



CONGRESS BULLETIN

Published by Canadian Jewish Congress

Published monthly except July and August to report on the activities of Canadian Jewry and matters of interest to them.
 National President: Sydney M. Harris, Q.C.
 National Executive Director: Alan Rose
 Editor: Annabelle King

Happy Passover

CJC at World Jewish Congress

Canadian Jewish Congress delegates assumed active roles during the Plenary Assembly of the World Jewish Congress held in Jerusalem, February 3 to 10, and two were elected to office.

Sydney M. Harris, Q.C., President of the Canadian Jewish Congress, addressed the Plenary Assembly on the structure, role and program of the Canadian Jewish Congress full text on next page.

Monroe Abbey, Q.C., who is Chairman of the Organizing Committee on Structural and Constitutional Changes, presented the new constitution of the World Jewish Congress.

Dr. Leon Kronitz introduced the debate in important Education Session. Lavy M. Becker was the key speaker in session on smaller communities.

Sol Kanee, Past President of Canadian Jewish Congress and Chairman of the Board of Governors, was elected Treasurer.

Professor Perry Meyer, Q.C., was elected member of the Praesidium of the Assembly.

Edgar Bronfman was elected Chairman of the North American Section.

The Canadian Ambassador to Israel, Paul Malone, attended the opening session of the Assembly and gave a reception to Congress delegates. The Assembly was briefed on meeting with the Right Honorable Pierre Elliott Trudeau, Prime Minister of Canada, on the new Vatican Guidelines on Christian/Jewish links. Alan Rose met senior foreign officials. A meeting was held with the UJRA Residents' Committee and UJRA-supported programs were inspected.

WJC Highlights

- Dr. Nahum Goldmann was re-elected President. Philip M. Klutznik of Chicago was elected Chairman of the Governing Board, a newly-created position which is regarded as the second highest post in the World Jewish Congress. The Plenary Assembly also created an additional position of a fifth vice president of the World Jewish Congress to enable the election of Sam Norich, New York, as a candidate proposed by the Youth Caucus.

- A constitutional change was adopted which will enable the World Zionist Organization to act as a full member of the WJC. Until now,

the WZO has been an observer. The amended constitution gives the WJC an "opportunity for entering into special relationships with major Jewish organizations and to provide for the representation of such bodies on its various organs". Under this change the WZO will have four seats on the newly-created Governing Board and five seats on the new WJC General Council. The definition of the WJC's purposes was changed by the Plenary Assembly. The wording adopted states amongst its first purposes is "to intensify the bonds of world Jewry with Israel as the central creative force in Jewish life and strengthen the ties of solidarity among Jewish communities everywhere". The constitutional changes were worked out by a special Committee on Organization headed by Monroe Abbey, Q.C.

- A resolution was adopted affirming solidarity with Israel and "rejecting emphatically the call for the establishment of the so-called 'secular state in Palestine', its only aim being the abolition of the State of Israel".

- Another resolution endorsed "the need to establish with all possible speed a mutually acceptable institutional means for the consideration of the legitimate interests and concerns of Israel and the Diaspora which are now irrevocably and inextricably interwoven and interactive".

- A resolution was adopted on Christian/Jewish relations, particularly in the new Vatican guidelines.

- There were several other resolutions on a number of

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Perry Meyer, Q.C., Chairman CJC National Executive Committee, addressing the World Jewish Congress in Jerusalem, after being elected a member of the Praesidium of the Assembly.

REÇU LE
 25 MARS 1975
 PERRY MEYER, Q.C., CHAIRMAN CJC NATIONAL EXECUTIVE COMMITTEE, ADDRESSING THE WORLD JEWISH CONGRESS IN JERUSALEM, AFTER BEING ELECTED A MEMBER OF THE PRAESIDIUM OF THE ASSEMBLY.
 DU QUÉBEC



issues, such as Soviet Jewry, Jews in Arab countries, Cultural Programming, UNESCO, International Women's Year, Anti-Semitism, International Humanitarian Law, Indemnification of Victims of Nazism by the Federal Republic of Germany, World Peace and Disarmament, Neo-Nazism and Neo-Fascism, Terrorism, Special Problems of the Jewish Community of Poland and others.

• A special session of the Assembly was devoted to a symposium on "Jerusalem and the Jewish People", which adopted a "Declaration on Jerusalem" pledging a commitment by Jews living outside of Israel to the unity and integrity of Jerusalem as the capital of the State of Israel.

Dr. Nahum Goldman addresses the Assembly after being re-elected to the presidency of World Jewish Congress.



CJC President's Message to

When CJC was among those who insisted we meet here in Yerushalayim (after the postponement of The Hague meeting) little did we know that the manifestation of solidarity between Diaspora Jewry and Israel would be so significant. Not only to Israel and to the free world but also to the Soviet Union and other countries where Jewish existence remains precarious. Indeed it is not only to the governments of those countries that we direct our concern, but to our fellow Jews whether living there by choice or enforced confinement.

Broad Principles

This Plenary Assembly meets at a time when we must arrive at broad principles. A knowledge of the Jewish world, of course, precludes that our proposals will be necessarily acceptable to all of the groups which make up the rich spectrum of our Jewish people. Nevertheless, I feel that we who are gathered here can in good conscience affirm these basics which govern our Canadian attitudes as being axiomatic for all of us.

First, we assert that the survival and security of the State of Israel is the most fundamental demand on the Jewish people.

Second, we propose that we reaffirm the unity of our peoplehood, a partnership between Israel and the Diaspora wherein we work on parallel, but not subservient lines.

Third, we emphasize that we represent a proud Jewish community which co-operates with other such communities in giving effect to that partnership.

Fourth, we attest that the Diaspora strengthens its Jewish identity by every means at its disposal.

Unshakable Faith

The Canadian Jewish Congress which has existed since 1919 and represents the totality of the Canadian Jewish community, has an unshakable faith in those fundamental tenets. It is because of them that we have from its very founding been associated with the World Jewish Congress. Indeed, we are in microcosm what the World Jewish Congress must become in macrocosm. Our people must have at its disposal this democratic, independent world body within whose framework we can grapple with the awesome problems which face us. Canadian Jewry believes in the World Jewish Congress not only because it serves the Jewish people but also because it respects the independence and traditions of the communities and organizations affiliated with it. We reject categorically those critics who have recently denied both the power and value of the World Jewish Congress.

We in Canada are the declared enemies of that disunity and confusion which unfortunately still plagues some aspects of Jewish international life. We believe that there must be one international Jewish organization, namely, the

World Jewish Congress, through which we may function as the great Jewish family of the Diaspora in the international arena it is for this reason we are gratified that the Board of Deputies of British Jews has decided to affiliate with the World Jewish Congress. We know that this was not an easy decision, given the history and the traditions of Anglo-Jewry. We congratulate the leadership of the Board of Deputies, and especially its current President, Lord Fisher of Camden, and his past colleagues, who have taken this historic step. We are delighted too, to witness the re-emergence of European Jewry within our councils. We believe that the Jewish communities of Western Europe are destined to make an increasingly important contribution to world Jewry.

Shidach

At this critical juncture of Jewish history, we can perceive no valid reason or obstacle which cannot be overcome to bring about the affiliation of two most illustrious bodies to the World Jewish Congress. We look forward to and want to facilitate the early advent of the day when the B'nai B'rith and CRIF will be represented in the Congress family. We have found no abrogation of sovereignty involved in our affiliation. Rather, it has been a manifestation of our unity and solidarity with world Jewry. I need hardly add that Canadian Jewry is prepared to use its good offices to bring about this "Shidach"

I will go further and say that the World Jewish Congress may well look to CJC as a model. For example, we have as delegates every recognized Jewish body including the Canadian Zionist Federation, and the B'nai B'rith whom we have enjoyed a 40 year association in community activities.

Let me now turn to consider some of our activities which I believe will be of interest to this Assembly. I deal first with Soviet Jewry. Ever since the Brussels Conference — indeed even before it — Canada has been concerned with this grave problem.

Soviet Union

The saga of Jewish emigration from the Soviet Union is so dramatic that we have not yet seized on its full implication. We must continue to press for the emigration of those Jews who wish to leave and to demand that the Soviet Government desist from harassing and imprisoning those whose only "crime" is their desire to live as Jews in the State of Israel. Towards this end we have been most active.

There is every reason to believe that the mass demonstrations in Ottawa and throughout Canada in October 1970, when Kosygin visited Canada, when 12,000 Jews marched through the streets of Ottawa, when other tens of

Monroe Abbey, Q.C., Chairman of the Organizing Committee on Structural and Constitutional Changes presents a new constitution.

Message to WJC Plenary Assembly in Jerusalem

thousands were present at all public appearances. It made a significant effect on the decision of the Soviet Government by allowing Jews to leave in somewhat increased numbers. The Canadian government has expressed its deep concern for Soviet Jewry to Soviet officials and continues to do so. Our Prime Minister, our Secretary of State for External Affairs, and other members of our Federal Government, have intervened time and again for our brethren in the USSR both in support of their right to leave and to return, and their right to live in freedom as Jews if they choose to stay in the USSR.

We are pleased to tell you that through our efforts the Canadian Broadcasting Corporation, which maintains a Russian language service, now includes considerable content of Jewish interest. We have concluded arrangements with the Canadian Broadcasting Corporation to broadcast regular religious services to the Soviet Union in both Hebrew and Yiddish and also to broadcast Yiddish programs of cultural interest to Jewish listeners in the USSR.

European Conference

Canada is a participant in the European Conference on Security and Co-operation. Canadian foreign policy is a reflection of our internal condition, namely, concern and protection for human rights and fundamental freedoms for cultural and linguistic rights, but above all else, for the mobility of peoples. In our discussions with Prime Minister Pierre Trudeau and the then Secretary of State for External Affairs, Mr. Mitchell Sharp, they both have expressed the opinion that the West must exact humanitarian concessions from the Soviet Government if detente is to have any meaning at all. Mr. Trudeau re-affirmed this view when he addressed our own Canadian Jewish Congress Plenary Assembly last June.

Militant Stand

As our colleagues of the World Jewish Congress know, Canada adopted a forthright and militant stance at the European Security Conference, calling for the free flow of people and ideas and for uninterrupted communication between linguistic groups within the two blocs. Canada has gone even further, and has advocated untrammelled joinder of families and that ease of communication which will lead to relaxed relations between peoples. This, of course, was in direct opposition to the Soviet view that detente is between States rather than peoples. The Canadian Government has made it clear, although it did not mention any specific ethnic group in Canada, that the fate of the Jewish community of the USSR would to a considerable extent be ameliorated by such policies and was a matter of real concern to Canada's citizens.

At this time, the fate of detente is unclear. However, we in Canada will continue and indeed redouble our efforts to facilitate the flow of emigration from the USSR, to press the USSR to cease its barbaric harassment of the Jewish

militants and to bring pressure on the government of the USSR to release those prisoners of conscience.

Partnership

We maintain, in partnership with the Canadian Zionist Federation and the B'nai B'rith, a Canada-Israel Committee whose program includes regular meetings with the Prime Minister, the Secretary of State for External Affairs, the leader of the Official Opposition, other leading parliamentarians, senior members of the civil service and with important leaders in the non-governmental sector. We are presently expanding these activities, especially since the impact of Arab propaganda after the October War has had an affect in Canada, even though we are in the unique position, as a western state, of being an oil-producing country. We are, however, not members of OPEC.

We are giving attention to the situation which has arisen since

I have with me and propose to file with the Secretariat, a letter from John G. Roberts, my Member of Parliament at home in which he explains Canadian policy in regard to the Middle East at some length and to which is appended a number of formal statements and documents by important members of the government, confirming these attitudes.

Besieged People

We all have lived for nearly three decades in a welter of crisis and we remain a besieged people. We have succored the remnant of the Holocaust; we have mobilized our efforts for the establishment of the State of Israel; we have supported Israel throughout the atmosphere of crisis and war. We have done what could be done to rescue Jews in Arab countries, in which connection Canadian Jewry has played a not unimportant role, but one which cannot be further publi-

Western country, namely, the Canadian policy of multiculturalism. To a considerable extent the Canadian Jewish Congress may be considered responsible for this policy, which stems from the position of the French language and culture in our Federal system.

Negative Reaction

In 1963 the Canadian Government established a Royal Commission on Bilingualism and Biculturalism. The Canadian Jewish Congress reacted negatively and publicly because it appeared that only the cultural and linguistic needs of the English and the French were being taken into account, whereas one-third of our country is of neither English nor French extraction.

When he announced a multicultural policy, our French Canadian Prime Minister emphasised that this would help to break down discriminatory attitudes and cultural jealousies. Mr. Trudeau added:

weaving them into a fascinating fabric that is both strong and beautiful. However, there are many people in Canada who have yet to realize that within diversity lies a richness. In fact, cultural diversity is our greatest national resource — one which should be nurtured. That is the purpose of the new multicultural program.

Gov. Support

The Federal Government will support Canadian cultural groups which show a desire and a capacity not only to exist, but to flourish and contribute to Canadian life."

Anticipated Jewish contributions seem to extend beyond Jewish community concerns per se. Speaking at a Canadian Jewish Congress luncheon in Toronto, the Prime Minister described the Jewish people as "representing, in many ways, a microcosm of Canada, having an admirable record of community participation with



Listening intently to remarks from the dais and floor are Alan Rose, National Executive Director; Leon Teitelbaum, Chairman, Eastern Region; Monroe Abbey, Q.C. Honorary President; and Neri Bloomfield, President, Hadassah-Wizo Organization

the Rabat Conference, with its semi-legitimization of the PLO in some areas of public opinion. We were disappointed — and we have told the government so — that Canada abstained on the substantive vote with regard to the PLO at the UN General Assembly, but we are confident — indeed, we have reason to know that Canadian policy remains unchanged, and that Canada will continue to maintain its close relationship with Israel and seek true and lasting peace through direct negotiations between the parties in conflict, leading to secure and recognized borders.

cized at this time; we have re-established and expanded Jewish communal institutions.

Pressures

We have concerned ourselves with the anti-Semitism from the New Left, now stalking under the guise of anti-Zionism; we have battled neo-Nazism; we now are confronted with enormous pressures from the Arab world; we have concerned ourselves with all of these and with a host of other matters, all of which we have dealt with perforce as concurrent crisis.

I would like to say a few words about our situation, unique for a

"National unity, if it is to mean anything in a deeply personal sense must be founded on confidence in one's own individual identity. Out of this can grow respect and a willingness to share our views, attitudes and assumptions. The overall objective of the new multicultural program is to foster cultural freedom in Canadian society. This means first and foremost, the promotion of a greater understanding among Canadians of the advantages of cultural diversity. The Jewish culture itself is one of the most interesting examples of a people who have taken the traditions of many different countries,

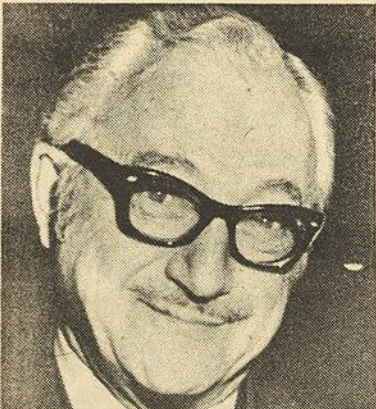
great distinction... you have been able to protect and pass on from generation to generation your own priceless heritage as a people."

In the words of the Prime Minister, Canada has two official languages, but no official culture. Consequently, the Federal Government is now funding multicultural projects other than formal education (which is under the Provincial jurisdiction). These have included exhibits of Canadian Jewish history, Yiddish periodicals, Yiddish theatre and other Jewish cultural endeavours in Canada. Thus, we see that Canada is now embarked

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Sydney Harris chats with Nahum Goldmann (left) and Pinhas Sapir.



Sol Kanee



Dr. Leon Kronitz



Edgar Bronfman



Lavy M. Becker comments on proceedings to Monroe Abbey

Presidential Message (cont'd)

on a unique cultural experiment of encouraging folk cultures within the Canadian mosaic. The special unique nature of this Canadian experience is best seen in its relation to the United States experience, with which it is totally at variance. Canadian Jewish Congress, through its Religious Affairs Department, is engaged in a far-reaching program to bring into focus the identification of the Jewish community as a faith community in its broadest sense, encompassing the entire gamut of shades and opinions within the Jewish community, and our various denominational groups, without in any way interfering with the specific ideologies of any given group and without aiming at any kind of uniformity in religious thinking.

Many Differences

In spite of the many differences which exist within the Jewish community as far as the application of religion in daily life is concerned, there are many areas which are common to all, and it is in these areas that we strengthen the image of the Jewish community by developing the highest standards of religious observance; strengthening Jewish religious education; dealing with problems of inter-marriage, conversion and adoption; by encouraging religious responses on campuses; by training and supplying religious functionaries for smaller communities; and involving ourselves in a myriad of other areas on which there is much agreement in principle but usually little common action. We propose to establish in Canada a CJC National Synagogue Council as the representative spokesman for the religious community. In these endeavours to create a unified community without in any way compelling uniformity, to emphasise loyalty to one's own interpretation of Judaism coupled with equal reverence for the loyalty of others to theirs, some success has already been obtained in that in our representations to Government and Parliament, where the religious community is concerned, as in other areas, we speak with one voice.

Major Concerns

A major concern to us, as it is to the World Congress, is the development of a cordial relationship with Christian religious bodies, Roman Catholic and Protestant.

We have been successful in developing such a relationship with the Roman Catholic community in Canada through the Canadian Catholic Conference, a national organisation encompassing the senior hierarchy of the Catholic church in Canada. In these meetings what concerned us most was social action, human rights issues, and co-operation on such problems as poverty, welfare programs.

We are part of the International Jewish Committee for Inter-Religious Consultations and are in a position to exchange views on recent developments such as the promulgation of Vatican guidelines on Jewish/Christian links.

Our contacts with the Protestant community have proceeded along similar lines. There was a problem in Canada with a publication of the United Church (a union of some non-conformist Christian

denominations, to give a loose description) which was strongly anti-Israel. The matter has been handled on a national level and the situation, while improved considerably, is not yet wholly resolved.

We recently participated in the international discussions with the World Council of Churches at the meetings last month in London, England, and, no doubt, Dr. Reigner will be dealing at greater length with this matter.

A major concern of ours is the creation of a favourable climate within the Christian faith community on matters affecting Israel.

In this area, the issue of Jerusalem, of course, has deep religious connotations. It will be of interest to note that the Canadian Catholic Conference, following a number of meetings between our and its representatives, made a statement on Jerusalem which stresses the ties of the City of Jerusalem to the Jewish people, and affirms the hope for a Jerusalem united.

We are told that this resolution has been discussed with and approved by high authorities in the Vatican (though unfortunately not yet expressly so by the highest authority there).

A Canadian Jewish Congress delegation recently met in Ottawa with the Catholic hierarchy concerning the Vatican guidelines. The Prime Minister, a Catholic himself requested our delegation to meet with him to discuss these guidelines. It is evident that Mr. Trudeau has a deep interest in this important aspect of our work.

Jewish Education

I turn now to a different problem — one hardly unique to us. Can anyone doubt today that in a world of increasing tolerance, Jewish survival cannot be guaranteed unless we are able to provide a basic Jewish education for our children? Dr. Goldmann has said that we are not likely to see a period of anti-Semitism in Western countries which will impel Jews towards a negative identity. I agree, of course. On the contrary, there may be perceived an ever-widening humanistic and open society in Europe, in the United States and in Canada which presents a profound challenge to Jewish survival. The by-product of this humanism is increased inter-marriage, acculturation and a generation emerging with a scant sense of Jewish identity, let alone knowledge.

What hope other than biological survival in these circumstances can there be for a viable and creative Diaspora? Those of us with a deep religious faith will, of course, remain Jews. While it is true that there has been a modest renaissance in Jewishness amongst the young, we are nevertheless losing the battle. We do not have exact statistics, but consider for a moment estimates of the numbers of Jewish children attending day or afternoon schools. As of 1970, with a few exceptions — notably Iran and South Africa — the percentage was 50% or less! In South America it was only 28%.

In Western Europe only 39% — and even in Canada and United States, the best estimate was only 50%!!

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All smiles in the P.M.'s Office are left to right Dr. Samuel Lewin, Rabbi Jordan Pearlson, Alan Rose, Pierre Elliott Trudeau, Rabbi Allan Langner, M. Prupas, M. Seidman and H. Paperman.



P.M. Pierre Elliott Trudeau was briefed on Religious Affairs by Rabbis Jordan Pearlson (left) and Allan Langner (right).

A Day in Ottawa

The Rt. Hon. Pierre Elliott Trudeau received a delegation of representatives from the CJC National Religious Affairs Department and the Canadian Catholic Conference in Ottawa.

The visit to the Prime Minister was the culmination of a day-long conference held between the two groups in order to plan effective interfaith activities dealing with issues of mutual concern particularly in the field of social action.

The delegation outlined their plans for an on-going association between Christians and Jews particularly in light of the guidelines issued by the Vatican calling for the condemnation and elimination of anti-Semitism.

The group also met with the Rt. Hon. John G. Diefenbaker, former Prime Minister, and invited him to be guest of honour at the special seminar and convocation which the National Religious Affairs Committee is planning dealing with issues of Judaism and Human Rights.

They presented Mr. Diefenbaker with a complete set of papers that were read at the McGill International Colloquium on Judaism and Human Rights recently held in Montreal.

Participants in the conference were Archbishop Antoine Hacault of St. Boniface, Manitoba; Bishop Bernard Hubert of St. Jerome, Quebec; Reverend Everett MacNeil, Secretary General of the Conference; and Michael O'Connell and Bernard Daly of the Canadian Catholic Conference staff. Representing the CJC National Religious Affairs Committee were Rabbi Allan M. Langner, Chairman of the Committee, Rabbi Wilfred Shuchat (Montreal) and Rabbi Jordan Pearlson (Toronto); Moe Seidman, Melvin Prupas, Herbert Paperman, Alan Rose and Dr. Samuel Lewin.

Delegation to Faulkner on War Criminals

A delegation from CJC met with the Secretary of State, the Honorable Hugh Faulkner, to discuss war criminals residing in Canada.

Emerging from the meeting was the fact that Mr. Faulkner had many personal associations and contacts with Jewish survivors of the death camps. He had spent six months of his life in a kibbutz in Israel and many of his colleagues in that kibbutz were survivors of Bergen-Belsen and other death camps.

The delegation requested that action be taken to revoke citizenship of anyone accused of war crimes who had obtained citizenship under false pretenses and through fraudulent means, such as covering up a Nazi record prior to admission to Canada. Mr. Faulkner agreed to instruct Mr. Boucher, the Undersecretary of State and his Department to carry out a thorough investigation, in cooperation with Alan Rose, to see what action could be taken.

Those in attendance from Montreal, ABA Beer, National Chairman of the Holocaust Memorial Committee, Lou Zablow, I. Veisfeld, Freda Anders and Alan Rose; from Toronto, Jacob Egit and Ben Kayfet.



Chief Justice Bora Laskin (far right) met with Alan Rose, Melvin Prupas and Rabbi Allan Langner during the Ottawa visit.



The Right Honorable John G. Diefenbaker (left) held discussions with Moe Seidman, Rabbi Allan Langner, Dr. Samuel Lewin and Rabbi Jordan Pearlson.



Archives

Planning the formation of the National Archives are (L-R) Mr. & Mrs. M. Sidney Green, Hugo Levendel, A.J. Arnold, Nathan Arkin, A. King, Shirley Berman, Stephen Speisman, Saul Hayes, Victor Sefton, Rabbi Jonathan Plaut, Evelyn Miller, Dr. Charles Oler, A. Myer Freedman, Rachel L. Smiley, David Rome and Dr. Stephen Barber.

The first meeting of the Canadian Jewish Congress National Archives Committee was held in Montreal at the Samuel Bronfman House.

Attending the day-long session were representatives of institutions with expertise in the preservation of Jewish history in Canada who will be responsible for implementing the structure of this new undertaking.

The Committee is comprised of those who have already done a great deal of work in preserving Canadian Jewish history. They are Shirley Berman, Mr. & Mrs. M. Sidney Green and Hugo Levendel of the Ottawa Jewish Historical Society; A. J. Arnold and Nathan Arkin of the Jewish Historical Society of Western Canada; A. Myer Freedman of the Jewish Historical Society of British Columbia; Evelyn Miller, Jewish Public Library, Montreal; Rachel L. Smiley, Collector of Archival Material, Quebec City; Dr. Charles Oler, Jewish Historical Society of Atlantic Canada; Dr. Stephen Barber, Past Chairman, CJC National Research, Library and Archives; Stephen Speisman, Archives Committee of CJC Central Region; Rabbi Jonathan Plaut, Windsor, Ontario; and David Rome, CJC Archivist. The Committee Chairman is Victor Sefton, Toronto.

The National Archives will be part of the Canadian Jewish Museum that will be housed in the Samuel Bronfman House in Montreal, expected to open in late 1975.



Listening to an exchange of ideas for future planning related to the archives are Saul Hayes and Victor Sefton, Chairman CJC National Library and Archives Committee.



Soviet Jewry

The Montreal Committee for Soviet Jewry, chaired by Beverley Bronfman, was recently reconstituted undertaking projects to increase the awareness of Canadian public to the plight of Soviet Jewry.

"Now more than ever", says Mrs. Bronfman, "the Kremlin will be closely monitoring our activities. Our determination and continued commitment to Soviet Jewry must be made clear to them and more important to every Soviet Jew."

Consistent with these aims, the Committee has embarked upon several projects.

The Adopt-A-Family is one such venture. Soviet Jewish families who request it are being "adopted" by North American families in order to develop personal relationships through letters, phone calls, protest letters, and the organization of any effort that may provide assistance to the families.

Also planned are letters of encouragement to Prisoners of Conscience and their relatives.

Letter-writing campaigns to Soviet Jews who have requested contacts from persons outside of Russia. In addition, a Pen Pal Club is in operation for North American youth to correspond with children of Soviet Jewish activists.

A Speaker's Bureau and a Resource Library have been established to provide the community with knowledgeable persons to address meetings on the issue of Jews in the USSR. The Resource Library consists of films, slide shows, film strips and tapes which are available free of charge.

A "Telegram Bank" has been organized for protests to Soviet authorities in Canada and the USSR.

A newsletter, "Soviet News", is published monthly to update current situations and to highlight activities happening in Montreal.

A conference, "Soviet Jewry: A Call to Action", will be held Sunday, April 13. It will be a day-long workshop to train representatives on action projects and activities that their organizations can undertake.



Demonstrations above were organized protesting the kidnapping of Marina Temkin and the imprisonment of Dr. Shtern.

Montreal Committee for Soviet Jewry hold a rap session at Samuel Bronfman House





YIDDISH

Editor's Note: In the last issue of "Congress Bulletin" Prof. Arthur Lerner wrote a column in Yiddish dealing with "Cultural Pluralism and the Canadian Jewish Community". Since then we have received many requests for an English translation of his views. We have decided to print the article once again in its entirety. Hoping nothing is lost in translation.

Cultural Pluralism, a concept introduced by the late Prof. Horace Kallen, (New York University) into the terminology of modern Cultural Sociology, is receiving ever-growing attention, particularly in countries composed of heterogeneous ethnic groups such as the U.S.A., Switzerland, Israel, Belgium and Canada.

In spite of the fact that there are very few absolutely homogeneous countries that are fully monolithic, in terms of their cultural and religious structure, the scope and significance of cultural pluralism is still far from being fathomed by cultural sociologists.

The idea of complete identity between state and nation provides plausible support for extreme nationalists everywhere, because both terms — state and nation — are frequently abused by interchanging them as if they would simply be synonymous.

Everywhere else, except in Anglophone countries, national entities are usually equated with ethnic groups which often embrace religious distinctions as well. Extreme, or coercive nationalism, can be defined as that type of nationalism that thrives, by degrading other cultures and usurping superior power from its majority position. If the nation of the so-called "tyranny of the majority" has any meaning it is most relevant to the ramifications of cultural oppression by the majority.

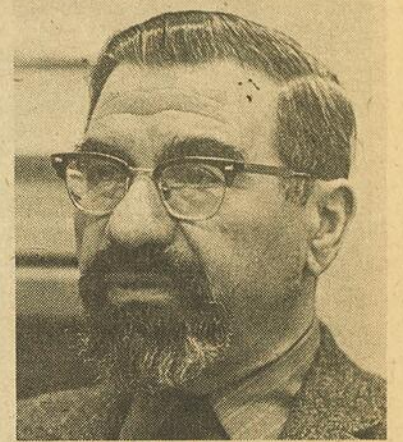
Just as religious intolerance lowers the spiritual and moral level of a country, so does the stifling of creativity of minority cultures undermine the basic principles of Cultural Democracy.

Cultural Democracy is reflected in mutual tolerance between groups, sympathetic understanding and a genuine respect for group diversities. It is philosophy that forms the very corner-stone of creative Jewish survival in alien surroundings.

Over 80% of the world's Jewry live in the so-called "Diaspora", so-called because the concept is a somewhat obsolete one for since the establishment of the State of Israel, "Tfuzoth" seems to be a better term.

"Diaspora" stands for the Hebrew term "Caluth", which implies compulsory exodus of Jews from their homeland.

Since the rise of Israel to independence and its constitutional provision regarding the gathering of the exiles, according to which every Jew has free access to Israel and its citizenship living outside of Israel, ceases to be compulsory and is thus virtually a voluntary act. Hence "Tfuzoth" expresses the



Prof. Arthur Lerner

present position of communities outside of Israel much more precisely and succinctly.

So overwhelming was the XIX Century monolithic image of the State that so-called emancipated Jews, particularly in the U.S.A., were ready to sacrifice their cultural identity in favour of complete assimilation, while retaining some (reformed) religious allegiance.

The now infamous Cleveland 1885 Conference of Reform Synagogues adopted this notorious resolution. "We do not consider ourselves any more a nation, but a religious community, we see in Judaism a progressive religion which aims toward total rationalism." This ultra Cosmo-political approach widely influenced Eastern European immigrants as well, mainly the socialist oriented working class movement.

By contrast a report published in 1973 by a task force of the American Jewish Committee (once a bulwark of assimilation) rejected the division of religion and culture, calling for a massive revival of Jewish identification within the American scene, thus rejecting outright the "melting pot" theory of the past.

While failing to define the new philosophy in terms of Cultural Pluralism, the report virtually accepts its basic premises.

By comparison with the U.S.A., Canada's cultural tradition followed a completely different pattern. In 1912, the first French Canadian Federal Prime Minister, Sir Wilfred Laurier, compared Canada to a stained glass Cathedral window consisting of many different colours and shapes which form a bonafide whole.

Following the second world war, when large scale immigration took place, a number of government leaders strongly urged newcomers not to forget their own cultural roots, languages and traditions. "Only then will new Canadians substantially raise the cultural level of the country as a whole." While

(Cont'd on on back cover)

Top: The Fourth annual Yiddish Festival organized by the Committee for Yiddish. CJC Central Region, presented the Winnipeg Jewish Folk Ensemble in Chai, a musical review, which depicts Jewish culture.

Bottom: Attending Western Region Yiddish Conference (Standing Left-Right): H. Gale, J.B. Salsberg, D.I. Victor, Ben Pearlman, A. Eichler, W. Litwin. (Seated Left-Right): G. Skulsky, Prof. Arthur Lerner, Sara Rosenfeld, Sheva Zuker, Shani Levine, Prof. Seymour Levitan.



Holocaust

More than one hundred Jewish and non-Jewish educators attended a seminar on the teaching of the Holocaust Period held in the Samuel Bronfman House, Montreal.

The keynote speaker was Professor Howard Roiter, Assistant Professor, Etude Anglaises Department, University of Montreal, whose subject was "Holocaust Literature: Issues and Problems."

"We must begin to tell today's students the untellable", Roiter said, "even if we run a great pedagogical risk, because in the teaching of the Holocaust we may be dis-orienting our students by telling them that overnight his citizenship can be cancelled and he can be hunted down like an animal."

"As far as the Holocaust period is concerned", he continued, "there appears to be a form of collective amnesia, the only people who remember are survivors. To many today, this period is remembered by a cipher, six million. We must begin to humanize this entire era and present a clearer picture of this period of history."

Roiter pointed out that many stories left untold should surface in order to have an understanding of this period, and one of these areas was that of the Jewish Resistance Movement. "We must dig and bring to light", he said, "the unbelievable heroic work that was carried on by the Jewish Partisan Movement. We've heard about the Warsaw Ghetto Uprising, but there were more. For every one that we know about, you can be sure that there are fifteen we don't know about." Roiter also said that part of the teaching of the Holocaust would have to include many of the life-giving acts performed by non-Jews in order to save their countrymen.

Top & Bottom: Participants listen during Seminar Workshops dealing with methods of teaching the Holocaust Period to High Schools, pre-University, Elementary Jewish Day and Afternoon School and Camp and Organizational Institutions.

Center: Leo Moss and Larry Gamulka, Co-Chairmen of Warsaw Ghetto Uprising Commemoration Planning Committee, meet with Joseph Fishman, Sam Gens, Alexander Kornik, M. Rozprza, Henry Rubinlicht, Paul Schnall, Edgar Strauss, A. Trapunski, Paul Trepman, Issie Veisfeld, I. Piasetski and Ruth Lazarus to plan future programs related to the Uprising.

Remember Yom Hashoah is commemorated on the 27th day of Nisum or April 7-8 and all regions are urged to plan special observances marking the thirty-second anniversary of the Warsaw Ghetto Uprising.

CONGRESS REGIONS IN ACTION

● CENTRAL REGION

The Toronto Yiddish Festival '75, sponsored by the Committee on Yiddish took place January 11th-January 13th. The evening of January 11th, an Oneg Shabbat was held at the Beth Tzedec Synagogue attended by over 400 persons. J.B. Salsberg presided and greetings were extended by Dr. Fred Weinberg, President of the Syna-



Milton E. Harris

gogue, and Milton E. Harris, Chairman of Congress, Central Region. An address was given by Prof. Barbara Kirshenblatt-Gimblett of the Department of Folklore, Columbia University. The evening closed with remarks in Yiddish from Rabbi J. Benjamin Friedberg and a reception. The evening of January 12th, a performance was given at the Queen Elizabeth Theatre in the Canadian National Exhibition by the Chai Folk Ensemble of Winnipeg.

Appointments for Rabbis

Rabbi Irwin Schild of Toronto was named Chairman of the Canada Israel Committee, which is sponsored jointly by the Canadian Zionist Federation, Canadian Jewish Congress and B'nai B'rith. He succeeds Rabbi Dr. W. Gunther Plaut.

Rabbi Sheldon Steinberg has been appointed chaplain by the Central Region of Congress to serve Mount Sinai Hospital, Toronto General Hospital, Sick Children's Hospital, Women's College Hospital, Queen Street Mental Health Centre, North York General Hospital, and the Don Jail. Dr. Robert Dishenhouse is Chairman of the Chaplaincy Services.

Teach-In

Sydney M. Harris, O.C., CJC National President and B.G. Kayfetz, Director, CJC Central Region, were among those who addressed a recent Rally and Teach-in for Israel of the Beth Tzedec Synagogue in Toronto. Mr. Kayfetz also addressed a workshop of the "Jewish-Christian Dialogue" at Trinity College, Toronto, on the theme "Social and Economic Aspects of Anti-Semitism in Canada" and the high school classes of the Beth Tikvah Synagogue Talmud Torah on the subject of "Is Anti-Semitism on the Ascent?" and the Current Events Circle of Holy Blossom Temple.

Jewish Education

The Steering Committee for Soviet Jewry of the Canadian Jewish Congress recently held a Soviet Jewry Conference in Toronto, attended by about thirty organizations representing a cross-section of Ontario



J.B. Salsberg

Jewry. It was chaired by J.B. Salsberg, Chairman of the Steering Committee for Soviet Jewry, Central Region. There was a panel discussion on the theme of "After Jackson... What?" chaired by David Sadowski, Director of the National Committee on Soviet Jewry, with discussants Genya Intrator, Immediate Past President of Women for Soviet Jewry, Marilee Weisman and Bert Raphael who recently returned from visits to the Soviet Union. Group sessions were held with resource persons available to give information and materials on telephone calls to Jewish activists, sending of parcels and money to aid families of dissidents in the USSR and broadening the scope of activities including demonstrations and programs of education. Participating were Carol Reiter,

Chairman of Group of 35's, Phyllis Spring, Chairman of Women for Soviet Jewry., H. Wayne Tanenbaum, President of Canadian Friends of Soviet Jewry, Maureen Galloon, Samuel Resnick and David I. Satok, Chairman of the National Committee for Soviet Jewry, who concluded the Conference by a discussion of the Jackson Amendment, its direction and its meaning and the role of Canadian Jews in the continuing struggle for the Jews in the USSR.

Soviet Jewry

The Educational and Cultural Committee of the Central Region of Congress is sponsoring a Regional Conference on Jewish Education which will be held in Kitchener — April 27th. The schools in Ontario are being canvassed for program suggestions and are asked to indicate their priorities from a number of topics submitted.

EASTERN REGION

Programs for two outlying communities were held.

A Chanuka celebration was held at Ste. Agathe Jewish Community where Charles Lazarus, Montreal Star, discussed "The Work of Congress" and "The Situation in Israel Today". Chairman was Mrs. H. Kazimirski and present were S. Stieber, President of the House of Israel Congregation, Mrs. Julius Belson, President of the Ladies Auxiliary of the House of Israel Congregation and Hadassah, Cantor M. Ruben and Alan Nadler.



Lee Gertsman

Lee Gertsman, Chairman CJC Eastern Region Community Services Committee, participated in a community program in Cornwall. Rabbi Michael Kramer, spiritual leader of the Adath Israel Congregation in Montréal, and Ruth Lazarus also participated in the program.

Religious Affairs

A meeting was held to reconstitute the Eastern Region Religious Affairs Committee as part of the National Committee. Rabbi Wilfred Shuchat, who, as President of the Board of Jewish Ministers of Greater Montreal is ex-officio Chairman of the Committee, presided. The Committee will include representatives of the Synagogue Council of Greater Montreal, Board of Jewish Ministers of Greater Montreal, Jewish Community Council (Vaad Hair), Rabbinical Council, Union of Orthodox Congregations, United Synagogue and Union of American Hebrew Congregations. The organizations named representatives to the Committee who were present at the meeting. Discussed was the general framework and composition of the Committee and possible inclusion of women's and youth groups; a report on steps taken jointly by the Vaad Hair and the Board of Jewish Ministers with regard to the implementation of regulations establishing the right of patients at all hospitals to have kosher food on request; the establishment of a chapel and an information centre at the Olympic Village and a report on the program of the National Religious Affairs Committee.

Attending the meeting were Rabbi B. Bloomstone, Rabbi Maurice Cohen and Rabbi B. Hauer (Board of Jewish Ministers of Greater Montreal); Rabbi Lester Rosner, Rabbi M. Zeitz (Rabbinical Council); M. Lerner, Herb Paperman, Moe Seidman (Synagogue Council of Greater Montreal); Rabbi Isaac Hechtman (Jewish Community Council — Vaad Hair); William Abrams, Meyer Shecter (United Synagogue); H. Fleming, Leon Scheim (Union of American Hebrew Congregations); E. Wolkove (Union of Orthodox Congregations) and Dr. Samuel Lewin.

Central Agency

A meeting of Officers was held discussing the proposed new structure of a central agency for Jewish education in Montreal. Guidelines were established under which Canadian Jewish Congress could participate in such a central agency. Leon Teitelbaum presided.

Soviet Jewry

The Montreal Committee for Soviet Jewry sponsored the opening night of the appearance in Montreal of the ensemble of over 100 Russian Jews (singers, dancers and musicians), who emigrated to Israel. The group



Beverley Bronfman

was greeted by Mrs. Beverley Bronfman, Chairman of the Montreal Committee for Soviet Jewry. A number of organizations cooperated with the Committee for Soviet Jewry in selling tickets. The Committee contacted principals of schools to encourage the attendance of children. The ensemble appeared in Toronto for one performance only.

ATLANTIC REGION

The Maritime section of the Eastern Region of CJC appointed Michael Marcus as Executive Director.

Marcus was born and raised in Kingston, Ontario, attended Queen's University and spent four years in Israel. Along with the newly-appointed chairman of the Maritime section, S. Paul Zive, he brings a new dimension of youth and vitality to the Atlantic Provinces. Plans are underway for several projects including a Maritime convention in May, Soviet Jewry, Adult Education, Holocaust and Youth programs. Programs will be emphasized for outlying communities of Saint John and Fredericton (New Brunswick) Charlottetown (Prince Edward Island) and other small centres in the Maritimes.

A Memorial Dinner was held recently in Sydney, N.S., sponsored by the Israeli Bonds Organization and B'nai B'rith in tribute to the late Gordon Elman, a long time community worker and a former Chairman of the Atlantic Provinces Section of Canadian Jewish Congress.

CONGRESS REGIONS IN ACTION

WESTERN REGION

A conference for Yiddish was held under the auspices of the Committee for Yiddish, Western Region. Present were delegates from twenty-one organizations, plus guests from Vancouver, Calgary, Toronto and Montreal. Professor Seymour Levitan and Sheindel Levin, Vancouver; Ben Pearlman and Aaron Eichler, Calgary; Professor Arthur Lermer, National Chairman of the Committee for Yiddish, and Sara Rosenfeld National Secretary, Montreal, and J.B. Salsberg, Toronto.

Families Honoured

Two hundred people attended the opening Saturday evening at the I.L. Peretz-Folk School auditorium. Chaired by D. I. Victor, Chairman of the Western Region Committee for Yiddish. The main speaker of the evening was Professor Arthur Lermer. His topic was "Principles of Cultural Pluralism and the Jewish Community in Canada".

Working sessions started Sunday morning.

The morning session, chaired by George Skulsky, Chairman, Winnipeg Jewish Cultural Committee, dealt with appointment of a Resolutions Committee, reports from the National Office and the Regions on the participation of youth in Yiddish activities. Sheva Zucker, a Yiddish teacher at the I.L. Peretz-Folk School, who is a graduate of that school and of the Jewish Teacher's Seminary in New York, reported the formation of "Yugntruf", a group of young people in Winnipeg dedicated to the fostering of Yiddish activity.

The afternoon session was chaired by Ben Pearlman, Calgary. Professor Lermer led a discussion dealing with the status of Yiddish in the country and on international levels. He reported on the World Conference on Yiddish to be held in Jerusalem in the near future.

Jewish Education

Yiddish in Jewish education was discussed. Aaron Eichler, Principal, Peretz School in Calgary, and Rabbi Neal Rose, Department of Judaic Studies, University of Manitoba, presented an over-view of the state of Yiddish in education.

This conference was a historic event. For the first time since the creation of the National Committee a conference of this scope was held in the Western Region. People like D. I. Victor, Chairman of the Western Region, Harry Gale, Secretary of the Committee, William Litwin, Executive Director of the I.L. Peretz Folk School, and many others performed yeoman service in helping to make the conference a resounding success.

One hundred fifty Jewish pioneer families in Winnipeg were presented with "Golden Circle" scrolls by the Jewish Historical Society of Western Canada as part of the Winnipeg's Centennial Observance. Guest speaker was Dr. Jacob Marcus, Cincinnati, Director of American



Oscar Antel

Jewish Archives. Oscar Antel, a CJC National Vice President, brought greetings on behalf of the Winnipeg Jewish Community Council and the Canadian Jewish Congress which co-sponsored the celebration. The Honorable Saul M. Cherniak, Minister of Finance of Manitoba and a member of the Board of Governors of the Canadian Jewish Congress, representing the Premier of the Province, made the presentations on behalf of the Society to Ruth Landes and Irene Frankfurter, descendants of the two oldest Jewish families in continuous residence in Winnipeg — Coblenz and Frankfurter — who received them on behalf of all the pioneer families. Councillor Joseph Zuken paid tribute to the Jewish pioneers and presented an honorary citizenship certificate to Dr. Jacob Marcus on behalf of Mayor Stephen Juba. Dr. I. Wolch, President of the Jewish Historical Society re-

ceived a Centennial Participation Certificate.

A Seminar on Jewish Education held in Winnipeg sponsored by the I.L. Peretz Folk School in cooperation with the Winnipeg Jewish Community Council, the Ramah Hebrew School, the Winnipeg Hebrew School (Talmud Torah), Joseph Wolinsky Collegiate, and the Rosh Pina and Herzlia Synagogue Evening Schools. The Seminar was one of several programs developed by the Jubilee Committee to celebrate the 60th anniversary of the Peretz Folk School.

Chairman of the day-long Seminar was Monte P. Nathanson, Immediate Past President of the Winnipeg Jewish Community Council. During the morning session a panel consisting of school principals, George Goodman of Ramah School, Shimshon Heilik of Peretz Folk School, Rabbi Shmuel Himmelstein of Talmud Torah and the Joseph Wolinsky Collegiate, Ralph Troper, Rosh Pina Evening School, Acting Principal Leon Berger of Herzlia Evening School and Rabbi Neal Rose of the Department of Near East and Judaic Studies, examined Jewish education from the point of view of its effectiveness. Emphasis was placed on the need for continuity through high school and into university.



Dr. E. Lipsitz

Dr. Edmond Y. Lipsitz, Director of Education for the Central Region of Canadian Jewish Congress, brought greetings from the national office of Congress.

Directors Elected

Forty-eight members were elected to the Board of Directors of the Jewish Community Council from a list of nominees presented by Justice Roy J. Matas, Chairman of the Nominating Committee.

PACIFIC REGION

At the recent annual meeting of the Canadian Council of Christians and Jews, Mr. Ted Cohen was elected a co-chairman for a three year term. Congress members elected to Executive positions of the Council are D.A. Freeman, Q.C., Paul Heller, Judge N.L. Oreck, Morris Saltzman and Ber-



E. Lando

nard Simpson. Elected to the Board of Directors were Dr. A. Bogoch, D.A. Chertkow, J.H. Cohen, Mrs. M. Groberman, A.H. Jackson, Dr. J. Katz, E. Lando, Q.C., Chief Justice N.T. Nemetz and M.J. Wosk.

Inter-Faith Action

As a result of an anti-Israel radio broadcast by a clergyman, an inter-faith relationship between church and synagogue is being formed. It is being established by the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith with the assistance of the Canadian Council of Churches and the Canadian Council of Christians and Jews. The Committee has had contacts with the Human Rights Commission of British Columbia. Mrs. Dennis Frankenburg is Chairman of the Joint Community Relations Committee.

Guests of Hungarians

Representatives of the Pacific Region of Congress were guests of the Vancouver Hungarian Community's Freedom Fighters commemorating the 1956 annexation of Hungary by the Soviet Union. During the program reference was made to the suppression of Soviet Jewry and its current struggle for freedom as being "comparable to that of the Hungarians".

CENTRAL REGION

A meeting of the Joint Community Relations Committee of Canadian Jewish Congress and B'nai B'rith, Central Region, was held in Toronto. R.L. Ronson, Vice-Chairman of the Committee, presided.

Reports were given on correspondence with MacLean's Magazine on an article about Blacks and Black visitors to Toronto; of members' reaction to an article in Toronto Life about Jewish builder-developers (JCRC members had been canvassed on both articles); of an interview with the editor and the publisher of the London Free Press with a deputation of the London Jewish Community Council on that newspaper's handling of news of Israel and Jewish interest; of the publicity and promotion for the motion picture film "ILSA" on concentration camps (it was decided to screen the film but take no action); of a proposed Christian ethics course for Cornwall, Ontario, high schools (assurances had been received that the Department of Education would not approve a sectarian course); and on the content of the current National Lampoon Magazine.

Holocaust

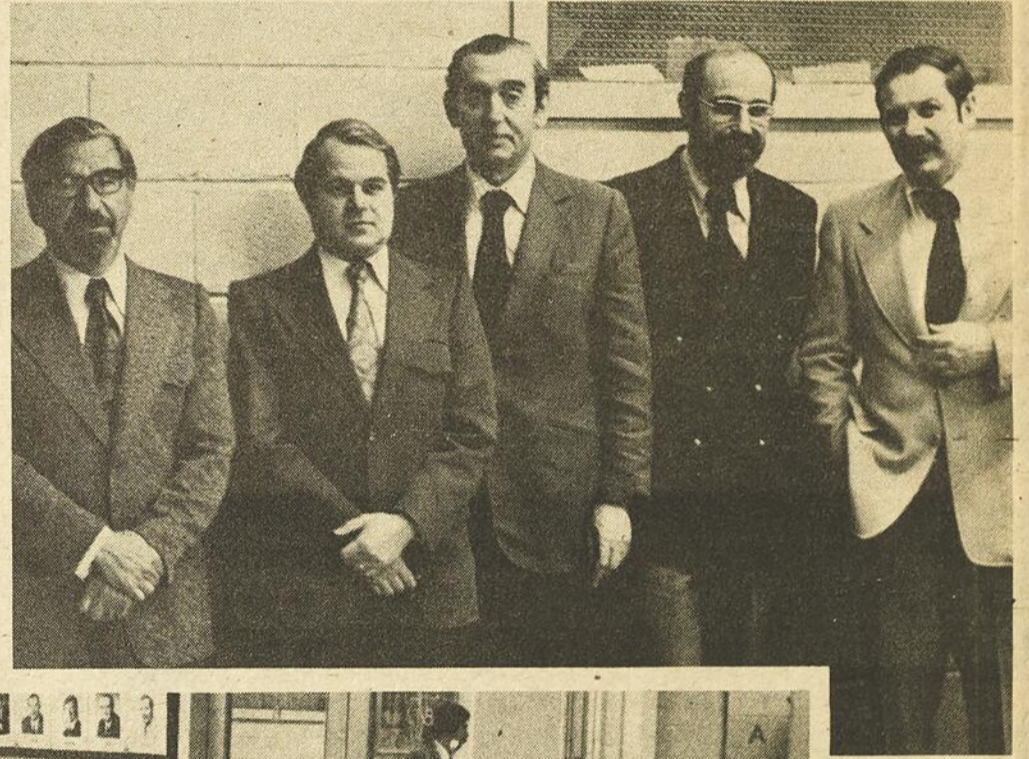
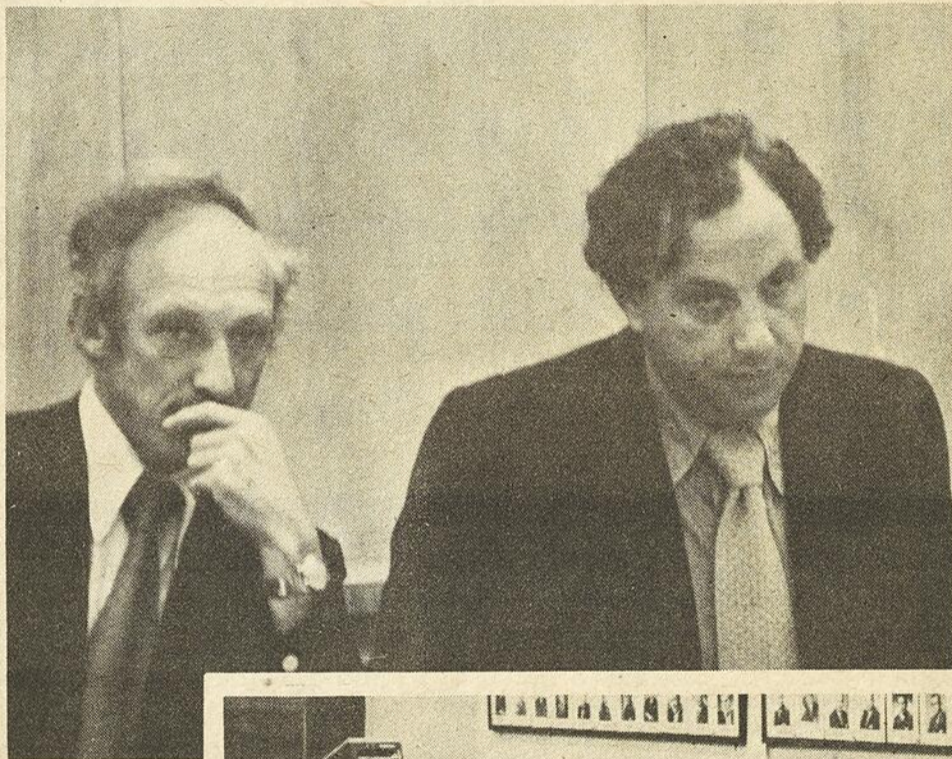
A meeting was held in Toronto to discuss programming and aims of Holocaust Memorial activities. In attendance were the National Chairman of the Holocaust Remembrance Committee, Aba Beer of Montreal; I. Pia-



Aba Beer

setski and Max Goody, Chairmen respectively of the Eastern and Central Regional Committees, and Sabina Citron, Jacob Egit, Saul Sigler and Central Region staff. The agenda included the establishment of a documentation centre and museums, compilation of oral history of survivors, education and concern over alleged war criminals residing in Canada.

National Executive meet in Toronto



Top: Sydney M. Harris, Q.C., President; Prof. Perry Meyer, Q.C., Chairman, National Executive Committee and Alan Rose, National Executive Director, outline plans dealing with current problems of Education, Immigration, Israel, Soviet Jewry and Religious Affairs.

Center (Left): Prof. Perry Meyer and Alan Rose ponder a proposal (Right): Committee Chairmen include Prof. Arthur Lerner, National Committee on Yiddish, Aba Beer, National Holocaust Committee; Victor W. Sefton, National Archives Committee; R. Gordon Marantz, National Youth Committee; and David Satok, National Committee for Soviet Jewry. Bottom: Attention is focused on a motion from the floor.

Roumanian Jews are Living Under Cordial Conditions

"There is a flourishing Jewish community in Roumania today", said Alan Rose, National Executive Director of Canadian Jewish Congress, "thanks to the devoted leadership of Chief Rabbi Moses Rosen who is not only the spiritual leader of the community but is also an influential public figure who maintains excellent relations with the government".

Rose visited Roumania at the invitation of Rabbi Rosen, President of the Federation of Jewish Communities of that country and went there after the close of the World Jewish Congress Plenary Assembly held in Jerusalem.

"There are about 85,000 Jews living in Roumania and 45,000 of them live in Bucharest", Rose stated, "and a vigorous social life is maintained including the publish-

ing of a weekly newspaper in Roumanian and Hebrew".

According to Rose there is freedom of religious expression guaranteed by the government and many other significant factors to show the viability and Jewishness of the community which has done a great deal to revive its traditions in the wake of the Nazi Holocaust.

"There are many 'mitzvot' being performed there today", said Rose, "and they are mostly due to the efficiency of the Federation".

Rose said an extremely well-organized social service program is in operation. For example, there is "Meals on Wheels" which distributes kosher food to the aged and ill; clothing and relief department and medical facilities. There is also a kosher restaurant and a Yiddish State Theatre.

Some financial support is

received from the government and relations between the government and the Jewish community are cordial. Roumania is the only member of the Warsaw Pact which maintains diplomatic relations with Israel and Golda Meir was a guest there when prime minister. Close ties also exist between Dr. Nahum Goldmann, President of World Jewish Congress, and Nicolai Ceacescu, Prime Minister of Roumania.

While there Rose met with the leadership of the Federation and assured them that Canadian Jewry maintained an interest for the welfare of the Jews in Roumania. Daniel Segal, President of the Jewish Community in Bucharest, recalled the warm reception that the Yiddish State Theatre received in Canada during a recent trip. Chief Rabbi Rosen has also been a frequent visitor to Canada.

DETERIORATING STATUS FOR ETHIOPIAN JEWRY

Discussions have been held with the Department of External Affairs on the rapidly deteriorating situation of the Jewish community in Asmara, the capital of the Eritrean Province of Ethiopia. The Eritrean insurrection appears to have adverse effect on minorities generally and on the tiny Jewish community in particular, in view of the strong religious connotations of the uprising. CJC was assured that the matter will be pursued with other interested countries concerned with protecting their citizens in the area.

During the recent assembly of World Jewish Con-

gress in Jerusalem, Alan Rose, met with a representative of the Asmarian Jews and will maintain contact with him regarding any change affecting the Jewish community in that country.

The Jews of Ethiopia are mainly Falashas, estimated to number between 20,000 and 25,000. There are also about 300 "white Jews", i.e., non-Falashas. The Falashas live scattered in many villages, but mainly in the Gondar area. Those in Asmara are mostly of non-Falasha origin and many of them still maintain their original British citizenship. There is a synagogue in Asmara.

Canadian Jews Featured in American Jewish Year Book

The 1974-75 issue of the "American Jewish Year Book" includes an article on the Jewish Community of Canada, written by Melvir

Fenson of Winnipeg which also contains a number of references to the Canadian Jewish Congress and its activities.

Funding of National Organizations Proposed

A plenary session of the National Budgeting Conference was recently held in Montreal to discuss arrangements for the financing of national organizations, including Canadian Jewish Congress and United Jewish Relief Agencies. The session was preceded by a meeting of the Steering Committee of the National Budgeting Conference. Congress-UJRA representatives were Professor Perry Meyer, Q.C., David Sotok, Nachum Wilchesky,

Leon Teitelbaum, Morley Globerman, Isidor Wolfe, Monroe Abbey, Saul Hayes, O.C., Q.C., Sigmund Unterberg, Alan Rose, Steve Ain and Murray Brass. The meeting supported the principle of strong and effective national organizations. A new formula for financing national organizations from local communities was proposed. UJRA was given a supplementary budget of \$200,000 in order to meet increased costs for support to Canadian immigrants.

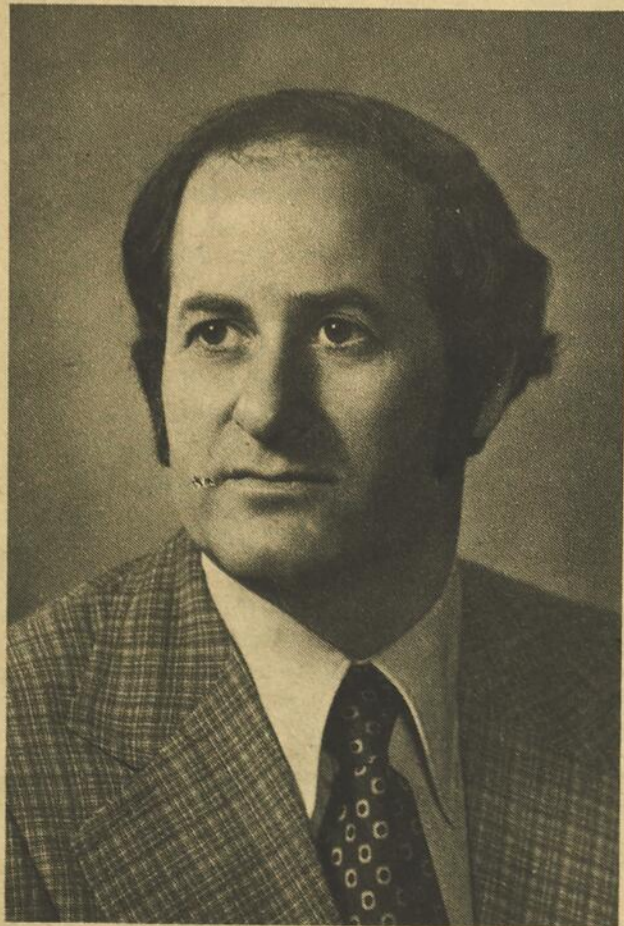
Inter-faith Programming Discussed in Israel

During a recent holiday trip in Israel, Dr. Samuel Lewin, Director National Religious Affairs Committee, had several meetings regarding the coordination of programming inter-faith activities.

Lewin met with the Israeli Minister of Religions, Dr. Itzhak Raphael and officials of the Ministry of Religions, Mr. Israel Lippel, deputy Director General of the Ministry, Dr. Saul P. Colbi, Director of the Department for Christian Communities, and Mr. Michael Klein. Discussions were also had with Mr. Joseph Emanuel, Director of the Israel Inter-faith Committee and of the Association for Inter-faith Understanding in Israel. Both these committees are non-sectarian in scope.

Extensive discussions were had with Dr. Arie Tarkover of the World Jewish Congress which is active in stimulating inter-faith programs in Israel.

Saul Garson
1930-1974
Halifax, Nova Scotia



A devoted leader of the Jewish Community in the Maritime Provinces and Chairman of the Atlantic Provinces Section of Canadian Jewish Congress, Saul Garson will be missed by all.

Anyone for tennis? Not Israel it seems!

Alan Rose, National Executive Director of Congress, in a discussion with Mrs. Jose Thomkins, Executive Director of the Canadian Table Tennis Federation in Toronto, followed by a letter, deplored the action taken by the Indian Government to exclude the Israeli Table Tennis team from the forthcoming games of the International Table Tennis Federation to be held in Calcutta, India, and asked that the Canadian Federation make its views known to the Indian Government. The letter stressed:

"We are reliably informed that the Indian Government will not grant visas to the Israel team because 'diplomatic relations' do not exist between the two countries. In fact, Israel maintains a Consul General in India and a Trade Commissioner; hence, there is no validity to the excuse that the Israel 'presence' would in any way affect the existing situation between the two countries.

Also, we believe that the reason which prompted the Indian Government to deny the Israel team visas was pressure from the Arab countries; indeed, the exclusion of the Israel team is a political matter.

"As Canadians, we deplore this action which could prevent the Israel team, a member in good standing of the International Federation, from participating in an international meeting. This offends the canons of sportsmanship and is a flagrant breach of the International Federation's regulations.

"We hope that the Canadian Table Tennis Federation, in concert with other Commonwealth countries, will make its views known to the Indian Government. We are given to understand that a number of other teams will not participate if the Indians maintain their stance. We hope that your Federation will adopt a similar position."

Tetley goes to Bat for Jewish Drug Companies

The Honourable William Tetley, Minister of Financial Institutions, called the attention of the Quebec Press Council to an article in "Nouvelles Illustrées" entitled "The invasion of the pharmaceutical retail trade by the Jewish drug merchants will be prevented. Jean Coutu is seeing to it."

Tetley was indignant at the disparaging character of this article involving one of the ethnic groups forming the population of Canada and Quebec and specially at the title which linked the Jewish population with the drug merchants who aim to dominate the retail drug trade.

Tetley disputed the validity of the subtitle "To be Jewish and want to own and control everything" which left an impression no way justified by facts.

After examining the article in question and the reply Tetley received from Quebecor's management, the Quebec Press Council is of opinion that:

Even though the journalist who signed the article might have faithfully reported pharmacist Jean Coutu's remarks, the title of this article, "The invasion of the pharmaceutical retail trade by the Jewish drug merchants will be prevented: Jean Coutu is seeing to it", was inappropriate because it emphasized ethnic considerations that did not constitute the essence of Coutu's observations but were rather an accessory part and tended to mislead the reader.

The subtitle "To be Jewish and want to own and control everything" was utterly unacceptable in the context of the article and in connection with this situation, totally unrelated, as it is, to religious or ethnic considerations, implies discriminatory reference to the ethnic group in question.

Moreover, certain comments in the article are ambiguous and may be interpreted as discriminatory remarks.

Therefore, the Quebec Press Council blames the management of "Nouvelles Illustrées" (for having allowed a discriminatory title and subtitle to be published and used) and expresses the hope that the said newspaper will refrain from publishing articles of the above type under headings prejudicial to any groups or persons whatever.

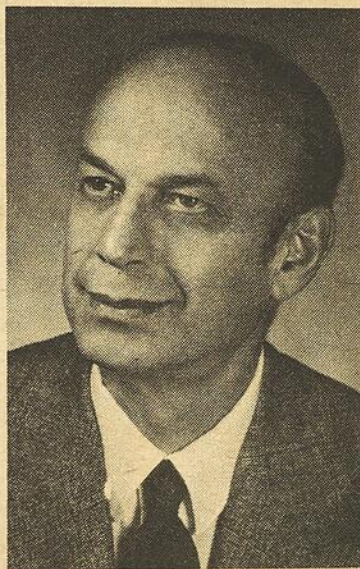


National JCRC meet in Montreal

A meeting of the National Joint Community Relations Committee of Canadian Jewish Congress and B'nai B'rith was held in Montreal. Mr. J. C. Horowitz, O.C., of Toronto presided. Present were members from Toronto, Montreal and Hamilton. The agenda included reports on representations

made by the Canadian Jewish Congress to the Secretary of State with regard to alleged war criminals residing in Canada; Jewish/Christian relations and the impact of the new Vatican guidelines on Jewish/Christian links; Regional activities, inter-ethnic contacts including discussions held with the

President of the National Black Coalition and on the participation of the PLO in U.N. Congress on Crime-Prevention, which will be held in Toronto in September. A film produced by the League for Human Rights of B'nai B'rith entitled "The Oilmighty Dollar" was shown to the members present.



Manuel Batshaw, Director of Allied Jewish Community Services in Montreal, was appointed by Social Affairs Minister Claude Forget to head a committee examining conditions at Maison Notre Dame de Laval Detention Centre.

Yiddish Canadiana

At the request of the National Committee on Yiddish of the Canadian Jewish Congress, an anthology was published in Buenos Aires entitled "Canadiana", which comprises works of 38 Canadian Yiddish writers on Canadian themes. Plans are now being made to have this volume translated into English and French with the help of a grant from the multicultural program of the Government. The Committee ordered 400 copies of the book for use in Canada.

Nazi Victims Urged to Register for Claims at URO

For some time now negotiations have been underway for granting indemnification to those victims of Nazism who were unable to make any claims because they had left their homelands in Eastern Europe after the deadline set out in the Final Indemnification Law, i.e., December 31, 1965.

The negotiations were carried on between Dr. Nahum Goldmann, on behalf of the Conference on Jewish Material Claims against Germany, and former German Minister of Finance Alex Moeller, on behalf of Chancellor Helmut Schmidt, for creating a foundation to be financed by the West German Government.

It seems now that these negotiations were successful and a bill is now before the Bundestag (German Parliament) by which the German Government would grant the amount of approximately \$250,000,000. (according to the present exchange rate) for indemnification purposes. These funds would be administered by a foundation to be established by the Claims Conference. The location of the foundation has not yet been decided upon but the possibility of its being situated in Switzerland is being discussed.

At this time it seems that every claimant will receive the same amount, a lump sum, as indemnification for personal damages. Material losses will not be taken into account. The amount has not been mentioned.

Although there are still some difficulties to be solved before the bill will be adopted by the Bundestag, it is hoped that the foundation will be established in the not too distant future. Therefore the United Restitution Organization (URO) Canada has decided to accept the registration of persons who would be eligible under the specification mentioned earlier, i.e., emigration from Eastern Europe after December 31, 1965 and persecution suffered under the Nazi occupation. Potential claimants may register in person at the URO, 279 Sherbrooke Street West, Suite 409, Monday through Friday, between 9:00 and 12:00 noon.

The JCJ Research Publication dealing with Jewish demographic studies based on the 1971 Canadian census is listed in the highly reputed "Population Index" published by the Population Association of America.

BOOKS

Don't judge this Book by its cover — it's a Sleeper!!

There is an old cliché which warns us against judging a book by its cover. A classic example of this is "Canadian Jewish Archives" which is a collection of early Canadian Jewish Congress documents from the years 1914-1921.

There is a possibility that a potential reader would be turned off by the cover of this jumbo sized paperback book because no where does it hint at the drama, suspense, and of course, high emotion that is pervasive throughout the entire book.

Warning to the reader who may be superficially conditioned to assessing the content of a book by the slick appearance of expensive paper stock or exquisite type faces. Don't be fooled by the lack of these cosmetic traps and by the pages that look as if they were freshly pulled out of a typewriter.

If the reader can get beyond the cover, the paper stock and the type written pages, they are in for some highly revealing and exciting reading.

It is an unpretentious book. It does not editorialize, nor does it attempt a philosophical assessment of Jewish life during this seven-year period.

It is a collection of everyday

working papers that have been meticulously organized by David Rome which gives the reader a sense of urgency and commitment that prevailed in the Jewish community in their need to deal with crisis and problems of being a Jew in Canada.

There are letters and documents which deal with the important period of the First World War, the Peace Conference, the formation of the Congress and early overseas relief. It contains enlightening information on the organization of Canadian relief for civilians stricken by World War I, on the organization of the People's Relief, of the Canadian Jewish Alliance (the Folks Ferband), on the Zionist Organization, on Labor Zionism, on immigration into Canada, on the organization of U.S. Jewry, on Jewish concern with the Versailles Peace Conference and on conditions in war-torn Russia and the Ukraine. It was a time when \$900 was considered a major victory of fund-raising.

In the foreword of the book, Saul Hayes writes, "This archival inventory has turned out to be a document of historic vibrancy. It recalls a pregnant period in the annals of Jewry and mankind.

The first of the world wars, the uprooting and the scattering of scores of thousands of refugees, revolutions, the perfected racism and genocide of our century, the destruction of old worlds, the closing of epochs, the emergence to the forefront of the New World and the re-emergence from antiquity of the renaissance State of Israel — all this is reflected in these documents.

It takes the form of budding loyalties of seemingly ordinary Jewish men and women in Ontario towns, in Montreal sweat shops, in Jewish newspapers, on prairie cattle yards.

The Congress Archives record the face-to-face meeting of Canada's Jews with their fellow citizens, with Canadian governments and parliaments, with civic organizations, law courts and with the media. They document the place Canada has won in the councils of world Jewry, in Israel, in international relief agencies, in the world struggle for peace, for Jewish rights and for human rights."

There are lighter moments in the book such as Rome's description of credentials and letterheads. Some of the designs he describes are quite graphic in

their detail, e.g., from the Social Democratic Party their letterhead has a hand holding a torch with lettering and symbol all in red; there is a credential written on the back of a meeting notice from Agudath Iveriyah; a rubber stamp lyre is used by the Youth Dramatical Club; the Hebrew Free Loan Association seal is in gold and the letterhead itself is an education in Jewish ethics complete with slogans, history and lessons from the Talmud; the Canadian Hebrew Sick Benefit Society uses clasping hands; the Queen's likeness is imprinted on the stationery of the Victoria Hebrew Sick Benefit Association as is the King on the stationery of the King Edward Benefit Association; and from the Bakery and Confectionery Workers Union an extremely ornately engraved letterhead of face and symbols of strength and unity.

The book pulls no punches and really tells it the way it was, including organizational conflicts; in-fighting; absconding of funds; Uptown Jews versus Downtown Jews; fund-raising by hundreds of devoted workers through pennies, nickels and dimes, and it is all told through daily ordinary working papers.

Because of the honest presentation of this book there is a cold clarity on the position of women during that period.

Not one woman is mentioned by name. The only record of their existence is in the reference to the type of letterheads used by the Hebrew Ladies Immigrant Protective Association, Hebrew Ladies Aid Society and the Hebrew Ladies Relief Society and the Welcome Club for Jewish Working Girls. However, there is mention of letters written to a number of unnamed ladies inviting them to cooperate in the welcoming of delegates to a Congress meeting.

Really emphasizing women's role in that period was the stand taken by the Zionist and Orthodox delegation on the issue of voting rights for women. "The Zionist and their allies would not permit women to vote nor did they permit women to speak in defence of their position."

Perhaps the women will fare better in the next issue of the Archives which has just come off the press.

The book is available through Canadian Jewish Congress, 1590 McGregor Avenue, Montreal at a cost of \$5.00



Sholem Shtern

It's a Jewish "Love Story", but better!!

"The White House" by Sholem Shtern is a novel in verse which presents a sensitive portrayal of a young Jewish immigrant who is stricken with T.B. shortly after he arrived in Canada.

He is sent to the "White House", a sanatorium in the mountains, to be cured. It is here amongst the white beds, white uniforms and the white snow that the young immigrant meets a cross-section of humanity who share this once dreaded illness with him. Shtern captures a high intensity of deep emotion with

almost catalogue precision.

The book is a piece of Canadian Jewish life, which brings an awareness of the relationship between Jewish immigrants and French Canadian farmers. The description of this relationship is perceptive and warm.

The mood of the book is both tragic and hopeful. Several of

the patients die of their disease, leaving the rest of the patients and staff shaken for a long time afterward. More pervasive than death however is the theme of love between the sexes. Sholem Shtern has employed the form of the poetic novel to relate the biographies of his fellow patients. Yet everything is heightened by the ever present illness — colour,

sound, natural detail, dreams, longings, emotions.

Of course, the young man falls in love with his nurse and judging by the purity of poetic inspiration the book could only be autobiographical.

The book was originally written in Yiddish and has been translated into English by Max Rosenfeld and sells for \$7.50

You don't have to be a Torontonion to enjoy!

by B.G. Kayfetz

David Eisen is a retired radiologist, a graduate of Medicine, University of Toronto, 1922. For some years he has been filling his retirement most constructively as archivist for the Holy Blossom Temple, diligently seeking out old registers, tax rolls and directories from the 1860s and earlier, deciphering crabbed, mid-nineteenth century handwriting and harvesting nuggets of early Jewish Torontoniana.

Now Dr. Eisen has made his direct and personal contribution to Toronto's fund of Jewish history. He has uncovered and edited for publication his own diary which he kept as a medical undergraduate at the University of Toronto from 1917 to 1922.

And what a fund of information it is! He recreates the atmosphere and spirit of the World War I years and after when the world was looking to Woodrow Wilson for its redemption; when Jews placed tremendous hopes on the newly promulgated Balfour Declaration;

when the "false armistice" was announced, premature by four days; when there was still a large monarchy in the centre of Europe with the hyphenated name of Austria-Hungary; when junior Zionist societies debated on whether land in the coming Jewish homeland should be privately owned or held in common; when the Zionist idea and ideal, despite the beginnings made by the Second Aliya, were still untested and debatable concepts; when the "Spanish flu" ran its deadly course through Canadian cities, killing more than fell in battle.

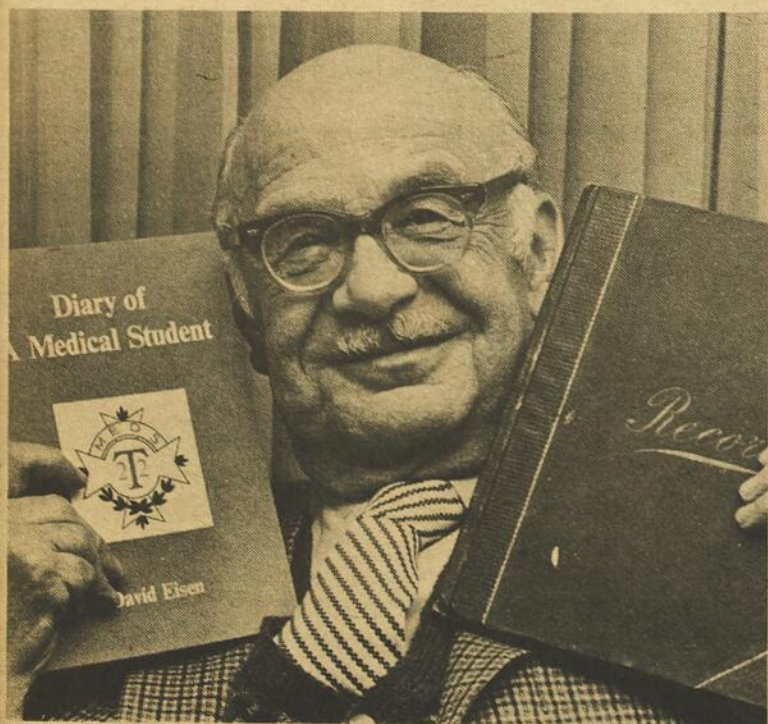
All these events, ideas and many, many others are touched on in Dr. Eisen's charming student diary. He writes of his old neighbourhood on Bellevue Avenue then on the western margin of the Jewish populated area of the city, not out of nostalgia in an over-romanticized glow as some writers do, for he was writing when he was living in it and not aware that it was "picturesque" or "quaint". It is free, therefore, of the sometimes idealized and idyllic touch when

one "recalls in tranquillity", as he was merely keeping a day to day account of his doings. And the style of his writing is the style that all diaries of necessity have — a straight, factual narrative without embellishment or adornment.

The inter-Varsity wrestling tournament, the famous "conscription election" of 1917, the anatomy quiz, the errands of mercy in the flu epidemic, the Jewish student campus groupings and regroupings — they are all there.

There would be no use pretending that it hasn't a more direct interest for Torontonians than for others — the names, the streets, the institutions, the neighbourhoods; all have a tangible value to people raised in the area and Dr Eisen mentions many names of his contemporaries — now colleagues in medicine, lawyers, politicians, communal leaders — and one jailbird (who goes unnamed) Unquestionably there is the factor of curiosity that may draw some readers.

Cont'd. on Page



David Eisen has taken the diary he kept as a medical undergraduate and has turned it into a spirited book recalling the period between 1917 and 1922 when attending University of Toronto.

Otto Lang and Rose view Human Rights

Justice Minister, Otto Lang, was guest speaker at a meeting marking "Human Rights Day" organized in Montreal by the Women's Federation of AJCS. Alan Rose, Executive Director CJC, was the summator.

The major thrust of Lang's speech dealt with the proposal of Canadian Human Rights and Fair Administrative Commission. The legislation will be submitted to parliament this session. Its major role will be to serve as a coordinating arm of Human Rights in Canada providing information and education on how to deal with the problems of discrimination. It will also place emphasis on the importance of individual cases and provide for an ombudsman type of function in relation to fair administrative practices. It has many other provisions related to the rights of individuals such as problems of privacy, fair treatment of women, legal aid programs, rights of native people, a better understanding of the law by laymen, restructuring the courts for family law and will call for more legal scholarship.

Alan Rose delivered the summation address telling the audience that Human Rights should be commemorated rather than celebrated. He felt it was supreme irony to be celebrating human rights considering the revolting spectacle at the U.N. It was this organization who enunciated the Declaration of Human Rights, brought Israel into its legal existence and, yet, it was from their podium we heard



Charles R. Bronfman, Raizel Macklovitch, Justice Minister Otto Lang, Alan Rose and Manuel Batshaw, were speakers during a Human Rights Day held in Montreal.

we were a non-people. As a founding-member of the U.N., and as a country which consistently upholds the principle of its charter, he suggested that Canada seriously examine the kind of U.N. we are looking at today and analyze what its attitude should be towards this debasement of its principles.

Rose also called for the es-

tablishment of a federal clearing house for human rights resource material. He felt that it was strange for the Jewish community to be publishing federal and provincial enactments which were used by governments throughout Canada. It would be a collection of material which would include Canadian enactments, history of

human rights in Canada and also information on international human rights.

Rose also suggested a voluntary component as part of the human rights commission. He pointed out that human rights depend on individual citizenry and is too important to be left to government alone. It would be sim-

ilar to the advisory council on multiculturalism or any of the other advisory councils in government domain.

He said that the CJC was pleased with legislation that will make provisions for the protection of human rights that will help to eradicate bigotry and exploitation still existing in Canada.

Propose Amendments on Human Rights Bill 50

The Eastern Region and the Joint Community Relations Committee submitted a brief to the Parliamentary Committee on Justice to the National Assembly of Quebec, recommending a number of amendments on the "Act Respecting Human Rights and Freedoms" (Bill 50).

The brief suggests that the Act include safeguards against discrimination on basis of marital status and

age; that all rights protected in the Act be subject to the same recourses and sanctions in the event of their violations; that a stipulation be included in the Act stating that "any law or regulation contrary to the provisions of this Act, shall be invalidated unless it is expressly stated to be enacted notwithstanding the provisions of this Act"; that a proviso be added "requiring the Minister of

Justice to examine all existing and proposed legislation and report to the National Assembly any possible violations or inconsistencies with the provisions of the Charter of Human Rights Commission, which would be established under the Act be strengthened to facilitate enforceability including a right of appeal and provisions for damages as compensation for discriminatory acts"



This issue of the "Congress Bulletin" introduces CJC's new insignia.

It is lovingly referred to as "the Bagel" but is in fact a serious symbol expressing the contemporary role of CJC's coordinated interaction relative to Canadian and World Jewry.

It was created by Paul Rosenbaum who skillfully adapted the letters of CJC into an ongoing series of stylized capitals encircling the Magan David interpreting a unified spirit amongst all Jews.



A packed auditorium at the Jewish Library listen to Dr. Judah J. Shapiro (far right). Seated, Mrs. Bernard Issenman, Chairman of Book Month Committee.



There were extensive displays in department stores, book stores shopping malls, universities and public libraries.



Paul Trepman, Armand Moyal, Shalom Hadaya, Consul of Israel, Montreal, Dr. Judah J. Shapiro and Leon Teitelbaum, Eastern Region Chairman listen to Mrs. Issenman.

Jewish Book Month

A whole new dimension was added to Jewish Book Month with the involvement of the non-Jewish segments of the community throughout the Montreal area, suburbs and outlying regional communities.

The theme "Know Thyself — Read Jewish Books" was carried out to encourage reading of Jewish content books.

The opening lecture launching Book Month was held at the Jewish Public Library, with Dr. Judah J. Shapiro speaking on "Solving the Dilemma of Jewish Culture in North America". The lecture was followed by a question and answer period. Immediately after the lecture a wine and cheese reception was given for specially invited guests.

Throughout the Month there were lectures in Yiddish, French, English and Hebrew. A calendar of events in observance of Jewish Book Month was coordinated by Congress and mailed to Jewish organizations, and schools.

In association with the Francophone community, a lecture was held at the Samuel Bronfman House, with Prof. Paul Racah speaking on "Les Relations Entre les Fondations de la Science Moderne et la Tradition Rabbinique". Participating in the program were Michael Solomon, well-known Jewish author, and the Kinor Choir.

A mobile library was set up to visit the communities of Sherbrooke and Quebec City. This was a first time endeavor and a great deal of preparatory work was put into this venture.

Prior to Jewish Book Month, announcements were mailed to all Jewish organizations, synagogues, Jewish Day and Afternoon Schools, institutions, university and public libraries, and book-sellers informing them of the dates and theme of Jewish Book Month and urging participation and involvement. Material, flyers and posters were disseminated throughout the Montreal area, suburbs and outlying regional communities.

Vatican Guidelines: *by Rabbi Ailan Langner*

A milestone was recently reached in Christian-Jewish relations. Guidelines have been prepared by the Roman Catholic Church's Commission on Relations with Judaism to carry out the declaration of the Second Vatican Council.

The declaration by the Ecumenical Council, Vatican II, called *Nostra Aetate* (in *Our Time*) and which received final approval on Oct. 28, 1965, asserted that the death of Jesus cannot be placed upon "all the Jews then living, without distinction, nor upon Jews of today."

The Guidelines state in part:

- Jesus was born of the Jewish people, as were His apostles and many of His first disciples.
- The New Testament is profoundly marked by its relation to the Old.
- Jesus also used teaching methods employed by the Rabbis of His time.
- The spiritual bonds and historical links binding the church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination, which, in any case, the dignity of the human person would suffice to condemn.
- It is the same God, inspirer and author of the books in the Old and New Testaments who speaks both in the Old and New covenants.
- With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light.
- Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer.
- Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice.

This represents, in my view, a marked advance in an area which hitherto, from the Jewish standpoint, was a breeding ground for anti-Jewish feeling and prejudice.

It is no historical exaggeration to state that over the centuries Christians developed a deep seated animus towards the Jewish people by virtue of the language employed in the Gospels which appeared to implicate all Jews both during and after the crucifixion of Jesus.

Thus the term "the Jews" used in John was taken as a blanket condemnation of all Jews. Likewise, the term "Pharisees" became a mark of opprobrium associated with Jews.

The verse in Matthew (unmentioned by the other Gospels) that "His blood be upon us and upon our children" was quoted time and again by bigots and anti-Semitic

rebrands as justification of the slaughter of Jews.

What the Guidelines, in effect, state is that henceforth a commission will be established to instruct Christians that the term "Jews" in John refers to the adversaries of Jesus. Similarly, the "Pharisees" is not to be taken as a pejorative for Jews, but is a term for those among the Pharisees party who opposed Jesus.

(Incidentally, Jesus himself, while not a member of the Pharisees, espoused Pharisee doctrines, e.g., belief in resurrection, something the Pharisees affirmed and which the Saducees denied.)

While the Guidelines do not propose to "alter the text", it is indeed gratifying to note that positive steps will be taken to prevent a misunderstanding and misinterpretation of the Gospels, which, in the past, was the source of so much enmity towards the Jewish people and for which was paid so dearly in blood over the years.

A second important feature is the statement that "Christians must therefore strive to learn by what essential traits the Jews define themselves in the light of their own religious experience".

It then adds: "The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism with no appeal to the love of God and neighbour."

Misguided theologians

It has been the practice in the past on the part of misguided theologians to establish the would-be superiority of the New Testament over the Old to depict the Old as a book of stern justice ("an eye for an eye") and fear (the dire punishments for those disobeying the laws) and devoid of the "quality of mercy" and the blessing of love for God and neighbor.

The fact is that the Old Testament is suffused with professions of love of God ("thou shalt love thy Lord thy God with all thy heart, etc.") and of neighbor ("thou shalt love thy neighbour as thyself", "thou shalt not hate thy brother in thy heart").

By the same token one can point to passages in the Gospels where nothing less than eternal-purgatory is promised for non-believers.

The Guidelines, therefore, suggest that henceforth no invidious comparisons be made between the Old and New Testaments. Rather, in its words, an effort should be made "to acquire a better understanding of whatever in the Old Testament retains its own perpetual value since that has not been cancelled by the later interpretation of the New Testament".

Moreover, it enjoins Christians in a remarkable statement to "acquire a better knowledge of the basic components of the religious traditions of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience".

Question of Israel

What are the "basic components" of the religious traditions of Judaism? What are the "essential traits" by which Jews define themselves?

This is not spelled out that Judaism presupposes belief in one God is one basic component which Christians readily accept as fundamental to the Jewish religion, which, after all, was the religion of Jesus. But are there other "basic components" of Judaism? Are there other essential traits by which Jews define themselves unperceived by Christians?

The answer is that in addition to God and the Word of God (The Torah) the people and land of Israel form "essential traits" and "basic components" of the Jewish religion.

If Christians are to acquire a proper grasp of the "essential traits" and "basic components" they must come to understand that Jews are not just a religious group devoted to abstract ethical principles, but a people of flesh and bones with historical and religious ties to their ancestral homeland.

The land of Israel is not just another piece of territory. The return to the land after centuries of exile was part of the fulfillment of the prophecies of Amos, Isaiah, Jeremiah, etc., revered by Jew and Christian alike.

Indeed, this is also sensed in the words of Jesus in Jerusalem. The indivisible relationship which exists between the Jewish people and the State of Israel is more than a mere act of solidarity in time of crisis and war, but is deeply rooted in the Jewish soul.

Consequently, a deep appreciation of the way the Jews define themselves can only be perceived if due account is given to those "basic components" referred to, but unmentioned in the Guidelines.

Happily, some Catholic theologians have written extensively with great perception and insight on this matter, and one can only hope that the Guidelines will move others in that direction.

Finally, the Guidelines very wisely state that the history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. Too many Christian thinkers in the past erroneously averred that all Jewish history for all intents and purposes terminated with the destruction of Jerusalem by the Romans.

In point of fact, however, Jewish religious tradition blossomed forth and flowered for centuries following the Roman disaster.

The Talmudic Tractates replete with wisdom and ethical discussions on "mundane matters," thereby breathing a moral dimension into daily affairs, were evolved after the Roman catastrophe.

Later, the Gaonic works, philosophers such as Maimonides, Yehuda Helevy and Crescas illuminated the darkness which enveloped Medieval times.

Judaism is still evolving and developing. It is by no means static and fixed. It is in the words of the sages "like a well, flowing with ever increasing vigor."

Thus, it is that the Guidelines are of momentous importance to Christians and Jews. They call for dialogue which presupposes that each side is prepared to know more of the other and anxious to increase and deepen its knowledge of the other.

Dialogue demands respect for the other as one is — and, above all, respect for one's faith and religious convictions.

For Jews, dialogue in due course will mean that Christians will come to regard the Jew not as a problem but as a resource.

For centuries, allusions were constantly made to the "Jewish problem". Hitler's diabolical "final solution" was, in effect, a way of dealing with the purported "Jewish problem."

Jews have problems as do all other people. But Jews, far from being a problem, have been part of the answer.

A people less than one per cent of the world population have furnished mankind with great religions, great thinkers and great writers.

Indeed, there has hardly been an area of creative human endeavor in which Jews have not made a positive contribution.

For Christians, dialogue will mean that prejudices and suspicions developed over the ages will begin to dissipate. It will not happen overnight. And this is true of Jewish biases and suspicions.

Recently, this writer attended a conference held in London, England, between the World Council of Churches and Jewish leaders from various parts of the globe.

Moving experience

It was a most moving experience to participate in a conclave where leading Jewish and Christian thinkers discussed scholarly papers on the role of power and its application in Jewish and Christian traditions.

All felt enriched by the exchange of views. There was also a session on the Middle East in which Jews and Arabs took part.

Although the sessions were heated ones, they were frank and open. There was the feeling that all wished to move in the direction of peace.

It is essential for Jews to understand that although the anti-Semitic virus still exists, not all are afflicted by it.

Even when others fail to stand by us they are not necessarily against us.

It is time to lay to rest the "all the world wants Jews dead" mentality, as expressed by a writer recently in *Esquire* magazine.

Dialogue can do much to make many Jews understand that not all Christians are anti-Semites and thirsting for their blood.

There is much goodness and spirituality in the world and it is not the monopoly of only one people.

Dialogue can go a long way in bringing together diverse peoples with differing religions without erasing or minimizing the differences yet transcending them for the glory of God and the betterment of mankind.

President's Message

(cont'd.)

The implication is catastrophic! Hundreds of thousands of Jewish children in both the advanced industrial countries and the developing countries must inevitably lose not only their identities as Jews, but also any consciousness, tradition and heritage.

We must, therefore, seek a remedy and we suggest that the Diaspora enter into a great partnership with Israel; we must mobilize the Diaspora for survival — education is survival — in the same manner in which we mobilize material resources for Israel. Cooperation with Israel must not always and only be in an atmosphere of crisis and need. Indeed it dare not be so! The day must come — and soon — when the greater portion of the monies we collect will have to be, and will be able to be, devoted to education, culture and the maintenance of social services, rather than to satisfy the needs of economic existence and military exigencies.

October War

Events since the October War have taught us the irrefutable lesson that Israel, without a strong and viable Diaspora, will remain in jeopardy. It is not only the State of Israel that may find itself in this condition if this situation is permitted to continue, but the very House of Israel to which we all belong. While Israel provides the cultural tools whereby there will be effected a Jewish renaissance in the Diaspora, the Diaspora provides the pragmatic means whereby Jewish life will be preserved in Israel and in the world. God forbid that history record that while Israel's survival was secured on the battlefields, the Diaspora died in empty classrooms.

These demands on Israel for a new relationship for Jewish survival in the Diaspora call for statesmanship on both sides. We, Canadians, are firmly convinced that Israeli leaders and Diaspora leaders must come together within the framework of the partnership I have envisaged and described.

Expresses Joy

It is a truism that if there was no World Jewish Congress we would have to establish one tomorrow. This Plenary Assembly attests to its universality. Within this hall is a vast array of Jewish communities, including Roumania, Yugoslavia and Bulgaria. I cannot refrain from expressing our joy at seeing Dr. Kadelberg and Chief Rabbi Rosen, who regularly grace our meetings. As a truly international organization, untrammelled by any partisan ideology, the World Jewish Congress is a powerful instrument both for Diaspora Jewry and for Israel and under the inspired and inspiring leadership of Dr. Nahum Goldmann, it has performed great services for the Jewish people, to many of which I have already referred and which in any event need not be enumerated to this audience.

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The Rich Endowment of Canadian Jews to World Jewry

by Dr. Mishael M. Caspi, University of California, Santa Cruz

Jewish tradition affords its highest respect to the book. As Rabbi Tarphon said, "The work is not upon thee to finish, nor art thou free to desist from it. If thou hast learned much Torah they give thee much wages; and fruitful is the master of thy work who will pay thee the wages of thy toil. And know that the giving of the reward to the righteous is in the time to come." (Ahoth 2, 21).

One of the important undertakings of this year is the collection of Jewish manuscripts and microfilms by the National Library in Ottawa in cooperation with the CJC. This project was initiated by Mr. R.A. Davis, who has worked hard to bring into light these hidden sources of Jewish learning — some extremely rare, some never even published. His concern to make money available to this project and to grasp the opportunity to bring these pages to light is praiseworthy and notable.

Cultural Roots

The cultural climate of today is marked by a return of many young members of the Jewish faith to their heritage and cultural roots. This phenomenon deserves intense observation. We must present the old and the new together in order to provide the young with the opportunity to understand their heritage and their role within this heritage. Such a presentation is not simply an intellectual exercise but it is also a philosophical and theological process by which the youth can establish for themselves a RAISON D'ETRE.

Today's generation of youth is not inherently a member of society but is ready to rebuild society and to participate creatively and constructively in the destiny of its people. Indeed, the greatest moment in the life of Moses occurred when he commanded the people, "Ye shall be a kingdom of priests and a holy nation" (Ex. 19:6), accentuating the spiritual meaning of redemption. Such did not stem from the abolition of slavery, nor the giving of the Ten Commandments. Rather, it came when the Children of Israel began to perceive themselves in different terms — in their communal identity, in mutual responsibility, and in reflection on their cultural interests.

Valuable Lesson

Moreover, we may learn a valuable lesson from the history of the world's great nations. Among the factors that caused their cultures and languages to dissolve and their identities to be extinguished was their dependence on outside sources to subsidize their cultures. Jews never did this. They never looked to an external source nor requested recognition as an ethnic group. The Jews always subsidized their own culture, sought internal philanthropy to supply the funds needed to build cultural life. This is among the most important factors in the continued existence of Jewish culture.

The Canadian Jewish Congress has initiated a project that, in the near future, will make Canada one

of the important centers of Jewish scholarship and will designate for the Canadian Jewish Community a very important place in the history of the Jewish people. The project, undertaken in cooperation with the National Library of Ottawa, is the collection of precious manuscripts and microfilm from the Eastern European World.

10 Million Pages

There are more than ten million pages of manuscript material in Eastern Europe, some of which is already in Ottawa and will soon be made available to study by scholars around the world. The National Library's undertaking of this project makes accessible to the Western World materials long sealed from investigation. Students and scholars of this generation now have the task of sifting and analyzing this material. In a broader perspective, the National Library has taken on the task of distributing and proliferating these pages of the history of our people. The Jews of Canada are the pioneers in this important project, through their contributions of time, effort, and money, but I should emphasize that Jews in all countries must partake and participate in this project.

Only recently have we realized that we can preserve the austere academic rigor of this precious past and offer the fruit of our labor to the world community at large. As world citizens with a keen interest in Israel as homeland and Jewishness as heritage, the Jews reflect the whole achievement of man in world history. What better way to study world history than to take the history of the Jewish people as a basis? This people has participated in every experience on every continent; man's total adventure can be epitomized in a study of the Jew. If we want to study concepts of justice, law, rectitude — the basic semantics of the fundamental text that has shaped Western civilization — Hebrew language and Jewish culture is a good place to start.

Teach Children

It seems to me that we often forget the debt we owe to our forefathers, and at the same time we need to be reminded of a very important commandment: "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7). Although we recite this prayer twice each day, as part of the "Shema" we forget that we are responsible for two important duties — to pay the debt to our fathers, and to transfer our culture to our children. The way in which we fulfill our duty, our task, our debts, will determine whether our children and the future generations of Jews approve and praise our action or despise and reproach our inaction.

As it stands today, the Jewish writings microfilm and manuscript project in the National Library in Ottawa is losing its vital momentum, primarily because of a lack of

funds. Jews in Canada can repay the debt to their fathers and strengthen the Jewish identity of the new generation by providing needed assistance for this task. Funds must be found to publish a catalogue, seminars must be organized, and an individual in a consultative role must be designated. These are the first steps that must be taken to pay our debts. The collection must be made public and must continue to grow. The many pages still on their way are in jeopardy unless the necessary funds can be raised. The enrichment of the collection is our continuing duty.

Jews and Non-Jews

Many people, Jews and non-Jews, are involved in this vital project, which is honored to bear the name of Saul Hayes who served for thirty years the Canadian Jewish community. We should not forget Dr. Guy Sylvester and Mr. L.F. MacRae of the National Library, and the honorable Hugh Faulkner, Secretary of State of Canada, all of whom have helped bring this collection into life, and, in spite of the lack of sufficient funds, have devoted their time and encouragement to those directly involved with the project. Here, we must make note of those who developed the idea of this project: David Rome, Saul Hayes, Alan Rose, Rabbi Bernard Baskin, Earnest Sabloff, and many more. It is important to mention that Mr. Sabloff worked when no one believed the present level of achievement possible. There are, of course, numerous others who worked to see this project develop and continue to put their effort into its progress, building the collection into one of the finest in the Western World. I am acquainted personally with one of these individuals, Mr. Jacob Lowe. I know him as a learned person, and I have no doubt that his involvement will be beneficial to this unique project.

Great Work

The Torah tells us that when Moses and the Children of Israel faced the Red Sea, pursued by the Egyptians, they cried out to the Lord. God replied to Moses: "Wherefore criest thou unto me? Speak unto the Children of Israel that they go forward." (Ex. 14:15). This story must serve as our example. It is up to us, without dependence on outsiders, to preserve our culture, and make available these pages of manuscript to scholarly study. Let us rise up together and take advantage of this opportunity. As this article began with the saying of Rabbi Tarphon, let me end with his saying, too: "The day is short and the work is great, and the labourers are sluggish, and their wages are high, and the householder is urgent." Our reward is waiting for us in the world to come, but our confidence that the Ottawa collection will not stagnate, that the proper funds will be given, this is the reward of this world, and the debt that we pay to our forefathers. "The day is short, but the work is great."

The Old Country in Photos

"The Old Country" by Abraham Shulman is a collection of photographs showing the lost world of Eastern European Jews.

The book includes photographs taken over a period of sixty years, between 1860 and 1920, at a time when life in the old country, in the so-called shtetl, was at its peak. "Despite its uniqueness", writes Abraham Shulman, "this album of Jewish life in the shtetl is at the same time a document that belongs to the Family of Man. The life in the settlements, which we are used to calling the shtetl, and which was limited to a geographic area and to a specific time, nevertheless was a part of human life. What makes it stand out was the particularity of its experience."

This particularity is captured by two hundred photographs, all of which originally appeared in "The Forward", the well-known Jewish daily. They are divided into eight sections, each depicting a different aspect of Jewish life: The Shtetl,

Children, Women, Hasidim, Work, Religion, Secularization and a Family Album.

The photographs, along with Shulman's introduction, provide a view of a world that has vanished forever. But even though it has vanished, the world of Eastern European Jews is important today. As Isaac Bashevis Singer writes in his Foreword, "The great majority of the Jews in this country are descendants of the people depicted in these photos. The book will contribute to their search for identity. It will, at least in part, answer the question: 'Who am I?'"

Born in Warsaw, Poland, in 1917, Abraham Shulman was for many years a writer and essayist for "The Forward". He is the author of three books of essays, as well as short stories, and he now makes his home in Brooklyn, New York.

Published by Charles Scribner's Sons on November 25, 1974 (\$12.95).

Dave Eisen's Toronto (Cont'd)

But anyone interested in the general picture of the locally raised generation of an immigrant Jewish community, its relations to the Jewish institutions and the institutions of the "host-country" (to use a rather inadequate jargon term) will find its contents absorbing.

One can sense certain feelings despite the absence of subjective passages a filial devotion to the Orthodox Jewish way of life and its rules but an impatience with what is felt as its rigidity (as a youth and student he attended both the neighbourhood shul across the road and the parental Galitzianer Synagogue on Teraulay Street). One can also sense a real feeling of involvement in all that is going on around him on the campus, in the science lab, in the municipal and federal election campaigns, in the politicking within not one, but two Jewish campus groups ("The Toronto Hebrew Students Association" and "The Menorah Society"). He gave English lessons to a Jewish immigrant who was an anthropologist of Canadian Yiddish poetry (though this is one annotation the otherwise thorough Dr. Eisen does not note). He was present at the famous convention of Cana-

dian Zionists in 1919 which dethroned Clarence de Sola and enthroned Archie Freiman. He had trouble being admitted to Officers Training since he was technically an "enemy alien" (having come from Austrian Galicia at the age of three); he participated in student wrestling and in debating (another form of the same sport perhaps, he went to the Gaiety Theatre, a burlesque house (he "really didn't care for the show... but wanted to be with the bunch"); he promenaded along what was then Toronto Jewish Main Street — Dundas Street from Spadina Avenue to University Avenue; he was vitally interested in and noted all that was going on about him — for which his readers today should be very grateful.

The book was published by Canadian Jewish Congress, thanks to a grant from the Multicultural Program of the Department of the Secretary of State. It sells for \$3.50 and it is available from the Toronto office of the Congress, the Judaica shop of Holy Blossom Temple and the Negev and Zuckers Book Stores in Toronto, and some downtown book outlets.

President's Message (Cont'd)

I suggest, with some modesty, that world Jewry might well emulate our experience in Canada. We require a World Jewish Congress which includes and represents every major Jewish community, every major Jewish organization and every shade of Jewish opinion. Such is the nature of our Canadian Jewish Congress. This must be one outcome of this historic General Assembly — our first in Israel. If we leave here without achieving the total unity of Diaspora Jewry, we will be answerable to our consciences and to history.

Let us seize on our presence here to do something great: let his-

tory record that this Sixth Plenary Assembly marked a new chapter for Klal Yisrael.

Even as Canadian Jewry is a cohesive, vigorous and devoted community, so let us in the World Jewish Congress continue to emulate Canada's action and concern for the welfare of Jews wherever they may be.

We call on this Plenary Assembly to embark on twin programs for survival — a continued mobilization of resources for Israel and a new mobilization of resources for education.

These are our two great goals: survival in Eretz Yisrael and survival as Am Yisrael.

An Apology...

The December issue of Congress Bulletin inadvertently omitted O.R.T. from the list of co-

options to the National Executive Administration for 1974 to 1977.

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Cultural Pluralism, cont'd

these sentiments and quite vague ideas found ample expression, a sound legal base for multiculturalism was still lacking. Finally the official breakthrough took place in 1972 when Prime Minister, **Pierre Elliott Trudeau**, proclaimed cultural pluralism as Federal Government policy (previously recommended by the B & B Commission). He not only provided his moral support, but offered considerable financial aid as well. Later on, a special ministry for cultural pluralism was established for the implementation of the comprehensive program. A variety of ethnic organizations received grants for acceptable projects, falling within the programme of cultural pluralism. Thus the country moved from a level of tolerance towards a policy of active support of ethnic organizations aiming at the preservation of their cultural identity. Jewish communities throughout the country are responding to the opportunities with vigour, because they sense the importance of this historical development for Canada as a whole and Jewish peoplehood in particular.

A legitimate question arises, as to whether the policy of multiculturalism may not accentuate ghettoization and mutual isolation of ethnic groups. Skeptics magnify the alleged danger. Such consequences would indeed be disastrous to Canada. However, a properly conceived policy of cultural diversification should not result in alienation but rather in inspiring creativity as well as respect for cultural growth. Minority cultures are not substitutable but highly **complimentary** to majority cultures. By retaining their own cultural heritage the harmonizing effect as vividly envisaged by Sir Wilfred Laurier, is certainly far superior to imposed assimilation. Minority cultures can most certainly thrive in the framework of our two official languages — English and French — as part of the Canadian mosaic.

Some, who may be ready to accept the principles of cultural pluralism, seem however to be disturbed by serious doubts about their application to Jewish life, because of the apparent, as well as exaggerated cultural divisions existing within the Jewish community.

The philosophy of **Cultural Pluralism** fits the needs of the Canadian Jewish Community. Our own culture is a par excellence plu-

ral one and that gives it strength. Not only must we be concerned about Hebrew and Yiddish, but deep respect and appreciation of positive Jewish creativity in non-Jewish languages is of prime importance in our struggle for cultural survival.

Vast emigration that commenced at the turn of the XX Century scattered Jews over wide continents and exposed them to new powerful cultural influences. The tragic impact of the Holocaust and its aftermath, these and the establishment of Israel changed the entire cultural composition of the world's Jewry.

The once rich repository of Eastern Europe is no longer. The inspiration and know-how which stemmed in the past from rich cultural life of the Shtetl has disappeared. Before the Holocaust most Yiddishists in their eagerness to strengthen Yiddish, were rather hostile, or at best indifferent towards other Jewish Cultures. Hebrew was then falsely considered by many as a pure liturgical language. The quest for two national languages, Yiddish and Hebrew, did not seem to command great appeal.

Yiddish culture, after losing its once powerful Eastern European base was neglected in North America even before the Holocaust and mistreated in Israel as well. Yiddish was thus rapidly heading for extinction. Apparently when faced with the declining sense of meaningful cultural identification of American Jewry an unexpected revival of interest in Yiddish culture set in. Especially to the really magnificent Yiddish literature. A growing appreciation of the creative role of Yiddish, as one of the pillars of our plural culture, is evidently gaining support. Israel will host a World's Conference on Yiddish in 1975 supported by the Israeli Minister of Education, the World Jewish Congress, etc. The awareness that both national languages form a powerful instrument in the struggle for survival and viable identification is gaining increasing support.

The rising demand of Yiddish courses at numerous North American universities is indicative of the considerable awakening that is under way. To think, however, that as Hebrew became the vernacular of Israel, Yiddish can regain its position in the "Tfuzoth" (Diaspora) of the lingua franca, is simply Utopian! Nevertheless the revival proves how deep the roots of Yiddish still are and to what extent it can

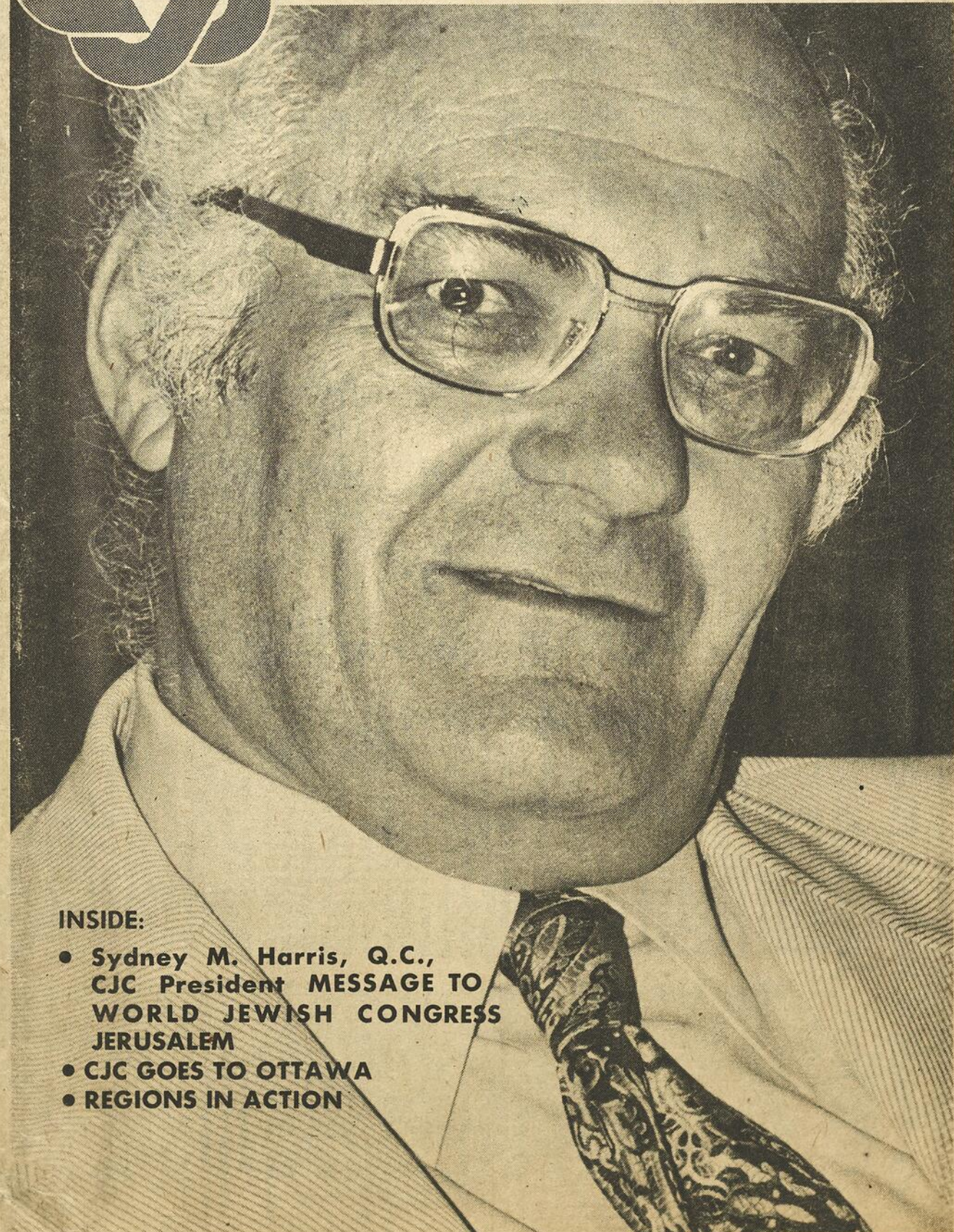
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1700 ST DENIS
MONTREAL 129



CONGRESS BULLETIN

Published by Canadian Jewish Congress



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help to raise the level of Jewish existence even without serving as a vernacular. Yiddish should never be pitted against Hebrew, nor Hebrew against Yiddish and either of them against other languages in which Jews find creative expressions as Jews.

It follows that a consistent policy of cultural pluralism in general and in Jewish life in particular will help to sustain and foster our national aspirations.

We would have expected all provinces to emulate the federal multicultural policy. However, so far there does not seem to be any tangible response to the challenge.

Especially painful is the seemingly cold shoulder with which the Quebec Government treats this matter. Given Quebec's traditional positive attitudes towards minority cultures, it is surprising indeed to witness the indifference towards the policy of cultural pluralism. It is after all in Montreal where the largest and oldest Jewish community is vitally interested in an enlightened policy of cultural pluralism.

Let us take full advantage of Canada's unique Cultural Democracy and assist in developing the most enlightened policy of Cultural Pluralism of our country.