

Highlights of National Executive May 7, 1972 Meeting Held in Montreal

— **National Conference on Jewish Education:** The conference will be held in Toronto, December 3-4, at the Zionist Centre. A resolution dealing with Canadian Jewish Congress and Canadian Zionist Federation sponsorship of the Conference was broadened to include the Canadian Council of Federations and Welfare Funds as one of three co-sponsors. Should the Canadian Council of Federations and Welfare Funds not accept the invitation, the Conference will be jointly sponsored by CJC and CZF.

— **Canada-Israel Committee:** A report was made concerning a luncheon in Ottawa, May 9, launching Canada's year-long program celebrating the recognition of Israel's 25th Anniversary, with Canadian parliamentarians and Jewish Organizational leadership invited. (See Page 1)

— **Soviet Jewry:** A report was heard concerning a meeting of Action Committee charmen in Winnipeg, April 27, where national policies and activities were coordinated for the coming year (See Page 1)

— **Syrian Jewry:** Action to be taken by the Canadian community was discussed.

— **Joint Advisory Labour Committee:** CJC

approved a motion to continue its financial relationship with the Joint Advisory Labour Committee. Close CJC supervision of the Committee's activities was a prerequisite condition of this motion.

— **Plenary Assembly Resolutions:** A resolution was passed requesting the President to appoint a committee which will review the progress of Plenary Assembly resolutions.

— **Study Group for Long Range Planning:** A motion was approved requesting Lavy Becker to act as Chairman of this Committee.

— **Income Tax Charitable Organizations:** A report described a submission presented to the Honorable John Turner, Minister of Finance, requesting amendments to the Income Tax Act exempting charitable organizations from the impact of the tax on capital gains when gifts in kind inter-vivos and by testament are made to public charities and private charitable foundations. In addition, British Columbia's gift-tax legislation exempting only British Columbia charities spending their moneys within the province and the consequent difficulties for Jewish charities were discussed.

— **Canadian Union of Jewish Students:** The National Youth Committee will meet with CUJS representatives in order to discuss extended CJC financial support.

— **Yiddish:** A report dealt with present and projected Yiddish activity throughout the country. (See page 7).

— **Canadian Conference on Social Welfare:** The Conference will be held in Quebec, June 18-22. A CJC delegate will be present.

Present at the meeting were: Monroe Abbey, Q.C., Lavy Becker, Mrs. Rosa Finestone, Mrs. I. Gertsman, J.A. Lyone Heppner, Dr. Leon Kronitz, Ralph Lalloux, Prof. Perry Meyer, Moishe Myerson, Moe Seidman, Leon Teitelbaum, Sol Urman, Issie Veisfeld, Lou Zablou, Saul Hayes Q.C., Sigmund Unterberg, Dr. Samuel Lewin, and senior staff (Montreal); Hy Soloway, Q.C. (Ottawa); A.B. Bennett, Max Federman, Sydney M. Harris, Q.C., Mark Michaels, J.B. Salsberg, David Satak, Harry Simon, Mrs. A.B. Wolfe, Mrs. R.D. Wolfe, Harry Wolfson, and Myer Sharzer, (Toronto), M.M. Globberman, Sol Kanee (Winnipeg); Isidor Wolfe (Vancouver).

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Sol Kanee
National President
National Executive Vice-President

Sol Kanee
Saul Hayes, Q.C.

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A Proclamation of Faith and Thanksgiving ON THE OCCASION OF THE NATIONAL BICENTENARY OF CANADIAN JEWRY

The year 1959 marks the 200th anniversary of Jewish settlement in Canada where the blessings of a free country have made possible a flourishing Jewish Community living in harmony with its fellow citizens.

From many lands, our people have come to these hospitable shores in search of religious and political freedom and economic opportunity. Thanks to these advantages, we have taken our place with our fellow citizens in the promotion of the economic, political, religious, social and cultural life of our country. We have come to the aid of the needy among us, and have brought relief to our brethren in countries of oppression and poverty. Our sons have responded to the call of patriotism in peace and war, some receiving coveted awards for their bravery and service, others making the supreme sacrifice.

In this mosaic of Canada we have held fast to our ancient traditions. We have been motivated by our sense of duty to the Jewish people and to the human welfare of all.

MULTICULTURISM: PAST

WE HEREBY, WITH HUMILITY, THE CANADIAN JEWISH CONGRESS DOES HEREBY PROCLAIM THIS YEAR AS ONE OF THANKSGIVING, PRAYER AND CELEBRATIONS TO COMMEMORATE THE NATIONAL BICENTENARY OF CANADIAN JEWRY.

Let us give thanks to the Almighty for granting us the freedom to practice our beliefs, to transmit to our children our cultural heritage, and to live in full equality with our fellow Canadians.

Let us pray, on this blessed occasion, for lasting peace in our country, indeed throughout the world, and for the happiness and prosperity for all that dwell therein.

SAMUEL BRONFMAN - PRESIDENT, CANADIAN JEWISH CONGRESS LAVY M. BECKER - CHAIRMAN, NATIONAL BICENTENARY COMMITTEE

"The Jewish culture is one of the most interesting examples of a people who have taken the traditions of many different countries weaving them into a fascinating fabric that is both strong and beautiful"

"The Canadian Jewish Congress and its member organizations have a proud record of leadership in Canadian life. I hope we can count on you to help us make Canada a truly multicultural nation."

Jennifer McQueen, Department of Secretary of State,
Samuel Bronfman House, March 1972.

comment

MULTICULTURALISM: THE CHALLENGES

Increased political sufferage and economic equalization have been the hallmarks of twentieth century democratization. Cultural diversity has joined their ranks. The Canadian government's policy of multiculturalism adds immeasurably to freedom of self-expression.

Canadian Jewish Congress' satisfaction has the additional dimension of a success which followed a decade of tenacious and patient involvement (See p. 5). This gratification was evident in a recent CONGRESS BULLETIN editorial:

"Pluralism alive and well . . . Congress has accepted as a cornerstone of its work the concept of a Canadian mosaic—i.e., a multicultural society. This is the barrier against indignities and discrimination in an open society."

IMPLEMENTATION JEWISH COMMUNITY CHALLENGES

At the same time, immediate recognition was given to the challenge of implementation by the editorial.

"Congratulations to the Commissioners . . . for their wisdom . . . to government for accepting their recommendations. Congratulations to ourselves and other cultural groups should be deferred until we can prove that we can achieve what the plans help make possible."

The 1971 CJC PLENARY Assembly reiterated this concern in one of its resolutions.

"Be It Further Resolved that the CJC take steps to ensure that the needs of the Jewish community are adequately recognized and supported by the government within the dimensions of this new policy . . ."

Anticipated Jewish contributions seem to extend beyond Jewish community concerns per se. Speaking at the CJC luncheon in Toronto, March 24, the Prime Minister described the Jewish people as representing " . . . in many ways a microcosm of Canada . . . having an admirable record of community participation with great distinction . . . (and) . . . you have been able to protect and pass on from generation to generation your own priceless heritage as a people." Implicit in this comment is the thought expressed explicitly by Jennefer McQueen (See front cover): "I hope we can count on you to help us make Canada a truly multicultural nation."

GOVERNMENT CHALLENGES

The Federal Government has stated its philosophy. Indigenous intra-cultural development stimulated by a self-confident need for expression should be coupled with inter-cultural exchanges aimed at eliminating discriminating attitudes and jealousies. Cultural retention through third languages, amateur groups in the arts, media, film, multicultural centres and programmes sponsored by the National Library, Museum and Archives and the National Film Board are mentioned as possible vehicles for cultural expression.

In short, the government has provided generalized philosophic guide lines coupled with programmatic suggestions while relying mightily on group initiative.

Group initiative must be nurtured. Group independence must be protected. Nevertheless, government officials have expressed disappointment over initial funding requests as being unimaginative. Consideration might be given to such additional government efforts as the provision of guide lines and programmatic suggestions tailored to the intra- and inter-cultural needs of specific groups.

CJC

And, for the moment, Congress is carrying out the Plenary Assembly resolution dealing with multiculturalism. Frequent meetings with officials in Ottawa and the conference held in Montreal (See p. 3) are a part of this effort.

In fact, this issue of the Bulletin is an attempt to provide an in-depth and thought-provoking account of multiculturalism. The community, once sensitive to the possibilities of this exciting development in Canadian life, "will be a step towards ensuring that the needs of the Jewish community are adequately recognized and supported by the government."

Efforts and Actions on Behalf of Russian Jewry

Why is it that the USSR inducts in the army activist Jews who courageously express their Israeli citizenship or, in any event demand exit permits to Israel? Because Russia harasses them and is impervious to requests to let them leave? Wrong! Because the Canadian Jewish Congress won't force the USSR. Right!

Why is it that Jewish life in the USSR is almost an impossibility? Because the USSR won't heed world pleas even of communist party conventions of France, Italy, the UK? Wrong! Because the Canadian Jewish Congress shows no leadership in apprising the community of the plight of Russian Jewry and is anaemic in its actions. Right!

Why is it that the Syrians continue to harass the Jewish population? You say because they are uncivilised and at war with Israel. Wrong! Because the Canadian Jewish Congress doesn't do enough to alter the situation? Right!

Absurd you say; of course, but some Anglo-Jewish newspaper columnists would almost have you believe so.

It really won't matter to list the record because to opposition members of any government, the standard comment of action must be "too little and too late". It is as automatic a reflex as Pavlov's bell exciting the gastric juices of his dogs for their conditioned reflexes. So too with those who are indifferent to the story of the response of Canadian Jewry to the plight of USSR Jewry.

Following this article, for the objective public, we list highlights of the record of activities. One cannot expect it to satisfy those to whom cuisine is haute only if they are the chefs. It is cited because many others might want to know the facts.

There are some rules which we should take into consideration and so should the critics. They are suggested, not as apologia pro sua vita nor from a defensive stance, but because they are often forgotten or ignored and they are realistic factors in any objective assessment.

1. Creation of public opinion. Demonstration marches and other activist techniques can be very useful. Pressure tactics often succeed. But where have they really succeeded? The famous Birmingham sit-down strikes and marches focussed attention on the discrimination against blacks. The university violence succeeded in hastening a process of student participation in university government. Pressures helped create a public opinion leading to changes in the Criminal Code of Canada. There are numerous other examples. But they all lead to the domestic seat of power. They are domestic issues.

2. Public opinion the world over initiated by pressure tactics, to give one example, caused the Iraq government to miti-

gate the severity of its sentences and even to commute sentences. **But** it was a worldwide opinion and action — the UN Secretary General, government interventions. It wasn't a Jewish march or telegram which got results. In other words, to exert real influence on foreign governments one requires a worldwide effort of which Canadian Jews must be a part but are only a small part.

3. Now let's stick to Canada and the Jews of the USSR. The Brussels Conference praised the Canadian Jewish Congress efforts and the Community response to its policies. In London, more recently, the Canadian action was deemed to be noteworthy.

4. The Canadian government is well informed. Its leader, despite views expressed to the contrary, did perform a unique service on his visit to the USSR. He instructed his entire delegation to deal with the matter with their opposite numbers of the host country.

5. Demonstrations if too often used without a specific target make the process stale and sterile. Thus, when Kosygin was in Canada the large demonstration in Ottawa, the functions in Toronto, Montreal and Vancouver all made abundantly good sense and were very useful. To repeat the performance now, when the target at best is the Canadian government, makes much less sense. The Russians are also very well informed that a certain public opinion deplores their tactics.

6. There is much value in stepping up our activities for specific purposes, e.g., at Simchat Torah; when USSR delegations visit Canada; when in concert with action by at least half a dozen other important countries; at the Passover season; etc.

7. There is also much to be gained by not keeping secret what is being done. Here a caveat must be entered that there are confidential meetings with government leadership and other highly placed individuals where confidentiality must be respected or, if not, then the end of that particular road will have been reached.

8. An ongoing program can be ongoing without submitting to every whim, or impulse, or suggestion. We must act after discussions with those whose daily work is in this field and whose advice we must choose against free wheeling critics.

9. The Canadian Jewish Congress is the coordinator of the program. The Zionist family is active and Canadian Hadasah Wizo particularly so. Activist student groups at principal universities are most productive and often have been catalytic agents for action. When the phrase "Canadian Jewish Congress" is used, one

should read "the Canadian Conference on Russian Jewry coordinated by the Canadian Jewish Congress". If praise is forthcoming, it is praise for the ensemble of which Congress is the conductor; if destructive criticism is levelled, then it is against all the musicians.

But let us turn to the specifics. It is easy to suggest we make daily or weekly or monthly phone calls to Moscow, to keep assuring the Jewish activist leadership of the USSR of our interest. It is easy to propose we place, from time to time, advertisements — full-page, half-page, quarter-page — in 10 or 15 dailies across the country or even only in Ottawa, Montreal and Toronto papers. It is easy to advise buying time on TV or radio. It is easy to write that if we need extra staff we hire it. The advices are solid, well meant. Are they possible? If it is proximate to certain targets and also if the Welfare Funds or other centralised fund-raising bodies give the Congress enough funds, which so far they won't do, or even twice as much as we now spend. The net result is that we use all the good judgment which (according to some people at least) we possess, recognize that Canada as a state has very little leverage to force the USSR to our way of thinking even if it wanted to do so, use the facilities and financial resources we have or can obtain to signal "fire" of our ammunition when a target is in sight. Otherwise all the well-meaning and useful suggestions wind up in assuaging our own consciences and performing a ritual dance by ourselves for ourselves.

There is always the ultimate sanction — if the Congress leadership seems ambivalent, flaccid and uninspired, it can always be replaced. Either by fragmentary action as seems to be the case on behalf of Soviet Jewry, or by the rule of "Shabbat fur sich allein", or by those with more influence doing what they consider the better job.

Before they do so, let them ponder the results of our efforts to date and the views of much more subjective people than the Congress leadership or the critics of it. These views from Brussels, London, Israel, New York, consider our efforts in a very much more favourable light than the local critics do.

Let those who plead for greater and greater efforts attend the meetings where decisions are made, let them help us get the funds, let them convince us that what we are doing is not a useful exercise and that their ideas are better.

And a final note: this writer can out-Herod Herod when it comes to criticism of the efforts; he can criticise the lack of interest except among the Jewish volkmench and students in Canada, he can criticise those who believe we are overdoing it now

Continued on page 11

MULTICULTURALISM: PRESENT



OFFICE OF THE PRIME MINISTER

CABINET DU PREMIER MINISTRE

PRESS RELEASE

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TO THE NATIONAL EXECUTIVE MEETING OF THE
CANADIAN JEWISH CONGRESS
TORONTO, MARCH 24, 1972

OFFICE OF THE PRIME MINISTER

CABINET DU PREMIER MINISTRE

PRESS RELEASE

COMMUNIQUÉ

Date:

October 8, 1971

For Release:

Pour Publication: Immediate

STATEMENT BY THE PRIME MINISTER
HOUSE OF COMMONS
OCTOBER 8, 1971

Multiculturalism: A Declaration of Cultural Freedom

(Convened by CJC, a conference on Cultural programs was held at the Samuel Bronfman House, Montreal, March 22. In attendance were laymen and professionals of agencies with Jewish cultural programs representing a cross-section of the country. Government officials from the Department of Secretary of State were Miss Jennifer McQueen, Chairman, Development Group on Citizens' Culture and Mr. Howard Palmer, Director of Ethnic Histories Projects; and Dr. W.E. Taylor, Director of National Museums of Canada. The conference began with Miss McQueen's remarks.)

I would like to begin by saying a few words about the philosophy behind the Federal Government's response to Book IV of the Report of the Royal Commission on Bilingualism and Biculturalism. Essentially, the Federal Government's response was nothing more nor less than a declaration of cultural freedom for all Canadians. The policy establishes the principle that there cannot be one cultural policy for Canadians of British or French origin and another for everybody else. No person or group of citizens is anything else but Canadian and they all should be treated fairly.

When he announced the multicultural policy on October 8th last year, the Prime Minister said that it should help to breakdown discriminatory attitudes and cultural jealousies. He said "National Unity, if it is to mean anything in the 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".

Programme to Foster Cultural Freedom

The overall objective of the new multicultural programme 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 weaving them into a fascinating fabric that is both strong and beautiful. However, there are many people here 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 programme.

The Federal Government will support those Canadian cultural groups which show a desire and a capacity not only to exist, but to flourish and contribute to Canadian life. Our programmes are not designed to support the maintenance of another way of life based on another time, in another country. I think it is very important that we make this point clear. A culture must be a living thing if it is to mean anything at all, and that culture must be expressed in ways that are meaningful to Canadian citizens living in the 1970's here in Canada.

The Federal Government will promote creative encounters and interchange among all Canadians. I am sure you will agree with me that the image of "ethnic" requires updating in Canada among the majority cultures and, in some cases,

among the ethnic groups themselves. I sometimes get into trouble when I say this because some people think I am denigrating the Folk Dancing and Folk Singing activities which are often the only public manifestation of cultural diversity which the majority cultures see. Of course, it makes a very pretty picture, and I am not suggesting that this type of activity should be stopped. What I am saying is that being a Polish Canadian or an Italian Canadian or a Jewish Canadian means something much deeper than this. If it means anything at all, it means something that is part and parcel of your daily life. Training in folk dancing is one important way in which a child learns about his or her cultural roots, but the third or fourth generation child must not get the impression that this is all his culture has to offer. Younger members of some ethnic groups are being turned away from their own culture because it seems to have no form of expression which is relevant to modern life. It is our hope that the cultures of Canada will seek new ways to encourage the development of modern art forms, modern methods of expression which are rooted in their ancestral heritage but which are growing in the twentieth century, here in Canada. If we succeed in doing this, we shall have taken the first important step to creating a real communication between cultures, between people.

The multicultural programme will assist members of all groups to overcome cultural barriers to full participation in Canadian Society. In some cases these programmes are relatively visible and easy to explain, such as services to newly-arrived immigrants. But there is another side to this problem which is much more difficult to handle. It involves changing attitudes and this is something that cannot be done over night. There are cultural jealousies in this country, and unfortunately there is still discrimination. These are caused in large measure by a lack of confidence in one's own place in the total Canadian scene. Some cultures feel threatened by the expressed aspirations of others. If you feel insecure yourself, you are inclined to resent the presence of others who seem to you to feel more assured. On the other hand, there are some well established individuals and groups who are guilty of a patronizing and a bland assumption that given time everybody will assimilate into some totally undefined idea of what is "Canadian". These are attitudinal barriers which can only be changed very slowly, but we hope that with the full cooperation of the cultural groups in Canada, the multicultural policy will begin to make this change.

Grants Programme: Criteria

Administered by the Citizenship Branch, we are making grants to groups who wish to undertake projects which are in line with the objectives I have just spoken about. The first call for submissions under this programme has just been completed and grants will be announced very shortly.

If I may I would just like to review the criteria that we use in judging submissions for grants. The project must be on behalf of a cultural group which has demonstrated its desire and ability to develop its culture within the Canadian context and to contribute to modern Canadian society. The group must demonstrate its need for extra financial assistance to carry out this project. Some evidence that the group itself and the community are supporting

the project financially is very important. The project must be initiated by and carried out by members of the group. The group will also be expected to demonstrate its capacity to complete the project as outlined in its grant application.

We look to see whether the project is well planned, whether the organization is committed to carrying it out, and whether it is reasonable to expect a successful conclusion to the project. The group must agree to submit a report within two months of the completion of the project, and interim reports will be required in the case of long-term projects. We give particular priority to projects which are designed to share a cultural heritage with other Canadians, to those which promote an awareness of Canada's cultural diversity among the population at large. We are trying not to restrict the programme with a lot of rules and regulations, and we are on the lookout for new ideas, new ways of doing things, evidence that the group is searching beyond itself to establish its identity and to share it with others.

A People Programme

The federal government is not going to become involved with parochial schools, nor is it going to finance the teaching of third languages. We have a study under way at the moment which will assess the precise role that language plays in cultural retention — a role which varies within each culture — and, until the results of that study are known, we will not be giving grants to projects which are concerned only with language teaching.

Under this programme we do not finance professional artists, musicians or theatrical groups as they are eligible for grants from the Canada Council, but we will consider submissions from amateur groups working in the performing visual or literary arts.

Because we are currently studying the role of the ethnic press, radio and other media, we are not presently making grants to projects in these fields. However, we will consider some projects connected with Cable TV or ETV provided the group is competent in this field and has some assurance that their programme will be broadcast.

Submissions concerning films will be referred to the National Film Board for an assessment of the appropriate skills of those involved in the project.

It is important to realize that this is not an academic, research-oriented undertaking. It is a people programme. It is true that we are doing some research ourselves, but this is to help us find out the things we need to know in order to serve our clientele better. Our grant funds are limited and they will be directed first to projects which develop and share culture through participation.

Multicultural Centres

We shall be giving some seed money grants to groups which are planning the formation of multicultural centres. I must stress the word multicultural here because the centres eligible for these grants will be centres which cater to all the ethnic groups, not merely to one culture. We will not be giving capital grants to erect new buildings, but some organizational help will be given to enable the representatives of the various groups to come together and discuss the feasibility of such a centre in their community.

The Winnipeg International Centre has been

used as an example of the sort of thing we have in mind. The history of this centre shows that a very high degree of leadership is required from the community. I know from my own experience that one can always count on the Jewish community for this kind of leadership, and I would hope that members of some of your organizations will play a leading role in bringing people together in other cities to discuss the concept of a multicultural centre.

Within the multicultural programmes we have built in a special provision for consultation with our clientele. In fact, this meeting today is only one of a great many that are going to be held across the country over the next year. We want a continuous communication with you, because you are the people we serve with this programme. We want to know what you think of the programme, how it can be improved, and the future direction it should take. We hope that you will come to us with ideas for consultations. We want to get away from the old idea of structured conferences where too often the same people say the same old things over and over again to the same audience. We don't want to talk at you and we don't want you to talk at us; we want to talk with you.

We shall be discussing with the Provincial Authorities and with your own groups some appropriate way in which the Federal Government might be able to contribute to the writing and reproduction of third language teaching aids. I am sure you must be aware of the problems faced by many groups who have to use text books or other teaching aids which were written a long time ago in another country, which have little relevance to young Canadian children today. We are also talking with the provinces about ways of enlarging the existing language agreements whereby new arrivals are taught English or French. We hope that it will be possible to extend these programmes to include the children of immigrants. We are also meeting with Provincial authorities and with academics to consider whether or not there should be an ethnic studies centre established in Canada.

National Library, Museum and Archives National Film Board

This is just a very brief review of some of the things we are doing under the new multicultural programme. The National Library, Museum and Archives and the National Film Board also have specific programmes of a multicultural nature which I have not gone into today.

Multicultural Programme:

The Vision

Before closing, I want to stress that multiculturalism is not just a money programme. It is a major change of direction in our national life. If we allow it to become just another funding activity it will fall far short of its objectives and its potential.

If you really believe that the cultural diversity within Canada is our most precious resource, that people matter most, then you will breathe life into this programme. You will take its philosophy into your community to bring people and culture together, to start discovering each other and sharing.

The Canadian Jewish Congress and its member organizations has a proud record of leadership in Canadian life. I hope we can count on you to help us make Canada a truly multicultural nation.

**MULTICULTURALISM:
PAST/ PRESENT**

The Role of Migration in Jewish Life

Dr. Joseph Kage, National Executive Vice-President, Jewish Immigrant Aid Services of Canada, provides a perspective as to the challenges faced by Canadian Jewish immigrants.

Migration is a mark of modern age. Since the middle of the 19th century migration has become a world-wide phenomenon. The casual factors which prompt the need for migration differ between individuals and groups, and also in relation to time and place. Overpopulation; search for economic opportunity; quest for freedom; escape from racial, religious, or political oppression; and desire to join kinship groups are among the main causes of immigration.

The Jewish people were no exception to the general migration currents. The casual factors outlined above applied to them as well, with this difference — the "push" and "pull" forces were more intense and assumed, proportionately, larger dimensions. Economic and political inequality, racial and religious persecution made the position of the Jews more precarious. Hence the search for freedom was stronger; the tendency towards migration was greater; and the immigration process was characterized by a sense of urgency which often was transformed into a task of "Pikuach Nefesh" — rescue.

Migration has been and continues to be a crucial factor in Jewish survival, resettlement and rehabilitation. The Jewish communities of the United States, Canada, South Africa, Australia, Argentina, Brazil, and other overseas countries, including the modern state of Israel, as well as the present-day community of England and France are the direct results of Jewish migrations during the recent past. Beginning with Russian pogroms in 1881, and continuing through the dislocations of W.W.I.; the holocaust of W.W. II; the D.P. and Refugee flow; the flight of Jews from Arab lands; the compulsory exodus from Poland and other East European countries; and continuing to the present quests for Aliyah and immigration many Jews continue to seek a haven from political oppression, social persecution, hardships and difficulties. In addition, factors of technology, social and occupational mobility, political ferment and changes, produce a consistent flow of migrants in need of aid, resettlement help, and guidance.

Jewish Immigration to Canada: Its Impact

From the very dawn of Cana-

dian history immigration has been a distinct feature of Canadian life. During the past century, about ten million immigrants came to Canada, almost half of the present Canadian population. There is no dissenting voice to the effect that, for the foreseeable future, Canada will remain a country of immigration.

While the history of the Canadian Jewish community dates back to 1760, the number of Jews was very small, and immigration hardly perceptible during the first century and a half of Jewish settlement in Canada. In 1851 the Jewish population numbered 451 people; in 1861 — 1,195; in 1871 — 1,333; in 1881 — 2,456; in 1891 — 6,586. The growth of Canadian Jewish population since 1901 as reflected in the Canadian census data can be gleaned from the following tables:

	Total Population of Canada	Jewish Population
1901	5,371,315	16,717
1911	7,206,643	75,838
1921	8,787,949	126,201
1931	10,376,786	156,726
1941	11,506,655	170,241
1951	14,009,429	204,836
1961	18,238,247	254,368
1971	20,500,000	275,000

Since the end of W.W. II some 93,000 Jewish immigrants have been admitted; for the last decade between 1961-1970, about 32,000 Jewish newcomers were received in Canada. An estimated 4,000 came in 1970. This means that about a third of the present-day Canadian Jewish community is post W.W. II newcomers.

Specialized Services

JIAS is a specialized agency for Jewish immigration and immigrant welfare. Since its inception, the major aims of JIAS



During its Annual Meeting held in Montreal, April 16, JIAS President, Joseph Ain, presented an award of recognition to CJC and UJRA for their efforts in the field of Jewish immigration rescue and rehabilitation work.

Sigmund Unterberg, Executive Treasurer, CJC, accepted the award. The text of his remarks follows:

"I am glad indeed to be here tonight to accept the JIAS Award of Recognition to the Canadian Jewish Congress and the United Jewish Relief Agencies. This Annual Meeting is of special significance to our community as it commemorates the arrival of the first Jewish D.P. Survivors after the second World War, over twenty-five years ago.

CJC Resolution Established JIAS

"But this event brings back to my mind another postwar phenomenon, the time when the Canadian Jewish Congress was first established in 1919 after the first World War and the foundations were laid for an organized community which subsequently became the pride and the envy of Jewries all over the world. There was no JIAS at that time but there was a realization that newcomers to our shores have to be extended a helping hand and assisted in the adjustment processes, with the result that one of the first resolutions of the Canadian Jewish Congress was to establish what is now known as the Jewish Immigrant Aid Service.

Organizational Cooperation: Outstanding

"The relationship between JIAS, UJRA and Congress is indeed an outstanding example of cooperation between the agencies towards a mutual goal. Such a relationship also means working arrangements of staff as well as boards and I am glad to attest to the smooth relationship between our professionals and our officers. The fact that this partnership is now in existence for many decades, speaks for its strength and mutual understanding. And it is in this spirit that we view the recognition of the JIAS for Congress and UJRA and accept it with full reciprocity of sentiments of friendship, which it symbolizes.

"As we have in the past, we shall continue in the future to stand in the forefront of the struggle for the survival and rehabilitation of our brethren and retain our awareness of their needs in many parts of the world. It is therefore a source of deep pride and satisfaction for me to offer to JIAS, at this time, our assurance of continued cooperation in our joint humanitarian undertakings and to wish you all the success in your future endeavours."

have been to facilitate the lawful entry of Jewish immigrants to Canada and, following their arrival, to assist them in effecting a constructive social and economic adjustment. The services provided by JIAS are the instruments by which these objectives are given practical implementation. These services are in the areas of immigration; reception; social and counselling; location; documentation; parcels; naturalization; directional; citizenship school; and group integration programs.

The JIAS motto "From Immigrant to Citizen" indicates the nature and scope of the objectives.

The flow of general and Jewish immigration by Decennial Periods is given in the following tables:

	Total	Jewish
1901-1910	1,414,396	62,823
1911-1920	1,832,105	75,644
1921-1930	1,267,774	48,811
1931-1940	231,909	11,005
1941-1950	441,442	22,684
1951-1960	1,533,803	40,512
1961-1970	1,400,000	32,000

Inter-Agency Cooperation

Contact is maintained with Hias and other organizations on all matters of immigration. Representations to the authorities pertaining to immigration policy as may be reflected on the admission of Jewish immigrants are carried out jointly with CJC. In matters of financial aid to newcomers an organic relationship is maintained with the UJRA. There is an ongoing intensive relationship with the various Jewish communal coordinating, planning and fund-raising bodies.

In the post arrival phase, in individual cases, contact is maintained with various welfare, health and recreational agencies, as well as fraternal and

service organizations on all matters of mutual concern.

In relation to the Family Welfare Department of the Baron de Hirsch Institute, the understanding has been reached that JIAS is responsible for casework services to newcomers for a period of five years and that in certain cases where specific problems arise such as child placement, etc., earlier referrals are made by mutual consultation and agreement.

There has not been any duplication of services. Inter-agency clarification relating to specific issues of an individual case or in general matters, are dealt with by case conference, staff consultation or consensus at committee meetings.

Immigrant Aid — A Categorical Imperative

From the very beginning of Jewish immigration to Canada there was a genuine and unflagging interest on the part of the Jewish community in the extent of Jewish immigration and in the willingness to help the newcomer.

Immigrant aid was closely attuned to the very nature of the Jewish concept of charity. Some eight centuries ago the Rambam, Maimonides, analyzed the various degrees of charitable acts and enunciated the principle that the apex of charity is the concept of rehabilitation, helping a person to help himself. This concept has been enriched by living experience under the impact of the science of social welfare and the modern techniques of helping people in need.

History is not merely a record; it is also a judge. Jewish immigrant aid work in Canada clearly reflects that the controlling factors lie not only in the personal circumstances of external environment but also in the heart's response.

1 The Royal Commission and Biculturalism and Bilingualism in Canada

The Canadian Jewish Community congratulates the Government on quickly undertaking a study of bilingual and bicultural relationships which study is to take into account the contribution made by other ethnic groups to Canada's cultural enrichment and the measures to safeguard that contribution.

However we urge that the present situation in Canada goes beyond the cultural contribution phase of Canadian life. The reference to the Royal Commissioners on the development of Canadian Confederation is, with due respect, too restrictive in limiting the position of the community of non-French, non Anglo-Saxon origin to cultural contributions. There are two planes of thought in such a concept — one dealing with fundamental relations of French and English and the other on cultural contributions. It is submitted that one cannot restrict the position and rights of the upwards of 25% of the population to cultural achievements while studying something much more basic in respect to the 75%.

Submission: We urge the Canadian Government to allow nothing to denigrate the position, rights and privileges of Canadians of non-Anglo-Saxon (Celtic) and French origin and to study, even outside the ambience of the Royal Commission, the necessity of amending the BNA Act to include inalienable rights of citizenry under some Bill of Rights provision as part of the constitution.

CONGRESS BULLETIN
SEPT. / OCT. 1963

A meeting of the National Executive of the Canadian Jewish Congress was held in Toronto recently. Mr. Michael Garber, Q.C., president of Congress, presided.

The agenda was almost wholly devoted to Biculturalism and the terms of reference of the Royal Commission. A resumé was given by the Executive Vice President of Congress and a full report was presented by Mr. Garber, referring to the statement which he made at the preliminary hearings held by the Royal Commission on Bilingualism and Biculturalism in Ottawa on November 7, at which time he voiced exception to the preamble of the terms of reference of the Commission which deals with the "steps to be taken to develop the Canadian Confederation on the basis of an equal partnership between two founding races."

Mr. Garber said that "the word 'race' can be stretched into 'racism' and it is reminiscent of the suffering of smaller groups whenever this word was emphasized . . . why not simply say in the preamble that steps should be taken to develop a Canadian Confederation on the basis of equality between the two cultures or between the two languages . . . while sharing the dominant English and French cultures in varying degree, the Canadian Jewish Community retains its devotion to its own cultural heritage which in a network of schools and through other media it is transmitting to the oncoming generations."

CONGRESS BULLETIN
FEB. 1964

3. The Royal Commission on Bilingualism & Biculturalism

This item is in the nature of unfinished business. To refresh memories it has to be recalled that the Canadian Jewish Congress entered a vigorous objection to the language of the Order-in-Council which, with considerable respect to the authors, is tendentious in effect, unscientific in concept, provocative in design and inherently an attrition of the principles of democracy. Terms such as "an equal partnership of the founding races", instead of "an equal partnership of the language and culture of the founding groups" was at best unfortunate and at worst dangerous in its implications. We were not alone in our criticism and fears. We were somewhat assuaged by the understanding of our views by the Commissioners, the working papers of which also tried to define the concept differently and about two years ago when

we saw you and the then Secretary of State. However, nothing further was done to modify or otherwise amend the offending phraseology. On the contrary, the position was hardened through the constant and uninhibited use of the terms complained of. This is indeed unfortunate. If legislation were ever to be based on such a concept, it would be a most retrogressive step in modern democratic life. It is our hope that the dangers implicit in the framework of the present Order-in-Council, which calls on the Royal Commissioners to recommend the steps to be taken to create a confederation based on such a proposition, will be attenuated by a new look and an understanding that there can only be one measure of rank in a modern North American democracy and that is equality.

REQUEST: We ask for assurances that the concept of an equal partnership between two founding races be rejected as a working proposition and substituted therefor be one more felicitous and in greater harmony with the facts of Canadian life. Such a realistic approach would envisage an equal partnership of British and French languages and culture but would also demand an equality of all citizens.

CONGRESS BULLETIN
JUNE 1966

Submission - :

The Canadian Government take steps to prevent a fundamental erosion of democracy engendered by the Order-in-Council 1963-1106 of 19th of July 1963, creating the Royal Commission and publicly to assure the Canadian people that nearly one third of the population is not to be deprived of its equality as part of the nation. We believe this can be achieved if the Terms of Reference are amended to state that the Royal Commission is asked to study steps to be taken to develop the new Canadian Confederation in full recognition of its two linguistic and cultural foundations of Canadian society, English and French, or even "to develop the Canadian Confederation on the basis of an equal partnership between the two cultures of the founding peoples or nations, etc., etc."

CONGRESS BULLETIN
NOV. 1964

Congress

BULLETIN



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MONTREAL, QUEBEC

JUNE, 1966

CJC SUBMITS BRIEF TO PRIME MINISTER

Royal Commission on Bilingualism and Biculturalism: Congress requested the Canadian Government for assurance that any legislation based on the recommendations of the Royal Commission on Bilingualism and Biculturalism be founded on a concept of complete equality of all citizens in Canadian society, irrespective of their origin, and urged that nothing be allowed to denigrate the position, rights and privileges of Canadians of non Anglo-Saxon (Celtic) and French origin and to study, even outside the ambience of the Royal Commission, the necessity of amending the British North America Act to include the inalienable rights of citizenry under some Bill of Rights provision as part of the constitution.

The brief stated "The Canadian Jewish Congress supports the provisions of the Official Languages Bill which is based on the concept of an equal partnership between the languages and cultures of the founding groups and in no way diminishes the status of those whose origins are neither French nor Anglo-Saxon."

CONGRESS BULLETIN
JUNE 1969

Pluralism alive and well

In 1963 Congress warned The Right Honourable Lester Pearson and his then Secretary of State that they produced a monstrous and absurd Order-In-Council calling for the creation of the Royal Commission on Bilingualism and Biculturalism.

We made it clear that the two official languages premise had to be supported as basic but that the concept of the two founding races was racist doctrine and the sop thrown to others was quite unacceptable and even insulting.

The same plea was advanced to the Royal Commissioners at their preliminary hearings and its co-chairman, Andre Lauréneau, became quickly aware of the seriousness of the situation and corrected it through the Commission's working papers. These were the guidelines of the Commissioners' work and were truly more important to them than the silly and dangerous Order-in-Council which they promptly ignored. More power to them!

The next phase was years later in the production of the Report in Book IV "Other Ethnic Groups". The latest news was issued on October 8th when the Prime Minister announced a new policy of federal support to all cultures in Canada.

A barrier against discrimination

Congress has accepted as a cornerstone of its work the concept of a Canadian mosaic — that is a multi-cultural society. This is the barrier against indignities and discrimination in an open society. This provides the best of two worlds: preservation of identity at no risk of ghettoization and visibility in the total society without traumatic effects of what would otherwise be alienation.

Almost simultaneous with the Prime Minister's announcement was that of the Secretary of State, The Honourable Gerard Pelletier, who stated that the Jewish community would count as one of the cultural minorities and would qualify for aid under the programmes.

It all looks very good on paper but let us not leave it to Gerard. Congress must ask for such government assistance as it can obtain to enforce its own work to spread its cultural programme. These government assurances have pragmatically proven the presence of the early Congress fight against the official concepts of the Order-In-Council; now we have the cachet of approval of a policy we always believed in, worked with and wanted expanded.

Congratulations to the Commissioners for ignoring the Order-In-Council and for their wisdom.

Congratulations to government for accepting their recommendations.

Congratulations to ourselves and other cultural groups should be deferred until we prove we can achieve what the plans help make possible.

CONGRESS BULLETIN
OCT. 1971

10. MULTICULTURALISM

a) The fourth volume of the Report of the Royal Commission on Biculturalism and Bilingualism (dealing with persons of ethnic origin other than English or French) makes a number of proposals for the assistance and encouragement of the cultures of other than those of the French and English languages, and

b) the Canadian Jewish Congress took strong exception to the wording in the preamble of the above named Royal Commission when it was originally set up in 1963 in respect to the reference to "two founding races" — which objection, we find, has been sustained by the publication of volume IV of the Report and subsequent events, and

c) the Prime Minister has now issued a statement that it shall be the policy of the federal government to support the multicultural nature of Canadian society in a tangible way through financial aid to certain cultural programs.

d) **BE IT RESOLVED** that we greet this new pronouncement, express our approval of the Canadian Government's recognition of cultural pluralism (without detracting from the need for bilingualism), and

e) **BE IT FURTHER RESOLVED** that the Canadian Jewish Congress take steps to ensure that the needs of the Jewish community are adequately recognized and supported by the government within the definitions of this new policy.

CONGRESS BULLETIN
NOV. 1971
PLENARY SESSION
RESOLUTION

MULTICULTURALISM: PRESENT

congress

The varied regional multicultural activity carried out by CJC is reflected by the following reports. Inter-Regional: — Frazer Earle, National Program Director of the Canadian Council of Christians and Jews describes regional conferences and, in this way, provides a summary of CJC participation in the Pacific, Western and Central Regions.

Pacific Region: — Here CCCJ participation is illustrated by the submission presented by Morris Saltzman, Executive Director of CJC, Pacific Region. Central Region: — Heritage Ontario is described briefly — its findings are under study at present. Western Region: — Finally, the story of program funding is told by CJC's Western Region.

group. The response was an evaluation of their role in the nation's life, i.e., in education, politics, commerce, the arts, and so on.

As might have been predicted, some of the groups used the seminar to outline the history, traditions and folkways of their community, and this served as a very positive tool in reinforcing the integrity of every other group. Throughout, it was observed that there was a relaxing of old tensions between many groups, and a coming-together to assess their roles in the future. In several instances, there have been subsequent meetings of many groups seeking in common a means of cooperation in community issues.

During the Toronto National Seminar, May 12-14, forty-one resolutions dealt with education, language, the arts, human rights, the socio-economic mosaic and the media. It was an intense and hardworking week-end-an invaluable exercise in intergroup relations. CJC leadership-as illustrated by Ben Kayfetz, Director, National Joint Community Relations Committee-and general workshop participation was most beneficial and appreciated.

central region

Heritage Ontario

Heritage Ontario was an experimental project undertaken by the Government of Ontario bringing together upward of a thousand men and women in an assembly where they confronted a full kaleidoscope of the province's varied population.

The formula for representation as laid down by the advisory committee was six hundred and seventy-five participants. Two hundred came from what is called the Anglo-Ontarian community embracing all social service clubs, professional and art associations; seventy-five from the Franco-Ontarian community; fifty from the Indian and Métis

community; three hundred and fifty from other communities. There was an open registration of up to three hundred and twenty-five, making a total of one thousand. The multicultural program took place June 2-4.

The underlying idea of Heritage Ontario was that it was not merely a three-day event but "a comprehensive examination of our cultural development emphasizing contact between the various segments of our society so that we might better understand each other".

The Canadian Jewish Congress was represented by twenty-two participants.

inter-regional

The Role of Cultural Minorities in a Bilingual Society

By Frazer Earle

Over 1000 participants shared in seminars in Vancouver, Calgary, Regina, Montreal and Halifax dealing with the topic cited as a preamble to a national seminar held in Toronto, May 1972. In the seminars, 50 ethno-cultural groups presented as many position papers defining their role in Canada, in the light of the report of the Bi and Bi Commission.

The Canadian Council of Christians and Jews embarked on a series of regional seminars to test the climate around the concepts of (a) a bilingual society and, (b) multiculturalism. It set about the task by posing the question: "How do groups, other than French and English, view themselves in a bilingual society?"

The seminars aimed at eliciting a response from every

pacific

Brief Presented to the CJC Conference In Vancouver March 1, On Behalf of CJC, Pacific Region.

Morris Saltzman

The British Columbia Jewish Community, through its regional representative body, the Pacific Region of the Canadian Jewish Congress, endorses this Multicultural Conference stimulated by the Department of the Secretary of State with the co-operation of this area's Canadian Council of Christians and Jews.

The Jewish Community express its approval of the Federal Government's recent pronouncement of "a policy of multiculturalism within a bilingual framework."

Since the beginning of Canadian history, all governments have had as a cornerstone of their policies, freedom of religious, ethnic and cultural expression. Our present government, at last giving tangible recognition to the many varied ethnic-cultural-religious groups which make up the population of our Country, has reached a milestone.

This recognition by the Canadian Government burdens it with a responsibility to the minority groups and, in turn, we too have an obligation to society.

1. We endorse recommendation 2 of book IV of the B & B report regarding conditions for

citizenship. The same rights should be accorded to all immigrants irrespective of their country of origin.

2. We suggest the Federal Government offer financial aid to the Provinces to advance the study of ethnic languages, literature, traditions and cultures.

3. We recommend that the Federal Government support financially Summer Language Programmes for ethnic languages in Canada, similar to current programmes for French and English.

4. We recommend that the Federal Government through the Canadian Ethnic Press Federation facilitate economic aid to the ethnic press. We also urge that the ethnic press receive the advantage of special postal rates in view of its serious financial plight.

5. We recommend the Federal Government consider prominent members of the ethnic community for appointment to the Canadian Senate.

6. We fully endorse recommendations 8 and 9 of book IV of the report, removing restrictions on private and CBS broadcasting in languages other than English and French.

7. We recommend that the Federal Government encourage

the use of community cable television for multicultural programming and ethnic language instruction on the local level.

8. We recommend that the NFB and/or the CBC produce a series of one hour films portraying the history and contributions of Canada's ethnic cultures and make these films available at home and abroad.

9. We recommend that the NFB solicit donations of cultural films in the respective ethnic languages from countries that contributed to the building of Canada and that the NFB make these films available to the public.

10. We recommend that the Federal Government give financial assistance to a program of exchange of Canadian youths with youths of other countries and also facilitate a nation-wide exchange between young people of various cultural groups.

11. We recommend that the Federal Government give financial assistance to the construction of multicultural centres in each province.

12. We recommend that the Federal Government give financial assistance to at least one ethnic conference and one inter-ethnic Canadian congress per annum.

Federal

A Federal grant of \$16,000 has been made to the Jewish Historical Society of Western Canada to assist in the development of the Jewish People's Museum of Western Canada whose first exhibit will open at Alloway Hall, Manitoba Museum of Man and Nature next September 11 for a period of six months. Announced by Secretary of State Gerard Pelletier, this sum was included in the first group of multicultural grants allocated to Canada's ethnic group.

Exhibition Activity

Widespread participation is taking place. Many members of the Jewish and non-Jewish communities have provided artifacts, documents and memorabilia for the exhibit while visiting display items from other parts of the country and the world are expected.

Plans to involve other ethnic groups in a series of inter-cultural events related to the Jewish museum exhibit are progressing.

Finally, Winnipeg visitors during the six-month period will be most welcome at the Jewish museum exhibit. For example, special invitations will be extended to delegates coming to Winnipeg for the Pioneer Women's Convention and the ORT Convention this Fall.

Provincial

A grant of \$14,000 from the Manitoba Arts Council has been received by Canadian Jewish

Congress, Western Region, to assist the work of the Jewish Historical Society of Western Canada and the Sarah Sommer Chai Folk Ensemble. This is one of a series of grants made in recent weeks by the Manitoba government through the Arts Council to various ethnic organizations throughout the province in support of their cultural activities.

Manitoba Mosaic Congress

These grants are the first tangible results of the Manitoba Mosaic Congress which took place in Winnipeg in the Fall of 1970. The Mosaic Congress had the participation of the entire spectrum of ethnic cultural groups in the province including Canadian Jewish Congress.

The first formal steps to begin implementation of some of the recommendations of the Mosaic Congress were taken earlier this year and groups were invited to apply for grants to assist some of their cultural activities.

Two applications were made by the Jewish community. The first was made by Congress on behalf of the Jewish Historical Society to make possible the continuation after May 31 of the oral history and archives cataloguing program started in February with the aid of a PEP grant from the province. The second application was submitted by the Sarah Sommer Chai Folk Ensemble. Instead of making two separate grants, however, the provincial authorities provided the total sum of \$14,000 to Congress to be divided among the two groups in relation to their needs.

in action

MULTICULTURALISM: PRESENT/
FUTURE

Yiddish: A Blueprint For Cultural Growth

"Whatever may happen to Yiddish as a spoken tongue, Yiddish literature will abide with the Jews and will bear witness to a most dramatic era of Jewish history and to a monumental power of Jewish creativeness. Jews will always revert to it, and the more they will study it, the greater will be the treasures they will discover."

Isaac Bashevis Singer

"The aims and objectives of the National Committee on Yiddish are: - 1. Promoting Yiddish as a folk language among those who still use it as a language of communication by stimulating the increased use of courses, audio-visual media, publications, artistic expression and the like.

2. Promoting an appreciation of the contribution of Yiddish as language and culture among those, largely in the Jewish community, who do not use Yiddish as their medium of expression but who are interested in becoming more acquainted with this rich background."

Professor Jack Lightman

(The following excerpts were part of a report to the CJC National Executive Committee as presented by Professor Jack Lightman, Director, National Committee on Yiddish, CJC.)

Background and Structure of the National Committee on Yiddish

The National Committee on Yiddish, Canadian Jewish Congress, was founded in 1969 as a result of the tremendous enthusiasm for Yiddish manifested at a National Conference on Yiddish held that year in Montreal under CJC auspices.

The National Office of the NCY, also serving as the office for the Eastern Region, is located in the Samuel Bronfman House. Committees of a regional nature in Toronto also serve the Central, Western and Pacific regions.

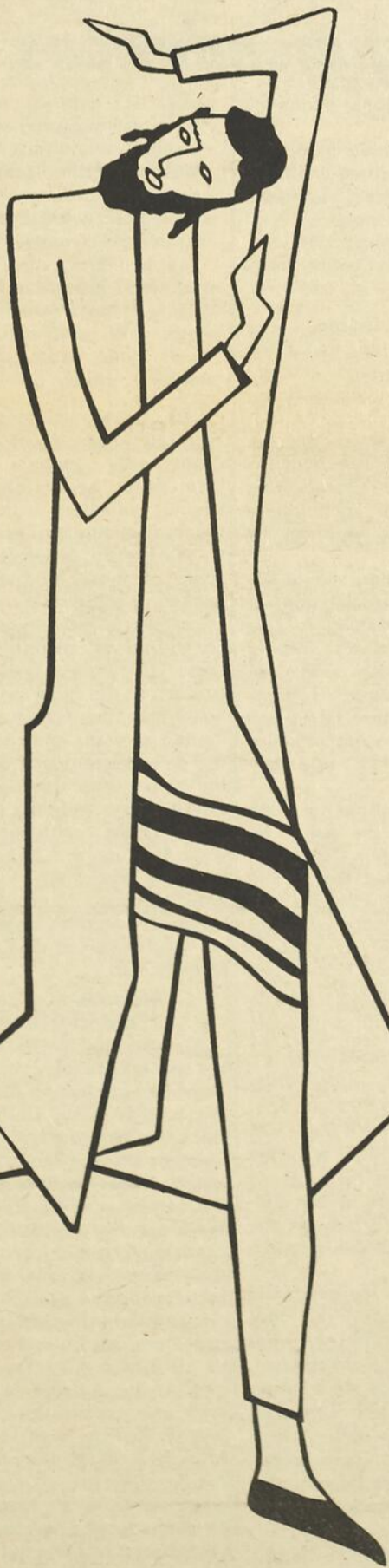
The principal National Officers are: Prof. Arthur Lermer, National Chairman; Mr. Shimshon Dunsky, Co-Chairman; Mr. Chaim Spilberg, Vice-Chairman, Eastern Region; Mr. Joseph B. Salsberg, Vice-Chairman, Central Region; Mr. G. Broder, Vice-Chairman, Western Region; and Prof. Jack Lightman, Director.

Multiculturalism: Current Approaches to Government

A conference, arranged by Saul Hayes, on behalf of a number of organizations at the Samuel Bronfman House, took place on March 22, with representatives of the Department of Secretary of State, Ethnic Grants Division. Following this meeting, Prof. Jack Lightman and Prof. Arthur Lermer, as representatives of the National Committee on Yiddish, appeared before Mr. J.P. Alban Daigle, Senior Liaison Officer, Department Secretary of State, in Montreal on April 20, 1972. The objectives and programs of the National Committee on Yiddish were discussed at length.

At the suggestion of the liaison Officer, the NCY limited its requests to two projects. There is no assurance as to the outcome. A large number of requests have been received by the Department, and funds are limited.

1. The Kanader Adler (The Jewish Eagle). A request was made for \$13,556.00 in addition to available or anticipated funds in order to enable the paper to renew weekly publication as a modest Yiddish language medium of news and cultural expression on behalf of Yiddish-reading people.



2. An Anthology of Canadian Jewish Writing. Largely in the Yiddish language, approximately 3,000 copies of the 500-page book will be distributed in schools and Jewish circles. The amount requested as necessary to meet the minimum budget over and above anticipated income was \$6,750.00.

Funds requested are not for the operation of the NCY itself as this is an arm of the Canadian Jewish Congress. Requests are made only on behalf of special projects deemed important for carrying out NCY aims and objectives.

Likewise, we are guiding other organizations in the Jewish community requesting funds for programs related to Yiddish language and culture.

Projects: Local and National

There are several projects to be reviewed for consideration by the National Committee on Yiddish when it meets nationally. Meanwhile, projects are being pursued on a national and regional basis.

National

1. Consultation and aid in helping revive the **Kanader Adler (The Jewish Eagle)** as a medium of Jewish cultural expression in the Yiddish language. Efforts with respect to our presentation on behalf of this weekly are outlined earlier.

2. **Anthology of Canadian Jewish Writing** Proposals for Government aid were outlined in the previous section.

3. Participation with other groups stimulating the introduction of Yiddish cultural programs in school systems, e.g., that segment of the Jewish school systems without Yiddish previously.

4. Consultation with **Yiddish Shul Farlag (Jewish School Publications)** on issuing a series of brochure biographies in Yiddish-in narrative style-of Canadian Jewish writers for dissemination in the Jewish schools across Canada.

5. Publication, in Yiddish, of a small book on **Moments of Jewish History in Canada** for similar dissemination.

6. Preparation of film biographies of outstanding Yiddish writers in Canada, one of which currently being planned with the cooperation of the National Film Board of Canada deals with Melech Ravitch.

7. Participation in the work of the **J.J. Segal Fund for Cultural Awards** which

recognizes efforts in the Yiddish language in the arts, education and literature in Canada.

Eastern Region

1. Cultural programs in children's summer camps. Under the direction of the talented Miss Bryna Wasserman, a youth group will be sent to present musical and dramatic materials in Yiddish to the camps in the Montreal area. This will follow the format initiated last summer.

2. Participation with other groups stimulating the introduction of Yiddish cultural programs in school systems, e.g., that segment of the Jewish school systems without Yiddish previously.

3. A projected festival of Jewish films in cooperation with the film department of Sir George Williams University.

4. Stimulation of the introduction of Yiddish as a language course both in the regular and Continuing Education Departments of various universities and colleges and in the CEGEPs in Montreal.

5. Encouraging accredited public school teachers with good Yiddish background to make their services available for teaching Yiddish.

6. Stimulating the use of Jewish Choirs in the Montreal area for the presentation of Jewish folk music in Jewish organizations and institutions.

Central Region

1. Organization of a Yiddish Drama Group.

2. Planning of a Central Regional Conference on Yiddish, scheduled for June 4, 1972 in Toronto.

3. Projection of an annual 3-day festival of Yiddish music, drama, lectures, dance, etc.

4. Stimulating the introduction of courses in high schools, colleges and universities.

5. Planning submissions for Federal Government ethnic group grants in support of Yiddish culture.

Western Region

(Current and recent activity)

1. Stimulating the introduction of Yiddish courses in the school system.

2. Promotion of cultural programs in Yiddish generally.

3. Invitation to the Jewish Drama Group in Montreal, under the direction of Dora Wasserman, which visited Winnipeg last winter and performed **Once There Was a Chasid**.

4. Calgary and Vancouver are known to have programs of a Yiddish cultural nature also.

LINGUISTIC MINORITY RIGHTS?

Is Separatism a Progressive Movement

Moishe Myerson is a well-known Canadian attorney, author, and member of the CJC National Executive. In the following article Mr. Myerson develops his thoughts concerning minority rights in Quebec.

The surge of French Canadian nationalism which accompanied the "Quiet Revolution" of the early 60's, produced a considerable number of trends, ideologies and movements among the French Canadian nationalists in the Province of Quebec. The last few years the separatist movement of the Parti Québécois attained a certain degree of respectability chiefly due to the fact that it repudiates violence and seeks to attain its goal by the democratic process.

In the latter part of the 60's this separatist movement was supported by the bulk of the students, academics and intellectuals who were leftists and socialist-minded. Following the October 1970 incident, a considerable number of these students, academics and intellectuals of the leftist or socialist-minded category, that still adhere to the separatist movement because of what they deem the progressive revolutionary doctrine of "self-determination of people".

Surely, they contend, the preponderant French Canadian majority of about 80% of the population should have the right to decide whether it wants to stay in the Canadian Confederation or decide to secede and become totally independent. Some of these leftists go to the extent of stating that the preponderant majority has a right to decide on the official language which is to be used in the Province. Some of the activists of these leftists go to the extent of demanding that McGill University should become a French Canadian University.

These elements had their views strengthened recently by the labour leaders, Laberge, Pépin, Chartrand and Charbonneau, who openly declared their adherence to the ideal of a socialist state. These very individuals formed a delegation that visited Premier Bourassa for the purpose of applying pressure to have Bill 63 repealed. (This is the Bill which gave the parents the right of choice of the language of instruction for their children). The above-mentioned socialist-minded labour leaders urged that the right of language of choice be taken away from the immigrants that come to this Province, so that their children will be compelled to attend French schools, thereby becoming immersed in French language and culture and thus form part

of French Canadianism. The leftist elements are therefore now more certain than ever that the image they held of separatism and unilingualism being a revolutionary movement, received a vitalizing injection in the arm by the self-proclaimed socialist leaders.

It is therefore my purpose to indicate to these socialist-minded supporters of separatism and

unilingualism, that these aims are the exact antithesis to progress and socialist doctrine.

Actually the principle of self-determination of people is one of the 14 points of the late President Wilson, proclaimed shortly before the end of World War I. It had in mind the liberation of the countries or colonies that were under the yoke of a foreign government, that used its power

to exploit and suppress the peoples of the colony.

Self determination of people was never intended to be used as an instrument to deprive an ethnic group minority of its ethnic group or minority rights.

It is entirely the other way round. The whole principle of equality of ethnic group rights was proclaimed by socialist progressive theoreticians and writers

of the latter part of the 19th century.

It is therefore totally erroneous to think that the French Canadian majority in the Province of Quebec, can foist separatism and unilingualism on the English Canadian ethnic group.

Applying these principles to our Canadian confrontation, we may therefore formulate it as follows:-

The Canadian Constitution: Recommendations

The Linguistic Rights of Cultural Minorities (The following excerpts appeared in Senator Paul Yzyk's Report to the Senate, April 25, 1972)

In January 1970, a Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada was established to make a comprehensive review of the Constitution. The report of this committee was tabled in both houses on March 16 this year . . .

A New Constitution: Rationale and Objectives

The arguments for a new constitution stated that a new constitution ought to be "both an inspiration and a mirror for its community," while the committee defines the purpose of a constitution as being "to distribute the powers of government according to the wishes of a particular national community and to enunciate its fundamental values and common goals." The committee goes on to say that the British North America Act with all its amendments "does not reflect the Canadian reality of today: an independent, democratic, officially bilingual, multicultural, federal state," which is now the Canadian identity and will be for generations to come. In the hearings across the country there was a strong current in favour of a new constitution that would be distinctively Canadian and functionally contemporary . . .

The basic objectives of Canada that should be included in the preamble to the new constitution are the following:

- to establish a federal system of government within a democratic society;
- to protect and enhance basic human rights;
- to develop Canada as a bilingual and multicultural country in which all its citizens, male and female, young and old, native peoples and Métis, and all groups from every ethnic origin feel equally at home;
- to promote economic, social and cultural equality for all Canadians as individuals and

to reduce regional economic disparities;

to present Canada as a pluralistic mosaic, a free and open society which challenges the talents of her people;

to seek world peace and security, and international social progress . . .

Linguistic Rights

To the non-French, non-British ethno-cultural groups who are interested in preserving and perpetuating their cultures as part of the Canadian mosaic the key recommendations are numbers 27 and 28 of the report. Giving recognition to the multicultural reality of Canada, the committee states:

"The Constitution should explicitly recognize the right of Provincial Legislatures to confer equivalent status with the English and French languages on other languages. Federal financial assistance to support the teaching or use of other languages would be appropriate."

In the text explaining these recommendations the report refers to the population statistics of Canada. It is noted that during the period 1871 to 1961 the British element declined proportionally from 60.55 per cent to 43.85 per cent, the French element remained almost constant, declining only from 31.07 per cent to 30.38 per cent, while the other ethnic groups rapidly increased percentage-wise from 8.38 in 1871 to 25.77 in 1961. "It is expected that the 1971 census figures will show a further increase in the percentage of Canadians who are neither British nor French, largely at the expense of the British proportion."

Recognizing in the preamble of the new constitution that Canada is multicultural rather than bicultural or unicultural, which seems to be an obvious fact, the committee considers nevertheless that this "needs formal emphasis." There neither is nor should there be any official culture in Canada. It is further stated that:

"One of the deepest aspects of our national character has

been its cultural tolerance towards minority groups. Canadians do not feel the need to impose a common culture nor to divorce people from their cultural roots. All democracies allow their citizens freedom under law, but many do not go so far as to allow cultural freedom. Canada must continue to do so, but more consciously and more effectively."

Taking into consideration that there are large groups of Canadians who speak German, Ukrainian, and Italian and smaller numbers who speak many other tongues, particularly in the Prairie provinces where some of these languages are spoken more than French, the committee in majority approved constitutional recognition for these languages. These ethnic groups of the third element — non-British, non-French — have "made a great contribution to the development of Canada in the years since Confederation, and it would be fitting to recognize it in the Constitution". One way of recognizing this contribution is to regard their languages not as foreign but give them the status of Canadian languages as an integral part of the Canadian linguistic fact.

Recognition at the Provincial Level

Realizing that there are inherent limitations of constitutional provisions respecting languages, the committee has decided that since the languages of the third element ethnic groups are "regional rather than national" in the context of Canada it would therefore be appropriate that specific recognition be given to them at the provincial level. This recommendation would confer no additional rights upon the provinces, for by section 92 (1) of the B.N.A. Act, they already possess the power to amend their own constitutions, and by section 93 they have the power to make laws in relation to education. Several of these languages are already taught in the elementary and secondary public schools and at the universities of some of the provinces.

The committee advises that: "The Constitution should therefore provide in its section on language rights that Provincial Legislatures may confer rights on other language groups with respect to use in the Legislatures themselves, or in government administration, the courts, and education in publicly-supported schools."

The obvious conclusion is that where it would now be impractical to make official other languages besides English and French, there is nothing in the Constitution to prevent them from achieving official status in the provinces, and this is even encouraged. It is made clear that the officiality of English and French "does not confer any priority with respect to culture."

Educational Policies

Since the new Constitution would recognize bilingualism and multiculturalism, it is logical that this fact be appropriately reflected also in the policies of the provincial governments, including educational policies. I refer honourable senators to chapter 29 on Education. This means that the federal must have certain obligations in this respect to the provincial governments. The report therefore concludes:

"Moreover, where a Province confers a particular public right upon a language group, it would be appropriate for the Federal Government to provide a measure of financial assistance. By doing so, it would help the Provinces to provide a valuable public service to a group of citizens."

Honourable senators, I am satisfied that the members of the Special Joint Committee on the Constitution of Canada, in dealing with the problems of the non-British, non-French ethno-cultural groups, were as objective, fair, understanding and sympathetic as could be expected of them. The committee carefully studied the briefs and submissions of the organizations that represented these groups, and in general adopted the recommendations which were consensual and practical, keeping the best interests of Canada in mind.

MULTICULTURALISM: FUTURE

THE AMERICAN PRESENCE?

There are two founding peoples in Canada, the French Canadian and the English Canadian ethnic groups. They have lived together for centuries and have contributed to the development of Canada. It therefore follows that both the French Canadian and the English Canadian ethnic groups are entitled to equality of ethnic group rights anywhere and everywhere in Canada, wherever they create their own ethnic group atmosphere.

In that sense the French Canadian ethnic group is entitled to full rights of existence and cultural development anywhere and everywhere in Canada where the French Canadians have lived in communities creating an ethnic group atmosphere (Premier Bennett and the Moncton Mayor notwithstanding).

Similarly, the English Canadian ethnic group is fully entitled to its ethnic group rights (existence, continued existence and full cultural development) anywhere in Canada where the English Canadian ethnic group forms its ethnic group atmosphere. This is the progressive approach to the entire problem, and not separatism. This is also the approach to the ethnic group relationship in Belgium, Cyprus, Czechoslovakia and anywhere else on this globe.

What has been said about separatism applies a fortiori to unilingualism. The Canadian Jewish Congress in its delegation to Premier Bourassa, hit the nail on the head by indicating that the demand for the repeal of Bill 63 implies "the suggestion that the French language can only survive by the suppression of the language rights of those who are anglophones."

To contend, as our Provincial Government does, that English children should have to do 40% of the curriculum in the French language, is totally inequitable to the English Canadian ethnic group that has a right to expect that its children will be brought up in the English culture, without any reductions.

It is imperative of course, that English children in the Province of Quebec learn the French language. That stands by itself. It goes without saying, that all encouragement should be given to English children to learn the language of their neighboring ethnic group, but that should not operate at the expense of their own language and culture. We can readily understand that if the Government were to say that 40% of the curriculum be taught in French to English children and the same percentage of the curriculum be taught in the English language to the French children, there would be an element of equality of dignity of the languages of the two people. However, to legislate that only English children be taught 40% of the curriculum in French, is tantamount to a violation of equality, and deprivation of ethnic group rights.

The writer has no hesitation in stating that separatism and unilingualism are operating on

wrong premises. In the light of the experience and observation of the past 65 years, and in the light of the vast strides that the French Canadian ethnic group has made in its cultural development in the past 25 years, the writer has no hesitation in saying that "never has there been so much French spoken in the District of Montreal as there is nowadays" and "never has the English Canadian ethnic group inclined as sympathetically towards the French language, as we are experiencing nowadays."

The will to continued existence of the French Canadian ethnic group in the Province of Quebec and elsewhere, can only stem from the French Canadians themselves, as it did during the last four centuries. Children of immigrants compelled to attend French schools will not supplement the declining birthrate of French Canadians and will not become French Canadian. Compulsion and pressure actually have the opposite effect. (The St. Leonard affair is a good example).

We Jews are the best example of what has been stated. The existence and continued existence of the Jewish people over the millenia, stemmed from and depended on the Jews themselves.

In 1954 I wrote in the Cercle Juif Bulletin and which was quoted in La Patrie, December 20th, 1954, that there is a great similarity between the Jewish people and the French Canadians.

"Mais la connaissance de langue pure et simple n'est pas le but ou l'objectif de notre cercle. Car le mot langue veut dire 'l'âme' 'esprit'. Nous voulons connaître et comprendre le cœur des Canadiens français, leur histoire, leur culture, leurs aspirations et leurs activités créatrices dans les domaines de l'art, de la science, de la musique et de la littérature. Une telle connaissance ne peut que nous enrichir. Elle développera en même temps qu'une compréhension mutuelle, un attachement fraternel basé sur la fidélité pour nos voisins.

Les juifs se rendront compte, par de tels contacts, de la grande ressemblance qui existe entre eux et les Canadiens français. Ils retrouveront chez eux les mêmes caractéristiques admirables qui ont rendu possibles la continuité et la survivance des juifs à travers les âges. Les Canadiens français ont la même fierté que nous et le même amour des ancêtres, le même ferveur dans les convictions religieuses, le même attachement aux traditions, aux coutumes et aux lois et surtout le même désir tenace et indomptable de garder leur identité comme groupe ethnique et religieux distinct, refusant avec vigueur de se soumettre à la force écrasante de l'assimilation."

I have not changed my mind. I have full confidence of the continued existence of the Jewish people and as a good "anglophonic francophone", am equally confident of the continued existence of the French Canadian ethnic group.

Ethnicity: Canada, America...

...DIFFERENCES...

The National Conference of Jewish Communal Services meeting in Montreal, May 28-31, provided an opportunity for several valuable discussions. Participants in one of the discussions were Saul Hayes, Executive Vice-President, CJC and Irving Levine, Director of Urban Projects and National Projects on Ethnic America, American Jewish Committee.

Among the issues explored were: — Ethnic studies; government aid to ethnic groups; government affirmative action; contract enforcement; group libel; legal group rights and theories of integration, separatism and

pluralism as they relate to both countries.

The following article is a succinct summary of Mr. Hayes' introductory remarks.

"The Canadian Jewish problems whether in education, legal system, group libel, welfare legislation, church and state or democratic rights are indigenously Canadian matters.

"The following American and Canadian differences emphasize this fact. (1) Basic constitutional legal systems are very different. In the U.S. there is the consent of the governed while in Canada, the Common Law of England. (2) Whereas the U.S. legal system envisaged an egalitarian society

based on the Protestant ethos, Canada envisioned a fusion of Catholic and Protestant establishment traditions. (3) The U.S. was born out of a revolutionary tradition while Canada was set up on anti-revolutionary basis. (4) In the U.S., government vested powers are characterized by checks and balances, while in Canada the supreme authority is parliament. (5) The Supreme Court in the U.S. is a coequal branch of government, while the Supreme Court in Canada is confined to establishing constitutionality of powers between federal and provincial governments. (6) U.S. policy is affected by racial problems, while Canada has never had a similar challenge. (7) A melting-pot theory has been a part of the U.S. psyche, while Canada has always been protective of French Canada by law and, at present, multiculturalism has become a part of government activity. (8) Until recently, American chauvinism was a part of the U.S. pattern. In Canada, there has been too little of manifest patriotism. (9) The U.S. constitution powers not delegated to the U.S. by the constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. In Canada all powers not given to the provinces are reserved to the federal jurisdiction. Moreover, under the BNA Act the things which really count in civil rights are provincial matters, i.e., a shared jurisdiction in health, welfare and immigration with a sole jurisdiction of the provinces in education. (10) In the U.S., every State has its own criminal code. In Canada, there is one federal criminal code applicable to the entire country.

"It is a mistake, therefore, of the greatest consequence to believe that Canadian Jews are merely American Jews with quieter temperaments. It is at our peril that this be considered the guiding principle of our institutions and of our directorates. We cannot be insular but we dare not accept the thesis that our differences are of no great importance. They are of the essence of rule, policy, program and action.

"This realization is reflected in the many issues faced by Canadian Jewish Congress throughout the country, e.g., religion in schools, support for Jewish Day Schools, church and state, group libel, Israel, U.S.S.R., Arab countries and multiculturalism/bilingualism.

"This is emphasized also when it is understood that such techniques as petitions, securing well known personages for causes, demonstrations in general, and affecting Canadian public opinion are far less productive than American experiences seem to provide.

"These are all important prerequisite considerations before any substantive sharing of multi-ethnic experiences can be carried out profitably by representatives of Canadian and American Jewish communities."

...SIMILARITIES

by Mark Herson

WITHOUT MARX OR JESUS, by the French philosopher-critic Jean François Revel, is an important book. Its theme provides a necessary perspective to an understanding of Canadian and American ethnic awareness.

Revel's thesis begins with the following.

"The expression 'world revolution' means, revolution ... worldwide... The meaning of the term 'the revolution of the Twentieth Century'... the revolution that will solve problems... a few of these upon which not merely human progress but human survival depends... eliminate the threat of atomic suicide; and force disarmament;... stabilize the birth rate;... equalize the standard of living; protect and make use of the earth's resources... The problems involved can be solved only on a planetary scale..."

The global concerns enunciated are not original. Conclusions following from this framework are novel. Revel, a leftist and citizen of France, feels that revolutions in the political, social, technological/scientific, cultural and international/interracial relations spheres are taking place simultaneously in the United States. Moreover they are organically linked, constituting a single revolution and involving mass participation — both necessary ingredients for substantive change.

An abbreviated demographic listing of some American concerns substantiate Revel's thesis: — age (youth, senior citizenry), education teacher-student relations), ethnicity (Blacks, Chicanos, Greeks, Indians, Italians, Jews, Poles, Salvics, Spanish-Americans, WASPs) and sex (general mores, Women's Liberation, homosexuality).

Each group-interest is propelled by specific needs and underlying this social fermentation world-wide/American needs energize common interest activity (e.g., reassertion of the human spirit in the face of present-day political, economic and technological/scientific domination).

The considerations outlined

indicate common challenges face all nations and, this is certainly true of Canada and America where issues often appear/simultaneously packaged in identical terminology and argumentation.

"Fragmentation" and "new pluralism" are words used in America.

The ethnic America made his presence felt during the '60's. A decline in real income, family and neighbourhood stability challenged and an/anti-war feeling questioning the American Dream shook traditional values — hard work, patriotism, family loyalty, obedience to law and self-reliance.

And, self-expression has led to self-discovery and the need for "new pluralism". Rev. Paul Ascicella, an Italian ethnic activist in Chicago, states:—

"Ethnics are trying to find out who they are... history books do not tell them. They gave the 'melting-pot' a chance... but they could never find out what becoming an American meant in terms of full acceptance... cultural pluralism is the most logical solution... but we have to redefine our values and ask: — 'What does it mean to be an American?'"

"What does it mean to be a Canadian?" Prime Minister Trudeau's partial answer is, "A policy of multiculturalism within a bilingual framework". Canadian multiculturalism (ethnic/new pluralism has been viewed as a declaration of cultural freedom. Jean-Francois Revel's perspective places it in a global context as stimulated by inter-related developments in America.

There are real developmental differences. The Canadian recognition of cultural pluralism is evolving out of the heritage and temperament of its people while economic-social realities are forcing a political ethnic awareness in America. However, similarities are fundamental. Revel's thesis would have us believe that ethnic self-expression in both countries will ultimately incorporate ethnic political, social and economic concerns, even though they begin at different starting points, and that they will become a part of the general rhythm of change (revolutions).

(Benjamin Herson, Associate Director of the Brandeis Institute, is the author of this article.)

"A pacesetter for minority cultures in pluralistic America."

Supreme Court Justice —
William O. Douglas

"To be better citizens, we must be better Jews; the young are in flight from Judaism, their people and their culture; people in flight from themselves are maladjusted. We must make the great ethnical heritage of Judaism relevant and meaningful to them. We need a laboratory for living Judaism, a place to experiment with new ways."

Supreme Court Justice —
Louis D. Brandeis

"One place I know of where the beauty of Judaism is taught and taken seriously is the Brandeis Institute in California. What a pity there is only one."

Elie Wiesel

A Laboratory For Living Judaism

Under the inspiration of Justice Louis D. Brandeis of the Supreme Court of the United States, the Brandeis Institute was founded in 1941 by Dr. Shlomo Bardin as a "laboratory for living Judaism" with the aim of making the ethical heritage of this ancient and timeless civilization meaningful and relevant to the modern Jew by creating a total Jewish environment or domain in the midst of nature.

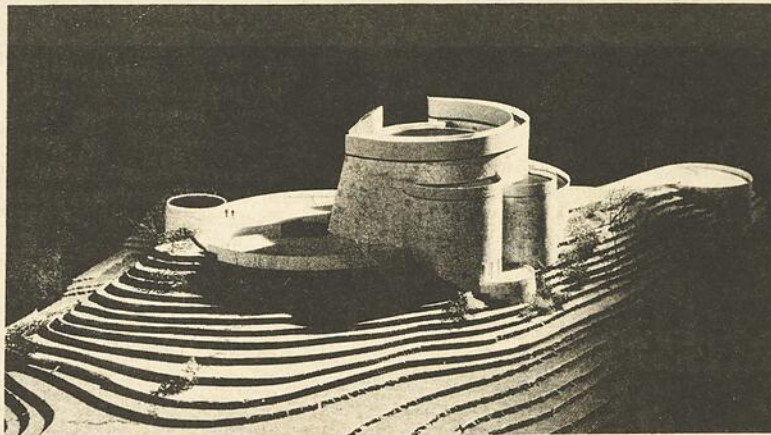
A Source of Inspiration

More than 6,000 college youth from the United States, Canada and Israel have been inspired at its College Leadership Training Institute (known affectionately as BCI) to an affirmation of their Jewishness; approximately 10,000 adults have participated in the Institutes; and an equal number of children (ages 8-16) have discovered a spiritual home in the Brandeis environment in Camp Alonim (Little Oaks), its Junior Division.

In the years 1945-71, one hundred thirty-eight Canadian Jews have participated in the Brandeis program. Many now occupy leading positions in the Canadian Jewish community.

To climax three decades of pioneer

Brandeis University Curing Alienation



The House of the Book building, now rising on a mountain top in the heart of the Brandeis estate (2200 acres), signifies a new and experimental approach to the Synagogue as a place of study, prayer and

community a return to the original role of the synagogue as a Beth Ha'am, a House of the People, where learning is on par with prayer, and people meet face to face in soul-intimacy.

work in the field of youth and adult education, the Brandeis Institute is about to embark upon the founding of a College Preparatory Academy with Judaism at the core of the humanities. The Academy will have for its purpose the training of a new type of lay-leadership for the North American communities through a process of education aimed to build character and affect conduct. The groundbreaking ceremony for the House of the Book-Judaica Building of the Academy took place on August 16, 1970 and the Academy will open its doors in the Fall of 1973.

The Adventure

The "Adventure" happens to be a remarkable methodology in the approach to youth as conceived and applied by a unique and forceful personality, Dr.

Shlomo Bardin, a pioneer educator in his earlier years in Palestine, founder of the Haifa Nautical School and the Haifa Technical High School.

From Bishop N.F.S. Grundtvig (1783-1872), the great Danish poet, he took the concept of enrichment through the living experience of a folk culture as expressed in song and dance, and infused with the love of a people. From A.D. Gordon, father of the Kibbutz movement, philosopher of the religion of labour in the midst of nature, and the primacy of experience over thought, Bardin took the position that students must learn anew the meaning and dignity of work, celebrated as well by the sages of the Talmudic ethic. And from America, Bardin learned the concept of recreation, the enjoyment of life, of play, of fun, as legitimate expres-

sions of the human personality (compare the old-world view so poignantly described in Sholom Aleichm's "Dos Messer!").

Combining these elements within the framework of a camp-setting in the midst of nature, Bardin shaped a unique vision.

The Brandeis Institute became an independent institution in the year 1950 and took the camp on the west coast, in the Santa Susana Mountains, as its central and permanent home. Hidden behind green hills in the winter and golden ones in the summer, Brandeis has been called "the best kept secret in America", known and beloved to the Brandeis family, noted educators and lecturers and admired by many privileged to have had the Brandeis experience. The contemporary crisis of alienation, however, has catapulted the Institute to world fame as an institution with a method to counteract the negative and corrosive influences of assimilation and self-abnegation.

Brandeis And Canadian Jewry

The aforementioned Canadian alumni testify to an ongoing partnership between Brandeis and Canadian Jewry. In Winnipeg, Mr. David Sokolov, Q.C. (BCI 1945) is in process of incorporating a Brandeis Society of Friends in Canada. Brandeis looks forward to the sponsorship of a Canadian lectureship which will make possible the bringing of Canadian Jewish scholars, writers and public leaders to the Institute as lecturers-in-residence. The Canadian Jewish experience has its own significance. The historic role of the Canadian Jewish Congress in shaping the Jewish community in Canada is of sociological importance for students of Jewish life and for the builders of the future community in America. The Jewish contribution to Canadian culture and institutions, the Jewish personalities, their works and influence, all are worthy of recognition far and beyond national boundaries.

We look forward to a reciprocal relationship of cooperation between Brandeis and Canadian Jewry. To date, Brandeis has invested in the Canadian group close to \$100,000 in scholarships. Each BCI'er costs Brandeis \$500.00 in addition to the \$275.00 admission fee. At least 10 brilliant students from across Canada should come to Brandeis each summer, as recipients of full scholarships from their communities. They would be a worthwhile investment in the future leadership of Canadian Jewry.

C.U.J.S. progress
CANADIAN UNION OF JEWISH STUDENTS

THE JEWISH STUDENT: PRIORITY CONCERNS

(Menachem Kellner, Secretary-General of CUJS, is very much involved in student life. In this article he provides a perspective of concerns as found in Jewish campus newspapers.)

It is difficult to gauge what Jewish students are thinking these days — they seem to be so quiet. One way of determining their priorities and interests is to examine their newspapers. Note, however, that students involved in the so-called "underground" Jewish press represent a small percentage of the total number of Jewish students. Most are quiescent.

The Jewish Student Press Service, an affiliate of the World Union of Jewish Students, provides its subscribers with a bi-weekly collation of member publications, syndicated articles and photos. A glance through a representative Jewish Student Press Service packet is an excellent way of getting a "feel" for the concerns of Jewish students and their papers.

It seems that four topics receiving most coverage are Soviet and Syrian Jewry, Israel, Jewish Studies on Campus, and the JDL. Activity on behalf of persecuted Jews has always been the last Jewish motif abandoned before the onset of total assimilation. In light of today's student assimilation, present emphasis on persecuted Jews—the lowest common denominator of Jewish identity—is not surprising.

Soviet and Syrian Jewry

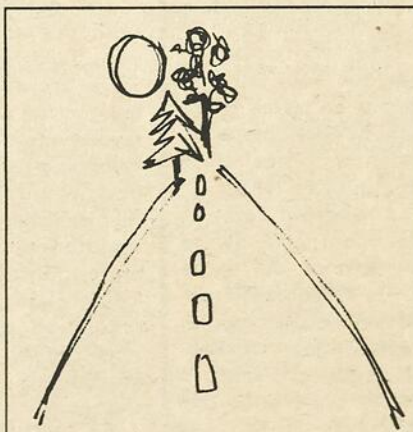
Widespread and constant Soviet and Syrian Jewry coverage is divided evenly, focusing on the situation in both countries and reporting on activities aimed at increasing Jewish freedom.

JDL

This concern is paralleled by interest in the JDL. Jewish student opinion is bitterly divided. Some newspapers, seemingly captured by pro or anti-JDL forces, are read as little more than mouthpieces for one political faction or another. Others, however, have retained some measure of journalistic impartiality and present opposing views. The majority of Jewish students who have an opinion on the subject seem to oppose the JDL as having allied itself too closely with anti-progressive forces and reject the mystique of violence associated with Rabbi Kahane and his followers. Newspaper printing responsible critique of the JDL voice these same objections.

Israel

Stimulated by fear for individual and group survival, Israel is a widespread motif of contemporary Jewish student thinking. Opinions sub-divide into three groupings. Many see Israel as their parents do — a place to visit, a proud ac-



The Canadian Union of Jewish Students, in conjunction with the Student Zionist Organization of Canada and Ottawa Hillel, is organizing a seminar-encampment in the Laurentian Mountains near Ottawa, August 27-31. The seminar, planned as the major Canadian Jewish student event of the summer, will serve as a kick-off point for the Fall and Winter programming. Designed as a relatively relaxed affair, participants will have the opportunity to meet and talk with each other and resource people. The general theme of the meeting is an examination of the various ways in which a person can live as a Jew in the world. Student participants will be presented with a wide variety of alternatives to the forms of Jewish life with which they are most familiar. Thus, invitations have been sent to dreamers, farmers, poets, artists, scholars, rabbis, teachers, politicians, activists, etc., who live the way they do out of some sense of Jewish commitment.

compliment, deserving of support, and not a place to live. A smaller number raised in Zionist Youth movements plan and often make Aliya.

A few see Israel as more than a vacation spot or even a national home for the Jews. This group is important because of its high level of intelligence, commitment, and creativity. Israel is viewed as an ongoing experiment — an attempt to realize ideals traced to the Bible and/or Marx. These students have stimulated the substantive discussion concerned with Israel and its problems which is found on campuses and in Jewish student newspapers.

Jewish studies

For the person concerned about the future of the Jewish people, one of the most heartening developments in recent years is the increased interest for serious and academically responsible courses of Jewish studies found amongst Jewish students. There does not seem to be a single campus in North America, with a fair Jewish population, which has not seen agitation for courses on Jewish subjects. Indication of the widespread nature of this phenomenon is the fact that Jewish studies is one of the few academic disciplines in which there is no critical job shortage.

This development gives some measure of encouragement to the belief that Judaism and the Jewish people can still attract the interest and adherence of their finest products.

Policies of multiculturalism are of benefit to all communities-whether they share ties based on common religious, racial or geographic interests. And just as this kind of Canadian society encourages us to recognize the excitement and richness which flows from a population composed of many diverse elements, so have Canadians come to view the world about them. . . Canada seeks to project into the world an image and an influence which reflects its own domestic standards and interests. If our foreign policies are successful, it is largely because of the kind of country Canada is within its own boundaries. We believe in the right of persons to choose their individual destinies, to seek to better their own circumstances.

Prime Minister Trudeau,
National Executive, Meeting C.J.C., Toronto, March 24, 1972


ISRAEL

THE CANADIAN JEWISH COMMUNITY, THROUGH THE CANADIAN JEWISH CONGRESS, WISHES TO EXPRESS ITS SHOCK AND CONDEMNATION OF THE HEINOUS AND BRUTAL MASSACRE CARRIED OUT BY ALLEGEDLY TRAINED ARAB TERRORISTS IN TEL AVIV'S LOD (LYDDA) INTERNATIONAL AIRPORT WHERE ONE HUNDRED PERSONS WERE MURDERED OR WOUNDED. CIVILIZED MEN THROUGHOUT THE WORLD ARE SHOCKED AND SADDENED BY THE MASSACRE OF THESE INNOCENTS. WE OFFER OUR DEEPEST EXPRESSION OF PROFOUND SYMPATHY AND CONDOLENCES TO THE FAMILIES OF THE MURDERED AND HOPE THAT THE WOUNDED WILL SOON FULLY RECOVER.

CANADIAN JEWISH CONGRESS

Date: June 3, 1972 Montreal Star
Le Devoir.

CUBA

COMUNIDAD RELIGIOSA HEBREA  אגודת ישראל

"ADATH ISRAEL" DE CUBA ט"ו תמוז

CALLE NO. 82 ESQ. ACOSTA - LA HABANA TELEFONO 8-8811

Havana, 28 de abril de 1972

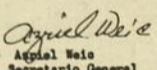
Mr. Sigmond Unterberg
United Jewish Relief Agencies of Canada
Saul Hayes, Q.C.
1590 McDougall Ave.
Montreal

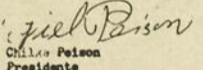
Dear Mr. Unterberg,

Receive our grateful letter for your kindness and worries about our community. Thanks to you we receive the Pesach products on time, and thanks to your confidence in us we did our best putting them on the hands of all Hebrews in cities and country. Every Jewish family had their products on time for Pesach, and they know very well how hard you work for it.

In the name of the Cuban Hebrew community, in the name of Adath Israel, and in our name, we send you with pleasure our warmest gratitude and acknowledgment. Be ere,

Sincerely yours,


 Agudat Hako
Secretario General


 Chales Pelson
Presidente

Cuban Jewish community leadership expresses gratitude for Passover supplies. UJRA has been sending relief Passover supplies since 1961 in response to urgent appeals from the Cuban Jewish community.

UNITED JEWISH RELIEF AGENCIES OF CANADA

The annual meeting of the members of the United Jewish Relief Agencies of Canada was held in Montreal, May 7. Present were members attending the National Executive Committee meeting of Congress which preceded the UJRA meeting. Dr. Leon Kronitz, UJRA Vice President, presided.

Board of Directors

Elected to the Board of Directors were: — Monroe Abbey, Q.C., Lavy M. Becker, Albert Eaton, Michael Garber, Q.C., Saul Hayes, Q.C., Dr. Leon Kronitz, Judge Harold Lande, Jacob Lowy, Professor Perry Meyer, Murray Spiegel, Q.C., and Sigmond Unterberg of Montreal; Noa Heinisch of Halifax; H. Soloway, Q.C. of Ottawa; John A. Geller, Q.C., Sydney M. Harris, Q.C., Saul Koschitzky, Samuel Sable, David Satok, Jack Shindman, Harry Steiner and Ray Wolfe of Toronto; Oscar Antel, Sol Kanee and Abe Steinberg of Winnipeg; Dr. Roy Waldman and Isidor Wolfe of Vancouver.

Officers

Elected officers were: — Michael Garber, Q.C., Honorary President; Sol Kanee, President; Monroe Abbey, Q.C., and Dr. Leon Kronitz, Vice-Presidents; Samuel Sable, Honorary Secretary; Professor Perry Meyer, Honorary Treasurer.

UJRA BOARD OF DIRECTORS MEETING

Subsequently, a meeting of the newly-elected UJRA Board of Directors was held. Dr. Kronitz presided. Directors elected to act together with the officers as an Executive Committee were: — Oscar Antel, David Satok, Murray Spiegel, Q.C., Isidor Wolfe, Judge Harold Lande, Saul Hayes, Q.C., and Sigmond Unterberg. Mr. Saul Hayes, Q.C., is the Honorary Counsel and Mr. Sigmond Unterberg is the Executive Director.

SYRIA

Forced to carry special identity cards with the word "Jewish" written in red on both sides of the card, requiring special permits to travel more than three miles from their homes and forbidden to leave the country, beaten when the nightly curfew imposed on the Jewish quarter in Damascus is not observed, and severely restricted in employment opportunities, Syria's 4,000 Jews suffer the humiliation of being punished for the "crime" of being Jewish. And, the punishment has taken the form of imprisonment where beatings, torture and transference to military hospitals have been reported.

MANIFESTO

"A CRY FROM THE NIGHT"

"In Syria 4,000 Jews are being subjected to indescribable suffering for the 'crime' of being Jewish. Syrian Jews are relegated to Ghettos, unable to leave the country, restricted in their movements to three kilometers from their residence, banned from public employment, suffer countless humiliating harassments, and, reminiscent of the Nazi era, forced to carry identity cards stamped 'Jewish'.

"There are substantiated reports of indescribable tortures of Jewish prisoners charged with the 'crime' of trying to leave Syria — a right guaranteed to every person by the United

Nations Declaration of Human Rights. Persons released from prison are mutilated physically. The sickening torture inflicted on Jewish prisoners symbolize a regime where the torture chamber is an institution of the state and mental illness is an inescapable result. What barbarism for a country which prides itself on being progressive and civilized!

"Great voices speaking for humanity and for all oppressed individuals, irrespective of race, colour or creed, have joined the protest against the manifest inhumane practices perpetrated on Syrian Jewry. These voices include M. Alain Poher, President of the French Senate, and General Lucius D. Clay.

Men and women who cherish freedom join together in a great international fraternity to tell the Jews of Syria that they are not forgotten. These voices must arouse the conscience of mankind. Canadians must add their voice to the wave of world-wide protest. Even a cynical world seemingly immune to suffering cannot deny this cry from the night.

"Syrian Jewry is a claim on the conscience of all mankind.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isaiah)

Issued by Canadian Jewish Congress

ACTIVITIES ON SYRIAN JEWRY CO-ORDINATED BY CANADIAN JEWISH CONGRESS

APRIL 18, 30

Emergency meetings, stimulated by the desire to alleviate the plight of Jews in Syria, were held. Representatives of CJC, CZF and B'nai B'rith were present. Saul Hayes, Q.C., chaired the meetings. A Canadian program on Syrian Jewry was developed.

APRIL 19

A letter to Mr. George J. Tomeh, Ambassador, Permanent Mission of the Syrian Arab Republic to the United Nations, requested an appointment.

May 25-The Ambassador, acknowledging the request wrote, "I welcome your visit, with any of your colleagues at any time you happen to be in New York, provided I am given advance notice of it. . . I will always be more than glad to welcome you at our Mission. . . Accept, dear Sir, the assurances of my highest consideration. . ."

May 11

Manifesto, A Cry From the Night, was issued and circulated to the general and Jewish media. It was published in the Ottawa Citizen and Ottawa Journal (May 15, 23) and Ottawa's Le Doit (May 16, 23)

JUNE 15

Canadian delegation met with Secretary of State for External Affairs, Mitchell Sharp. Members of the delegation were: Gabriel Broder (Winnipeg); Abe Palmer (Ottawa); David Satok, Rabbi Mitchell Serels and Nathan Silver (Toronto); Ella Cohen, Saul Hayes, Q.C., Aaron Pollack and Murray Spiegel, Q.C. (Montreal). A request was made urging the Canadian government to use its good offices on behalf of Syrian Jewry.

JUNE 27

A community-wide rally will take place Tuesday, June 27, 8:00 p.m., in the Grand Salon of the Queen Elizabeth Hotel. The event is in support of Syrian Jewry and underlines the cry for restoration of human rights, elimination of discriminatory measures and the right to emigrate. ALL MEMBERS OF THE COMMUNITY ARE URGED TO COME AND CARE.

RUSSIA

(Continued from page 2)

and the overkill will be counter-productive, he can criticise the general use of public moneys for lower priority items. But to paraphrase Koheleth, "of making criticism there is no end" and his wisdom contained in, "Unto Everything There is a Season" should be of some guidance.

There is a season to demonstrate and there is a season to be quiet. There is a season for being frenetic; there is a season to be sober.

There is season for oratory; there is a season to be subdued. The wisdom is in picking the right season for the appropriate action. This we dare hope characterizes our agenda.

ACTION COMMITTEE ACTIVITIES ON SOVIET JEWRY CO-ORDINATED BY CANADIAN JEWISH CONGRESS (July 1971 to date)

- 1—Spotlight on Soviet Jewry — information newsletter.
- 2—Petition sent to Members of the House of Commons and Senate.
- 3—High Holy Day synagogue programme.
- 4—Synagogue petition
- 5—Synagogue bulletin releases — Rosh Hashanah edition.
- 6—Silent vigil — in front of Acroflot Soviet Intourist office — "USSR Day at Man and his World".
- 7—Summer camp programme
- 8—CBC International Service requested a 10-minute Yiddish programme in USSR.
- 9—Cables to Kosygin — protesting arrest of 44 Jews on hunger strike
- 10—Distribution of book "Soviet Jewish Affairs" to academicians across Canada
- 11—Simchat Torah demonstration
- 12—Kosygin's visit to Canada - massive demonstrations across Canada, i.e., Ottawa - (exceptionally

- large turnout); Montreal (3 in one week); Toronto; Vancouver. Edmonton; and Halifax (student demonstration).
- 13—Hebrew day school programme an Soviet Jewry
- 14—First Anniversary of Leningrad trials - car cavalcade demonstration
- 15—Distribution of "Silent No More" recordings
- 16—Passover programme - Matzah of hope prayer; distribution of Passover Haggadah
- 17—Eleph Milim - Hebrew primers sent to USSR
- 18—Soviet Jewry slide set - Canadian demonstrations presented for programmes on Soviet Jewry
- 19—Canadian Delegation meeting with Soviet parliamentarians in Ottawa
- 20—Telephone calls to USSR
- 21—Creation of National Committee for Soviet Jewry
- 22—Campaign re Soviet Jews inducted into armed forces - cables of protest and telephone calls from across Canada
- 23—CJC President submission to Secretary of State for External Affairs, Mitchell Sharp, re-Soviet Jewish inductees

Congress Bulletin

published by Canadian Jewish Congress



CJC National Executive met at the Samuel Bronfman House in Montreal, May 7. Present were representatives from Pacific, Western, Central and Eastern regions. Sol Kanee, President, presided. A summary of the issues discussed are found on Page 12.

Convened by CJC representatives from Vancouver, Edmonton, Calgary, Winnipeg, Toronto, Ottawa, Montreal and Halifax met in Winnipeg, April 27, in order to evaluate national policy and activity concerned with Soviet Jewry for the coming year. Resolutions passed established a permanent National Committee, the need for frequent national leadership meetings and nominated Professor Harold Waller as pro tem Chairman.



Monroe Abbey, Q.C., Immediate Past President of CJC, addressed the first annual luncheon of the Canada-Israel Committee held in Ottawa, May 9. Pictured with him are the Hon. Jean Marchand, Minister for Regional Development (left forefront) and the Ambassador of Israel to Canada, Dr. Theodor Meron (left-background, partially concealed). Present were approximately seventy Members of Parliament from all political parties, together with representatives of the Canadian Jewish community.

With over one thousand people in attendance His Excellency the Right Hon. Roland Michener, Governor-General of Canada, accepted the Honorary Degree of Doctor of Laws, from Rabbi Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America at the Academic Convocation which took place from the Main Synagogue of Shaar Hashomayim on Sunday afternoon, April 23. The Convocation also conferred the status of Fellow of the Jewish Theological Society of Fellows upon Mrs. Samuel Bronfman, O.B.E. Congregation Shaar Hashomayim is celebrating its 125th Anniversary.



Mayor Jean Drapeau of Montreal (centre) receiving a volume extract of the Jewish history of the City from the newly published Encyclopedia Judaica from Major General Chaim Herzog of Israel (right) at City Hall ceremonies. At left is Saul Hayes, Executive Vice-President of CJC.



C.J.C. NATIONAL COMMITTEE CHAIRMEN

Sol Kanee, C.J.C. President, announces appointments



N. Arkin Assoc. Ch. Research, Library & Archives



Dr. Stephen Barber Research, Library & Archives



Donald Carr, Q.C. Constitution Committee



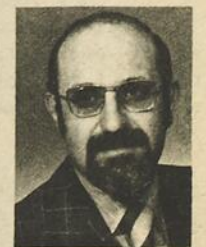
Rosa Finestone Education Committee



J.C. Horowitz, Q.C. Joint Community Relations



Guy Kroft Immigration and Settlement Committee



Gordon R. Marantz Youth Committee



Prof. Perry Meyer Budget and Finance Committee



Mervin Mirsky Charities Committee



Maurice Paperny Assoc. Ch. Community Services Committee



Rabbi Gunther Plaut Religious Affairs Committee



Samuel Promislow Fund Raising



Prof. Harold Waller Foreign Affairs Committee



Rose Wolfe Community Services Committee

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