THE DRASTIC DECLINE in popular confidence in Prime Minister Pierre Elliot Trudeau's government during the years 1972–73 reflected widespread dissatisfaction in the country. The Liberal party, which had been in office for nearly 10 years, only narrowly escaped defeat in the general elections held on October 30, 1972. Since Trudeau's overwhelming majority in the previous government had dwindled to 109 seats in the 264-member House of Commons, he now had to depend on the uncertain support of 31 members of the New Democratic party to give him a working majority. The Progressive Conservatives won 107 seats and the Social Credit party 15. Reports indicated strong expectation that Trudeau's government would fall.

There were several reasons for Trudeau's dwindling popularity. The country had experienced unusual economic growth, and with it strong inflationary pressures (the price index advanced by 5.7 per cent, and food prices rose by 10) and rising unemployment. Disaffection had grown among English-speaking and other non-French-speaking voters as a result of Trudeau's attempt to curb the separatist movement in Quebec by promoting bilingualism in that province. And general uneasiness continued about what Canadians viewed as the threat of the United States to Canada's political and economic independence. These difficulties were compounded by a personal ingredient: many Canadians did not particularly care for their prime minister's flamboyancy.

Trudeau's first address to the new parliament was carefully phrased to make it acceptable to all parties. The emphasis was on economic problems and the grievances of the provinces. He particularly stressed the importance of provincial participation in determining national policies. As a concession to the disaffection of Western Canada and the Maritime provinces, he proposed regional conferences on their particular economic problems. Among other policy aims, he mentioned the objectives of the Official Languages Act to make French the equal of English in government offices and in the civil service.
The initial reaction appeared to be favorable. Especially important was the fact that the New Democratic party members were prepared to give Trudeau qualified support.

The foremost issue in politics was the continued major role of the United States in Canada. Efforts were being made to curb the predominance of American business in the Canadian economy. A bill passed by the House of Commons in November 1973 put strict controls on a broad range of foreign, largely American, investments. It provided for the establishment of a federal agency that would screen any future takeover by American enterprises of Canadian firms to make certain that such transactions would be to the benefit of Canada’s economy.

Similarly, American culture very strongly dominated Canadian life in education, publishing and television and radio. The Ontario legislature recommended curtailing the appointment of American professors at the province’s 16 universities and to fill most vacant posts with Canadian citizens who were Canadian-educated. In radio and television, a federal control agency judged networks on whether their broadcasts contained more Canadian or more American material. Canadian firms, struggling to prevent American control of the publishing field, received modest government subsidies to help them stay in business.

Pursuing its emphasis on independence in international relations that has characterized the Trudeau government, Canada continued promoting closer ties with China, the Soviet Union and the countries of Latin America. It became a member of the Inter-American Development Bank, and a permanent observer at the Organization of American States.

As for internal dissension, the landslide victory of Premier Robert Bourassa’s Liberal party in the October 1973 Quebec provincial elections appeared to have contained the movement for separation from Canada. The Liberals won over 100 seats in the 110-seat legislature. Nonetheless, René Lévesque’s Parti Québécois came out of the election stronger than it had been. Its six seats enabled it to become the official opposition party in the legislature, a position that enhanced its stature. The party, too, polled 31 per cent of the popular vote in a four-party race, compared to 24 per cent it had won in the previous election. As some observers pointed out, some 40 per cent of the 80 per cent French-speaking majority in the province had voted for separation.

Bourassa attempted to reduce the appeal of the separatists by calling for cultural sovereignty in Quebec. For example, he advocated the use of French by managerial personnel in businesses and in executive communications with other employees, and tried to develop close
cultural relations with France. The Gendron commission, appointed by him in 1971 to ascertain the wishes of the population on these questions, completed its report in 1973. While it appeared to accept the binational structure of confederation as an effective base for the survival of Canadian federalism, and contemplated the preservation of English as one of the two national languages for Canada, it provided for the supremacy of the French language in public life, business, and industry in the province. It suggested steps to convince Quebecers to send their children to French schools, and raised the likelihood of legislative measures to achieve this. At the same time, Bourassa maintained strong political and economic ties with the rest of Canada.

Trudeau welcomed the outcome of the election as a victory for federalism. "The people of Quebec," he declared, "have overwhelmingly voted for the party that is squarely on the side of federalism, and voted for Canada."

JEWSH COMMUNITY

A review of Canadian Jewish life in 1972 and 1973 indicated two major areas of concern. Internally, it was a time of soul searching and identity crisis related to the Canadian Jewish Congress (CJC), particularly in its dialogue with the major eastern communities of Toronto and Montreal. Perhaps of even greater significance for Canadian Jewry was its evolving response to the nationalistic trends in the Province of Quebec, with particular regard to the stress on French.

Reflecting more general worldwide Jewish concerns, this was also a period in which the entire Jewish community of Canada reacted in hitherto unaccustomed ways to the predicament of Soviet Jewry.

Quebec

Quebec's quiet revolution, which first formulated an approach to the Canadian public in the 1960s, had erupted by 1971 into a violent revolutionary movement involving all the paraphernalia of guerrilla operations including kidnapping, the death of a Quebec Provincial Minister, and a mood of alarm among Quebec Jewry constituting nearly one-half of the Canadian Jewish population.

In the wake of strong federal action, late in 1971, to put a stop to lawlessness came a spirit of introspection and self-analysis in which Jewish writers and the community's intellectual leaders sought to
reassure themselves that they, perhaps more than any other ethnic minority in Quebec, were trying to accommodate to the French fact.

A 1964 survey taken from the Jesuit magazine, Relations, was cited to remind the community that 35 per cent of Jews in Quebec spoke French, the highest proportion among non-French ethnic groups; next were the Italian Canadians with 34 per cent speaking French.

With perception, Canadian journalist Peter Desbarats had written back in 1965 in his book, The State of Quebec (McClelland & Stewart, Toronto):

Jews in Quebec are either themselves refugees who escaped pogroms and persecution or are the sons and grandsons of men who are victims of chauvinist nationalism. They therefore have a right to be concerned about nationalist development in Quebec which would assume a chauvinist character and would create a tolerance for discrimination against non-French groups. There are two kinds of Jews in Quebec: the optimists who teach their children French and pessimists who teach them Hebrew.

Canadian Jews had been given a picture of their position, as the native Québécois sees it, in an article in the October 1969 issue of the Labor Zionist quarterly Viewpoints, by one of the country’s top editors, Claude Ryan of the leading Montreal daily Le Devoir. According to Ryan, there were very few French Canadians who maintained private friendly relations with Jews because, in the eyes of the average French Canadian, the Jew is first and above all a moneymaker, one who will do practically anything to make a fast dollar. Therefore, Ryan maintained, whenever a French Canadian wants to pass a severe judgment on one of his compatriots, he will say, “He is a bad Jew.” Jews, Ryan continued, spoke French more than any other non-French ethnic element; but the Québécois attributed this to economic motivation rather than any national sympathy.

Even discounting the accuracy of Ryan’s assessment, Quebec Jews could take a realistic reading from two bodies of evidence; the xenophobic utterances of leaders identified with the Quebec nationalist and liberation movements, which often bordered on antisemitism, and the legislative program of the Quebec assembly.

At the time of the kidnapping in October 1970 of Quebec’s Minister of Labor and Immigration Pierre Laporte (AJYB, 1971 [Vol. 72], pp. 274-75), the Canadian Broadcasting Corporation televised an interview with two French Canadian terrorists in Jordan where they were undergoing training in guerrilla tactics. Just before the kidnapping, there had been an unsuccessful attempt to capture the Israeli trade attaché in Montreal.
During Montreal ceremonies marking the 25th anniversary of the State of Israel, Michel Chartrand, president of the Montreal council of the Canadian National Trade Union and one of the leaders of the F.L.Q. (Front de Libération du Québec), made the following statement at a convention of the Federation of Canadian Arab Societies in Quebec City:

The Jewish population in Quebec enjoys more privileges than any other minority in the world. We don’t want them to poison the air of this country any further. Israel is now committing the same barbaric crimes against others that were committed against her in her previous history. We are sick and tired of being called antisemites.

In a less offensive way, René Lévesque (whose party was committed to an evolutionary and constitutional approach to separating Quebec from Canada) also condemned Israel for alleged atrocities against the Palestinians. He challenged press accounts of the oppression of Jews in the Soviet Union. When called to task by Jewish leaders, he published perfunctory retractions in the Montreal La Presse.

On the legislative front, the Quebec Jewish community was concerned about the weighting of provincial legislation toward the “francization” of education and business and to the implications for Jews of the Health and Welfare Service Act (Statutes of Quebec, 1971, Chapter 48).

“FRANCIZATION” OF EDUCATION

It was in the field of education that Quebec Jews found the greatest challenge to a thriving community life.

Currently, out of a total Jewish population of some 150,000 in the province, the Jewish day-school system attracted just under 6,000 students, or about 25 per cent of the entire Jewish student population. A small number of “francophone” Sephardi youth were enrolled in one of two French-language Hebrew day schools associated with the Catholic School Boards; the remaining 75 per cent of Jewish youth of school age in Montreal attended schools having “associate status” with the Protestant School Board of Greater Montreal. Quebec did not have a public school system, but a confessional school system limited to schools operated by Catholic and Protestant school boards. In recent years, as a result of legislative enactments, Jewish taxpayers were granted first the privilege of being appointed to the Protestant school boards, and later of being elected to them.

In the late 1960s, a provincial statute allowed for the association of a private school with a regional school board of a given area. By this
mechanism, individual Jewish day schools could apply to the regional board (in most cases the Protestant School Board of Greater Montreal) to attain associate status. As a result the school received three-fifths of its secular education cost from school-board funds and an annual subsidy of $400 for each elementary-school and $600 for each high-school pupil. Between 1968 and 1973 this totaled $7.5 million.

What occasioned an outcry and concern for the future, muted in official Canadian Jewish Congress publications but expressed quite vociferously in formal and informal Jewish meetings, was that the associate status, which has been in effect for some five years, was to be replaced by a system of discretionary grants under the provisions of the Private Education Act (Bill 56). The legislation permitted grants of up to 60 per cent of the average cost of educating a child to private schools meeting Department of Education requirements regarding the use of French as the language of instruction. Schools recognized as serving the "public interest," depending on the degree of "francization," would receive 80 per cent of pupil costs.

To bridge the transition period, the education minister extended the former associate status for the Jewish day schools, while the schools agreed to cut off one grade each year, starting with the first grade elementary and high schools, which will permit children presently enrolled in Jewish day schools to complete their studies without the introduction of French into their curriculum. The Association of Jewish Day Schools in Montreal advanced the proposal that, in the school year 1974-75, French be used as the language of instruction for eight hours weekly in the first grade, and that this qualify for recognition of "public interest" under the Private Education Act. The department of education agreed, on the understanding that the program's effectiveness would be evaluated at the end of the school year. With regard to kindergarten, the department asked the Jewish day schools for an immersion program in French, along with the existing Hebrew program, as a condition for future funding. This was not yet resolved. There appeared to be no linguistic requirements attached to future government funding of the Jewish high school.

The acceptance of an eight-hour minimum period was viewed by the schools as a victory, since the original government demands were for approximately 13 hours per week. Among the complexities attending the institution of this program would be, of course, the development of sufficient staff to conduct what would be basically a new curriculum in the French language. Two schools in the Montreal Jewish day-school system which would not be adversely affected by these requirements were the École Maïmonide and the École Sépharade established by the francophone Sephardi immigrants and serving some 330 students.
During the spring of 1973 the Canadian Jewish Congress Eastern Region, in its annual meeting with Quebec Premier Bourassa, submitted that the introduction of French as a working language, as contemplated by the Gendron commission, be accomplished by way of incentive and not coercion, and urged that Bill 63 (AJYB, 1970 [Vol. 71], p. 359) be retained. The Congress submission objected to the Gendron commission's view that the anglophone community's right to the use of English language should be viewed as a privilege. The Congress brief stated:

A linguistic policy that does not give security to the English speaking community will be in the long run self defeating and counterproductive.

Related to this situation, and the previous associate status of the schools, was the fact that the Allied Jewish Community Services of Montreal had never included any Jewish schools as beneficiaries of its fund raising.

In January 1973 Quebec's Minister of Education François Cloutier, who was most directly concerned with the official language legislation (Bill 22)* and the Private Education Act (Bill 56), discussed its effect

*At the time we go to press, August 1974, Bill 22 has been enacted into law, repealing Bill 63, the legislation which had given Quebec parents complete discretion in the choice of language of education for their children. It is significant that in the Journal of Debates of the Quebec National Assembly for the second session of the 30th legislature, where the study of Bill 22 before the Permanent Committee on Education, Cultural Affairs, and Communication extended for a period of some two weeks, no official submissions from any Jewish representative body were heard. The president of the Quebec Association of Protestant School Boards, Colonel M. Scheldrick, might have been speaking for the Jewish community when he stated in his submission on June 17, 1974:

Under these circumstances, the Quebec Association of Protestant School Boards has no alternative but to request the withdrawal of Bill 22.

Colonel Scheldrick went on to state a position that would likely be shared unofficially by the majority of the Jewish community of Quebec:

I would like to point out too that in this Province of Quebec there is said to be something like—and I do not think it is less than this figure—one million three hundred thousand people who have chosen English as their primary tongue. And these come from all sorts of ethnic groups, not only people of the Anglo-Saxon race, but the Italian, the Greek, the Ukrainian, the Chinese and ever so many other types of ethnic groups. These are what make up the Anglophones of Quebec. And in fact we are the fourth largest English-speaking province in Canada.

Now these people have contributed and will contribute tremendously to the future welfare of this province, but to live and do their business and to make the contribution that they would like to continue making, they will need equal freedom for English as for French.
on the Jewish day schools at a conference of the Canadian Jewish Congress in Montreal. He said:

I know how deeply attached to these schools your community is and I am one of those who believe in the very great importance for any community to keep its traditions alive. The schools in question continue to be governed by the Private Education Act. Even though the special system of association that prevailed as a temporary measure has to evolve, private schools will continue to enjoy undeniable advantages. In fact, few school systems around the world pay so much attention to the private sector as the Quebec system does, be it only from the point of view of financial aid.

The Jewish community, perhaps more than any other group, is able to understand the need to re-enforce the French fact in Quebec. It too has had to struggle continually for its survival and for the upholding of its rights. In the same way, the French Canadians find themselves in a similar position, a Francophone enclave on a continent where English is and will remain the prevailing language. The very fact that you are examining the situation in Quebec from the point of view of Jewish interest is, to my mind, a clear indication that you are an integral part of the Quebec community.

One nonconforming component of the Jewish community that took a minority view on the agitation for French supremacy in Quebec was the francophone department of the Canadian Jewish Congress. Jean-Claude Lasry, president of the Association Sépharade Francophone, told a Toronto Jewish newspaper that immigrants to Quebec should be directed to the French-language educational stream. Lasry stated that a subcommittee of the Joint Community Relations Committee of CJC and B’nai B’rith had originally upheld French as Quebec’s only official language, but that that policy was reversed by the full committee. The Francophone department of the Canadian Jewish Congress had asked that CJC not take any position on the linguistic question and that it make no representation to the government for a modification of Bill 22 without prior consultation with that department. Complying with that request, the Canadian Jewish Congress Eastern Region, made a submission to Minister of Education Cloutier, but limited it to extracts of positions presented in a

This is the appeal that we would like to make. We feel that the role of government is a protective body for the rights of all the people, not just those who happen to be in the majority, nor any one part, and we think too that there are greater things at stake here than merely the future of Quebec, because there is the future of Canada. We stand for freedom of all including the immigrants. That is something to be treasured and something that the world values very highly. So, anything that threatens the unity of this country is very much to be worried about. That is why we feel so strongly that this bill must be withdrawn.

CJC National Executive Vice-President Saul Hayes spoke candidly to a Canadian Jewish Congress Eastern Region meeting in March 1973 of the then impending controversial Bill 22:

I do not enjoy the role of an “I told you so,” but eight years ago at a conference of Jewish teachers, I warned them of the situation and the need for reassessment. I regret to say that the intransigents won the battle over reality and very valuable time was lost. It all adds up to another stark reality—“the good old days,” “le bon vieux temps,” are gone forever as far as the linguistic pattern of Quebec is concerned. The issues here are then gradualism for the true biculturalism and bilingualism, or a Prussian enforced system such as characterized the German occupation of Alsace, for those who wish to remain in Quebec (and it would seem that the Jews are great patriots of this province) will have to get with it. We would get with it without coercion and by recognition of the facts of the changing pattern of Quebec.

A minor incident relating to the confessional character of representation by Jews on the Protestant School Board of Greater Montreal occurred in 1973, when the Westmount Protestant School Board named a Jewish member to represent it at the Montreal Board, thereby upsetting a statutory provision (in a 1965 Private Bill 28 of the Quebec National Assembly) authorizing the lieutenant-governor-in-council to appoint five members who shall be of the Jewish faith to sit with 20 Protestants on the Protestant School Board of Montreal (AJYB, 1966 [Vol. 67], p. 276). He was instructed to make these appointments with the advice of the education minister, after the latter had consulted with the Montreal Jewish community.

Since the naming of a sixth Jewish member appeared to be in conflict with the “quota” legislation, calls were heard for withdrawing the “indefensible quota clause” in the earlier legislation. In a submission by the Canadian Jewish Congress to Bourassa, the issue was raised whether a duly elected member of the school board (Mrs. S.L. Kaplan) might be deprived of her seat because she was of the Jewish faith. To allow Mrs. Kaplan to retain her seat, Samuel Godinsky, chairman of the Protestant School Board Finances and Legislation Committee, and a member of seven years’ standing, resigned. The Montreal Gazette commented that Godinsky’s resignation “emphasizes the injustice of the quota system.”

Remedial legislation in the form of Bill 61, an Act to Promote School Development on the Island of Montreal, introduced general suffrage in the election of school boards, while maintaining the “confessionality”
of the school system. Non-Catholics and non-Protestants would have an option to vote for and be members of school boards, and send their children to either of the two school systems. Morton Bessner, chairman of the Canadian Jewish Congress Eastern Region committee for the position of Jews in the education system of Quebec, was appointed by the minister of education to sit on the school council of the Island of Montreal.

NATIONALIZATION OF SOCIAL SERVICES

The general aim of the Health and Welfare Service Act was to unify and nationalize welfare services, including hospital and social services, throughout the province. In view of the heavy concentration of Jewish community investments in hospital services in Quebec and in a complex of services administered through the Jewish Family Service of the Baron de Hirsch Institute, there was a fear in 1973 among the leaders of Jewish social service institutions that the quality and ethnic component of the service might be diluted. Some of these fears were aired in a discussion between the Quebec minister of health and welfare and the community when he addressed the 1973 annual meeting of the Allied Jewish Community Services of Montreal.

The preliminary experience was that while an identifiably Jewish social service agency (such as the Jewish Family Service) was considered a regional community-service center covering a designated geographic area of Montreal, which must serve all residents of that area on a nonpartisan and nonethnic basis, in actual experience all Jews continued to look for such service to the familiar Jewish Family Service. As matters developed, Montreal would be served by a regional social-service center, one that was previously operated for the English-speaking Protestant community, as well as by the former Jewish social-service center. In its present capacity as area service center, the Jewish center now served also Italians, Greeks, blacks, Germans, Portuguese, Spaniards, Chinese, and Poles, among others, with the Jewish population of the area constituting the second largest minority.

Subject to the same government reorganization were six Jewish hospitals and two other health services. In all cases, categories of service that previously provided for the sectarian community clientele and fell within the purview of the basic provincial service would now be financed entirely out of government funds. There will, however, be no restriction on providing supplementary services to sectarian clientele on a sectarian basis where such service is funded by the sectarian community involved.
Among the first public reactions to the health and social-service reorganization was one from the outgoing president of Montreal's Jewish General Hospital, Arthur Pascal, who said to an annual meeting audience that fears concerning the new social-service law had been premature. "There have been no changes in direction of our long established goals," he said, "and we will continue to provide the quality of service for which we have always striven." At the same time, he admitted delays in obtaining provincial approval for important projects and needed equipment. The hospital, he continued, was determined to maintain its unique character in terms of Jewish practices and traditions, but within the framework of its role as a public institution defined in the new law.

The restructuring of the Quebec social services did not eliminate the Jewish names of historic and well established agencies, but it "deconfessionalized" the service and the financing of the agencies. The administration of a Jewish cemetery which had long been one of the responsibilities of the Jewish Family Service of the Baron de Hirsch Institute, the provision of supplementary direct financial aid to Jewish families, and the provision of legal aid by the Institute were areas of supplementary service and concern not financed by the provincial government. These could be continued so long as the Jewish community continued to raise the additional funds required for it.

The Quebec experience was not without echoes elsewhere in Canada. In 1972 the Jewish Child and Family Service of Winnipeg, Manitoba, staged a public rally for support in its struggle with the Provincial Department of Health and Social Development over subventions for its sectarian service. While the Manitoba government had not enacted a wholesale reconstruction of medical and social services, as had the Quebec government, it sought to restructure all social-service institutions on a nonsectarian and geographic basis pursuant to a social-service "audit," and used the restriction of budgetary subventions as a means of achieving this purpose in the absence of direct legislation. So far the government did not legislate sectarian agencies out of existence. It responded to strong pressures from the Jewish agency for continued financial support of Jewish community social service which the government would prefer to see amalgamated into a nonsectarian agency.

**Jewish Organizations**

At the 1971 triennial plenary session of the Canadian Jewish Congress, whose president was Sol Kanee, the question was raised of
combining operations of regional Canadian Jewish Congress offices with local Jewish welfare funds or community councils. Arguments for this union were: the elimination of duplication in costs, the coordination of related activities under a single administration, and the more economical use of volunteers in smaller communities. During the period 1972-73, a consolidation took place in Winnipeg, Manitoba. Consolidation proponents continually pointed to Winnipeg as a model for emulation; but the following two years saw a sharpening of conflict between supporters and critics of this idea, particularly in the important Toronto and Montreal communities, which became the major battleground of the issue.

Part of the conflict between CJC and local community chests arose because the major Montreal and Toronto fund-raising and fund-disbursing agencies have of late become increasingly critical of Canadian Jewish Congress activities in certain fields, and have reacted by unilaterally curtailing allocations to the Congress. There also was a lingering attitude that the administration of local welfare funds was controlled by wealthy community benefactors, while the administration of nationwide Congress programs belonged to “the people,” or “the intellectuals,” with Landsmanschaften, Labor Zionists, and other representatives of “the little man” predominating.

The indisputable fact was that in representations to the federal government on matters of foreign affairs, the Canadian Jewish Congress was nationally supreme. But even this supremacy did not go unchallenged in matters relating to Israel, by the Canadian Zionist Federation and B’nai B’rith, although a pact did evolve. In other areas where Congress has been nationally active—the promotion of Yiddish, service to university youth, commemoration of the Warsaw Ghetto, observance of Jewish Book Month and Jewish Music Month, initiation of regional historical research projects—there was much potential for local initiative and overlap.

By its very definition, the Canadian Jewish Congress was not a local funding organization and did not involve itself in important local issues like the formal education of children, so that its claim to be the “parliament,” “ombudsman,” or “spokesman” of Canadian Jewry did not deal squarely with the realities of life. Major investments of locally raised funds were in the fields of social service, service to the aged, schooling for children, and local community planning.

Opponents of amalgamation in the Eastern communities pointed out that the Canadian Jewish Congress was essentially a political body, whereas the Allied Jewish Community Service of Montreal (or for that matter the United Jewish Welfare Fund of Toronto) were social agencies, and social agencies could not be married to political bodies. In Montreal, however, the shared interest of Canadian Jewish
Congress and the Allied Jewish Community Services in funding an educational survey might eventually involve both agencies in joint efforts on an ad hoc basis, without actually committing them to an organizational merger. In Toronto, strong proponents of merger of Congress and the United Jewish Welfare Fund felt that some form of amalgamation would enhance CJC’s image and role for improved services to the community. They were opposed by a self-styled “Committee to Save the Canadian Jewish Congress,” and one was often left with the impression, upon reading various position papers and polemical writings on the subject, that the important question was not how to do the particular job, but who was to do it.

While it was true that, on a national basis, the Canadian Jewish Congress did perform political services beyond the competence of the entire Canadian Jewish community west of Toronto, it was also true that Congress had, and would continue to have, difficulty in effectively implementing the demands of its constituents in fields, like Jewish education, which were funded by local Jewish welfare funds. As one proponent of amalgamation put it, “If Congress concludes that the community really wants a particular program to be implemented, but the program falls under the aegis of existing agencies of the welfare fund, how does Congress persuade the welfare fund to implement the program, and vice versa?” The same spokesman held that “for Congress to have true primacy in the community, it has to have the means of operating down at the grass roots of the community. It has to be involved, directly, in such things as formal Jewish education, programs for the aged, the urgent health and welfare needs of its constituents, broad community planning on a long range basis, and, yes, even that operation which seems to have a ‘dirty’ connotation, the raising of funds and decisions on their expenditure.”

As of 1973, the position of the Allied Jewish Community Services in Montreal apparently was that it wanted to carve out for itself virtually all education and social activities in the city, leaving to CJC the role of official spokesman in dealing with the government and defense work. (In this connection it should be remembered that in Montreal communal obligations with regard to Jewish education had never included subventions to the Jewish schools, since over $7.5 million of government money went to the city’s Jewish school system during 1968-73.)

In Toronto, some spokesmen of the United Jewish Welfare Fund seemed to favor attaining something close to a kehillah, involving an amalgamation of Congress with the Fund. But the regional administration of the Canadian Jewish Congress appeared reluctant to take such a step.

With the exception of fund-raising arms for Israeli universities, the
only new Jewish agency established in 1972-73 was the Canadian Sephardic Federation in Montreal (June 1973), representing more than 21 Sephardi organizations. Elias Malka was elected its president; other officers were chosen from delegates of the Montreal, Toronto, and Ottawa communities. Among resolutions adopted by the Federation were a plea to the governments of Iraq, Syria, and the Soviet Union to permit Jews to emigrate, and a call to the Israel government to establish a program for Sephardi leadership development.

There was some question regarding the relationship between the Zionist Organization of Canada and the Canadian Zionist Federation. This dated back to the 1960s, when the idea of a federation was first broached as the Canadian response to a call from the World Zionist Organization for the establishment of geographical federations abroad that were to replace Zionist party factions affiliated with Israeli political parties. The Canadian Zionist Federation embraced all Zionist groupings and parties, including the Zionist Organization of Canada, formerly the primary Canadian Zionist body. Disappointing to the promoters of federation was the fact that the Zionist parties in Canada continued to hold individual annual or biennial conventions that suggested duplication of effort. Phillip G. Givens was elected president of the Canadian Zionist Federation, and Daniel Monson was reelected president of the Zionist Organization of Canada.

The National Joint Community Relations Committee and its local committees in cities across the country spoke for Canadian Jewry in its concern with its public image and its defense against local detractors. They concerned themselves with attitudes of the local Jewish community toward religious instruction in schools; charges of antisemitism made against groups or individuals; adverse effects of press stories on the Jewish community; questions of possible prosecution of publishers and disseminators of hate literature; coordinating programs of contact with various labor organizations; concern with possible offensive and anti-Jewish ideas emerging from a splinter section of the Social Credit party, and representation to the postmaster general regarding hate literature arriving through the mails.

**Demographic Data**

The Jewish population of Canada in 1972 was estimated at 305,000. A study of the 1971 Canadian census conducted by Marjorie Baskin, research associate at McMaster University, and Bernard Baskin, rabbi of Temple Anshe Sholom at Hamilton, Ontario, disclosed that the Jewish birthrate in Canada during the last 20 years had been substantially lower than that of the general population; that in fact the
fertility of the Jews was the lowest of all ethnic groups in Canada. For the 1966-71 period it was 1.7 children per woman, well below replacement level of 2.1. The Baskins found it noteworthy that, after several years of Canadian residence, Sephardi Jews from North Africa and elsewhere had a birthrate not much higher than that of the Jews generally, despite the fact that Sephardi families in their native countries were considerably larger.

One result of the census was that 296,940 Jews considered themselves as belonging to an ethnic group, and 276,020 described themselves as being also members of a religion. The researchers cited no statistics to support their estimate that “more than one of every four marriages in Canada involving a Jew is with a Gentile partner. In the immediate future the overall rate of intermarriage is likely to rise even more as Canadians become third generation and as the movement continued away from older areas of original residence.”

Regarding the age distribution, the study found a larger proportion of persons over the age of 45 in the Jewish population than in the Canadian population as a whole. As an illustration of the age distinctions between Canadian Jews and the general Canadian population, the following figures may be cited: the 10 to 15 age group constituted 8 per cent of the Jewish population, compared to 11 per cent of the total population, while the group between 45 and 60 constituted some 65 per cent of the Jewish population, compared to about 5 per cent of the general population. This meant that the organized Jewish community would soon have to prepare to provide more services for an increasing number of older Jews, with a larger part of the Jewish welfare dollar to be spent on their care and on new programs for them. The authors coupled this finding with a forecast of a decline in school enrollment over the next 20 years.

A collection of additional material on the characteristics of the Canadian Jewish community became available from communal and private sources. A modest but commendable attempt at a survey of the Jewish family was prepared by the National Council of Jewish Women of Canada for its 1972 national convention in Winnipeg. Another survey of Jewish community resources, together with estimates on intermarriage, population changes, and community affiliation and commitment was produced for the cities of Victoria, British Columbia; Calgary, Alberta; Saskatoon, Saskatchewan; Winnipeg, Manitoba; and Hamilton, Thunder Bay, and Toronto, Ontario. While the surveys suffered from a lack of uniformity and acceptable criteria, they did provide otherwise unavailable raw data.

A study of the ethnic identity of middle-class Jewish teenagers was conducted by Asghar Fathi, a member of the faculty of sociology at the University of Calgary. It was published in the January 1972 issue of
Jewish Social Studies. Among the author's findings were that more boys than girls preferred Jewish norms. The reason for this, the author suggests, was that the Jewish tradition stresses social and religious roles for boys, who therefore accord Jewish clubs and publications a place in their lives as they grow up. It assigns mere wife and mother roles to girls. Without specifically identifying the publications involved, the author reported that boys in the over fourteen age group maintained that their Jewish identification was strongly influenced by publications they read, but that these made no impact on girls over fourteen. Another finding of the study was the lack of parental influence on teenagers, and that this influence on girls under 14 was clearly negative. Parents were also found to be more lax with regard to their sons' association with non-Jewish girls than their daughters' association with non-Jewish boys. In Professor Fathi's view, his data did not support the suggestion that the alienation of Jewish youth from the Jewish way of life was a transitory phenomenon and that, after the youth married and had children, they rediscovered and returned to their parents' culture.

Another survey, conducted by Your Community News, organ of the Allied Jewish Community Services of Montreal, reported in 1972 that an estimated 20,000 Jews in Montreal, or about one in six, were living at or below the poverty line. Of this group, 20 per cent were native-born; of the balance, only 12 per cent had immigrated to Canada less than five years earlier.

A study of ethnic residential segregation in Metropolitan Toronto, published by York University in March 1972, found that 30 per cent of the area's Jewish heads of households had more than 13 years of education; that a high proportion had university degrees, and that most were in managerial or professional occupations. Thirty-nine per cent of them earned over $10,000 a year, compared to 12 per cent of the Italians, the next comparable ethnic group. And 22 per cent of Jewish families enjoyed combined family earning of $19,000, while the ratios among other ethnic minorities were 8 per cent for the British, 4 per cent for the Slavic, and 3 per cent for the Italian groups.

A master's thesis on Israeli immigrants in Toronto by Zeev Greenberg (Sociology Department, York University), reported in 1972 that there were approximately 22,000 Israelis living in Canada: 11,000 in Toronto, 10,000 in Montreal, and the rest scattered throughout the country. In 1970 the rate of Canadian emigrants to Israel (1,200) for the first time exceeded the number of Israeli immigrants to Canada (500). Many of the Israelis in Canada classified themselves as temporary immigrants, presumably because of a sense of guilt at having left their country.
Legal Status of Community

KASHRUT REGULATIONS

A regulation with regard to the category of "Kosher Foods" under the Food and Drug Act, passed October 23, 1973, provided:

No person shall use, in labelling, packaging, advertising or selling of food that does not meet the requirements of kashruth applicable to it, the word "kosher" or any letters of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher.

The announcement was made by authority of the Department of Consumer and Corporate Affairs, headed by the only Jewish member of the Canadian cabinet, Herbert Gray. Active in securing the new enactment were the Winnipeg Wa'ad Ha-ir under the chairmanship of Nathan Lockshin; Rabbi I. L. Hechtman of the Montreal Wa'ad Ha-ir; Nachman Shemen, executive director of the Canadian Jewish Congress Central Region; H. Bessin of Ottawa, and Rabbi G. Felder, chairman of the Rabbinical Wa'ad Ha-kashrut, Orthodox division. Rabbi Plaut of the CJC National Religious Affairs Committee prepared a definition of the word kosher for use in the legislation.

A strong call for such legislation arose in Winnipeg in 1972, when the Chicago Kosher Manufacturing Company, a major Canadian manufacturer of food products, was indicted and convicted of using only a small percentage of kosher meat in meat products labeled "kosher." The company and its managing director were fined. Its assets were later acquired by another company, which discontinued kosher food production.

The support given by federal legislation to an official designation of "kosher" strengthened the observant consumer in efforts to expose fraudulent practices involving kosher food. A kosher food consumer panel set up in Toronto conducted a four-month investigation of kosher meat prices. Its report, submitted to CJC, stated there were overpricing and kosher labeling of products without rabbinical certification.

COURT RULES ON JEWISH DIVORCE

A historic court decision involving Jewish religious law was handed down in *Morris v. Morris* in March 1973. In the case, which came before the Manitoba Queen's Bench, the highest trial division in the
province, a woman applied to the court for an order of mandamus commanding her husband to give her a get, or bill of divorcement, in accordance with the Jewish faith. She had remarried civilly, but wished to have an Orthodox religious ceremony. Justice James E. Wilson granted the order sought, having heard evidence that children born of a union not recognized by Jewish law were regarded as mamzerim. An exposition of the law of Jewish divorce, including the inferences to be drawn from the ketubah, was prepared by Rabbi Sidney Rappoport, spiritual leader of the Rosh Pina congregation and chairman of the Winnipeg Council of Rabbis.

Having considered the impact of the Federal Bill of Rights and the British North America Act of 1867 (Canada's constitution) on the case at bar, Justice Wilson's judgment was:

That Respondent (husband) should refuse this act (delivery of a get) is not less bewildering when he filed a counter-petition in answer to the applicant's prayer for divorce, not in opposition to the decree, but merely asking that it be pronounced in answer to his grounds rather than hers. To require Respondent to finally terminate their marriage then would merely oblige him to further perform what he voluntarily set out to do.

Here the judge made reference to an English case, Brett v. Brett, where a United Kingdom Court of Appeal recognized the divorced wife's right to a get by making delivery of the get by the former husband the condition for reducing alimony. Justice Wilson concluded:

Allied with the declaratory order earlier pronounced, there will be an order that the Respondent present himself before the Beth Din to institute inquiry whether a bill of divorcement is necessary as between the parties and to institute proceedings for the same should the Beth Din so determine.

This was the first case in Canadian legal history in which a civil court agreed to enforce what it deemed to be a divorced Jewish wife's entitlement to a get. However, the decision was reversed in December by the Manitoba Court of Appeal with a single dissenting voice, that of Manitoba Chief Justice Samuel Freedman. The Court held: the petitioning wife was remarried in a civil ceremony after her civil divorce, and since that marriage was valid by Canadian law, the children of that marriage could suffer no disability whatever by Canadian law. It could not therefore be said, the majority opinion held, that the basis of relief sought was the assertion of any civil right; for indeed the woman's civil rights were unaffected and in no way impaired by lack of the get. The Court of Appeals further held that
courts should not give orders which could not be enforced, and that this in fact applied to Justice Wilson's order.

Justice Matas, joining the majority decision, held that the real issue between the parties was whether the powers of a civil court could be invoked by the applicant in an effort to enforce her right to a religious divorce. He noted that the trial judge had looked upon the ketubah as a prenuptial contract, and that one of the rights under this ketubah was the delivery to her by the respondent of a get. Matas left open the question of whether he would have compelled compliance by the husband, if a Bet Din had sought enforcement. He contemplated what might be the ultimate result if the order of the trial judge were upheld but the husband persisted in his refusal, thereby raising the possibility of jail or a fine for indirectly disobeying an order of a religious court. This, he held, "would not be a desirable" result. The case was taken to the Supreme Court of Canada, where review was pending.

Jewish Education

MONTREAL STUDY

Other than government relations, perhaps the most significant 1972 development was the completion of a 215-page survey of Jewish education in Montreal sponsored by the Joint Committee on Jewish Education of the Allied Jewish Community Services and the CJC Eastern Region. For the first time, citywide statistics on Jewish school attendances were made available, showing that of nearly 18,000 Jewish school-age children, 6,800, or some 38 per cent of the total, had some form of Jewish education. Two-thirds of them were enrolled in day schools and the rest in afternoon schools. One interesting statistic was that out of a total Quebec Jewish population of 115,000, the number of children in high school during the 1971-72 academic year was 856.

Reaction of graduates (interviewed at two Montreal universities) to their Jewish school experience produced the following critiques:

1. The curriculum was rigid and inflexible.
2. Jewish education was fact-oriented and did not help the child clarify his experience.
3. The curriculum was heavily loaded with book learning unrelated to the student's daily life.
4. The curriculum had a heavy concentration on the past, rather than on contemporary events.
5. Teachers were old-fashioned and not in tune with the needs of today's generation.
Touching on a prevalent situation in Canadian Jewish education, the report outlined the specific difficulties of effectively utilizing Israeli teachers in Canadian Jewish schools, as follows:

1. There was a vast societal difference with which the Israeli teacher could not cope.
2. Patterns of student behavior and parental interest in Canada differed widely from those found in Israel.
3. The Israeli teacher was too often not a professional teacher, but rather someone whose knowledge of Hebrew masked minimal preparation in Judaism, education, and often a limited intellectual outlook.
4. The Israeli was often bewildered by the religious focus of Canadian Jewry's identity: the emphasis on ritual, the view of Israel as a spiritual center. The school's request that the Israeli teacher be a religious model engendered feelings of hypocrisy. One found a rigidity on the part of the religious Israeli teacher to the searchings of the youngster for his Jewish identity.

"The result is," the report concluded, "that few Israeli teachers were judged by the observers as competent, inspiring teachers and models for their students. The usual pattern was a mediocre pedagogue with little religious orientation, minimal empathy with students, and rigidity in teaching method and approach."

In addition to making recommendations for the amalgamation of schools with declining populations and of two existing schools serving the Francophone community, the survey came down hard on the United Jewish Teachers Seminary, an institute established in 1946 and maintained by the Canadian Jewish Congress at an annual budget (1971) of just under $45,000. The surveyors found that the big established day schools were reluctant to employ the graduates of the seminary; that all the students presently enrolled in the seminary were from Israel or Israeli-born, and that the entire faculty was part-time and of European origin. Said the survey:

During our visits to the seminary and in discussion with the students, there seemed to be an aura of gloom over the prospects of employment for graduating seniors. Naturally this condition serves as a negative influence on students. It is obvious that the seminary cannot attract Canadian youngsters and cannot offer a viable and relevant philosophy of education. It is therefore now in the hands of the Montreal community to seriously discuss and decide upon the future direction of the school in the light of the above comments.

The survey also dealt with proposals for communal bodies to speak for the schools, coordinate their activities on funding, staff recruit-
ment, in-service training, and provide for a community afternoon high school to meet present needs.

TORONTO STUDY

A massive study of Jewish education in Toronto was launched in 1970 by the United Jewish Welfare Fund under the guidance of Rabbi Irwin E. Witty, director of the Board of Jewish Education in that city. Although the anticipated delivery date for the conclusions was August 1974, advance reports on the study have periodically been released in the Toronto Canadian Jewish News. A draft report on financing projected an increase of $1 million in community-provided support for Jewish schools; such support totaled approximately $1.2 million in 1973. Only three of 23 congregational and evening schools were presently affiliated with the Board of Jewish Education, and these, together with four day schools and one day high school, were subsidized by the Toronto Jewish Welfare Fund. The adoption of the study conclusion would make most of the existing schools eligible for support. The report projected a school attendance by 1976 of 3,600 children in day elementary and day high schools, and 4,400 in congregational and evening schools.

The study favored a central billing and collecting agency to deal with parental payment of tuition and with scholarship grants, with the appointment of a single auditor for all schools. Parents would have to agree to provide verification of income to qualify for less than full tuition. According to the report, 85 per cent of parents at one school engaged in private bargaining for tuition assessments.

PROGRAMS AND ACTIVITIES

The findings of the Montreal study resulted in the preparation of a Jewish-studies program for 1973 and 1974 by the survey committee, listing university and teacher-training programs at McGill University, Sir George Williams University, the Saidye Bronfman Center, Université de Montréal, Loyola University, and Vanier and Dawson Colleges, all in Montreal.

The most comprehensive teacher-training program, instituted in 1973 at McGill University, provided for a B.A. degree in religious studies, combining course work in the Jewish-studies department of McGill and Sir George Williams University, and in the education faculty at McGill. The second year of this course would be provided in Israel; supervised practice teaching would be conducted in the Jewish schools of Montreal.

A similar program of teacher training was considered by the
Canadian Jewish Congress, Central Region Education Committee (Winnipeg, Manitoba) in 1972 and 1973. The development of this program, which would have similarly involved joint course work at the department of Middle Eastern and Judaic studies and the faculty of education at the University of Manitoba, as well as a year in Israel, appeared to have been stymied when the principals of the Yiddish and Hebrew schools in Winnipeg failed to advise the responsible university personnel how many graduates they were prepared to absorb into their schools, once the program was instituted.

Among indications of some interest in Jewish education on the national level was the convening of a national conference on education by the Canadian Zionist Federation and the Canadian Jewish Congress in Toronto in 1972. Some eight months later steps were taken to set up a national department of Jewish education, which was to consist of appointees of the CJC and the Canadian Zionist Federation. There was no follow-up. Although periodic resolutions continued to flow from regional conferences, the projected joint education department had thus far not been established. The Canadian Zionist Federation did have an education department which served schools across the country as a teaching-materials resource center and sponsored visits by trained Israeli teachers to schools.

At the Toronto conference it was disclosed that the Talmud Torah of Vancouver, British Columbia, a small Hebrew elementary day school, sent its entire 1972 graduating class to Orthodox continuation schools in the United States. Since the Vancouver Jewish community had never been known for its Orthodox character, this news created surprise.

During the period under review, the Labor Zionist Movement of Canada, in conjunction with the Jewish Peoples Schools and Peretz Schools of Montreal, the Bialik Hebrew Day School of Toronto, and the Peretz Schools of Winnipeg and Calgary, convened a national educational conference. Completely omitted from representation were Hebrew schools west of Toronto, and in fact the vast majority of Hebrew schools in Montreal and Toronto. The designation of the sessions as a “national” conference of Jewish education appeared to be a bit ambitious in view of the limited representation, but in keeping with the spirit of the Labor Zionist Movement which inclined heavily towards favoring Yiddish.

In 1972 school personnel of the western Canadian provinces of Manitoba, Saskatchewan, Alberta and British Columbia held several meetings that resulted in the establishment of the Western Association of Jewish Schools, headed by H. S. Baltzan of Edmonton. The association was to maintain learning resource centers, joint in-service workshops, curriculum research, and a means of teacher recruitment.
None of these objectives was attained, basically because the association lacked funds for professional staff.

A Jewish teacher's seminary at Toronto, Midrashah le-morim, awarded 36 diplomas in 1973 to students who had completed their studies in the previous four years. An Or Hayyim yeshivah and a Bnei Akiva yeshivah high school opened in Toronto in 1973. In Winnipeg, the Manitoba provincial government awarded $10,000 from a fund for innovative education to S. Heilik, principal of the Winnipeg Peretz School, for the preparation of contemporary history texts in Yiddish. In the same city a submission from the Jewish board of education was made to the provincial education department, requesting the introduction courses in Yiddish into the West Kildonan school system, where Hebrew courses had been inaugurated two years earlier. At the behest of Jewish members, the Montreal Protestant School Board of Greater Montreal applied to the minister of education to authorize credits for a language option in Hebrew in public high schools. In North York (Toronto), Hebrew as a high-school language was authorized as an alternative to existing language options, or in addition to another language.

The Université de Montréal introduced a Jewish studies course in 1973. Further west, four courses in Judaics were instituted at the University of British Columbia, in its department of religious studies. The University of Alberta library was the recipient of a rare collection of Sephardi and Moroccan manuscripts and texts, purchased by the Harry R. Cohen Memorial Foundation of Edmonton. The material was being catalogued by Rabbi Saul Aranov of Edmonton's Beth Israel synagogue, senior lecturer in Judaic studies at the university.

GOVERNMENT AID TO PAROCHIAL SCHOOLS

In 1972 in Manitoba, the long dormant issue of public support for parochial schools came to the fore during a provincial election, in which incumbent Premier Ed Schreyer indicated he would put the issue to the people. Such support was opposed by Minister of Mines and Resources and Minister of Urban Affairs Sidney Green, who resigned over the issue (upon his reelection he was invited to rejoin the cabinet). Two other Jewish cabinet members, Saul Cherniack and Saul Miller, had previously opposed government aid to private schools. In Winnipeg, the Canadian Jewish Congress Central Region and the Jewish Welfare Fund joined forces with the Manitoba Association for Equality in Education in support of government aid and communicated their view to all members of the Manitoba legislature and candidates for office. It was believed that the failure to gain government support was due to the fact that the matter was never placed before the people.
In Manitoba the Jewish and Yiddish schools shared some form of minimal government support (textbooks and the use of public-school laboratory facilities when available) through a 1965 "shared services" compromise type of legislation.

A Toronto businessman, Charles Anthony, writing in the *Canadian Jewish News* in 1973, raised the question of Ontario Jewry's right to government subsidies for private schools by pointing out that "Roman Catholics are entitled to have their capital and operating costs of education paid for them from municipal and provincial taxes." The Jewish community of London apparently had succeeded in obtaining subsidies for their schools, but this was not the case in Toronto. The group that conducted the survey of Jewish education in Greater Montreal, discussed earlier, cited Alberta as the only province known to its authors where subventions on a per capita basis were given to Jewish schools. This statement omitted the fact that in Ontario, by virtue of local option, Jewish as well as Catholic schools might (but with one exception did not at the present time) benefit from public-school tax money support.

**Jewish Culture**

**USE OF YIDDISH**

A study of the 1971 census data as it related to Yiddish in Canada was prepared by J. Yam and supported by the Canadian Jewish Congress. The study suggested that the "Yiddish group" declined from 150,000 in 1931 to 50,000 in 1971. It had become apparent as early as 1931, it contended, that the Yiddish group was not being replenished "from the base" because of the decline in the number of Yiddish-speaking immigrants, the adoption of English by Jewish immigrants, and perhaps emigration. In 1931 there were 38,000 Yiddish-speaking persons in the 15-to-24 age group; in 1971 only 12,000 were found in the 55-to-64 age group. The 1971 census showed that over 80 per cent of Yiddish-speaking persons were found in the metropolitan areas of Montreal, Toronto, and Winnipeg. Yam's summary stated:

> Over the last forty years, the Yiddish group has received virtually no replenishment of new generations. Consequently the Yiddish group is aging rapidly, becoming increasingly female dominant and diminishing in size.

In 1973 the Canadian Jewish Congress asked Minister of State for Multiculturalism Stanley Haidasz to include Yiddish and Hebrew in a
government survey being conducted to determine the state of nonofficial languages, the methods used to retain languages, and the effectiveness of educational methods to promote nonofficial languages. Dr. Haidasz's denial of the request was based on a study of how to maintain the Yiddish language in Canada by Professor Jack Thiessen, a Mennonite who developed academic expertise on the subject of Yiddish. He further stated that "to include Jews where three nonofficial languages are sometimes involved [Yiddish, Hebrew, and one other European language] would have made the questionnaire much too long and the results could not be compared with other groups in which usually only one non-official language is involved."

Paradoxically, the tempo of activities of nationwide Yiddish committees, established within the framework of the Canadian Jewish Congress, increased despite the decline of Yiddish as a spoken language. During the period covered by Yam's study, a fund-raising campaign was conducted to enable the Montreal newspaper, Der Kanader Adler, to resume weekly publication. A 500-page anthology of Canadian Yiddish writing was published in an edition of some 3,000 copies for distribution to schools and Jewish institutions. Among other activities were efforts to introduce Yiddish cultural programs and Yiddish language courses into school systems; the publication in Yiddish of a small book depicting the highlights of Canadian Jewish history, and the production of films of the lives of outstanding Yiddish writers in Canada, like Melech Ravitch.

The Eastern Region of the Canadian Jewish Congress helped promote cultural programs in the form of Yiddish music and drama for summer camps and a festival of Jewish films in cooperation with the film department of Sir George Williams University. It also stimulated the introduction of Yiddish language courses at universities and community colleges, and encouraged the use of Jewish choirs in the Montreal area.

The Central Region of CJC in Toronto sponsored the organization of a Yiddish drama group, arranged a central regional conference for Yiddish in Toronto in June 1972, and applied for federal grants in support of Yiddish culture (p. 343).

The CJC Western Region similarly promoted the introduction of Yiddish courses in a high school in Winnipeg upon the completion of modern textbooks whose preparation was made possible by a grant from the Manitoba government. CJC also invited the Montreal Jewish Drama Group, directed by Dora Wasserman, to produce a Yiddish play, Once There Was a Chassid, in Winnipeg.

Besides the Dora Wasserman Yiddish Drama Troupe in Montreal, there was one other Jewish community performing group with more
than local reputation, the Sarah Sommer Chai Folk Dance Ensemble. It was established in Winnipeg and assisted with financial support from the Canadian Jewish Congress. Its artistic directors were Nenad Lhotka and Jill Lhotka; musical director, Miriam Breitman; president, Hartley P. Gale. In 1972-73 the group presented its annual concerts at the Centennial Concert Hall in Winnipeg; gave a concert at Brandon, Manitoba; had appearances in Calgary and Edmonton, Alberta; participated in Folkways and Folklorama events in Winnipeg, and entertained at the National ORT Convention in Winnipeg. The Ensemble was invited to give performances in the United States in 1974.

At the end of 1973, the filming of Mordecai Richler's *The Apprenticeship of Duddy Kravetz* began in and around Montreal. The novel and film were hailed by the Canadian press as the definitive statement of the self-image of the "third force," the ethnic minority in Canada which was neither French nor English. Older Jewish viewers uneasily called it harmful to the Jewish cause; younger filmgoers considered it excellent, dismissing as Jewish paranoia all suggestions of insensitivity to Jews.

In 1972 Dov Noy, distinguished folklorist and director of the Eliakum Center for the study of East European Jewish folklore at the Hebrew University, Jerusalem, spent a sabbatical year collecting Yiddish folklore in Toronto. The project was under the joint auspices of the Canadian government, through the Canadian Center for Folk Culture Studies at the National Museum of Canada, and the Hebrew University. Active participants were the Canadian Jewish Congress and the University of Toronto. Over 100 hours of tape were collected of songs, narratives, folk tales, jokes, and proverbs. Plans were for the publication in Ottawa of three volumes covering songs, legends, and proverbs; another devoted to folk tales was to be published in Israel.

The 1972 award of the J. I. Segal Foundation for Jewish Culture in Montreal for Jewish education went to Rabbi L. Kramer for his achievement in the Tomekhei Teminim-Lubavitch yeshivah in Toronto. The award for the best work in Yiddish was presented to Chava Rosenfarb's *The Tree of Life,* and for the best English book on a Jewish subject to Professor Miriam Waddington's volume of poems, *Driving Home."

In 1973 the Segal Foundation awarded prizes for distinction in literature, art, and education to S. Dunsky for his translations into Yiddish of Midrashic literature; to Ruth Wisse for her volume, *The Schlemiel as Modern Hero,* published by Chicago University Press; to Rabbi David Hartman for his contribution to youth and adult education in Montreal and for awakening the interest of young people in
Judaic studies; to Professor Harry M. Bracken for successfully introducing and establishing a Judaic-studies program at McGill University, and Hertz Grossbard for his artistic interpretation of Yiddish literary works and for enhancing Jewish creative effort.

GOVERNMENT GRANTS

As indicated above, there was significant government participation in the development of Jewish culture in Canada in 1972-73 when, pursuant to the federal multiculturalism program, many grants were awarded to Jewish organizations. The program grew out of a report by the Royal Commission on Bilingualism and Biculturalism published in April 1970, particularly out of Book 4 of the report, entitled "The Cultural Contribution of the Other Ethnic Groups" (AJYB, 1971 [Vol. 72], pp. 278-79). Grants were given to encourage the compilation of histories and the publication of literary works, for example: $4,000 to Congregation Beth El of Windsor to prepare an early history of the city; $6,000 to the Jewish Historical Society of Halifax to compile a permanent record of the history of Jews in the Maritime provinces, and $9,500 to the Jewish Publication Council for literary works on Jewish themes.

Other cultural grants included $3,000 to the Jewish Labor Committee of Canada, Montreal, for a documentary film to chronicle the immigration of refugees to Canada after World War II; $16,000 to the Jewish Historical Society of Western Canada, for an exhibit, and grants in various amounts to the Toronto Yiddish Theatre for staging a production of Grine felder, to the Men's Hebrew Association Community Center, Winnipeg, for presenting The Dybbuk, and to the YM-YWHA for a series of recitals with costumes and props in Quebec cities.

The government also supported such intergroup projects as a summer camp for children of various cultural backgrounds run by the Canadian Council of Christians and Jews, Vancouver; services to immigrants by the Jewish Immigrant Aid Services, Toronto, and the Association Séphaрадe Francophone, Montreal, and to Francophone immigrants by the Centre Communautaire Juif; and a cultural appreciation program for blacks, Jews, and French Canadians directed by B'nai B'rith Hillel Foundation of Montreal.

The rationale behind these grants was to counterbalance, in favor of the "third force" in Canada, the very substantial subventions provided under the federal bilingualism program for imparting a knowledge of French to English-speaking Canadians, and of English to French-speaking Canadians. While the sums expended on the ethnic minorities
were minuscule compared to those distributed to the two dominant language programs, they represented an innovative and practical form of support for their cultures that were entirely consonant with the Canadian concept of cultural pluralism.

The $16,000 grant (later augmented to $35,000) to the Jewish Historical Society of Western Canada enabled that institution to present at the Manitoba Museum of Man and Nature an exhibit, “Journey Into Our Heritage,” that was shown from October 1972 to April 1973 and drew over 40,000 visitors. It told the story of successive groups of Jewish immigrants and their role in building the communities of western Canada. The Manitoba government provided a $5,000 grant and the Winnipeg Foundation a $7,500 grant to enable the society to record on film the essence of this successful exhibit. Chairman of the project was Harry Gutkin; the chairman of the Canadian Jewish Congress Western Region’s Archive and Research Committee, which cooperated in the venture, was Joe Lavitt. President of the Historical Society was A.M. Israels. For its achievement in staging the exhibit, the Winnipeg Jewish community was awarded by the Council of Jewish Federations and Welfare Funds the William J. Shroder award for 1973.

To mark the exhibit, the Canadian Broadcasting Corporation produced and televised two documentaries: *An Hour of Lifetimes*, interviews with a cross-section of Jewish personalities in western Canada, and *It Must Be Told*, the experiences of three holocaust survivors, one of them the internationally prominent theatrical director John Hirsch, who had started new lives in Winnipeg.

**Publications**

Following is a sampling of the many works by Canadian Jewish authors or on Jewish subjects published in 1972-73:

*The Foreign Policy System of Israel*, by Michael Brecher (Yale University Press); *Encounters Between Judaism and Modern Philosophy*, by Emil L. Fackenheim (Basic Books, New York); *Byond the Moon and Other Sermons*, by Mendel Lewittes (Alpha Press, Jerusalem); *The Book and Life of a Little Man*, reminiscences, by Frederick S. Mendel (MacMillan, Toronto); *Probability and Statistical Inference in Ancient and Mediaeval Literature*, by Nahum Rabinovitch (University of Toronto Press, Toronto); *To Understand Jews*, by Rabbi Stuart E. Rosenberg (Paper Jacks, Toronto); *Beyond Habitat*, by Moshe Safdie (Tundra Books, Montreal); *Mystical Concepts and Doctrines of Hassidism*, by J. Immanuel Schochet (Toronto); *Both
Sides Now: A Twenty-five Year Encounter With Arabs and Israelis, by Ruben Slonim (Clarke & Irwin, Toronto); Magadan, a memoir of political imprisonment in Rumania and Soviet Russia, by Michael Solomon (Chateau Books, Montreal); One World or No World, sermons, by Rabbi Harry Joshua Stern (Bloch, New York); The Unholy War: Israel and Palestine 1897-1971, by David Waines (Chateau Books, Montreal).

Among new novels, poetry and essays were: Shmucks, a novel set in Montreal, by Seymour Blicker (McClelland & Stewart, Toronto); The Devil Wore an Angel’s Suit, a novel of Jewish youth in a university-campus setting, by Barry Chamish (Split Level Publishers, Winnipeg); Dobryd, a novel of a Jewish girl’s childhood in post-war Poland, by Ann Charney (New Press, Toronto); Striker Schneiderman, a comedy set in the 1919 Winnipeg general strike, by Jack Gray (University of Toronto Press, Toronto); A Woman of Her Age, a novel by Jack Ludwig (McClelland & Stewart, Toronto); St. Urbain’s Horseman, a novel by Mordecai Richler (Bantam Books, Toronto); A Sense of the Ridiculous and Shovelling Trouble, two collections of essays, by Mordecai Richler (McClelland & Stewart, Toronto); The Incomparable Atuk, satire by Mordecai Richler (Paper Jacks, Toronto); Green World Two, a volume of poems, by Miriam Waddington (Oxford, Toronto).

Antisemitism and Anti-Israel Propaganda

In June 1972 the Winnipeg Jewish community reacted strongly to the publication in The Manitoban, the student newspaper of the University of Manitoba, of an illustrated article dealing with slumlords. Those mentioned by name were obviously Jewish. Photographs showing the deplorable condition of slum tenements were put side by side with photographs of the landlords’ luxurious homes. A local welfare council discussed the article at its board meeting, and it was reprinted in full in a local suburban paper. As it turned out later, the author of the article was neither a student at the university nor in any way connected with it. The incident was reminiscent of an earlier one, when Manitoba daily newspapers illustrated a story about the conviction for tax evasion of prominent local businessman, a Jew, with a front-page photograph of his luxurious home.

In August 1973 the amendments against group libel to the Criminal Code of Canada were invoked in a case with antisemitic overtones that came before Judge John Matheson of the Judicial District of Ottawa-Carlton in Ontario. (The amendments, enacted in 1970
following five years of intensive lobbying by the Canadian Jewish Congress, prohibited incitement of hatred “against any identifiable group where such incitement is likely to lead to a breach of peace. ” Among the penalties were a five-year prison term for anyone advocating or promoting genocide.) The Social Credit party of Canada sought an injunction prohibiting the use of its name by one Martin Weiche of London, Ontario, a former member of Hitler’s Luftwaffe, who had been backing various neo-Nazi groups and right-wing extremists in London and Toronto. In its application, the Social Credit party accused him of perpetrating “a fraud on the public of Canada” by falsely using its name in recorded messages emanating from London, Ontario, headquarters of the Canadian National Socialist party. The injunction was granted, and Weiche, Bell Canada, and the Canadian Imperial Bank of Commerce were prohibited from using the Social Credit name in connection with Weiche’s purpose. Interestingly enough, the Social Credit party of Canada had itself over the years been suspected of harboring unfriendly attitudes towards Jews. During the 1950s and 1960s it lent credence to these charges when prominent Social Crediters, who ultimately left the party, founded the Canadian Intelligence Service and other publications reminiscent of the lunatic-fringe press in the United States.

A second incident in which the group-libel amendments were invoked took place in December 1973, when two members of the Western Guard, a right-wing radical group, were arrested on charges of daubing slogans like “white power,” “oil yes, Israel no,” and “dump Israel” on construction sites in Toronto. The charges were dismissed and the accused released.

Perhaps the most serious attack on the Jewish community of Canada, which could distinguish antisemitic feelings from an anti-Zionist wrapper, was provided during 1972 and 1973 by the noted editor of the United Church Observer, the Rev. A. C. Forrest. In August 1972 the General Council of the United Church in Canada, which met at Saskatoon, urged that Church leadership meet with Prime Minister Pierre Trudeau to discuss Middle East issues, and that, if possible this meeting take place under the auspices of the Canadian Council of Churches with the cooperation of the Canadian Catholic Conference of Bishops. The issues in question, as specified in earlier resolutions, were: the loan to Israel of up to $100 million by the Canadian Export Development Corporation; the criticism of Israel’s administration of the occupied areas, and an increase in Canada’s contribution to the UN Relief and Works Agency for Palestine Refugees (UNRWA). Before, during, and after this assembly, Rev. Forrest continued to denounce Israeli policy toward the Arabs on radio
and television, and in public addresses. He also wrote a book, *The Unholy Land*, which was a complete compendium of anti-Israeli and pro-Arab arguments. At the time of the volume's publication, he accused Cole, a national book-dealing chain, of suppressing its sale.

Forrest did not limit his unremitting concern with issues affecting Israel and the Jewish people to Zionism alone. Late in 1973, on a trip to the USSR, he reported meeting happy and contented Jews in that country, adding that nowhere did he find any of the alleged restrictions, antisemitism, anti-Zionism, or hostile pressure against Jews that filled the pages of the press.

The pages of Forrest's *United Church Observer* were filled with vicious anti-Israel and anti-Zionist diatribes under various by-lines. An article in the March issue, "How Zionists Manipulate Your News," by John Nicholls Booth, a Unitarian clergyman, purported to reveal a conspiracy among Zionists and other pro-Jewish groups to suppress news through control of the media. Articles of a similar nature by Booth had appeared in *The Cross and the Flag*, a Jew-baiting periodical published in the United States by Gerald L. K. Smith, and in the *American Mercury*.

In one of its issues, the *United Church Observer* published a full-page advertisement under the headline, "He as God Sitteth in the Temple of God." Part of the text, appearing over the name "G.J. Salter," read as follows:

> And who controls the money of the world? Official Judah with many individuals of the ten tribes and non-Israelis as their willing tools and collaborators they secured control in Israel and the nations of the earth through the power of money.

In reply to protests voiced by J.C. Horwitz, chairman of the National Joint Community Relations Committee, the Rev. Bruce McLeod, moderator of the United Church in Canada, apologized to members of the Jewish community "for this unfortunate and unintentional offense." The paper's eccentric point of view, he said, was expressed in "only too familiar cliches of mindless vilification of the Roman Catholic Church, organized Protestantism, Jews, and Judaism."

A dialogue with Canadian Christians, particularly with the United Church of Canada, was initiated in 1972 by Dr. W Gunther Plaut, rabbi of Holy Blossom Temple at Toronto. In addresses delivered at the Bloor Street United Church in Toronto, the Dominion-Chalmers United Church in Ottawa, and at Iona College at Windsor, Ontario, Rabbi Plaut shared with Christian audiences "a Jewish view of all Jewish hopes and fears, and of the church." Commencing with a
primer on Zionism, Rabbi Plaut very directly took issue with the hostile position of the Rev. Forrest.

**ARAB ACTIVITIES**

During the year 1973, the Canadian Jewish community observed with some apprehension the growth of Palestinian committees across the country. While the subject never was an item on the agenda of any Community Relations Committee meetings or Canada-Israel Committee meetings, it attracted the close attention of the *Canadian Jewish News*, Toronto.

The Quebec Palestine Association president publicly called for the transformation of Israel into a so-called "free, democratic, nonsectarian state in Palestine." It sought, in its own words, to eliminate "the concept of a racist, Zionist, expansionist garrison state." President and spokesman of the Association was Rezeq Faraz, former director of the Federation of Arab Canadian Societies. The current Federation president was Professor Jim Peters, of Ryerson Institute in Toronto, who also helped run an Arab school. He maintained in press releases and interviews that "the Jews of Toronto are taught to hate us," and he called the Jewish day school "a hate session where members of one ethnic group are taught to hate another group." Peters was able to obtain an Ontario government grant of $2,500, a federal government grant of $7,000, and private gifts to finance the establishment of a Toronto community center in cooperation with the Toronto Cross and Crescent Association and the Arab Palestine Association. The community center was associated with the Arab Information Center at Ottawa.

The propaganda line of the Palestine Rights Association of Ottawa and the Ottawa Emergency Committee for Palestinian Rights, both under the directorship of Ayala Singh, was to equate Zionism to "political Nazism."

In Edmonton, Alberta, Dr. Baha Abu-Laban, a faculty member of the University of Alberta, hosted a convention called by the Federation of Arab Canadian Societies in March 1973 for the purpose of establishing a national Canadian society for Middle East studies. According to press reports, the conference was "not successful" because of the poor attendance. However, Abu-Laban received a Canadian government grant of $13,000 for a three-year study of Arabs in Canada. The *Canadian Jewish News* reported that some 2,500 Moslem Canadians lived in Vancouver, and that the Moslem Association of British Columbia was making efforts to build a mosque. A Canadian-Arab Friendship Association has been in existence in British Columbia since 1968.
Relations With Jews Abroad

ISRAEL

First and foremost in Canadian Jewry’s relations with communities in other countries was continuing work on behalf of Israel in the form of fund raising and efforts to get political support at all levels of government. The Canada-Israel Committee, established jointly by the Canadian Jewish Congress, the Canada Zionist Federation, and B’nai B’rith during the 1967 Arab-Israel war and for some time dormant, was reactivated early in 1972. The committee’s specific purpose was to present the case for Israel to the non-Jewish community of Canada, with particular attention to government, communication media, academics, church, and labor. During the year, it convened the first of a national series of dinner meetings for members of parliament, attended by 70 persons, including the Secretary of State for External Affairs and leaders of the opposition parties.

The Canada-Israel Committee and its seven regional branches across the country mobilized their resources to deal with the 1972 tragedies at the Lod airport and Munich Olympic Games, and the Yom Kippur war of 1973. A significant number of service groups, academic institutions, and church groups called on speakers’ bureaus set up by the regional committees for speakers on the Middle East situation. Chairman of the Committee in 1972 and 1973 was Aaron Pollack; co-chairman was Rabbi Gunther Plaut. Among the speakers at the committee’s major events was Israel Ambassador to Canada Theodore Merom.

During the Yom Kippur war, the committee stimulated mass rallies across the country. The largest were in Montreal with 6,000 participants; in Toronto with some 10,000, in Ottawa, 3,000, and in Winnipeg, 6,000. The Canada-Israel Committee also joined local Israel fund-raising agencies in collecting unprecedented sums during the emergency. In recognition of the priority of this campaign, all traditional fund-raising drives were suspended, and across the country Jewish community offices remained open on Shavu‘ot, with rabbinical dispensation, to receive gifts for Israel. In some communities fund-raising rallies took place in the synagogues on festival nights.

Concern was felt by Jewish communities across Canada when, in the wake of the Yom Kippur war, open-line radio shows aired public opinion critical of, and hostile to, strong pro-Israel statements made by Minister for External Affairs Sharp and Minister of Defense James Richardson at Israel survival rallies. Committees were organized across the country under the aegis of the Canada-Israel Committee to
solicit and publish pro-Israel statements and testimonials by the Christian clergy.

In Toronto this was effectively done by the publication of a statement under the signatures of such personalities as Father Edward Synan, president of the Pontifical Institute of Mediaeval Studies; Father Gregory Baum, professor at St. Michael's College of the University of Toronto (a convert from Judaism and a former adviser on ecumenical affairs to the Archbishop of Toronto); John C. Meagher, director of the Institute of Christian Thought at St. Michael's College; Father Arthur Gibson, chairman of the department of religious studies, St. Michael's College; William O. Fennell, principal of Emanuel College, Victoria University; B. Robert Bater, minister of the Eglinton United Church; Sister Donna Purdy, executive director of the Canadian Committee on Social Ministry. The statement dealt in complex and intellectual fashion with both innocent and malicious misrepresentations of Zionism, and said in conclusion:

Christians must affirm Israel as the visible and tangible manifestation of both Jewish survival and Jewish security. For the possibility of a second Auschwitz is something which no Christian should view with equanimity and any semblance of moral neutrality. To affirm Israel is not to pretend that Israel stands above moral criteria—but it is profoundly wrong to oppose Israel because of its Jewish foundations and to seek to dismantle its Jewish character as the anti-Zionists invariably desire. Christians must, in our view, stand with Israel and stand without equivocation.

At a meeting in Windsor, Ontario, on November 22, the General Board of the Canadian Council of Churches passed a resolution on the Middle East expressing "its continuing concern for the welfare of all peoples of the Middle East, thankful that the recent hostilities have ceased, and hopeful that the present situation may be used to achieve a just and lasting solution to the tragic problems of the Middle East." The board called upon the Canadian government to press for a settlement providing for secure and defensible borders to guarantee the territorial integrity of Israel and of the Arab nations; just settlement of the Palestinian refugee problem, with the Palestinian people represented at peace negotiations in Geneva; protection of the rights of the Arab minority in Israel and of the Jewish minorities in Arab lands, and fostering of a comprehensive development plan for the entire Middle East.

On October 16, 1973, the House of Commons met in a special session to debate the Arab-Israeli war. All parties spoke in support of Israel's right to exist within secure and defensible borders. Secretary
of State Sharp, referring the House to the 1967 UN Security Council Resolution No. 242, said:

I believe it is fair to say that most Canadians would prefer that our government reflected in a balanced sense our general concern about restoring a lasting peace to the Middle East. Yet I feel compelled to indicate that as a result of the U.N. observer-reported violations on the part of Egypt and Syria of the 1967 cease fire lines, and the responsibility this violation must bear for the present crisis, it may be neither appropriate nor possible for Canada to maintain a perfect sense of balance in the present difficulties. Canada was a party to the U.N. vote that created the State of Israel and must therefore share the commitment expressed by the United Nations that Israel has a right to exist.

Andrew Brewin, speaking for the New Democratic party (NDP) said:

It may be that the present attack by Egypt and Syria and their associated states was indeed, as they proclaimed, for limited objectives. But I for one cannot blame the Israelis for being skeptical about these limited objectives. After all, history is replete with the words of Arab leaders speaking to their own people in particular about the liquidation of the State of Israel and of driving the Israelis into the sea. Indeed even today when the Egyptian President, Colonel Sadat, spoke of ending the war he set out two conditions, one being the total immediate and unconditional Israeli withdrawal from all Arab territories lost in 1967, and then he added this phrase “as well as the return of the rights of the Palestinian people.” What does this vague phrase imply? Israelis, naturally enough, interpret it as just another formula for the liquidation of Israel as a sovereign Jewish state.

And David Lewis, New Democratic national leader, said in part:

I often get the impression that I am witnessing a lynch mob ready to tear Israel apart. This is the central issue. What is at stake is the survival of Israel and perhaps the survival of the two and one-half to three million men, women and children of Jewish origin in that country. The Hitler Holocaust is too clear in the memories of all decent human beings and is particularly too clear in the minds and hearts of Israelis for them not to defend themselves in their country with the passion and determination they have shown in four wars in one generation.

CUBA

Canadian Jews continued their special relationship with Cuba, which originated in response to a strongly felt need in the absence of any direct links between American and Cuban Jews. Lavy M. Becker,
prominent national officer of the Canadian Jewish Congress, continued his periodic visits to Cuba and arranged for the shipment of necessary Passover supplies and other religious materials to maintain the community. When regular tourist traffic began between Canada and Cuba in 1973, Jews interested in contacting the community were among Canadian visitors to Cuba. Ben G. Kayfetz, executive director of the Canadian Jewish Congress Central Region, Toronto, after his latest visit to Cuba, confirmed fears that the Jewish community seemed doomed to extinction. Kayfetz stated that the Canadian Jewish Congress's annual transmission of matzot and Passover food, now in its 14th year, served an important purpose other than mere provision of these necessities. It was used as an annual demographic census for, Kayfetz suggests, Cuban Jews who failed to appear at any other Jewish function, be it religious, cultural, or even secular, could be counted on to show up when matzot were distributed.

SOVIET UNION

Soviet Premier Aleksei Kosygin's visit to Canada, in October 1971, was used by Canadian Jewry as the occasion to hold demonstrations and vigils for Soviet Jews. This paralleled similar demonstrations by Ukrainian nationalist leaders outside the Ontario Science Center, where Kosygin was speaking. A royal commission, set up to investigate disorders that broke out between Mounted Police and Ukrainian demonstrators, praised the Canadian Jewish Congress for the orderly manner in which it conducted its demonstration. The leader of the Parti Québécois, Réne Lévesque, commented critically on the protest by Canadian Jews, but published a retraction in the Journal de Montréal after being rebuked by a spokesman for the Jewish community.

A national leadership conference of Action for Soviet Jewry, convened in April 1972 under the auspices of the Canadian Jewish Congress, embarked upon a number of programs including telegrams of protest to Kosygin; requests to Mitchell Sharp to raise the issue of Jewish emigration in meetings with Soviet Foreign Minister Andrei Gromyko; petitions submitted to the Soviet ambassador and consul-general in Canada; public Simhat Torah demonstrations in cities throughout the country expressing solidarity with Soviet Jewry, and memorial meetings commemorating the 21st anniversary of the Stalin purge of 24 Jewish writers and artists, on August 12, 1952.

A highlight of the 1973 Soviet Jewry action year was a tour to all major Canadian cities by Esther Markish, widow of the murdered poet Peretz Markish. She spoke at Jewish community meetings and met
with the press, radio, and television. At conventions held by national Jewish organizations as well as at special protest meetings, direct telephone calls were made from many cities in Canada to individual Jews in Russia who had declared their intention to emigrate. In April 1972 the entire tape and transcript of a telephone conversation between Gavriel Shapiro, a Jewish resistance leader in Moscow, and leaders of the Soviet Jewry Committee of the Canadian Zionist Federation was forwarded to Prime Minister Trudeau.

Special commemorative motorcades, marches, vigils and demonstrations marked the observance in Canada of the anniversary of the Leningrad trials. Five hundred faculty members of two Toronto universities signed a three-quarter page advertisement in the Toronto Globe and Mail, appealing to the Canadian government to use its good offices on behalf of Soviet Jewry. Among special efforts were marches by youth clad in black robes and shackled with chains, protesting the detention of “prisoners of conscience” Sylva Zalmanson, Anatoly Altman, Eduard Kuznetsov, and others associated with the Leningrad trial. Protests became increasingly vigorous, even in western communities far removed from consulates, embassies, houses of parliament, and other typical focal points for public demonstrations.

A unique project was a joint protest by Ukrainian nationalist youth and Hillel Foundation members, conducted in Winnipeg in a hall of the Ukrainian Federation, where the Soviet ambassador to Canada spoke in the spring of 1973. The inspiration for this demonstration, in which the editor of a local Jewish newspaper, the local Hillel rabbi, and other Jewish community leaders marched with placards, came from Avraham Shiffrin, a former Soviet political prisoner, Soviet-trained lawyer, and now a resident of Israel. Months before Aleksandr I. Solzhenitsyn’s Gulag Archipelago reached the book stores, Shiffrin had disseminated across Canada his eye-witness accounts of the Siberian labor camps. He said that his own personal relationship with prominent Ukrainian nationalist leaders still detained in camps had burdened him with a mission of conscience to carry their message to Ukrainian organizations and, particularly, to Ukrainian university youth in Canada. He found an unusually interested audience, especially in Manitoba where the Ukrainian minority constituted over 10 per cent of the total population. Shiffrin maintained at these meetings that Russian Jewry’s interest in Israel had been substantially stimulated by the Samizdat circulation of Leon Uris’s Exodus, which he translated into Russian after serving a ten-year prison term on charges of spying for Israel and the United States.

It was as a result of the program of direct telephone calls, and the personal contact of Canadian Jewish communities with people like
Esther Markish and Shiffrin, that a personal emotional tie developed between Canadians across the country and Soviet Jews that seemed to have particular appeal for high-school and university youth. However, a very special instrument of personal contact between Canadian and Soviet Jews was a hockey game in Moscow in the fall of 1972, in which the Canadian star hockey team met the Russian team. Among the large contingent of Canadian hockey fans that accompanied the team was a substantial number of Jewish community leaders and members of action committees for Soviet Jews. In Moscow, in a series of clandestine meetings, Canadian Jews spoke with members of Soviet Jewish families who had registered for emigration to Israel. In each of the major Canadian cities, personal accounts of these deeply moving encounters were heard, and further contacts were established. Many of the hockey fans reported the generous and willing participation of their non-Jewish companions in the meetings with the harassed Soviet Jews.

SYRIA AND IRAQ

Intensive efforts were also made on behalf of Syrian and Iraqi Jews. Cables were sent to the president of Iraq, expressing alarm over the reported murder of three Baghdad Jews and the detention of others on specified charges. A Sabbath of solidarity with the embattled Jewish community in Syria and public meetings were convened. The daughter of a Lebanese Jewish community leader who had been jailed on unspecified charges appeared on Montreal televisions. Appeals for intercessions went to Prime Minister Trudeau and Secretary of State Sharp. Through the good offices of the Canadian ambassador at Beirut, exit visas were made available to a number of Iraqi Jews, enabling them to emigrate to Canada.

In June 1972 George Tomeh, Syrian ambassador to the UN, received a Canadian delegation headed by CJC president Sol Kanee and including Monroe Abbey, Lavy Becker, Sydney M. Harris, and Alan Rose. Former Prime Minister of Canada John G. Diefenbaker, former UN Director General Hugh Keenleyside, and other eminent Canadians joined a Canadian Committee of Concern for Jews in Syria. The deep interest of the Canadian government in the plight of the Syrian Jews was stated in Secretary Sharp’s public reply to a letter from an interested member of the public:

Because of our continuing concern in this matter, our Ambassador in Beirut, who was also accredited to Syria, recently discussed the situation of Jews in Syria with a number of people who are well acquainted and are in close contact with the Syrian Jewish community. The nature of the charges
against the four persons, the locale and timing of the trial, and the nature of the trial itself are unclear at the moment—Amnesty International is seeking Syrian acceptance for foreign observers at the trial. We would urge the Syrian government to give a positive response. To date it appears no such representation have been made by Amnesty International. I would like to assure you that the Canadian government will continue to pay close attention to the question of Syrian Jews.

**Personalia**

Bora Laskin, Puisne Judge of the Supreme Court of Canada, was appointed Chief Justice of Canada in December 1973.

Other Jews holding prominent national offices by the end of 1973 were: Jack Austin, Deputy Minister of Energy, Mines and Resources, appointed 1970; Jacob Finkelman, chairman of the Public Service Staff Relations Board, appointed 1967; David Golden, president of Telesat Canada Corporation, since 1969; Allan E. Gotlieb, Deputy Minister of Manpower and Immigration, appointed 1973; Herbert Gray, Minister of Consumer and Corporate Affairs, appointed 1972; Sylvia Ostry, chief statistician of Canada, appointed 1972; Louis Rasminsky, chairman, board of governors of the International Development Research Center, appointed 1973; Simon Reisman, Deputy Minister of Finance, appointed 1970; A.O. Solomon, chairman of the Canadian Pension Commission, appointed 1971; Max H. Wershof, Canadian ambassador to Czechoslovakia and Hungary, appointed 1972; Maurice Schwartzmann, ambassador to Mexico, appointed 1972.

In the federal elections in 1972, six Jewish MPs were elected to the House of Commons: David Lewis (leader of the New Democratic party); David Orlikow, Winnipeg (NDP); Max Saltsman, Galt (NDP); Herbert Gray, Windsor (Liberal); Barney Danson, Toronto (Liberal); Jack Marshall, Cornerbrook, Newfoundland (Progressive Conservative).

David Barrett (NDP leader) was elected Canada’s first Jewish provincial Prime Minister in the 1972 British Columbia elections. Norman Levi was appointed Minister of Rehabilitation in the Barrett cabinet.

Victor Goldbloom, Minister of State responsible for the Quality of the Environment in the Quebec cabinet, was appointed Minister of Municipal Affairs, retaining also his former portfolio.

The provincial legislature in Ontario had five Jewish members, all elected in 1971: Allan Grossman, a member of the Progressive Conservative government of William Davis; Vernon Singer and Phillip Givens, Liberals, Morton Schulman and Stephen Lewis, NDP.
In the 1973 provincial elections in Manitoba, Saul Cherniack was reelected to the post of Minister of Municipal Affairs and Provincial Treasurer; Saul Miller was reelected to the post of Minister of Education, and Sydney Green to the post of Minister of Northern Affairs and Development. Two other Jews elected were Israel Asper, head of the provincial Liberal party, and Sydney Spivak, head of the provincial Conservative party.

Among Jewish mayors elected in 1972 were Mel Lasman for the Borough of North York (Toronto) and Phillip White for the Borough of York (Toronto).

Justice Nathaniel Theodore Nemetz was elected Chancellor of the University of British Columbia in 1972 and appointed Chief Justice of the Supreme Court of British Columbia in November 1973.

Maxwell Cohen, professor of law at McGill University, was appointed president of the Advisory Council on Justice by the Quebec Minister of Justice Jerome Choquette.

In 1972 Professor Martin Friedland was named dean of the University of Toronto Law School, and Professor Harry Arthurs was named dean of the Osgoode Hall Law School at York University, Toronto.

Boris Brott, the 28-year-old conductor of the Hamilton Philharmonic Orchestra, was named Hamilton's outstanding young person for 1972.

Mayor Harry Veiner of Medicine Hat, Alberta, won the Canadian Industrial Development Award in 1973.

The 80th birthday of the Montreal Yiddish poet Melech Ravitch was marked by a special edition of Der Kanader Adler.

Saul Hayes, executive vice-president of the Canadian Jewish Congress, was made an Officer of Canada in 1973 by Roland Michener, governor-general of Canada.

Louis Rosenberg, long-time research director of the Canadian Jewish Congress, was honored by the Canadian Jewish Congress on the occasion of his 80th birthday.

J.B. Salsberg of Toronto, former member of the Ontario legislature, leader of efforts for Soviet Jewry, was honored on his 70th birthday by the Canadian Jewish Congress, Central Region.

The following leading Canadian Jews died during the years 1972-1973:

Wolfe Chaitman (Montreal), founder of Peretz Schools, faculty member of Jewish People Schools, intellectual leader of the Labor Zionist movement, and a founder of CJC; Israel Freeman (Toronto), co-founder, honorary vice-president, and member of the board of governors of CJC, and veteran leader of the Labor Zionist movement; Norman Grant (Toronto), national secretary of Canadian Technion
Society, active in delivering arms from Canada to Israel between 1945 and 1948; Morris Halpern (Montreal), lecturer in Judaics at Loyola College, rabbi of Beth Ora Synagogue, president of Montreal Board of Jewish Ministers; A.M. Israels, Q.C., (Winnipeg), attorney, veteran Zionist leader, founding president of Jewish Historical Society of Western Canada; J.B. Jaffee (Montreal), delegate to founding convention of CJC. World War I initiator of Hebrew Immigrant Aid Society, long known as "Mr. B'nai B'rith"; A.M. Klein (Montreal), hailed by Ludwig Lewisohn as "the most Jewish poet who ever used the English tongue," author of *Hath Not a Jew, The Rocking Chair, The Second Scroll*, and several studies of James Joyce; David Levin (Winnipeg), past president of Rosh Pina Congregation, national vice-president and western regional chairman of Canadian Jewish Congress; David Robinson (Hamilton), attorney and director of the Canadian Welfare Council; Ted Schwartz (Toronto), national executive director of the Zionist Revisionist Organization of Canada; Myer Sharzer (Toronto), executive director of the Central Region of Canadian Jewish Congress, journalist, and former national director of the United Zionist Council in Montreal; Samuel Sair (Winnipeg), founder of Skills Unlimited, a voluntary agency for the rehabilitation of former mental patients, prominent leader in Zionist, Israeli, and Jewish community causes.

Melvin Fenson