

Canada

THE DIFFICULTIES of the first 18 months in office have not dampened Prime Minister Pierre Elliot Trudeau's confidence in the final success of what he saw as a Canadian just society in a participatory democracy. But in trying to reconcile opposing views and interests across the country, he had to postpone its implementation. This aim will be achieved only when eccentric and separatist forces will be curbed, and each and every one will work exclusively for the benefit of a united Canada.

Trudeau, speaking in October to a fund-raising dinner in Ottawa, pointed to the magnitude of such a task:

It is a very difficult task to please all our ten provinces at the same time. The establishment of diplomatic relations with the Vatican pleases the Catholic Quebecers but angers Orange loyal Ontarians; Federal support for the poor Maritime provinces raises the ire of the rich provinces; government contribution to the underdeveloped countries brings with it the protest of farmers whose wheat had remained unsold and who ask for subsidies to avoid bankruptcy, and so forth.

Beyond internal frictions, the federal government had to deal with attacks from outside, such as came from visiting French ministers who snubbed the invitation of Ottawa and made anti-Ottawa speeches while touring the province of Quebec. The irritation caused by these intrusions of a foreign power into Canada's internal affairs moved Trudeau to declare that, unless a solution was worked out between the two sovereign governments, he would be forced to denounce the 1956 cultural agreement between his country and France.

Terrorist Activities

External pressures were aggravated by such internal troubles as the Montreal-located terrorist activities, which began in September with the bombing of Mayor Jean Drapeau's house and reached their climax in October. Encouraged by a 24-hour police wildcat strike, hoodlums and other anarchic elements looted, set fire to, and destroyed the shops on the main St. Catherine Street, causing millions of dollars of damage and, in the prime minister's words, bringing the province to the brink of anarchy.

The economic results showed in the official figures: while capital investment growth in neighboring Ontario was 21 per cent since the year before, it was less than 3.8 per cent in Quebec for the same period.

Reaction of Jews

It is true that Trudeau promised "not to permit lazy terrorists to push us around," and even threatened to close down the pro-separatist French network of Radio Canada. However, the 122,000 Jews living in Quebec, 45 per cent of the 270,000 Jews of Canada, were showing signs of anxiety, which, as the Anglo-Jewish poet Irving Layton recently told a TV audience, they share with "Quebec Englishmen as to their future in La belle Province."

So far, Jews in Montreal and other sections of Quebec were reluctant to uproot themselves and their businesses, some more than a century old, and start a new life elsewhere. But nobody could say what they might do should there be a repetition of the September and October events. Federal and provincial ministers continuously promised that the government would uphold law and order.

In October 1969 alone, Montreal was visited by Immigration Minister Jean Marchand, who spoke to the Westmount synagogue congregation; Secretary of State Gerard Pelletier, who addressed a liberal Jewish gathering, and Dr. Victor Goldbloom, Liberal MP in the provincial assembly. Federal and provincial ministers and parliamentarians from Ottawa and Quebec have been doing their utmost to convince Montreal's Jewry that it had nothing to fear from vociferous, but not important, separatist minority groups.

Fears expressed by the leaders of the Canadian Jewish Congress (CJC) that the official languages bill now before the parliament in Ottawa might endanger the Jewish heritage in Canada was countered by Trudeau in an interview with the Jewish Telegraphic Agency in July 1969. Speaking about the government's concern to make English and French the official languages, he said:

It is not our purpose however to discriminate other languages or other culture groups. On the contrary, clause 38 of the official languages bill makes this quite clear:

" . . . nothing in this Act shall be construed as derogating from or diminishing in any way, any legal or customary right or privilege acquired either before or after the coming into force of this Act with respect to any language that is not an official language."

My government is aware of the special character of Canada's culture which had been greatly enhanced by the contribution brought by Canadians of many different backgrounds, languages and racial extractions. Our hope is that these cultures will flourish and it is the policy of the present government to assist them as best as we can.

At the same time we believe that groups of different cultural backgrounds across the country, although they wish to maintain their cultural heritage, recognize

that the official working languages of the government of Canada should be those of our two major language groups.

CIVIC AND POLITICAL STATUS

Anti-hate Legislation

When the parliament adjourned in spring of 1969, it promised that Bill C-3 (anti-hate propaganda legislation) outlawing genocide and racial hatred, held over for lack of time from previous sessions, would be among the first to be debated after the summer recess. Indeed, it passed the Senate in October, and was introduced in the House of Commons by Justice Minister John Turner. In the Senate, the bill had encountered fierce opposition from some liberal senators fearing that it would give police powers to those eager to suppress freedom of opinion. Trudeau's personal intervention was necessary to pass it in slightly amended form. On December 9 the bill had its first reading in the House, but did not pass by year's end.

The anti-hate bill provided that offenders found guilty of advocating and promoting genocide were liable to maximum imprisonment of five years. Incitement to hatred and contempt against a racial group was made punishable by a maximum of two years in jail.

Antisemitism

Although dissemination of antisemitic material was much less in evidence than before, the vocal Jew-haters were active. The self-styled Toronto Nazi leader W. J. Beattie (AJYB, 1968 [Vol. 69], p. 388) was sentenced in November to a \$50 fine for advertising tape recorded Jewish slanders (code-a-phone messages).

In Montreal, during February 1969, demonstrations of separatist groups militating for the "francization" of English at McGill University, hotheaded leaders shouted antisemitic slogans.

In a letter to the editor of the influential independent Montreal daily *Le Devoir*, October 1, 1969, Gilles Cournoyer of Quebec wrote the following:

That some consider it normal for any sort of nationalism to be automatically anti-Jewish, for each and every revolution to be made at the expense of the Jews, is sufficient reason for stating that there are organized or unorganized elements within the separatist ranks, which are nothing but petty and fanatical Hitlerites.

He made specific reference to shouts of "Death to the Jews" and "The Nazis have not cremated enough Jews" heard during the anti-McGill demonstration, and added "It is against this occasional explosion of hatred, exploited by some cynical and cowardly politicians, that the authorities are requested to act."

Jewish reaction to the sporadic outbursts of hatred were mixed. While

the CJC reiterated that legal measures were sufficient to curb attempts at breaking the peace between Jews and the majority population, agitated voices against such self-restraint were heard in letters to the editor. One by Nat Yakovar, adult education chairman of the Young Israel Chomedey synagogue, to the Montreal weekly *The Jewish Chronicle Review* (October 3, 1969), protesting an editorial which derisively called the Jewish Defense League "the bully boys," stated: "Even you admit the possibility that what the Jewish Defense League (JDL) is concerned about 'can happen here.'" Speculating about what might have happened had European Jewish communities organized their own defense, Yakover concluded: "Unless one is naïve in clinging to the belief that 'it can't happen here,' one must consider the possibility that conditions now are similar to the thirties in Europe and that 'maybe nice people built their own road to Auschwitz.'"

Rabbi Meir Kahane of JDL came to Montreal on November 2, to speak at the Young Israel Chomedey synagogue about the dangers he saw for the future. His visit was said to have moved some 100 Jewish youths to volunteer for the local JDL chapter.

A statement issued jointly by CJC's community relations committee and B'nai B'rith in Montreal on November 16, in connection with Kahane's Toronto announcement that he had obtained an armory in Montreal for rifle practice and karate instruction, said: "The Jewish community in Canada has no need for the intervention of the Jewish Defense League in this country. Neither the statements nor the methods proposed by its spokesmen have any application for the Canadian scene and we thoroughly disapprove of them." The CJC statement was carried over the national radio network and in the press. Jean de Guise wrote in the Montreal French-language newspaper *La Presse* of November 18, 1969, that Montreal assistant police director Paul-Emile Olivier, on being questioned about JDL said: "It is the first time that I have heard of such a movement. It makes me think a little of the terrorist schools which are supposed to have mushroomed everywhere in towns and suburbs. A Jewish resistance army? Oh, well!" The article further quoted a responsible spokesman for the McGill Hillel as having said that "Rabbi Kahane is only one of a number of lecturers of all points of view we have invited to address us, and he has not, as far as I know, attracted many supporters." The *La Presse* article concluded, "The students at McGill we have been able to contact, regard the whole affair as a joke."

JEWISH COMMUNITY

An estimated 280,000 Jews lived in Canada in 1969. Of these, some 110,000 were in Montreal, 88,000 in Toronto, and 10,000 in Winnipeg. The rest were scattered in many smaller cities and towns.

A total of 4,000 Jewish immigrants, including East Europeans, North Africans, Israelis and Americans, entered Canada in 1968, and 3,800 in 1969. The approximately 400 Polish and 250 Czech Jews among them,

whose situation in their countries of origin had been precarious, required emergency measures by the Jewish Immigrant Aid Service (JIAS) and the United Hias Service (UHS). The Canadian government granted a special quota for Jews from such Arab countries as Iraq, Egypt, and Syria, who would be admitted without delay if current efforts to rescue them were successful.

Although most of the immigrants settled in Toronto and Montreal, efforts were being made to relocate them in smaller communities across the country, particularly in Western Canada where conditions for absorption were better. The specialized services of JIAS provided courses and technical training programs for all immigrants, as well as jobs for those with skills sought by the Canadian labor market.

Community Organization and Communal Affairs

The organization of Jewish community life in Canada was considered a model for all Jewish organizations in the Western world, except perhaps the United States. With more than half of the country's Jews living in Quebec, most of them with an English educational background and strong ties with the English business community, the question arose whether new immigrants continuously arriving from French-speaking countries (Morocco, Algeria, Tunis, Lebanon, Iran) would be treated as equals and offered adequate living conditions. After more than a decade of immigration from North Africa, the Jewish community's North African segment of 12,000 was totally integrated and, because they spoke French, felt very much at home. Relations between the community's English-speaking majority and French-speaking minority were good. The Sephardi community had its own synagogue where services were conducted according to oriental ritual. But its members participated in the larger Jewish community, and CJC gave them all facilities for building their lives without having to fall in line with the majority.

At a Toronto meeting in May 1969 the Association Sepharade Francophone asked CJC to help open a French Jewish day school for French-speaking children. As a result, the Catholic School Commission of Greater Montreal declared on August 21, for the first time in its history, that its schools would be opened to non-Catholics. Later, a wing of a Catholic school in Montreal was put at the disposal of the Sephardi Jews. Named after Maimonides, it was operated as the first French-language school for children whose parents wanted them to continue their schooling in French. Because the time between the arrangement and the start of the school year was short, only 48 pupils were enrolled.

The monthly *Bulletin du Cercle Juif*, with a circulation of 5,000, served the spiritual needs of a French-speaking community and opened its columns to debate on specific problems of the newcomers.

The influx of French-speaking immigrants to the province of Quebec

raised the percentage of bilingual Jews to 36.5 (43,000 out of a total Jewish population of 122,000) making them the second largest such group, after the French Canadians, in the province.

The always cordial relations between the provincial government and the Jewish community were strengthened further as a result of the direct line of communication between the French-speaking Jews and the Francophile majority in Quebec. Prime Minister Jean Jacques Bertrand, Education Minister Jean Noel Tremblay and others attended various social functions of the Jewish community and stressed the common interests of the Jewish and French segments of the population. The community was represented in the provincial legislative assembly by Dr. Victor Goldbloom and Harry Blank, both of the Liberal party.

Education

Two school bills before the Quebec legislative assembly were of importance to the Jewish community. The controversial Bill 62 regarding the secularization of schools, provided for unified school boards to replace the Protestant and Catholic boards in the Montreal area, as well as for the introduction of schools for non-Catholics and non-Protestants. Bill 63, which made French the official language of instruction in all schools in Quebec, also stipulated that, on request of parents, school boards had the obligation to provide education in English.

The Canadian Jewish Congress and the Quebec Jewish community endorsed these bills, with a few recommendations. Since the original version of Bill 63 provided tuition-free instruction in English only for those living in Quebec at the time the legislation was to become effective, it would mean the compulsory integration of new immigrants into French culture and education. CJC urged the government commission on education not to discriminate against "those who settled there [in Quebec] or arrived before or after a certain date." It also advocated that all schools give their students a working knowledge of both French and English. The Congress further urged government financial support for independent schools which were neither Protestant nor Catholic (i.e., Jewish day schools), so that groups wishing to develop their cultural and religious heritage would be able to do so.

On July 6 the legislative assembly voted 67 to 5 in favor of Bill 63, which became the law of Quebec on November 20. Although the law gave priority to the French language, there was to be no coercion on children of immigrants to attend French schools. Students attending English schools in the province of Quebec would have to show only a "working knowledge" of French.

Better conditions for the education of some 4,500 Jewish children attending Jewish day schools were anticipated. The eight existing day schools entered into an agreement with the Protestant School Board of Greater Montreal, giving them associate status and providing for a provincial grant

of \$350 per annum for every Jewish child from kindergarten to grade seven, to cover the general studies program. The agreement was approved by the Quebec minister of education and became effective during the 1969-1970 school year.

For a number of years, Jewish high schools also received a yearly allocation of \$350 for every child from grades 8 to 11. After long negotiations, the amount was raised to \$500, beginning with the 1969-1970 school year, in a signed agreement between each school and the Protestant School Board of Greater Montreal.

The new agreement represented some \$1.5 million for secular education in Quebec's Jewish day schools. Private contributions and taxes paid by the parents paid for the religious instruction in their schools. In other parts of Canada, too, the government supported the education of Jewish children in varying degree.

Culture

In November Saul Hayes, CJC executive vice president, told representatives of all Jewish organizations in Eastern Canada that "there are more institutes for the study of Jewish literature and there are more religious activities in Canada than in Israel itself." Therefore, he pointed out, there was no threat of assimilation in the foreseeable future.

1969 saw the opening of the first national conference on Yiddish in Montreal, with 800 delegates from all over Canada attending. The conference, which was conceived by Joseph Kage, national director of JIAS, was attended by Quebec Minister of Culture Tremblay, who saw "affinities between the fight of French Canadians and the Jewish people for the preservation of their respective national cultures," and promised that the "Quebec government will cooperate in future with the Jewish authorities in all their cultural endeavors." The delegates established a national standing committee for preserving Yiddish culture.

In June the J. I. Segal Foundation awarded a number of prizes for Yiddish poetry, to Mordechai Husid; for Yiddish drama, to Dora Wasserman; for 40 years of service to Yiddish education, to Peretz school principal Shloime Wiseman.

The year 1969 was a most fruitful year for Canadian Jewish authors. No less than 125 titles, including fiction and scientific and religious books, were published.

Moshe M. Shafir published *A rege dohtenish* ("A Moment of Fancy"), a volume of short poems in Yiddish; *Doires Shrayen mich ariber* ("Generations Are Drowning Me Out") was a first volume of verses by Husid, a prominent critic and short-story writer.

Works in English by Jewish writers included: *Songs*, a book of verse by Leonard Cohen; *Why Should I Have All the Trouble*, a novel by Phyllis Gottlieb; *The Whole Bloody Bird* by Irving Layton; *The Street and Cocksure*

by Mordechai Richler, who received the Governor General's literary award; *Say Yes*, book of poems by Miriam Waddington; *You Used To Like My Pies*, a volume of poems by Charles Berry; *They Came From Kernitza*, a volume of Jewish stories, by Hilda Schubert.

Among nonfiction published in 1969 were Nachman Shemen's *Batzihung tsu der froi* ("Relation to the Woman") in 2 volumes; Lionel Tiger's sociological work *Men and Groups*, which was reviewed on the front page of *The New York Times Book Review*; *Alcoholics* by Abraham Hoffer, an expert on schizophrenia.

For the first time in recorded history, Canadian Jews wrote about Canadian political and social affairs. Among others, Carl Goldenberg, a Montreal lawyer, friend and adviser of Trudeau, wrote *Canadian Constructions and Labor Problems*; Y. L. Granatstein, *Conscription During World War II*; N. H. Litvick, *Canada's Science Policy*; George Lerner, *Canadian Money and Banking*.

In 1968-1969 Stanley Kuperman, a young poet of the new school, authored two volumes of verse, *The Day of the Parrot and Other Poems* and *The Owl Behind the Door*, as well as *World War I and the American Novel*.

Books on religious subjects included *Feast Days and Fast Days* by Rabbi David Kirshenbaum; Rabbi Jacob Schochet's translation into English of *Egheret Ha-kodesh* and a book of commentaries on it, and Moshe Menachowski's *Gemishte hassenes in der literatur* ("Mixed Marriages in Literature").

In December 1969 the French-Canadian publishing house Éditions du Jour brought out the third volume in a series, prepared by Cercle Juif de Langue Française, under CJC auspices, for the purpose of promoting rapprochement between Jews and Catholics in Quebec.

The year was rich both in amateur and professional theatrical productions in Yiddish and English. The Saydie Bronfman Center produced F. Marcus's "The Killing of Sister George" and Israel Horowitz's "The Indian Wants the Bronx"; the Yiddish Montreal Theatre produced "Happiness in Montreal," "The Jolly Pauper" (the life of Herschl Ostropoler), and "Hello Tel Aviv," a musical review.

The Jewish public library increased its readers. It also offered lectures by Chaim Potok, Saul Bellow, Mordechai Husid and others.

Soviet Jews

Solidarity with the plight of the Jews in the USSR gained momentum across Canada in 1969, and culminated in giant street demonstrations in Montreal and Toronto on Simhat Torah evening. More than 5,000 youths in Montreal, some 4,000 in Toronto, and hundreds in such smaller communities as Winnipeg, Edmonton, Vancouver, Halifax, and Ottawa, participated. Torch-bearing demonstrators carrying Torah scrolls danced and sang in front of Soviet consulates. Organized by Hillel, the demonstration drew an enormous response from the Canadian Jewry. Special evening events, dedica-

ted to the plight of Soviet Jews, were attended by such experts on Soviet Jewish problems as William Korey, the B'nai B'rith observer at the United Nations. Rabbi Bernard Poupko of Pittsburgh, and Ben Zion Goldberg.

Zionism and Relations with Israel

The Federated Zionist Organization of Canada (FZOC), the governing body of Canadian Zionism, was weakened by internal strife, with a resultant decline of prestige. Immediately after the six-day war, the Central Committee of FZOC was created. It gave 50 per cent representation to the Zionists without party affiliation, together with Hadassah, and the other 50 per cent to all other parties combined. Of late, the original agreement came under the concentrated fire from the Labor Zionists Mizrachi, Mapam, and Ahdut Ha'Avodah, who asked for increased representation to correspond to what they believed was their real strength. The crippling effect of the dispute was mirrored in the Jewish press, whose editorials appealed to all Zionists to patch up their differences and "stand together," rather than fall apart from lack of unity.

An extraordinary meeting of all Canadian Zionist parties was convened in New York on November 16. As sole arbiter, Louis A. Pincus, chairman of the world executive of the Jewish Agency had to find a solution to the present unwelcome situation.

After the meeting, FZOC president Samuel Chait reported that his organization's activities for the past two years had been thoroughly reviewed and the challenges, tasks, and responsibilities confronting Canadian Zionists discussed. The meeting made a number of proposals for strengthening the structure of the Canadian Zionist movement and improving the effectiveness of FZOC's work in behalf of Israel. Implementation was to be formalized at the national FZOC convention scheduled for April 1970.

The 1969 fund-raising campaign for Israel was more successful than in 1968, and with the mobilization of all volunteer forces—1,400 persons in Montreal alone—prospects of reaching the 1967 high were quite good.

The Zionist-supported Keren Hatarbut—Canadian Association for Hebrew Education and Culture had an increase in the enrollment of Hebrew students in 1969, and was able to hire competent teachers. It also instituted a program of intercultural exchange under which 250 boys and girls were to visit Israeli *kibbutzim* in 1969. The program was envisaged as a means of offering agricultural training for young would-be immigrants to Israel.

Arab Propaganda

Jewish organizations mobilized their resources to counteract the increasing pro-Arab and anti-Israel campaign in Canada. The Canadian Jewish Congress created an ad hoc committee to do a public relations job for Israel. The Zionist Public Relations Committee, under the leadership of George

Liban of Montreal, national director of the Zionist Federation of Canada, with the assistance of Rabbi Gunter Plaut in Toronto, conducted an intensive campaign on all university campuses where pro-Arab agitators lately infiltrated. The committee's limited funds and the strong financial support of the pro-Arabs by the big oil corporations with interest in Arab oil hampered the campaign.

Following a world trend, press and public opinion lately have shown more sympathy for the Arab cause than for Israel, and various film presentations of the Canadian Broadcasting Corporation and TV, as well as radio reports, showed this pattern.

A. C. Forrest, a Toronto Protestant minister who spent ten months in various Arab countries, made strongly pro-Arab statements. His interviews, though heavily biased and containing distortion of the truth, were given good press coverage. French newspapers, in particular, abounded in anti-Israel and anti-Zionist articles.

The government of Canada, through statements by Trudeau and Secretary of State for Foreign Affairs Mitchell Sharp, reiterated its determination to uphold Israel's right to exist, and offered, under certain conditions, Canada's aid in the pacification of the Middle East in the form of a Canadian contingent and Canadian economic help for all the countries of the region.

Christian-Jewish Dialogue

At the end of November 1969 representatives of CJC and the United Church of Canada met to discuss a letter written by Rev. Dr. Ernest E. Long, secretary of the General Council of the United Church, and reprinted in the bi-weekly *Arab-Canada*. Originally sent to the Arab Information Center in Ottawa, the letter began by expressing sympathy to the Islamic community for the burning of the mosque of Al Aqsa, and continued:

I think you ought to know that the United Church of Canada has tried very hard indeed to correct the balance of information here in Canada and that we have repeatedly issued statements calling for the restoration of territory captured in the 1967 war and for a completely new deal for the refugees of the Middle East.

On previous occasions, we have issued very strong statements indeed concerning the regression of the State of Israel in the Middle East, and had deplored the fact that Jewish people everywhere seemed to identify the preservation of the State of Israel with the preservation of the Jewish religion.

I trust therefore that you will see this recent statement in the context of the whole attitude of the United Church of Canada toward the Middle East question.

The reprint had omitted the introductory paragraph dealing with the mosque.

Long, who attended the meeting, expressed regret that his printed version, because it was taken out of context, could have been misunderstood as a change in the United Church position. This position, as expressed in 1968, he said, advocated peace in the Middle East and security in Israel.

Moderator Robert McLure and Rev. Frank Brisbane wanted to know why Canadian Jews voiced no criticism of Israel's policies. Rabbi Stuart Rosenberg of Toronto answered that Jews, who were a minority in a Christian environment, found themselves conscious of this Christian majority. He added he expected to find more understanding of Jewish problems and Israel among Christians than among Moslems or Buddhists. John Geller, Q.C., countering Brisbane's remark about the pro-Israel stance of the news media, said that he found substantial anti-Israel material in the Canadian press.

The decisions at the meeting were that (a) the church would consider sending a study mission to Israel and, (b) existing Christian-Jewish dialogues would be expanded on local and national levels.

Personalia

Montreal industrialists Samuel Bronfman and Bernard M. Bloomfield were invested with the knighthood of Grace of the Order of St. John by Governor General Ronald Michener, in a special ceremony held at the Government House in Ottawa.

Herbert Gray, Liberal MP for Windsor (Ontario) became the first Jewish member of the Federal cabinet when Prime Minister Trudeau appointed him minister without portfolio in October 1969.

Sam Bard Q.C. was named judge of the Quebec superior court; Max Wyman was appointed president of the University of Edmonton, Alberta.

In November Ben Beutel was honored for 30 years service in Jewish education at a dinner attended by Minister of Education Jean Guy Cardinal and representatives of all sections of Jewish life. A dinner was given by Toronto Friends of the Herzlia Hebrew Institute for Archie B. Bennett, one of the founders of CJC, in recognition of 60 years of service to the Jewish community.

Louis Herman, Q.C., former national president of JIAS and chairman of the Joint Community Relations Committee of CJC and B'nai B'rith, died in Toronto on September 10, at the age of 62. Jacob Plotkin, a member of National Council of Congress for Western Region, died in Winnipeg on October 4, at the age of 84. Isidore Markus, former president of Eastern Canadian Council B'nai B'rith, died in Toronto on October 16, at the age of 81.

MICHAEL M. SOLOMON