

Review  
of  
the  
Year

OTHER COUNTRIES

# Canada

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**I**N 1970 Prime Minister Pierre Elliott Trudeau's Liberal government was compelled to adopt a right-of-the-middle policy bringing tighter economic controls, a sharp increase in unemployment, a rise in the cost of living, reductions in volume of foreign investments, cuts in NATO commitments, and continuous frictions with the United States over Canada's much-coveted natural resources. A sign of growing nationalism was Canada's stiff resistance when the United States tried to gain control over Canada's Arctic Northwest Passage for its Manhattan-class tankers.

The new trend in Canada's foreign policy was further pursued by its *de facto* recognition of Communist China in October, followed by huge sales of wheat to that country.

Using the long-projected visit to Japan's world fair in May as a springboard, Trudeau also visited Singapore, Hong-Kong, Malaya, New Zealand, and Australia. He returned convinced that Canada had an important market in the Pacific, and that her presence would be more appreciated in the Far East than in the Atlantic.

Normalization of relations with France began with the appointment, late in September, of Defense Minister Léon Cadieux as ambassador to France, a post vacant since de Gaulle's cry "Vive le Québec libre" from the balcony of Montreal's city hall in 1967 was interpreted by Ottawa as a direct invitation for French Canadians to quit the confederation.

Queen Elizabeth, accompanied by the royal family, toured the Canadian Northwest territories in early June before going to Winnipeg to attend the first centennial celebrations of the province of Manitoba. The tour once again proved the British monarch's great popularity in English-speaking provinces. French Canada, though courteous, remained aloof.

## *Separatist Terror*

On October 5 James Richard Cross, British consular official, was kidnapped by the Front de Libération du Québec (FLQ), the terrorist far-Left of the French-Canadian separatist movement dedicated to overthrowing of capitalism and separating Quebec from Canada politically. The group

made news when Progressive Conservative member of the House of Commons for Oxford, Ontario, Walter B. Nesbitt asked Trudeau whether he was "aware that French-Canadians were trained in Jordan and elsewhere for terrorist activities in Quebec and that the terrorists have the full backing of one of the big powers." This followed CBC reporter and Montreal journalist Pierre Nadeau's sensational interview with two French Canadians whom he had met on training grounds in the Jordanian desert. The two Quebecers told him that, after finishing training, they would return to Quebec to carry out what they called "selective assassinations."

Through manifestos to newspapers and broadcasting corporations, FLQ demanded as ransom for Cross the release of 23 of its members who had been convicted since 1964 of a variety of crimes, including armed robbery, bombings, and murder, and their safe-conduct to Cuba or Algiers, as well as payment of half a million dollars in gold. The government's initial refusal of the terms was followed on October 10 by an offer of safe-conduct for the kidnappers if they released the Briton. Minutes later, Pierre Laporte, minister of labor and immigration in the Quebec provincial government, was abducted from his home.

Trudeau's response, at the request of the Quebec provincial government, was to invoke, at 4 A.M. on October 16, the War Measures Act. Used for the first time since World War II, the wartime emergency powers gave the police and prosecutors authority to search and arrest without warrant. The prime minister called the step necessary for putting down what he called an "insurrection, real or apprehended." Before the day ended, hundreds of persons suspected of being FLQ members or sympathizers were in custody. Two days later, the body of Laporte was found in the trunk of a car, dead by strangulation; this only several hours after the Quebec government had detailed a plan offering the kidnappers safe-conduct. It was the first political murder in Canada in more than a century.

Outraged Canadians overwhelmingly approved Trudeau's decision. In Quebec, in the October 25 municipal elections, 87 per cent of the electorate returned Montreal Mayor Drapeau's Civic party to power, and in two provincial elections liberal candidates won by an overwhelming margin.

In November the tension gradually subsided. All but 60 of the 450 arrested were released. Trudeau submitted to parliament a limited emergency powers bill as substitute for the all-embracing War Measures Act. After four weeks of debate, the Public Order bill was approved on December 1 by a vote of 172 to 37 and remained in force until April 30. It outlawed FLQ and provided sentences up to five years imprisonment for membership in the Front or for harboring fugitives.

Little hope was held out that Cross would ever be found alive. However, by all accounts, the combined efforts of the local, provincial, and national police led to the discovery of Cross's place of detention. Wary bargaining with the abductors ended on December 13 with the release of Cross and safe-conduct of the kidnappers to Cuba. The three-month manhunt for La-

porte's murderers ended two weeks later, with the arrest on December 28 of three suspects, the brothers Paul and Jacques Rose and Francis Simard.

Earlier, on November 20, Prime Minister Trudeau had declared before an "accounting" session of his Liberal party in Ottawa that "the situation was well in hand and the government was concentrating its forces on the economy, unemployment and housing problems from now on." In fact, the October tragedy helped strengthen the unity of the Canadian community, and the wanton killing of Laporte alienated French-Canadians from the separatist Parti Québécois advocating the secession of the province of Quebec, through democratic means, from the rest of Canada.

Making Canada a bilingual country where "every French Canadian will feel at home from coast to coast" continued to absorb the attention of Trudeau's government. Energy and devotion alone could not cure accumulated ills, nor destroy the prejudices of Quebec's five million French Canadians. More was needed than giving equal status to the English and French languages in governmental or provincial official correspondence. Quebec Premier Robert Bourassa declared that "French must be the language spoken in plants and factories," and tried hard to convince managers of American- and foreign-owned enterprises of the wisdom of his policy.

### *Jewish Reaction to FLQ Terror*

The Jews of Canada were deeply shocked and angered by the wave of terror. They shared the nation's grief and fully backed the government's emergency measures. But despite the tension and revulsion at FLQ's violence, they remained calm and confident.

Quebec Jews voiced their strong condemnation of Laporte's murder in letters to the editor of the main French and English dailies, and stood united behind the Canadian government's effort to liquidate terrorism.

During the House of Commons debate on the War Measures Act, Federal Minister of Regional Economic Expansion Jean Marchand, who, as Trudeau's right-hand man, was known for his firm stand against separatism, denounced FLQ as "anti-Jewish." In support of his statement, he quoted from the FLQ Manifesto a virulent attack on the alleged financial power of the Montreal Jewish community. Jewish refugees from Nazi persecution, who had immigrated to Canada after World War II, were worried about this charge of antisemitism; but their fears were allayed by the Jewish community's assurances that democracy in Canada was a formidable reality that could not be overthrown by terrorist activities.

### *The "French Fact"*

Wanting to take a fresh look at relations between an estimated 130,000 Quebec Jews and their French-Canadian neighbors, the Montreal Allied Jewish Community Services (AJCS) appointed a special committee in 1969

to prepare an in-depth analysis of the situation and to make recommendations for a rapprochement between the two groups. The committee prefaced its report, published in September, with the following statement: "French Canadian nationalism is less likely to decline as a movement because of the growing number of university educated French-Canadians and the impact of nationalism throughout the world." And since the "French Fact" was a reality in Quebec, it stated, "we must face it positively and constructively as a Jewish community."

The report made several recommendations for a better understanding of the "French Fact." It advocated a fully bilingual staff in all community agencies and membership of Francophone Jews on all their boards. For a more comprehensive knowledge of French Canada, its history, literature, life style, and aspirations, the committee suggested compulsory enrollment of staff members in French studies programs at universities; broad community participation in a series of seminars and teach-ins with French Canadian specialists; creation of subsidized French culture centers by schools or cultural service agencies; Jewish participation in French cultural life of the province, and more intense study of the traditions and life style of the Francophone Jews. That group, which had grown by the steady influx of immigration, the committee held, felt as though it were "an ethnic minority within an ethnic minority" in a society where French was the dominant language. Anglophone Jews considered Francophone Jews "foreigners with a different language and mentality; to French-Canadians, they are Jews with the inherent difficulties of being different that Jewishness produces."

The AJCS report concluded that the organized Jewish community ought *not* look upon Francophone Jews only as a bridge between the majority of Quebec Jews and French-Canadians. It recommended that Anglophone and Francophone Jews work together for a common approach to the changing social and political milieu. As if to underscore the complexities of life in store for Quebec Jews, the annual meeting of Allied Jewish Community Services, on May 3, was dedicated to "Jews in the Quebec of the Future—*Réalité* 1970."

### *Interfaith Cooperation*

At the same time, the Canadian Jewish Congress (CJC) worked for a better understanding between Catholics and Jews. Under the auspices of Le Cercle Juif, the French-speaking arm of CJC, several interfaith dialogues took place in 1970 in the spirit of the Vatican Council's Declaration on the Jews. Reverend Dr. Cornelius A. Rijk, director of Catholic-Jewish relations at the Vatican, told a selected audience in Montreal in October that "We, Christians, carry the burden of the terrible and, above all, iniquitous History, not only of Catholic antagonism against the Jewish people but, in certain countries, also of open catastrophic discriminations and persecutions." He stressed that ways must be found again for the coexistence of Jews and

non-Jews in a humane, harmonious society. This also applied to relations between Israel and the other nations.

In November Montreal Archbishop Paul Grégoire met with the Greater Montreal Board of Jewish Ministers to discuss social action and interfaith dialogue. Israel and the religious significance of Jerusalem were given particular attention.

## CIVIL AND POLITICAL STATUS

### *Antihate Legislation and Antisemitism*

The anti-hate bill outlawing genocide and racial hatred, known as Bill C-3 (AJYB, 1970 [Vol. 71], p. 356), was passed by the House of Commons on April 13 by a vote of 89 to 45. A total of 128 members were absent. On May 19 the bill was given third and final reading in the Senate, and became law a few days later.

Before its passage, press reaction to the bill was mixed. A *Toronto Star* (April 10, 1970) editorial, entitled "Hate Bill's Flaws," commented:

It is easy to imagine it (the anti-hate bill) becoming a handy club in some chronic racial or religious feud, like the one now raging in Quebec. It could also be employed to suppress the publications of minority groups, such as Indians or Negroes, whenever some angry or intemperate phrases provide as excuse. The whole hate-bill is a dubious experiment, but this section may prove especially dangerous.

The *Toronto Telegram* of the same date conceded in its editorial, "Hate Bill Assessment," that the bill had some good features:

Nevertheless, there is an advantage in isolating the hate-mongers. Everybody belongs to some minority somewhere in the country. With the extremists outlawed, we can perhaps learn through valid criticism, fostered by a law that encourages it, how to accept one another's imperfections with gradually mounting grace.

Since the law was passed, there have been no serious antisemitic outbursts in the press. But there was mention of sporadic acts of violence in Montreal, the work of rival gangs of thugs in the northern sector of the city. After burglars had broken into a Jean-Mance Street synagogue and hooligans had accosted hasidic rabbis and their pupils, several meetings took place between representatives of the Canadian Jewish Congress and the Montreal police chief and his staff. As a result, police officers went to the homes of the rabbis and to *yeshivot* in the area to listen to grievances. Rival gangs were discouraged from going into the neighborhood, and they gradually disappeared.

Canadian TV viewers, Jews and Gentiles alike, were shocked when Israel's

Prime Minister Golda Meir was shouted down and rudely interrupted in an interview conducted on November 1 by Barry Callaghan, a reporter of the state-owned Canadian Broadcasting Corporation. Thousands of listeners telegraphed or phoned the CBC administration, protesting the rough and biased handling of the interview by a reporter well known for his pro-Arab sympathies and asking that he be barred from such responsible assignments. In a telegram to Eugen Hallman, vice president of the network, CJC expressed "the considerable resentment in Jewish community at loutish performance of Callaghan" and demanded that CBC apologize and take disciplinary action in this "despicable performance." Despite the wide public protests, CBC did neither.

### *Report of Royal Commission on Bilingualism and Biculturalism*

In a report published in April, the Royal Commission on Bilingualism and Biculturalism discussed contributions of Canadian Jews to their country's culture and their place in its economy. It pointed to the "disproportionately large number of Jews making a living as novelists, poets, actors, directors, producers, playwrights, musicians, painters, sculptors and booksellers" in Canada "where the arts have not yet attained full maturity or recognition." It attributed this phenomenon to the breakdown of religiosity more than a century ago, and to the transfer of the Jews' traditional reverence for rabbis and talmudic scholars to writers, creative artists, and intellectuals generally. Said the report, "The arts thus serve as a substitute for the ethical instruction of religion."

The contribution of writers of Jewish origin to literature in English was so outstanding, the commission stated, that "a number of critics have spoken of it as constituting a distinctive type, characterized not only by quantity and quality but by an underlying theme, the struggle of the individual to understand and free himself from suffocating traditional and social ties. The number of Jewish authors who have become expatriates, for example Mordechai Richler, Norman Levine, Leonard Cohen, Jack Ludwig, and Lionel Shapiro, is an indication of how strongly the restrictions of their environment, depicted in their novels, are felt by these writers."

Three Montreal poets, A. M. Klein, Irving Layton, and Leonard Cohen, were mentioned particularly: "All three are Jews, and their poetry owes much to this fact; all rank among the finest of Canadian poets." The chapter dealing with Yiddish and Hebrew concedes that "Literature in Yiddish and Hebrew, particularly the former, has frequently acted as a germinal agent in the development of future writers and poets who themselves write mainly or only in English."

However, the commission was of the opinion that the arrival of Orthodox and hasidic Jews at the end of World War II "pose a threat to some members of the Jewish cultural group, for they hinder the process of integration into Canadian society. For, although they constitute only a small percentage of

the total Jewish community in Canada and have little connection with other Jewish groups, their presence has tended to reverse the normal pattern of integration."

The commission found that, because of their interest in higher learning, Jews entered the labor force at a later stage than did non-Jews. "Only 47 per cent of Jewish males between 15 and 24 years of age are in the labour force, compared to 61 per cent of the male labour force," the report stated.

Jews, the commission admitted, have been the target of discrimination. This, it said, because "Jews rank high in income, partly because many are self-employed business-owners or professionals, and because members of the Jewish groups are generally well educated." Jews, the report continued, ranked first in average total income; the British second, followed by the Germans and, in descending order, by the Ukrainians, French, and Italians.

Before World War II, certain occupations, including engineering and teaching, were virtually closed to Jews, but all barriers were broken down after the war. Nevertheless, the Royal Commission said, "research suggests that discrimination, or anticipation of discrimination, still influences the occupation distribution of Jews." Thus, the predominance of Jews in real estate development was due partly to the impression that "senior management positions in companies controlled by members of the predominant British or French groups are closed to them." The commission therefore recommended that "any provinces that have not yet enacted fair employment practices, fair accommodation practices, or housing legislation prohibiting discrimination because of race, creed, colour, nationality, ancestry or place of origin," do so. It also advocated "that more advanced instruction and a wider range of option in languages other than English and French, and in cultural subjects related to them, be provided in public high schools, where there is sufficient demand for such classes." According to the commission report, "Jews in Quebec had the highest percentage of bilingual members," 36.7 per cent of the Jewish community.

## JEWISH COMMUNITY

The estimated number of Jews living in Canada at the beginning of 1971 was 300,000. (Exact population figures will be published after the 1971 Canadian census.) About 113,000 Jews lived in Montreal, 97,000 in Toronto, 21,000 in Winnipeg, and some 8,000 in Vancouver, Louis Rosenberg data indicated.

According to Joseph Kage, executive vice president of the Jewish Immigrant Aid Services of Canada (JIAS), some 4,000 Jews immigrated to Canada in 1970 from 35 countries. Emergency programs, like those for the rescue of Polish and Czech Jews, were no longer in force; but the Jewish community continued its efforts to bring the persecuted Jews out of Arab and East European countries. While in the past some 65 per cent of the Jewish newcomers settled in Montreal, there now was a tendency to move

them to communities throughout Canada, partly because of Quebec's economic situation and partly because of the language issue.

A statement by Jewish Agency chairman Pincus Arie to a special session of the World Jewish Congress, in Jerusalem in spring 1970, to the effect that Canada's Jewish community was competing with Israel to attract Jewish immigrants, was strongly denied by Canadian Jewish leaders.

### *Welfare Programs*

In August CJC submitted to the Special Senate Committee on Poverty, at its invitation, a brief on poverty stating that Jewish communities, in an attempt to initiate programs "to deal effectively with results of long-standing poverty," have placed their "concerns for family conservation in the foreground of their welfare programs." The approach, the brief continued, "is essentially rehabilitative, aiming at salvaging healthy remnants of family life and building on these remnants for a more constructive family future."

The covering letter, signed by CJC national president Monroe Abbey and Rabbi W. Gunther Plaut, chairman of CJC's national religious affairs committee, said that CJC intended to establish "a national committee representative of all segments of the Jewish community, for an intensive study of Jewish commitment to the eradication of poverty which would consider, among other things, some form of guaranteed annual income, participation of the poor, and the effects of unemployment and other economic factors." The committee, to be named by the CJC president, was to include representatives of the Welfare Funds of Montreal, Toronto, and Winnipeg, as well as social work experts.

A section of the brief listed among the Canadian Jewish welfare institutions "family and child services, homes for the aged, immigrant aid service, vocational service, educational institutions, free loan societies," and outlined the methods which these agencies have been using with good results.

### *Education*

In Quebec the problem of education for Jewish children was more complicated than elsewhere because school programs had to consider not only Jewish cultural priorities, but also the English-language tradition and the French-political environment.

The Jewish community had the particularly difficult job of maintaining enough flexibility in dealing with the provincial government's restructuring of school organization and, at the same time, safeguarding the quality of English education. Since the Bourassa government promised to submit a new Bill 62 to the Quebec legislative assembly early in 1971, CJC remained hopeful that its suggestions for a unified school board on the island of Montreal and maintenance of the quality of English education, from elementary school to university, would be accepted. CJC also hoped that, pending the

bill's adoption, the Quebec government would do away with the Jews' current inability to participate in local Protestant school-board elections. Of the nearly 20,000 Jewish school children, almost three-quarters attended Protestant schools. In CJC's view, Jewish parents and taxpayers therefore should be given the right to elect, and be elected to, these boards.

The French-language Ecole Maimonide, established in 1969 under the auspices of the Greater Montreal Catholic School Commission as an experiment for the children of North African Jewish immigrants, had three grades in 1970. Some 50 children attended kindergarten and first and second grades in which Hebrew and French were taught. The Commission paid for the school's maintenance and for the transportation of all children. The staff consisted of a kindergarten supervisor and two qualified teachers, all Moroccan Jews, and of the principal, Dr. Jean-Claude Lassery, a young North African psychiatrist and chairman of the Council for Education of the Association Sepharade Francophone in Montreal.

The Montreal Jewish community was concerned about the sharp decline in enrollment in the afternoon schools, where Jewish pupils attending Protestant schools were to receive a Jewish education. The situation was described by Nathan Gaisin, chairman of CJC's education committee, Eastern region, in a letter to all parents of such children:

It is most distressing to know that out of the 14,624 Jewish children who attend Protestant schools, no more than 2,622 are attending our afternoon schools. The arithmetic of these facts is striking: 11,960 Jewish children receive no Jewish education.

CJC called an urgent conference of Jewish parents for early in 1971 to discuss the problem.

Montreal had 16 Jewish day schools, 12 of them having "associate" status with the Protestant School Board of Greater Montreal. Their total enrollment was 4,754.

In Western Canada, at a meeting of CJC's Western Regional Council on December 10, Aaron Feld, executive director of the Jewish Welfare Fund, reported that a shared services agreement had been concluded with the Seven Oaks School Division in behalf of the Winnipeg Talmud Torah and the I. L. Peretz School. Ratification by the provincial department of education was required for its implementation. Optional Jewish language studies in the public high schools remained a priority of the CJC Western region educational services, which planned to conduct a survey of students to determine their interest in Yiddish and in Hebrew.

### *Solidarity With Soviet Jews*

Efforts by Canadian Jews to make known the plight of the Soviet Jews reached new heights. The CJC national affairs committee, at its January 29

meeting in Toronto, decided to launch a nationwide campaign using both Jewish and non-Jewish speakers to focus public attention on Soviet Jewry's problems. Special youth demonstrations on all Canadian campuses were also planned. All synagogues appealed to their congregants to include a passage on Soviet Jews in the Seder ritual, and all big national newspapers carried special announcements of it.

Together with Jewish communities throughout the free world, Canadian Jews observed September 20 as a day of solidarity with the Soviet Jews. Monroe Abbey issued a statement calling the Soviet "anti-Zionist" campaign nothing but a "euphemism for anti-Semitism." The statement condemned the revolting antisemitic cartoons in the Soviet press and the imprisonment without trial of Jews for no other reason than that they wished to emigrate to Israel. It expressed CJC's satisfaction at the Canadian government's protests in the United Nations and elsewhere against anti-Jewish discrimination in the Soviet Union.

Much to the regret of Canadian Jews, the state of national emergency forced Prime Minister Trudeau to cancel a two-week visit to the Soviet Union scheduled for October. A month before the kidnappings occurred, he had promised a large CJC delegation, which visited him in Ottawa, that he would do everything in his power to secure from the Soviet government cultural and educational rights for Soviet Jews and permission for those wishing to reunite with their families to emigrate to Israel.

The annual outdoor Simhat Torah celebration in Montreal had to be cancelled after Laporte's assassination. However, a Simhat Torah rally was organized in downtown Toronto on October 24 by Students for Soviet Jewry, in cooperation with the central regional branch of CJC. The torchlight parade concluded with a demonstration in Nathan Phillips Square, at which 4,000 persons heard Professor Irwin Cotler of Osgoode Hall Law School, York University, say, "We shall not rest until all Jews everywhere are free to live as Jews."

In Montreal, a teach-in on Soviet Jewry, organized by the Montreal Jewish Youth Council, was held at McGill University on October 25 and 26. More than 500 Jewish youths and adults participated. One of the speakers, Rabbi Emeritus Abraham Feinberg of Toronto's Holy Blossom Temple, denounced the Soviet Union as a "monolith afflicted with paranoia," and appealed to Jews everywhere to come out "in support of their Soviet brethren before the roots of the Jewish culture are erased forever." He urged youth to use "every form of protest except violence." Another speaker, Erich Goldhagen, former director of East European Jewish Studies at Brandeis University, said "the time for silence has passed and the time for noise and action has come. Everything we do in the free world for Soviet Jews is immediately heard in Russia through Kol Israel."

The Soviet government's imprisonment of 11 Soviet Jews on charge of an alleged attempt to hijack a Russian passenger plane to Israel (p. 407) was denounced by Saul Hayes, CJC executive vice-president, as a "show trial."

In a press conference with representatives of French and English dailies, held November 20, Hayes declared that CJC

. . . protested most vigorously this arbitrary imprisonment of Jews and called for their immediate release. At the same time, it denounced the Soviet denial of rights to Jews which are granted to other religious and ethnic minorities in accordance with the Soviet constitution, and urged the Soviet Union to permit those Jews wishing to be reunited with their families elsewhere to be allowed to leave freely as promised by USSR Premier Kosygin in a statement made in Paris in December 1966.

Hayes concluded that "there is reason to believe that the forced confessions of the prisoners raises the ominous spectre of 'show trials', recalling the sad traditions of Stalin's notorious purges of 1936-40 and earlier trials held in the 1920's when antisemitism was the key component."

The Toronto Jews, at a meeting on November 24, adopted a resolution recommending the formation of an action committee in the Central region of Canada to direct an intensive protest campaign against the Leningrad trials. A day later, more than 1,000 persons attended a meeting at a Montreal synagogue, in which virtually all Jewish organizations in the province participated. Rabbi Plaut, the main speaker, said that "only the weight of world opinion can stem the dissolution of the Jewish community in Russia and only a vigorously expressed comment by Christians in the West can halt the present course of the Soviet government, which must be described as outright antisemitism by government plan." Voicing indignation at the prolonged silence of the Christian churches, Rabbi Plaut asked: "Where are the churches, where is the voice of organized Christian religion? Why are they silent? Why do they not help us mount a universal campaign to expose this latest example of cultural and religious genocide? They can speak on so many issues and do so most forcefully. Why not here and now?"

An earlier appeal by the Canadian Jewish Congress to Christian churches to register their protests against Soviet anti-Jewish discrimination had modest results. Letters of sympathy came not from high Church dignitaries, but from abbotts and monks. Father Longin Cadieux of Notre-Dame-du-Lac monastery at Oka, Quebec, and Father Stephan Valiquette of the Abbaye Notre-Dame-des-Prairies de St. Norbert expressed their "sympathy for Russian Jews who are denied religious liberty." However, a telegram of support was sent by Montreal Archbishop Paul Grégoire to a protest meeting of 6,000 Jews, held at the Queen Elisabeth Hotel, December 30.

When news of the convictions at the Leningrad trial came, Monroe Abbey and Saul Hayes addressed a letter to the Consul General of the Soviet Union in Montreal, expressing "the shock of the 280,000 Canadian Jews at the incomprehensibly harsh sentences" and calling upon the Soviet government to commute the two death sentences and to review speedily the other judgments. CJC also called for mass demonstrations. In Montreal, Toronto,

Winnipeg, Vancouver, Edmonton, Halifax thousands of Jews carrying placards voiced their protest. In Montreal, where the Special Measures bill was in force, some demonstrators were arrested for having carried placards, and were released later. On December 3, 8,000 Jews from Montreal, Toronto and Ottawa, with thousands of banners and placards, assembled on Parliament Hill in front of the House of Commons, demanding that the Canadian government intervene with the Kremlin to get justice for the convicted and freedom for all Jews to leave the Soviet Union if they wished to do so. A CJC delegation met with Foreign Affairs Minister Mitchell Sharp who expressed "the concern of the Canadian Government in respect of the fate of the Soviet Jewry" and said that the Soviet government had been informed about the Canadian government's position on the question of Russian Jews.

### *Zionism and Relations with Israel*

At its national convention in Montreal in April, the Federated Zionist Organization of Canada (FZOC) elected a non-party executive, with Ottawa businessman Hyman Bessin as national president, in an effort to eliminate all disagreements on the representation of the various Zionist groups. FZOC now concentrated on recruiting new membership, and by year's end over 15,000 Canadian Jews had joined the Zionist movement.

The Federation embarked on a diversified program of activities. Its youth committee brought the Student Zionist Organization to ten Canadian campuses. It also helped establish the Canadian Union of Jewish Students, the umbrella organization for all student groups. The FZOC department of Hebrew education and culture (Keren Ha-tarbut) provided Hebrew instruction for over 100 students and educational materials for Jewish schools across the country. In summer 1970 Federation programs sent 300 students to Israel; hundreds more participated in other programs enabling them to spend the summer or a year in Israel. The youth committee also sponsored a number of conferences and the Maccabia Jamboree, which had four-day programs in 17 summer camps.

In 1970 the Federation, together with other national organizations, established the Canada-Israel Committee, the authorized Israel public-relations agency in Canada. The FZOC's Information Center on Zionism and the Middle East made available periodic background sheets, films, and clippings to the press, radio, television, and educational institutions. FZOC's other services were a program of lectures, a speakers' bureau, folk-dance workshops, a Hebrew choir, and educational films. After extensive revamping, the *Canadian Zionist*, organ of FZOC, reappeared with articles and information on issues affecting Israel and Canadian Jewry.

The Combined Jewish Appeal and Israel Emergency Fund raised a total of \$10.5 million in its fall campaign, directed by Thomas O. Hecht. With the exception of the 1967 drive, which raised \$14.5 million, it was the most

successful campaign ever launched in the community, despite the recent political turmoil in Quebec and poor business conditions.

## *Culture*

The new Montreal headquarters of the Canadian Jewish Congress, inaugurated in May and dedicated to its honorary president, Samuel Bronfman, was hailed as an important achievement. Known as the Museum and Archives of the Canadian Jewish Congress, the building houses CJC's offices, an exhibition and assembly hall with a seating capacity of 200, and a library and archives for some ten thousand volumes, which is open to the public. Among the projected features were a chapel and a national museum and archives. These were to be funded through a campaign of donations and purchases of memorabilia of the history of Jewish settlement in Canada.

A special ceremony was held in October when a stained glass window commemorating the six million Jews who had perished in the Holocaust was installed in the building. Mme. Marcelle Ferron, the French-Canadian artist who created the memorial, explained its meaning: "I thought of taking each of the letters of Shalom and portraying them as destroyed. In this way they would be symbolic of the destruction of the Jewish people." Escutcheons symbolizing the twelve tribes of Israel, which were created by Norman Laliberté of variously textured and colored cloth, decorated a wall in the main hall of the Samuel Bronfman House.

In cooperation with the Montreal Jewish Public Library, CJC arranged a week-long book exhibit, "Salute to the Literary Creativity of Canadian Jews," at its headquarters in December. Jewish students accompanied by their teachers and a large number of other visitors viewed the displays of books and manuscripts authored by Canadian Jews since the mid-1800's.

In Montreal, the 20,000-member YM-YWHA & NHS (Neighborhood Services) marked its 60th anniversary with a huge fundraising and membership drive. Among its thriving cultural activities were the well-attended Harvey Golden Institute symposia on Jewish culture and education. Professor Cy Gonik discussed "Jews and the New Left" at the first of an Oneg Shabbat lecture series. A reading of the works of Nelly Sachs, winner of the 1966 Nobel prize for literature, by Howard Ryshpan took place in the Saydie Bronfman Center Theatre in April.

A national conference on Yiddish and Jewish culture was held in Montreal on November 15. In a working paper submitted to the plenum, Joseph Kage asked the conference "to do all it can" to create "a positive climate for Jewish culture" across Canada. This could be achieved in the following ways: by appealing to Jewish youth to help safeguard Jewish culture; publishing a Yiddish column in Jewish newspapers and periodicals; issuing educational material in Yiddish, English, and French; introducing Yiddish as a subject in the Protestant schools; introducing Yiddish themes in television and radio programs; having Yiddish speakers at national and international conferences;

discussing Yiddish and Jewish culture at the forthcoming May 21 CJC national conference; convening an international conference on Yiddish and Jewish culture under the auspices of the Canadian Committee on Yiddish.

### Literature

Yiddish books published during the year were Joshua Urbas's *Der unhoys* ("The Beginning"), a collection of short stories, in Toronto, and Ida Massey's posthumous autobiographical novel *Dinah*, in Montreal.

In the Canadian Writers Series, McClelland & Stewart of Toronto published studies of three Jewish authors: *A. M. Klein* by Tom Marshall, *Leonard Cohen* by Michael Ondaatje, and *Mordechai Richler*, a critical view, by George Woodcock. An important contribution to the study of Jewish literature in English, Yiddish, and French, was *Recent Canadian Jewish Authors and La Langue Française*, a monograph by David Rome, director of the Montreal Jewish Public Library.

Among other books to appear were *Le réel et le théâtre* ("Reality and the Theater") by Naim Kattan, an Iraqi born Canadian Jew and secretary of the Canadian Council of Arts (H.M.H., Montreal); D. H. Lawrence, *The Quest of Ranim: Letters to S. S. Kosteliansky, 1914-1930* (McGill University Press); *The Uncreating Word, Romantism and the Object* by Irving J. Massey, son of the late Ida Massey (Indiana University Press); *From a Seaside Town, Stories by a Canadian-born Jew* by Norman Levine (MacMillan of Canada, Toronto). Emil L. Fackenheim, Jewish theologian and professor of philosophy at Toronto University, wrote *God's Presence in History, Jewish Affirmations and Philosophical Reflections* (New York University Press).

Among historical works, one of the most important was volume 1 of *History of the Jewish Community in Canada* by Rabbi Stuart E. Rosenberg of Toronto, published under CJC auspices (McClelland & Stewart). Others were Bernard Figler's *Sam Jacob, Member of Parliament*; Leo Heaps, *The Rebel in the House*, and *Two Centuries in the Life of a Synagogue*, written by Rabbi Solomon Frank, the spiritual leader of this, the first Spanish-Portuguese synagogue established in Montreal. *The West and the World, Studies in History*, a series edited by Sidney Eisen and published by MacMillan Toronto Publishing House, included such titles as *The Era of the Third Reich*, *Response to Disaster*, and *Under the Fire: Soldiers and Civilians in World War II*.

Other books by Canadian Jewish authors, but not on Jewish subjects, were: Lionel Tiger's *Men in Groups* (Random House, N.Y.), and Harry W. Arthur's *Labour Disputes in Essential Industries* (Privy Council Task Force Labour Relations, Ottawa). *Beyond Habitat* (Tundra Press, Montreal) by Moshe Safdie, Israeli-born architect whose Habitat building at Expo '67 in Montreal became a world sensation, related his experiences before the completion of the building.

### *Personalia*

Montreal industrialist Charles R. Bronfman received the Personality of the Year Award from the Canadian-Italian Business Professional Men's Association, February 24. Ernest Sirluck was appointed president of Manitoba University, Winnipeg. Sylvia M. Gelber, director of Women's Bureau, Canada Department of Labour, was appointed Canada's representative to the UN Commission on the Status of Women. Victor Goldbloom, Liberal candidate for the D'Arcy McGee electoral district in Montreal, was elected to the Quebec National Assembly; Montreal lawyer, Henry Blank, a Liberal candidate for the St. Louis district, was elected to the Quebec provincial government (April). Dr. Goldbloom was appointed minister without portfolio in the Bourassa cabinet (May). Lawrence Slover was elected president of the Ottawa Board of Trade, the first Jew to hold this position. J. A. Cerniack, a founder of CJC, and Frank Simkin, former publisher of the *Israelite Press*, were honored September 12 on their 85th birthdays by the Winnipeg Friends of the Jewish Teachers Seminary. Herb Gray was appointed Canadian Minister of National Revenue, September 24. The federal government appointed Perry Meyer to the post of adjudicator for civil services disputes under the Public Service Staff Relations Act (October 25).

Ralph Isaacs, a prominent Zionist, died in St. John, New Brunswick, in May. Maitland Steinkopf, Q.C., MBE, a distinguished Jewish leader, died in Winnipeg in November, at the age of 58.

MICHAEL M. SOLOMON