews use Yiddish to relate jokes.
- One-third of the respondents indicated that they use Yiddish whenever children are to be excluded from conversation.
- Others state in varying degrees their children understand Yiddish too well.

This kind of material has no particular profundity, yet out of such "facts" from the 1,284 replies to the 105 questions comes the final conclusion that Yiddish in Canada is dying.

My main criticism of the book is not its well disposed intent, but the length of time the author spends wandering in the Diaspora with cute kitch that undermines his credibility.

One of his observations is interesting.

The Jewish ghetto, with its corner shops and neighbourhood store where conversation, peddling and haggling were in Yiddish is now extinct, and today's speedy supermarkets and mass check-outs are not conducive to the process of language retention. On the other hand, both the witnesses Professor Thiessen brings to reinforce his point have a kind of disqualifying bias. One is wholly immersed in the problem while the other almost wholly outside of it.

The poet, Y. Glatshyeyn, decries the passing of the old neighbourhoods that have now become "Yiddishreyn". Yet while there is obviously a particular problem for a poet writing in Yiddish (or Icelandic or Ukrainian) in an English-speaking country, all poets feel themselves lonely voices singing in the wilderness. When Professor Thiessen ornaments his survey with the splendid name of Einstein, offering as his final authority the noted physicist's concern for the passing of Yiddish ways, one must point out that Einstein's identification with the world of Sholem Aleichem, Peretz and Mendeleh and all their compeers and descendants was belated and tenuous and Yiddish was not his cultural milieu.

It may be that the 1,284 Jews who responded to the questionnaire were equally strangers to their own language and culture and their connection with Yiddish may have been thin. That possibility in itself may support Professor Thiessen's case, but one would like more knowledgeable testimony, used with greater discrimination.

You cannot poll or survey a language as you do a breakfast food or a political trend. People's reasons for answering any questionnaire are as varied as the people themselves. It is important to have a profile of the respondents before their replies can be accepted as representative of a people.

To a certain extent, all secular groups who attempt to maintain their identity in a foreign country find themselves like old King Canute, sitting on his throne at the seaside, commanding the waves to keep from inundating him.

Surely a language does live on in the rich history and culture of a people as well as in its conversation. Books are after all the repository of a language.

In 1975 Yiddish is still very much in evidence.

In Winnipeg there are over three hundred sixty children, mostly of parents born in Canada, pursue Yiddish daily. There is the young people's Yugind Ruff, or Youth Call.

The "facts" which Dr. Thiessen documents are not death throes but rather pulse lapses. Death is such a final happening, and a language that has by all accounts been dying for hundreds of years is not likely to be frightened to death by a public statement proclaiming its passing.

—Harry Gutkin

Yaacov Herzog Remembered

FORTUNATE WERE the Jewish people, the Zionist movement and the State of Israel to have had at their service the person, mind and spirit of Yaacov Herzog for as long as they did.

The loss to us by his death at the early age of 51 is all the more poignantly brought home now with the publication of this collection of his speeches and writings in a People. That Dwells Alone by Moshe Kohn.

Rarely have we been privileged to have a relatively small, concise body of writing such as this reflecting such a rich breadth and depth of quintessential Jewishness addressing itself to the whole universe of ideas and, yes, of politics (for Yaacov Herzog was not only a scholar and man of ideas, but also a statesman — a Jewish people's statesman par excellence — who devoted more of his time and energy than he really desired, perhaps, to campaigning for those ideas in the world political arena).

There is no topic relevant to the Jewish people's life in Yaacov Herzog's lifetime which is not profoundly dealt with in this collection. All of it is treated in the context of the Jewish people's 4,000-year history and of the events and ideas of our time, especially as they bear on our history, and in the light of Yaacov Herzog's personal involvement in many of them during a very crucial quarter-century since shortly before the establishment of the State of Israel.

Herzog was not a mere epigrammatist — but in the way they open doors to the exploration and understanding of the mystery of Jewish existence.

The key to this understanding is brought home by two passages in the book: one in a conversation with an unnamed American Jew who did not understand and the other is a French Gentile who understood.

IN MAY, 1967, Herzog related (in 1968), he was in the U.S., where he "had a talk with an assimilated

In his earlier work, CONFESIONS OF AN AUSCHWITZ NUMBER, Joseph Rogel wrote:

"Then the souls of all those perished brethren appeared before me, asking me and begging to let my truth be known to the world, for their sake and for the sake of the lonely weeping souls."

His recent work, POEMS FOR MY MOTHER, is a living legend of the untold feelings and emotions of those "lonely weeping souls."

In the poems Rogel opens his heart and soul to the world and expresses words that turn the pages of his book into a document of experiences never to be forgotten. Rogel's unique qualities of sensitivity and perceptiveness, as well as his ability of expressing them, work effectively to seize the reader and expose him to the silent anguish of the survivor.

Rogel has made remarkable use of images of nature to reveal some of his most burning thoughts. He writes:

"Full of anger and madness came the wind; nobody knew why. And I thought the wind has no home, no place to be... Cursed by God always to be a wanderer."

However, despite the torment experienced by the poet, the reader is constantly aware that he is also searching for and finding the beauty of life. His love for nature and for the meaning it has given to his life is expressed in his poetry.

Jew who enjoys a very exalted status in his country." This person, Herzog felt, "might hold in his hand the key to the future of the State of Israel, as he is in control of security and political affairs in the higher echelons of the administration in Washington... No matter what ideas I put forward, he replied as if he were some non-Jew whose ancestors had been born in Texas 200 years ago and who had never seen a Jew." This man (Henry Kissinger, evidently) wanted to know whether Israel could improve her relations with the Soviet Union.

Herzog replied that, in his view, Israel could do so, "insofar as it concerned the Middle East, for the Russians, in their penetration, had achieved such influence that an improvement in their relations with Israel would not be any obstacle to the continuation of the Arab-Russian rapprochement. But there was one thing we could not help: the burden of 4,000 years that stood in the way. He said: "Four thousands years? I don't understand you. We're talking about what is happening now."

Herzog explained that he thought the stumbling block might be the idea of Jewish unity. "So long as Moscow understood that the Jewish people in Israel could not cut itself off from the Jewish people in the Soviet Union, it could not agree to a fundamental improvement in relations with us..."

Herzog also reported a conversation he had with Professor Raymond Aron, a semi-assimilated French Jew, who also did not understand. Herzog quoted to Aron something Jean-Paul Sartre had written before the Six Day War: "I cannot judge the Jewish people by the accepted rules of history; the Jewish people is something beyond time, and we cannot pass judgement on (the) dilemma of Israel-Arab relations without taking this into account."

He also reported a conversation

The Holocaust Shapes Poetry

He writes:

"The river is carrying happy tidings all day long. And I, listening to the river write this new song. As always, I am alone; as always I am gazing at the trees... The wood is dressed in garment of Spring... And I am watching the sun, a golden face engraved in the sky; and I am watching the river, singing, rushing by. And write poems. New stars in the sky..."

One finds in his poetry, a most unusual usage of nature as an expression of the poet's feelings. On one hand the reader is confronted with the wind "full of anger", while on the other hand the river is "carrying happy tidings". How is this possible? It is evident that a conflict possesses the poet and probably hundreds of other survivors. He cannot forget his past, yet he is seeking meaning in the present. His every thought is molded by his experiences of the Holocaust. These thoughts, however, speak of a yearning for peace and tranquility and an end to the horrors he cannot forget. The reader attempts to understand Rogel's feelings as he tries to solve this conflict which makes his poetry more meaningful, and deeply moving.

The book is dedicated to the memory of the poet's mother. The section devoted to these memories is one of spoken and unspoken emotions, capable of tearing at the

with Prof. Arnold Toynbee, the spiritual father of those who cannot — or, rather, refuse to — understand. (The book leads off with the transcript of the Herzog-Toynbee debate of January 31, 1961, in Montreal.) Toynbee "spoke more or less in the same terms as Raymond Aron. There was a people here (i.e., the Jews), and it fled or was driven out. He asked me if the Vikings, who came to England 1,000 years ago, or the Gonquill Indians, who were driven out of Montreal 300 years ago, should come along and say: 'Montreal is ours,' whether I (Herzog) would expect the world to support them."

Herzog's reply: "As a man of science, you know that whenever there is a single exception to the rule, one obvious and glaring exception, you cannot apply the rule to that exception. You would be perfectly right if the Vikings actually claimed England and the Indians claimed Montreal, in fact the whole of the United States. But this is not actually so. There is only one such phenomena in history, and you cannot argue about this phenomenon on the hypothesis that the whole world might be slung into a contradiction. There is only one place where, in this respect, there appears to be a contradiction that you cannot grasp."

This, in Herzog's view, is the key to understanding the Jewish people and Jewish history: our differentness.

The publishers of this book knew what they were doing when they chose as the title the passage from the prophecy spoken by the Gentile Prophet Balaam: "Lo, it is a people that shall dwell alone, and shall not be reckoned among the nations" (Numbers 23:9).

Canadian Jewish Congress has arranged for the Canadian distribution of the book. Please write Information Dept; CSC; for where it will be available in your area. (Book review from Jerusalem Post.)

hearts of all those who read these poems. *What Shall I Give You Mother?* is an example of such a poem:

"What shall I give you mother, more than my tears unfold, more than my heart purer than gold? How shall I open my soul, my thoughts, my feelings all so you could look and see my longing for you in me? All I am all I possess I shall render to you forever yours to be; your eyes, your soul, too, shall always blossom in me."

Such poems speak for themselves and powerfully reveal what is often not spoken. Such poetry leaves one numb with sadness, for words cannot offer sympathy.

At the conclusion of his book of poems Rogel has included in prose form, some of his thoughts on life. This is an appropriate conclusion, for it portrays the capacity of a human being in experiencing unbelievable horrors, to survive them and to attempt to search for a purpose in life, despite them. Rogel is no doubt a human being who is aware of life in all its forms.

This last section of his book, entitled THOUGHTS AT DAWN, reveals this man's simple sincerity and love for the things he cherishes in life. His perceptions and reflections of man, God and nature, are unexpected for a man with his background, that one is left with a feeling that there is after all a meaning to life.

—Paul Parnass

We've come a long way.....maybe!

by B.G. Kayfetz

It seems only yesterday that the occupational structure, vocational pattern and the general state of coexistence of Jews within the larger community was far removed from where they are today.

Relying only on my personal observations during the period right up to the end of World War II and shortly afterwards, I will attempt to appraise this segment of our Jewish Community's history.

Let's take the teaching profession. In Toronto there was only a small number of Jewish teachers in the public schools, even fewer in the high schools.

It was generally accepted that Jewish high school teachers had to "recht op golus" be it in Fort William, Barrie, Galt or Owen Sound before they were permitted to enter the charmed circle of teaching in Toronto — if indeed they were so fortunate.

Some spent years — decades — in this golus servitude. Some never left it. Most in fact never broke out of golus if they stayed in teaching.

Teaching was a field I had studied for and in 1941 I was engaged at a boys, private school in Niagara Falls where the headmaster and owner of the school was a fearless, freethinking nineteenth century liberal suggested to me that it would be better if I passed as a Czechoslovak. He didn't even have the excuse of religious bigotry to explain his proposal for he was an agnostic. What the special yichus there was about being Czechoslovakian in preference to being Jewish, I failed to see then or now. I don't know what he told others but I never had the embarrassment of being addressed in Czech or Slovak by anyone as I never followed his suggestion.

So rare were Jewish teachers that at Parkdale Collegiate where I was a student in the first half of the 1930's and so little knowledge was there about Jews in general that when we once had a red headed Jewish student teacher from the Ontario College of Education who took our class I recall a boy next to me — his name was Macdonald — whispering in my ear that this student teacher obviously must have had his hair dyed. After all everyone knows that Jews never have red hair naturally!

At the University — there was only one in Toronto at that time — in the second half of the 1930's when I attended as a student I only knew of two Jews on the faculty. There was Jacob Finkelman who lectured law and whom I got to know in later years at Canadian Jewish Congress. He was then a young man of 27 but seemed to me to be a man of vast age and maturity. There was a Jewish woman in mathematics who did not rise beyond a junior rank of lecturer as she bore a double liability — her sex and her religion.

The situation in the USA was no better.

A few decades earlier Ludwig Lewisohn found that while he was permitted to lecture in German literature, English literature was reserved for the Anglo-Saxons. He had to wait until the formation of Brandeis University in his old age before he fulfilled his ambition.

I was toying with the idea of going into the academic field and I recall discussing it with a younger member of the staff in the department where I was enrolled as an undergraduate. He responded by discouraging me. Not because I

was not likely to qualify or didn't have the goods but that Jews simply could not expect to get appointments here or in the U.S. He was an American and knew the situation there.

Let's now look at engineering.

Some time ago while on my rounds in the Ontario region I spoke to a merchant — he was a jeweller — in one of the small Ontario cities. He was then in his mid-fifties.

In our conversation it emerged that he was a graduate engineer from the University of Toronto having completed his course in the 1930's. He didn't stay in the profession as it was clearly no place for a Jewish boy in those days. In another case I know of a man closer to me in age who graduated in engineering and who wound up in the "shmatta" business.

Willinsky once had to pass for Greek Orthodox because, I suppose, his Slavic sounding name made it plausible though like in my own case I fail to see its yichus over against a Jewish identity.

The Toronto General Hospital from 1929 apparently adopted the practice of accepting one Jewish intern per year, a form of numerus clausus that they had no compunction about.

The surgeon-in-chief of a leading Toronto civic supported hospital was reported to have stated that Jewish doctors would be appointed to staff 'over his dead body'. The fact that these institutions were supported by taxes levied on all citizens irrespective of religious label was a fact that went quite unnoticed.

One point that should be cleared

try to medical school. We all know to this day of Jewish medical students from the USA going as far afield as Italy.

The severe competition for places in medical schools started much earlier in the US.

In the early 1930's when admission to the medical schools in Canada, or at least in Toronto, was quite straight forward, the American Jews were facing all sorts of obstacles.

The restrictions here started only during World War II when as a wartime measure to speed up the supply of doctors tuition fees were dropped at the U of T Medical School on condition that the graduates go directly into the armed services. When this increased the number of applicants a system of restrictions, including an unoffi-

their religion as some safe Protestant denomination. They would be employed and work for several months — until Doomsday or very appropriately and literally Yom Hadin or Yom Kippur in its more common name. She would be away that day and on her return would find a little yellow slip in her pay envelope informing her of her dismissal.

Her absence on that day had identified her as Jewish — that was enough for her discharge.

Let's take a look of how Jews fared in politics.

Jews could get ahead in politics.

There had been a Jewish alderman once in the 1880's, another named Louis Singer in 1912, and from the early 1920's almost continually a brace of Jewish aldermen — almost always lawyers — but always representing the Old Ward Four, the area of Jewish set-



1933 Confrontation: Tensions in Toronto's east end as the Swastika Clubs sought to "keep the beaches clean" of Jews. City Council sought "an amicable adjustment" at an August meeting in City Hall. At left: Rabbi Samuel Sachs, head of the League for the Defence of Jewish Rights, precursor of the Canadian Jewish Congress, meeting a beaches Steinglass of the Jewish Standard, Shmuel Meyer Shapiro of the community worker, one of the founders of Congress. Below: the "Swazi"

Dependent as engineers were on employment by others and with the added liability of a depression with very little construction going on, they drifted into other occupations. About all of these I am somewhat at a serious disadvantage, I'm sure, there are some readers who are much more familiar with the story in any given profession and who can provide more accurate and more reliable facts. However, I am only relating a personal, impressionistic story not an exhaustive authoritative documentation. I feel this particularly in the area dealing with medicine.

Here, happily, the area has been covered by two eminent men who have written books telling their own story of the uphill struggle that was fought in medicine for the proper recognition of the Jewish medical man.

In Toronto the book is that of Abe Willinsky "A Doctor's Memoirs". In Montreal it is the book "Small Patients", the story of the life of the late Alton Goldbloom, a pioneer in paediatrics.

up on this question is the matter of admission to medical school.

The impression in many quarters is that the U of T Medical School always had a quota system in admission.

Not so.

There was no problem about admission to the U of T Medical School, in the 1930's at any rate, provided the student had the qualifying matriculation credits. The problem arose at the end of the training process when the student graduated and sought a hospital that would accept him or her as an intern. That is where we lost a great number of talented and bright young people who had to go to the United States for their internship. Some returned here but many — perhaps the majority — stayed and became part of the brain drain.

This is not to say that there was no discrimination against Jews in medicine in the USA.

It was worse there for there it occurred at the other end of the process, at the initial point, at admission when the student sought en-

cial religious quota, was applied.

In Toronto two major department stores "bestride the city like a colossus".

Having been raised here I was always accustomed to thinking of downtown Toronto as consisting of two major elements: Eatons and Simpsons and whatever else sprung up between and beside these mammoth institutions.

Their record of employment of Jews was nothing to be proud of.

When they conducted their own tailoring shops in the period before World War I the staff was almost exclusively Jewish — who else were tailors, finishers, bushelers in those days?

I've even heard tell the story of the Jew who was dismissed because he came in to work on Yom Kippur — or was it the Sabbath?

The office and retail section, however, was a different story.

A rather strange account was often heard.

A tale of enforced Marranos in the twentieth century.

Jewish girls would take a job in the sales department and give

tlement in the central part of the city.

It was difficult for many years for a Jewish candidate to win in nearby Ward Five because the number of Jewish residents was not quite big enough. In other words Jews could rise — but they had to get their start in a Jewish riding.

This applied across the country. In Montreal back in 1917 the Laurier regime designated Cartier as a "Jewish riding" and it was represented in turn by Sam Jacobs, Peter Bercovitch, Fred Rose, Maurice Hartt, Leon Crestohl and Milton Klein until it disappeared in the redistribution.

In Toronto West Centre or Spadina it was Sam Factor and David Croll and Winnipeg North it was Abe Heaps.

There's nothing wrong with a Jewish MP of MPP representing a Jewish riding. But it's rather confining to have to start in some particular riding — suppose you have an inclination or opportunity to run in another area? Until recently it wasn't done.

(continued next page)

One of the eyesores that greeted the traveller coming in on Highway No. 2 when that was the only artery leading into the city from Hamilton was a placard over a private beach just by the Humber River called Brookers.

Brookers used to display a sign which read "Gentiles Only".

At the other end of the city when in 1933 larger numbers of Jews started to visit Kew Beach, squads of young hoodlums, inspired by what had happened in Germany earlier that year, banded themselves together in a "Swastika" club to intimidate the Jews, keeping them away from the Eastern preserves of Toronto by strong arm bullying methods.

An entire body of mythology has grown up about these incidents and the Christie Pitts incidents which followed. I saw them three years later and six years later in 1936 and 1939 and in retrospect they've expanded in size and meaning.

They did occur. There was fist-cuffs and trucks did march men at Spadina and Dundas to carry off the fighting forces to the landing shores of operation Counter-swastika in the East End.

Housing was clearly restricted. In my innocence I didn't realize this.

I knew the area from Bloor to Queen and University to Ossington was predominantly Jewish.

I vaguely knew that out beyond this area there was a vast terra incognita inhabited mainly by Gentiles. What happened when Jews tried to rent or buy in these areas I never knew because the idea had certainly not occurred to me.

It was brought to my attention on contact with refugees from Germany and Czechoslovakia who came to Canada in the late 1930's and it was through them that I heard Jews couldn't live there.

On one occasion a phrase of theirs caught me up short and shook me when one of them referred to a section of the city as "wo Juden nicht dürfen" — where Jews aren't permitted.

This had such a ring of repression in it that I wondered if we were living in the same city. The answer is that we were. I had never ventured out of the area of my immediate environment — at least not to rent or buy.

In 1941, the war was on, and I overheard my employer's wife phoning her after hour in reply to advertisements. Each time she called — she was looking for an apartment — she would ask as a matter of course "is it restricted?"

I was somewhat taken aback. She occasionally explained "We're Jewish" but most of the time the code word "restricted" was fully understood on the other side of the phone.

I realized then — and even more so in retrospect — that this was a degrading, humiliating procedure to go through but go through it she did.

In another case I know of, immediately after the war's end, a discharged medical corps captain, still in uniform, was negotiating for a purchase of a home in the Queensway area on the western side of Toronto.

All was well until the would-be buyer mentioned, quite in passing, that he was Jewish.

This destroyed the negotiation. The real estate agent explaining that he was bound by some unwritten agreement (or perhaps it was written) not to sell to Jews.

Even Jews who had just defended their country.

We looked at the relationship of

the Jew in teaching, universities, engineering, medicine, downtown department stores, politics, housing and recreation. Let's now view them 30 years later.

What impressed me with the change in the teaching profession was an experience we had in Congress some years ago.

We found that the Toronto Teachers' College had engaged a rabbi to give religious instruction to the Jewish students. We thought this rather incongruous. The course they were supposed to teach in the schools (which we opposed) was in Christianity.

However, quite aside from the substantive issue the point that incidentally came to our attention was that there were 90-100 Jewish students enrolled, mostly young women, with the figures rising yearly and most of them apparently — at least in those years — getting employment as elementary school teachers.

The principal of the public school nearest to where I live is a young man named Hrushevsky, of Ukrainian origin.

Among the teachers on his staff are a Mr. Kurtzman, a Mrs. Feld and a Miss Goldenberg. There are other Jewish personnel but as stated before I'm only giving my casual recollection.

There are a number of principals and vice principals scattered through Metro. There is a Jewish high school principal in Acton, Ontario. True, they're not in great numbers, but they do exist.

There are a number of Jewish department heads.

There was a pattern some time ago — or so it seemed. To reach a principalship a Jewish teacher had to have certain visible indices of assimilation — a gentile wife for one thing, and a sort of abandonment of Jewish "markings" as it were. It would be interesting to find out if this is still true.

In York County just adjacent to the city the senior language man was Dave Shapiro who was a year behind me at O.C.E.

Perhaps more significant is the fact several years ago at parents' night at the senior school my daughter attended I noticed that her French teacher was Negro. There's no reason why as a Negro she shouldn't be a teacher. Think of the sensation it would have caused 30 years ago. Yet my daughter had left this fact utterly unmentioned taking it as a perfectly normal condition that required no comment.

It's at the level of universities that radical change is noticeable.

At times the campuses seem to be swarming with Jewish academic personnel be it in the social sciences, history, economics, political science, literature, the sciences and law.

The deans of the two law schools in Toronto are both Jewish, both under 40.

The head of the School of Social Work at the University of Toronto is Jewish. Looking at other cities in Canada the president of the University of Alberta (Max Wyman) and the new University of Manitoba (Ernest Sirluck) are Jewish. An exact census of Jewish professors in the two Toronto universities hasn't been taken but the total numbers would be far more than we even suspect.

The enlarged presence of Jewish academics in our society has created an entire new problem for Jewish community institutions.

Here is an element within our society — scholarly, informed, intellectual — how can we best harness and exploit this valuable new resource? It's true some of them

are not particularly interested in being harnessed, but there are those who are.

An incident at C.J.C. a few years ago reflected the change in engineering.

The Engineering School always completes its course a month or so ahead of the other faculties. This means that its examinations often coincide with Pesach. In the old days it didn't matter much since so few Jewish students were enrolled and of them how many cared? We found in the 1960's there were a large number of Jewish undergraduates in engineering and of them a sizable proportion of observant students.

Eventually the head of the engineering school finally got the point and avoided the Pesach dates.

The implication to be drawn from the enrolment figures was, of course, that it was considered a proper profession for a Jewish boy and apparently there, too, they were being placed.

In medicine things are much different than in the mean and nasty 1920's and 1930's.

Wherever one goes in hospitals whether civic or sectarian, be it Catholic or Seventh Day Adventist, one is sure to find Jewish MD's as staff and department heads.

A few years ago a tempest blew up about a new hospital in Don Mills but even there the question was not that Jewish physicians and surgeons were not getting appointments or even senior appointments but whether certain headships were being reserved for a special in group.

Jewish medical students more and more are staying in Canada not only for their internship but for their entire careers.

What's happened with Eatons and Simpsons?

Well there hasn't been any great influx of Jewish employees in their direction but the barrier is certainly lifted. Simpsons eliminated the barrier long before Eatons. In an ad Eatons listed the languages spoken by their employees — and at the bottom of the list was Yiddish. I suspect the listing, as far as use of the language was concerned, was more symbolic than real.

In politics on the local level the year 1955 was the annus mirabilis — the year Toronto elected a Jewish mayor and kept on re-electing him in monotonous fashion for eight years — only to elect a second one after an interval of a year.

Those few who recall the ultra-Orange complexion of Toronto's City Hall politics when membership in the Orange Order was an essential for election to the highest municipal post and appointment to the lowliest, most menial civic jobs can take some symbolic nachas out of the fact that the man Nathan Phillips defeated in December 1954 was a man who had identified Orangeism and religious bigotry with his entire political career and indeed was the very reason he was beaten in the changed political climate that already applied in Toronto in the mid-1950's.

While we are at it, though we didn't mention the public service in our earlier summary, could we have anticipated in our earlier days that Toronto's municipal planners would be someone named Wojciech Wronski and its traffic and roads director would be a Hashomer Hatzair alumnus named Sam Cass?

Aside from these senior posts a casual walk through a City Hall department would reveal many natives of Nigeria, Pakistan and states unimagined in the days of Sam McBride, Bert Wemp and

Tom Foster.

Would one have imagined a sign in City Hall offering them assistance in certain languages other than English? How some of our parents or grandparents would have welcomed a courtesy like that in their day!

One thing might be noted: Toronto has not yet had a Catholic mayor. But it can safely be said — I hope — that it's now only because a likely candidate hasn't yet appeared.

On the national level in politics the key year was the 1968 federal election.

In that year eight Jewish MP's were elected.

The importance of this is not the number of Jewish MP's elected but where they were elected.

It turns out that all but perhaps one were elected in ridings where the Jewish vote was negligible and is no way decisive.

Certainly Jack Marshall, a Newfoundland MP, had a constituency removed from the mainstream of Jewish residence.

Herb Gray for Windsor and Max Saltzman for Galt neither may be termed the YERUSHALAYIM D'KANADA.

Dave Lewis in York South had few Jewish electors, Phil Givens in West York even fewer and Bob Kaplan in Don Valley may be 5%.

The only one with a traditional Jewish riding was Dave Orlikow of Winnipeg and there too he had far more non-Jews than Jews.

In Toronto the Jewish ridings were represented by Ian Wahn, Mitchell Sharp and Jim Walker — all non-Jews.

Today David Barrett is Premier of B.C.; there are two Jewish M.L.A.'s in Saskatchewan ridings where there are a very small number of Jewish voters; Simma Holt an M.P. from Vancouver-Kingsway which has an insignificant Jewish vote.

What does this mean?

It means that a Jewish political aspirant has the whole field at his or her disposal and is no longer confined to those areas where there is a concentration of Jewish voters.

In this respect we have caught up to where Great Britain has been for many years — when in 1945 for instance 25 Jewish MP's were elected, almost all but one or two representing non-Jewish areas.

Since I'm dealing essentially with Toronto I won't deal with the federal civil service where there are senior appointments of key nature such as Bernard and Sylvia Ostry, Sylva Gelber, Max Wer-shoff in the diplomatic field, Simon Reisman, Louis Rasminsky, A.E. Gottlieb and David Golden to name a few.

In housing, discrimination against Jewish rental, purchase or building in any given area has almost become a thing of the past. At least no cases have been reported or come to our attention.

Dr. Sydney Wax, when he was a part time worker for the Canadian Jewish Congress in 1948, did a survey of summer resorts which made very clear that the words "restricted clientele" meant "no Jews wanted".

Very few complaints of this nature are turned in these days, partly perhaps because the bias no

longer is exercised, partly because our Jewish Ontarians no longer seek the summer hotel as much as they used to. Vacations assume other forms and involve other places these days.

The Jewish summer resort of Ontario — the old Monteith Inn (or Shopsy's Shangri-La as we called it), the Gateway, Smith's Bay House, etc., have vanished and nothing has replaced them.

The one aspect of this kind of social bias that persists is the private social club though there, too, as in the Albany Club, a number of Jewish members now belong. The process, incidentally, was neither gradual or imperceptible. There was a deliberate concerted effort before it took place.

With these changes can we believe that Moshiyach has arrived?

That the messianic age is here? Far from it!

There are still sizable pockets of resistance. The social club as mentioned, certain sections of the corporate level of the business world, Jewish clerks and stenographers still seem to be absent from banks, the insurance companies, etc.

Do we know how solid and permanent these gains are?

Would a serious depression again catapult us into the same situation we knew back in the 1930's?

There are further considerations.

The fair employment law has been on the books in this province since 1951.

How much of the change is attributable to this law?

How much is attributable to the improved climate of opinion?

On the other hand it can be said that the existence and enforcement of the law and the climate of opinion mutually react and influence each other. It's a cyclical kind of development and it's hard to know where one begins and the other ends.

The question often asked:

"Why was our community so silent in those days? Why did we endure so patiently the kind of treatment we wouldn't tolerate for a moment today?"

We were not the same kind of community then that we are now.

We were predominantly an immigrant community, our parents were then in charge and who were they? Men and women from Russia, Poland and Roumania. Not fully integrated into the society, certainly not acculturated, not yet secure in their identity and still adjusting, however imperfectly, to an unfamiliar Canadian society.

What's more important, it was all very relative.

They had come in the main from a Czarist society where Jews were regarded as an alien element. They were barred from secondary (even primary) and advanced education. To train for a profession they had to cross countless hurdles including study abroad, where they were forbidden even to live in the main urban centres.

In contrast to what they had been exposed to, the open society of Canada where their sons and daughters at least had a "fighting chance" at entering a college, embarking on a professional career — was so far in advance of what they knew that they were willing to put up with the discrimination obstacles which to them were challenges to be overcome.

Uptown Jews vs Downtown Jews

One of the most explosive issues dealing with Jewish life in Canada took place in Quebec between the years of 1903 and 1932.

The question was the Education of Jewish Children and involved in it were the Canadian Constitution, relations between church, religion and state, politics, majority and minority rights, divergent Jewish opinions and anti-Semitism.

Dave Rome, archivist CJC, has given us an inventory of documents which reflects the stormy atmosphere that prevailed during these years on this one subject in the second issue of Canadian Jewish Archives titled Inventory of Documents on the Jewish School Question, 1903-1932.

As with the first collection of documents this book does not attempt to assess or evaluate the pyrotechnics ignited by this fiery issue. It leaves readers completely on their own, free to draw their own conclusions.

The question on how Jewish children were to be educated did not come up at Confederation because of the small numbers in the Jewish population. The law left unclear the position of Jewish children and their parents in the Quebec school system which was confessional. The Protestants and Catholics were provided for, but what about the Jews?

In 1867 they were few in number but as the country grew so did the Jewish population.

In 1903 it was settled, or so they thought. The Jews were to be part of the Protestant school system and it was passed amicably without any dissension, for the time being.

In 1923 demographics had altered. Immigrants kept coming, population kept growing and Jewish children became half of the school system, which caused growing dissatisfaction not only amongst the Jews but also amongst the Christians who were not too happy over the fact that half of them were not Protestants.

Suggestions were made for a "separate but equal schools" system. Jews resented the whole idea of being considered a "problem". By this time their population was growing in dignity and importance and would not tolerate segregation. There was beginning to be more Jewish teachers and Jews wanted representation on the Board. The Protestants felt threatened by losing equal status with the Catholics and a conflict erupted between two Jewish groups, known then as the Uptown Jews

and the Downtown Jews.

The Downtown Jews wanted a separate school system, but the Uptown Jews didn't.

The conflict came to involve important Canadian personalities such as the long-time premier of Quebec, the Hon. L.A. Taschereau; the provincial secretary, the Hon. Athanase David; Cardinal Rouleau of the ancient see of Quebec; Mgr. Georges Gauthier, Archbishop of Montreal; Louis St. Laurent, later to serve as prime minister of Canada; the renowned nationalist editor and orator Henri Bourassa; the judges of august courts, and — to demarcate between the noble and the obscene — Adrien Arcand, the Canadian Fascist leader.

Indeed, whether it was widely recognised at the time or not — Israel Rabinowitch seems to have been the first to record it — the shadows of Joseph Ménard and of Arcand may have dominated the close of this chapter of Canadian history. The politically sensitive government seems to have felt the growing threat from the insanely extremist right. It was a threat that mounted frighteningly during the next decade in the province, a threat which burst on the world scene in the cataclysm of war. The government battened down before the storm by forcing the school issue off the day's agenda. In the meantime Quebec got a glimpse of the decade ahead in of Le Goglu.

The needs of the hour gave birth to ad hoc institutions within the Jewish community. In absence of a Canadian Jewish Congress, the leaders of the Baronde Hirsch Institute acted at first for the community. After all, they had been active in questions of public schooling and of education for many decades before this crisis; they had long negotiated with the government and with the Protestant Board of School Commissioners to good effect.

But this was a new age in Canadian Jewish history. A new community was on the scene with new approaches and spokesmen.

In terms of Jewish history the Montreal issue became central on a world scale. The dignity of Jewish children in schools where their status was uncertain, the fear of Christian proselytization, the possibility of an official Jewish school system, the search for integration of education for Judaism with total education for citizenship, the rise of the parochial schools, and the conflict for Jewish community leadership.

As in No. 1 of the new series, the editor centres on several leading figures in the drama to recall their services to the Canadian community.

In this Inventory of Documents, it is Michael Hirsch, Maxwell Goldstein, K.C., and Simon Belkin who are remembered.

The book is available through National Archives, Canadian Jewish Congress, and is priced at \$5.00

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